METHODOLOGY OF THE RESEARCH OF THE CONFLATION IN THE EPISTLE TO GALATIANS

The article is devoted to the study of theological methodology of the phenomenon of conflation in the text of the Epistle to Galatians. The issue of conflation was earnestly introduced into the field of New Testament textual criticism by Westcott and Hort in the late nineteenth century. Conflation is always the longest variant that is tertiary in origin and consists of the primary (authentic reading) and secondary (secondary variant) simplicia. There is a set of the variants which seem to have appeared on account of such possible reasons as doctrinal alteration or harmonization, or syntactical improvement. In the tentative analysis of the candidates for conflation, the eight longest variant readings from the Epistle to Galatians are examined according to the methodology described in the introductory part of the investigation, so as to find out whether they can be regarded as conflations, diffusions, or variants which emerged by "addition and omission".

Key words: conflation; simplum; duplum; diffusion; Epistle to Galatians; theological methodology.

Problem definition. The issue of conflation was earnestly introduced into the field of New Testament textual criticism by Westcott and Hort in 1898. By using a genealogical approach [Westcott, and Hort, 1988: 39-59], they classified the existing manuscripts into at least four major types of text: (i) Neutral, (ii) Alexandrian, (iii) Western, and (iv) Syrian. Westcott and Hort believed that the Alexandrian text (which rests mainly upon the four uncial witnesses V, A, B, C) was superior to the Byzantine text, since by considering the eight examples of conflation in the Syrian text of the Gospels of Mark and Luke, they supposed that the Syrian readings (and thus the Syrian text type) were posterior to the Neutral, Alexandrian, and Western readings [Westcott, and Hort, 1988: 93-119]. Westcott and Hort's theory exerted influence upon New Testament textual criticism scholarship to such an extent that the Alexandrian text type is widely preferred to the Byzantine (and Western) text type. Just for example, consider what Black says in his introduction to New Testament textual criticism: "Because of the influence of Westcott and Hort, the Byzantine text is now considered to be the least valuable text type. Its readings are described as smooth and unobjectionable, and difficult readings appear to have been alleviated" [Black, 1994: 33]. Furthermore, the Byzantine text type was not only not preferred, but even rejected outright by many text critics on the ground that it has "conflate" character. However, up to the present day no systematic and extensive investigation of the phenomenon of conflation has been conducted, so as to either validate or repudiate the theory of Westcott and Hort that conflation is a characteristic feature of the Byzantine witnesses. Thus, the purpose of the whole research project "The Phenomenon of conflation in the textual witnesses of the New Testament" is to systematically study all variant readings which look like conflation collected from the critical apparatus of Novum Testamentum Graece (here and after, NA) and The Greek New Testament (here and after, UBS). The final results of such research are as of yet unpredictable: they may either verify Westcott and Hort's theory that the Byzantine text type is especially characterized by conflation, or it may emerge that conflation is equally a characteristic feature of the Alexandrian and Western text types.

The object of our scientific work is paving the methodological way for further research into conflation by the tentative search for candidates for conflation in the Epistle to Galatians. Thus, the author intends to answer three main questions in the "Conclusion": (i) Are there variant readings which look like conflation in the textual witnesses of the Epistle to Galatians? (ii) In fact there are such variants, did the longest variant readings actually originate as a consequence of conflation of two other shorter variants, or can another explanation for their origin be provided? (iii) Finally, if in actual fact after an analysis of external and internal evidence it turns out that a phenomenon such as conflation has occurred in some textual witnesses of the Epistle to Galatians, then what kind of witness readings (papyri, uncial manuscripts, lectionaries, versions or early authors) and text types are characterized by conflation?
Analysis of recent studies and publications. In this research two systems of classification of the witnesses have been used: according to the text types such as the Alexandrian, Western, and Byzantine, and the Alands’ categories. Except for the fourth one, for which there were no witnesses found in the critical apparatuses of NA and UBS in support of the variants relating to the candidates for conflation. Here are the Alands’ definitions of the categories:

Category I: Manuscripts of a very special quality which should always be considered in establishing the original text (e.g., the Alexandrian text belongs here). The papyri and uncials through the third/fourth century also belong here automatically, one may say, because they represent the text of the early period (if they offer no significant evidence they are bracketed).

Category II: Manuscripts of a special quality, but distinguished from manuscripts of category I by the presence of alien influences (particularly of the Byzantine text), and yet of importance for establishing the original text (e.g., the Egyptian text belongs here).

Category III: Manuscripts of a distinctive character with an independent text, usually important for establishing the original text, but particularly important for the history of the text (e.g., f1, f2).

Category V: Manuscripts with a purely or predominantly Byzantine text [Aland and Aland, 1989: 106].

