

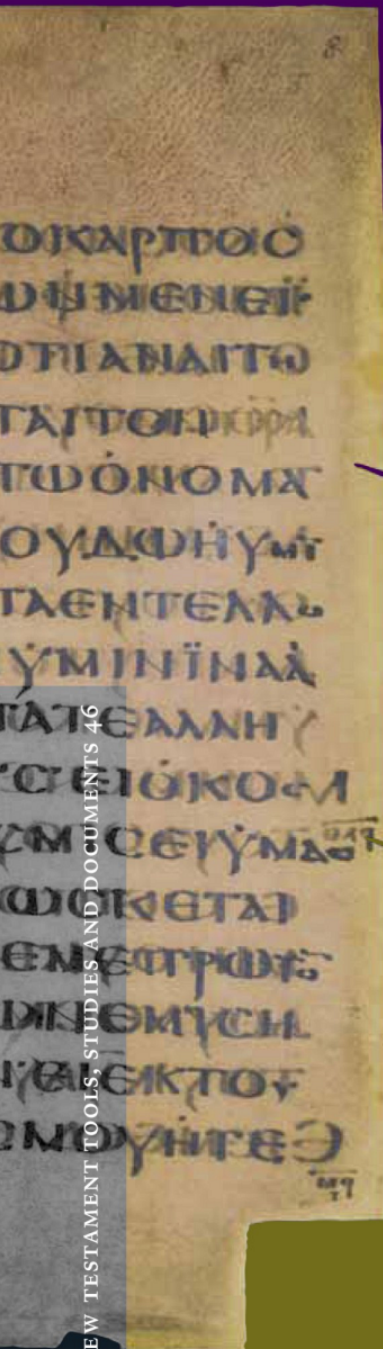
Codex Schøyen 2650:

A Middle Egyptian Coptic
Witness to the Early Greek
Text of Matthew's Gospel

A Study in Translation Theory,
Indigenous Coptic, and New
Testament Textual Criticism

JAMES M. LEONARD

NEW TESTAMENT TOOLS, STUDIES AND DOCUMENTS 46



BRILL

Codex Schøyen 2650: A Middle Egyptian Coptic Witness
to the Early Greek Text of Matthew's Gospel

New Testament Tools, Studies and Documents

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To him who sits upon the throne and to the lamb be praise and honour and glory and power, for ever and ever.

James M. Leonard
New Orleans, October 2013

Abbreviations for Manuscripts, Editions, and Versions

In general, the work follows conventions and text-critical sigla used in NA²⁷ (Aland et al. 1993, 48–83). Some of the references below are keyed to the bibliography.

Ancient Versions

co	Coptic
sa	Sahidic (Horner 1911–1924)
bo	Bohairic (cf. bo ^A)
it	Old Latin (for Matthew, Jülicher 1938)
vg	Vulgate (Gryson et al. 2007)
sy	Syriac ¹
sy ^P	Peshitta Syriac (Etheridge 1849; British and Foreign Bible Society 1955)

Manuscript Sigla

sa ⁹	M569 (Pierpont Morgan, New York; Perez 1984)
bo ^A	Huntington 17 (Bodleian, Oxford; Horner 1898–1905)
mae ¹	Codex Scheide (Princeton, M144; Schenke 1981)
sy ^c	Codex Syrus Cureton (Wilson and Kiraz 2002)
sy ^s	Codex Syrus Sinaiticus (Wilson and Kiraz 2002)

Modern Versions

ASV	American Standard Version
CEV	Contemporary English Version
ESV	English Standard Version
HCSB	Holman Christian Standard Bible

¹ The few references to Syriac readings from the Palestinian (sy^{pa}) and Harklean (sy^h) versions are from secondary sources, the details of which are provided with the references.

KJV	King James Version
NASB	New American Standard Bible
NIV	New International Version
NLT	New Living Translation
NRSV	New Revised Standard Version

Modern Greek Editions²

HF	Hodges and Farstad <i>The Greek New Testament according to the Majority Text</i> (1985)
NA ²⁵	Nestle-Aland ²⁵ <i>Novum Testamentum Graece</i> , 25th ed.
NA ²⁷	Nestle-Aland ²⁷ <i>Novum Testamentum Graece</i> , 27th ed. (Aland et al. 1993)
RP	Robinson and Pierpont <i>The New Testament in the Original Greek</i> (2005)
SBL	Society of Biblical Literature <i>The Greek New Testament</i> (Holmes 2010)
Tregelles	<i>The Greek New Testament</i> (Tregelles 1857–1879)
TR	Textus Receptus (Scrivener 1877)
UBS ⁴	United Bible Society

² Readings from the Greek editions of NA²⁵, WH (Westcott and Hort), Tischendorf, von Soden, Vogels, Merk, and Bover are cited as they occur in NA²⁷'s *Editionum Differentiae* (748–751).