The list of the witnesses by text types is adapted from the following sources (most of the authors belong to the group of reasoned eclectics):

Bauer, W., A Greek-English Lexicon of the New Testament and Other Early Christian Literature
Black, New Testament Textual Criticism
Comfort, Philip W., and Barrett, David P., eds. The Text of the Earliest New Testament Greek Manuscripts
Greenlee, Introduction to New Testament Textual Criticism
Metzger, B. Textual Commentary on the Greek New Testament
Metzger, B. The Text of the New Testament
Waltz, Encyclopedia of New Testament Textual Criticism

Purpose of the Research. In order to give the answers to these three questions, six main steps will be undertaken, which are further explained in the article “Methodology of the research” below:

(i) an identification of the longest variant reading which looks like conflation and the shorter variants which prima facie provide the parts for the longest variant reading;
(ii) a compilation of the critical apparatus from the critical apparatuses of NA and UBS;
(iii) an analysis of external evidence;
(iv) a reconstruction of an approximate chronological sequence of the variants’ emergence;
(v) the analysis of internal evidence;
(vi) a tentative conclusion with regard to the longest variant reading which looks like conflation.

Research and results. In order to collect the candidates for conflation in the Epistle to Galatians, the critical apparatuses of NA and UBS have been studied, from which the variant readings consisting of at least three components were gathered: the longest variant (duplum or multiplum) plus two or more shorter variants (simpula), which presumably construct the longest variant. Therefore, after such a tentative search, the following candidates for conflation in the Epistle to Galatians have been collected:

(i) "κοινή εἰδώλεσιν + εἰδώλων οὐδενὶ = κοινὴ εἰδώλων οὐδενὶ" (1:19);
(ii) "οικειοί + οὐοδείς = οἰκειον οὐδεπο" (2:5);
(iii) "τὸ ἐν Χριστῷ = τὸν Χριστῷ = τὸν Χριστῷ" (4:7);
(iv) "μετα" + "τούτον = τὸν τόν" (4:14);
(v) "μετα" + "τούτον = τούτον τόν" (4:14);
(vi) "γαρ Αγαρ + γαρ Σίνα = γαρ Αγαρ Σίνα" (4:25);
(vii) "καίρων Ισραήλ + Χριστός = καίρων Ισραήλ Χριστός" (6:17).

Thus, in order to determine what these variant readings are in the textual witnesses of the Epistle to Galatians, the following steps are taken.

The four most crucial terms used in this research:

Simplum (pl. simpla) is one of the two (or more) shortest variant readings which constitute a single element of the longest reading (duplum); for instance, two simpla would be "Ἰσραήλ" and "Χριστός".

Duplum (pl. dupla) is the longest variant which contains two simpla; if the longest variant contains three or more simpla, then it is called triplum or multiplum respectively; for example, "Ἰσραήλ-Χριστός" would be duplum, containing the two simpla "Ἰσραήλ" and "Χριστός".

Conflation is always the longest variant that is tertiary in origin and consists of the primary (authentic reading) and secondary (variant) simpla; that is, "Ἰσραήλ" + "Χριστός" (the two simpla) = "Ἰσραήλ-Χριστός" (tertiary duplum, that is conflation).

Diffusion (a direct opposite to conflation) is a posterior division of the longest reading (duplum, or triplum, or multiplum) into two (or more) shortest readings (simpula); for example, the duplum "Ἰσραήλ-Χριστός" has been divided into two simpula "Ἰσραήλ" and "Χριστός".

Identification of the duplex reading

In the paragraph of the section "Variant readings and witnesses" for each candidate for conflation that is discussed, a list of the variant readings is provided, organized from the shortest to the longest and marked with r plus a letter in alphabetical order (that is, RA, RB, RC, etc.). Then, in the section “Identification of the duplex reading for further analysis” each longest variant reading is identified with a formula rA + rB = rC (the letters may change according to the order of the variants in the list), where rA and rB are the simpula which prima facie constitute the duplum rC (or triplum, or multiplum). In the tentative conclusion each simplum is marked with si (plus an ordinal number) and each duplum with du (if there are any triplum or multiplum, then with tri and mu respectively). Thus, the formula may look as follows (see also 1.3 above):

rA + rB = rC

rA = simplum "Ἰσραήλ"
rB = simplum "Χριστός"
rC = duplum "Ἰσραήλ-Χριστός"

Compiled Critical Apparatus

After identifying the duplex reading for further analysis, the critical apparatus for this research is compiled from the critical apparatuses of NA and UBS. Sometimes the critical apparatuses of the Greek New Testaments by Tischendorf [Tischendorf, 1872] and Farstad and Hodges [Aland, Aland, Karavidopoulos, Martini and Metzger, 1994] are consulted as needed. For the sake of consistency and convenience, the sigla of NA have been converted to the sigla of the UBS style. The variant readings in the sections "Compiled Critical Apparatus" in the second chapter are
The candidates for conflation will be analyzed with respect to both of these classification systems. Since the text type of many manuscripts and witnesses is not really established yet, in the table below, only those principal witnesses whose type of text is fairly certain are listed. The witnesses in the table whose text type is still hypothetical (for instance, the uncial Ps and Ψ) are marked with the superscript question mark.