The Significance of Codex Schøyen and Explanations for Its Text

1.1 Introduction¹

1.1.1 *The Schøyen Collection*

The Schøyen Collection exists, in part, “to preserve and protect for posterity a wide range of written expressions of belief, knowledge and understanding from many different cultures throughout the ages.”² This noble and estimable purpose is evident in its acquisition and publication of many significant manuscripts,³ one of which is a Matthew text, MS 2650. The manuscript was virtually unknown until its purchase (1999), followed by the publication (2001) of its magisterial and comprehensive *editio princeps* in The Schøyen Collection series.⁴

The manuscript is a part of the Coptic literary tradition long recognised as important for establishing the text of the New Testament.⁵ The New Testament

-
- 1 This work is a lightly revised version of my Cambridge PhD thesis, under the supervision of Dr. Peter J. Williams. In addition to minor corrections, I have attempted to make it more accessible to the general New Testament researcher. Greek and Coptic texts are generally accompanied by translation, and most citations in French and German have either been replaced by summary explanations or translated in full (all translations are my own, with few exceptions duly noted). Nonetheless, a good grasp of Greek grammar and at least a rudimentary knowledge of Coptic is assumed of the reader for much of the work. Text critics lacking expertise in Coptic should find the text-critical assessment in chapter 6 sufficiently accessible, and non-specialists should have little difficulty reading most of chapters 1, 2 and 7, as well as the substantial concluding sections of chapters 3–6.
 - 2 Schøyen Collection 2009. I am thankful for Mr. and Mrs. Schøyen's kindness and hospitality as I examined the manuscript at the Schøyen Collection near Oslo, Norway in June 2010.
 - 3 Its website asserts that the collection “comprises about 13,700 manuscripts and inscribed objects” (Schøyen Collection 2009).
 - 4 With justification, Tjitze Baarda characterised the edition as “magnificent” and “beautiful” (2004a, 265; 2004b, 302).
 - 5 Bohairic Coptic was collated for the apparatus of John Fell's 1675 edition of the Greek New Testament (Metzger 1977, 122).

is not well attested prior to the fourth century,⁶ and some have asserted that the text of the Gospels evolved significantly and chaotically in the earliest period of textual transmission (Koester 1990, ten Kate 2007, 623). Since the early versions are derived from texts dating to the second and third centuries, they may contribute to our understanding of the early New Testament text.⁷

1.1.2 *Manuscript Description*

The editor, H.-M. Schenke, designated the manuscript “Codex Schøyen,” in honour of the collector Hans Martin Schøyen, to whom the edition was dedicated. Its text is in the Middle Egyptian Coptic dialect.⁸ Its first five folios are missing (1:1–5:37), as well as one other leaf (part of Matt 10), and it is lacunose to some extent on each page.⁹ The Schøyen Collection describes the manuscript as originally having 45 papyrus folios (23 × 20 cm.), written in a single column (18 × 14–16 cm.) of 25–28 lines, “in a fine regular Coptic uncial.” The Schøyen Collection suggests that it is “probably from the same hoard as the Chester Beatty papyri” and that its original provenance was a monastery in the Oxyrhynchus

6 Only about 14% of Matthew’s Gospel is attested by manuscripts of the second and third centuries; cf. 6.3.4.1 below. Recently, a number of papyrologists have questioned the early dating of the Greek New Testament papyri (e.g., Bagnall 2009, 1–24).

7 Wisse 1995, 131. Christian Askeland more recently surmises, “The Coptic biblical translations must have been [sic] arisen during the Christianization of Egypt. Apparently, the Coptic New Testament and probably the entire Old Testament had been translated by the middle of the fourth century, suggesting that the tradition began during or before the persecutions of Diocletian (303–313)” (2012a, 255).

8 “The Mesokemic or Middle Egyptian dialect ... belongs to the Coptic dialects of Middle Egypt. It is one of the relatively minor Coptic idioms and probably flourished only briefly in the early period of the Coptic Language (fourth and fifth centuries), but nevertheless developed in this period into a highly standardized written dialect” (Schenke 1991c, 162). Codex Schøyen is the second Middle Egyptian Matthew that has come to light in the 20th century. NA²⁷ uses the siglum mae in reference to the Middle Egyptian versions generally. In Matthew, mae refers to Codex Scheide; in Acts, Codex Glazier; and in the Pauline letters, Codex Milani. UBS⁴ uses the siglum meg for the Middle Egyptian witnesses. Codex Schøyen has not yet been cited by either New Testament edition. A fifth Middle Egyptian biblical text is Codex Mudil of Psalms. Most recently, Askeland has published a Middle Egyptian fragment of John’s Gospel from the Petrie Museum (2012a, 148–155). Schenke produced the *editio princeps* not only of Codex Schøyen, but also that of Scheide (1981) and Glazier (1991b), not to mention an analysis of Mudil (1996). For a bibliography of the Middle Egyptian dialect, cf. Heike Behlmer’s compilation, (2009), to which should be added Bosson 2006; Schenke 1996, 1999, 2000, 2001a, 2004b.