Into this section in the "Introduction" are also included the lists of consistently cited witnesses of the first and the second order along with frequently cited witnesses provided by the Alands. For the sake of better visual perception, the dot • is inserted between the groups (papyrus, uncial, etc.) of the witnesses:

Cited by NA witnesses [Aland, Aland, Karavidopoulos, Martini and Metzger, 1999: 17~19*] for the variant readings relating to the candidates for conflation in the Epistle to Galatians are as follows.

(i) Consistently cited witnesses of the first order:

\[\text{i}^{65} \text{A B C D E F G} \Psi 062 0278 \text{• 33 1739 1881}\]

Compared to the constant witnesses listed by the Alands in The Text of the New Testament, NA adds the uncial 0278, while the minuscules 33 1739 1881 were moved from the second class of constant witnesses to the first order group of the witnesses [Aland and Aland, 1989: 245].

(ii) Consistently cited witnesses of the second order:

K L P \* 81 104 365 1175 1241 1505 2464

(iii) Frequently cited witnesses:

6 323 326 424 629

In the third table, manuscripts, versions, and early authors are organized in chronological sequence. The dates of the witnesses have been taken mainly from the Alands' The Text of the New Testament and Metzger's The Text of the New Testament, if not found there, then from the Greek New Testaments NA or UBS.

A date followed by slash, for example II\*, denotes in this thesis also the interval between ca. 150 and ca. 250, or in other words, the second half of the second century and the first half of the third century. Those witnesses whose date is hypothetical are marked with the subscript question mark.

Analysis of External Evidence

The next step (after identifying the duplex reading for further study, and compiling the critical apparatus) is an analysis of external evidence in order to distinguish the primary reading from other variants.

The following classical principles of external evidence have conjointly been used for establishing the primary reading: (i) the reading that is attested by the earliest manuscripts is preferred; (ii) the reading that is supported in different geographical areas is preferred; (iii) the reading that is witnessed to by the greatest number of text types is preferred.

Analysis of Internal Evidence

Analysis of internal evidence is performed so as to find out whether the primary reading proposed by external evidence is in fact authentic, taking into consideration transcriptional and intrinsic probabilities. The second reason for such an analysis is to recognize probable causes of the variants' emergence. Therefore, the following principles of internal evidence have conjointly been used: (i) the reading that is shorter is preferred, if it is remembered that scribes were inclined to add words rather than to omit them; (ii) the reading that is more difficult is preferred, taking into account that scribes had tendencies to alter the difficult reading so as to make it easier to comprehend; (iii) the reading that accords best with the author's style and the immediate context is preferred; (iv) the reading that is less harmonious with parallel passages is preferred.

After the analysis of external and internal evidence is performed, the tentative conclusion for each longest variant reading is formulated in brief, without going into much detail since the tentative conclusions will further be discussed in the third chapter "Tentative evaluation of the candidates for conflation" below.

Therefore, if the longest variant (the candidate for conflation) is recognized as a conflation, it is presented with a formula "rA + rB > rC" (the letters might be different due to the order of the variants in the compiled critical apparatus), where rA is a primary and rB is a secondary simplum (marked with si plus the ordinal number of the variants), and rC is conflation, that is a tertiary duplum (marked with du plus the ordinal number of the variant). For example:

- \(rA + rB > rC\)
- \(rA = \text{primary simplum (si-1)}\)
- \(rB = \text{secondary simplum (si-2)}\)
- \(rC = \text{conflated reading: tertiary duplum (du-3)}\)

However, if the longest variant (the candidate for conflation) is recognized as diffillation, it is presented with the formula "rC > rA + r B". For example:

- \(rC > rA + rB\)
- \(rC = \text{primary duplum (du-1)}\)
- \(rA = \text{diffilate reading: secondary simplum (si-2)}\)
- \(rB = \text{diffilate reading: tertiary simplum (si-3)}\)

In conclusion, the author of the article asks the reader not to make any final critical judgments with regard to the tentative conclusions before the tentative evaluation of the candidates for conflation has been read, where more reasons are given and more difficulties regarding the formulation of the tentative conclusions are described. Thus, in the tentative analysis of the candidates for conflation, the eight longest variant readings from the Epistle to Galatians are examined according to the methodology described in the introductory part of the investigation, so as not to draw any unwarranted conclusions regarding the conflation, difflications, or variants which emerged by "addition and omission". These eight variants are "οὐκ ἔδωκα ὑδάτινα" in 1:19, "ὁίς ὅπλοι" in 2:5, "ἵερον Ἱησοῦ Ἰουστιανου" in 4:7, "ἵλιον τόν" and "ἵλιον οὖν" in 4:14, "γὰρ Ἀγαθόν νῦν" in 4:25, and "κύριον Ἰησοῦν Χριστοῦ" in 6:17.

REFERENCES


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6 It should be noted that such an analysis of external and internal evidence is "a child" of Westcott and Hort as well, described in their Introduction. Therefore, in this research the methodology developed in general by Westcott and Hort is applied so as to check the accuracy of their theory about the conflate character of the Byzantine text type.
Дякую вам за ваше інтересування в цьому питанні. Я була б рада допомогти вам зібрати інформацію, але не можу продовжити роботу в цьому форматі.