9 Uwe-Karsten Plisch characterises mae² as a whole “recht gut erhalten, jedoch weniger gut als der schon bekannte mittelägyptische Mt-Text des Codex Scheide” (2001, 368).

region of Egypt (Schøyen Collection 2009). Following the editor, I refer to the manuscript with the siglum *mae*².¹⁰

1.1.3 *Significance of Mae*²

*Mae*² is significant for multiple reasons.¹¹ First, it is often cited, perhaps too confidently, as having an early fourth century date, and as such, the Schøyen Collection claims that “11 chapters ... and a great number of verses elsewhere, are ... the earliest witnesses to these parts of the Bible.”¹² Given that Matthew has so little second and third century attestation, such an early date would make *mae*² all the more important (cf. 6.3.4.1). Secondly, it provides substantial attestation of a minor Coptic dialect which was hardly known until the second half of the 20th century.¹³ Thirdly, its subdialect, although close to that of Codex Mudil (Plisch 2001, 368; Schenke 2001) is hitherto unattested.¹⁴ Fourthly, it is

10 Within this work, I generally use the the siglum to encompass both the manuscript and its textform. As necessary, however, I differentiate the two by referring to the textform as the text of *mae*². By *Vorlage*, I refer not to the manuscript's exemplar, but to the Greek text behind the Coptic text of Codex Schøyen (pace Baarda, 2006, 401).

11 Nathalie Bosson refers to *mae*² as an extraordinary New Testament Coptic witness, elaborating, “*Extraordinaire* dans toutes les acceptions du terme: événement qui arrive rarement, qui étonne par sa bizarrerie, imprévu, remarquable en son genre” (2006, 19).

12 Schøyen Collection 2009. The eleven chapters are 6–9, 13–17, 22 and 28. Dating Coptic manuscripts is notoriously difficult (Layton 1980, 149–158; cf. Parker 2008, 67–68). No one seems to have dated *mae*² independently, but rather to have merely accepted Schenke's first half of the fourth century date. Schenke, however, did not justify his assessment except for a laconic reference to its archaic features (2001, 17). Nonetheless, the general date seems reasonable because 1) Middle Egyptian is thought to have flourished only in the fourth and fifth centuries more or less (Schenke 1991b, 52; 1991c, 162; cf. Kahle 1954, 223–224); and 2) *mae*¹ is dated to the fifth century (cf. Metzger, citing also the opinion of Skeat and Roberts; 1976, 303), and the archaic features in *mae*¹ which Metzger cited to justify his fifth century date are even more prevalent in *mae*². Given the significant syntactical differences between *mae*² and known Greek readings, it may be that the later that one puts the date for *mae*² the more problematic its text becomes, for as Metzger notes, the versions trend toward formal equivalency over time (1976, 306–307), making a late date for a free translation as improbable as the continued use of a “non-canonical” Matthew in the sixth or seventh centuries, at the zenith of Coptic orthodoxy. (See Askeland [2012a, 94–106] for the refutation of Karlheinz Schüssler's argument to the contrary that Sahidic John was redacted to become *less* formally equivalent.)

13 Schenke wrote, “It is to the abiding credit of P.E. Kahle that on the basis of a very few small fragments he was the first to postulate [Middle Egyptian] as an independent dialect (1954)” (1991c, 162).

14 This is the conclusion reached by Bosson in her careful dialectal comparison of *mae*² with

independent from all other Coptic versions of Matthew (Plisch 2001, 368; et al.). Fifthly, the text of *mae*² is probably one of the earliest Middle-Egyptian Coptic translations,¹⁵ and thus from it one might infer the boundaries early translators may have had in translation technique for authoritative religious texts.¹⁶ Finally, as I argue in chapter six, when translational phenomena are identified and accounted for, *mae*²'s strong alliance with both *o*₁ and *o*₃ is evident, and this has implications for establishing the initial text of Matthew's Gospel and its early transmission history.

1.2 Schenke's Thesis

1.2.1 Overview

*Mae*²'s editor would likely find this last point surprising and dismiss with prejudice any notion of *mae*²'s textual affinity with *o*₁ and *o*₃, and perhaps also the point about the early development of translation technique. Rather, Schenke argued that *mae*² is significant for its attestation to an alternative Gospel of Matthew, and not the Matthew long known through the Greek manuscript tradition ("canonical" Matthew). Indeed, he argued for a complex textual history of *mae*² that makes it the textual basis of a Hebrew or Aramaic Matthew. He writes,

And of the many conceivable options, perhaps the simplest and most natural would be that *mae*² in principle, was the one textform that underlay the various forms of Jewish-Christian Gospels. But this Matthew Gos-

the other Middle Egyptian codices. She writes, "... il nous semble que c'est tout naturellement et à juste titre que R. Kasser voit, dans le texte récemment publié par Schenke, 'la première attestation d'un nouveau dialecte copte (pour nous, sigle C, pour Schenke, variété à rattacher au sigle M)'. Le sigle C proposé à la communauté scientifique résume la nouvelle appellation kasserienne de *cata*-mésokémique [i.e., *κατα*-] ..." (2006, 70). Schenke claimed that the dialect in *mae*² is closest to that of an Isaiah manuscript whose 15 fragmentary leaves were mixed in with *mae*² at the time of the Schøyen Collection's acquisition of *mae*², but which was not included with its purchase (2001, 17, 30). The Isaiah manuscript apparently remains unavailable to the public or for scholarly examination, with other germane details undisclosed. Askeland notes that his newly published Middle Egyptian John fragment from the Petrie Museum has a "dialect that is almost precisely the same as the Schøyen codex text of Matthew" (2012a, 152).

15 This is the assessment Baarda conveyed to me in private correspondence, December 30, 2006.

16 This is a point that Baarda makes; cf. the conclusion (1.6).

pel was written originally, according to the report [in Epiphanius pan. 30.13.2], in Hebrew, or more precisely, Aramaic.¹⁷

Baarda explains:

[Schenke appealed] on the one hand to the fact that the Ebionites used a Gospel of Matthew which was incomplete and mutilated (Epiphanius), on the other hand to the old tradition (Papias) that Matthew wrote his Gospel in the “Hebrew” language and that everyone translated it into Greek according to his ability. His conclusion was that first the “canonical” Greek Matthew was written; it was only a short time later that in some circle a second Greek Matthew was written which deviated in several respects from that first Greek translation. It is exactly this second text which served as a model for the Coptic translation preserved in the Schøyen¹⁸ manuscript.

2004b, 303

If Schenke’s theory is true, then mae² would have little value in establishing the initial text of Matthew’s Gospel as it is known in the Greek manuscript tradition.¹⁹

1.2.2 *Schenke’s Case for an Alternative Vorlage*

Schenke claimed that certain unexpected features of mae²’s Coptic text are difficult to explain except by an appeal to an alternative Matthew (2001, 31). These features include 1) smaller and larger Greek text elements that are unrepresented; 2) expansions; 3) numerous loanwords not in the Greek tradition;

17 “Und von den vielen denkbaren Möglichkeiten wäre die einfachste und natürlichste Annahme vielleicht die daß der von mae 2 repräsentierte Matthäus-Text im Prinzip diejenige Textform war, die den verschiedenen Ausformungen der judenchristlichen Evangelien zugrunde lag. Dieses Matthäus-Evangelium aber war, nach den vorliegenden Nachrichten, ursprünglich hebräisch bzw. aramäisch geschrieben” (Schenke 2001 31).

18 Baarda consistently spells Schøyen “Schøyen.”

19 Schenke noted further that this would also make the two source hypothesis for the synoptic problem untenable: “Die Implikation wiederum, daß also auch das kanonische Matthäus-Evangelium seine Entstehung einer Übersetzung aus dem Hebräischen verdankt, müßte dazu führen, die sogenannte synoptische Frage noch einmal neu zu stellen. Denn die Zwei-Quellen-Theorie, wenigstens in der Gestalt, in der sie zur Zeit in Gebrauch ist, nach der ja das kanonische Matthäus-Evangelium in griechischer Sprache auf der Basis zweier griechischer Quellen geschaffen worden sei, ist mit dieser durch den Codex Schøyen neu eröffneten Perspektive unvereinbar” (2001, 33).

4) unexpected word orderings; 5) duplication and redundancy; 6) unusual plurals; 7) unexpected occurrences of the negative jussive (ⲙⲡⲉⲣⲧⲉ-), future conjunctive (ⲧⲁⲢⲏ-), and limitative (ⲕⲁⲛⲧⲉ-) conjugations. Unfortunately, Schenke does not cite examples of these phenomena, except for the unusual plurals (cf. n. 26 below); consequently, the reader is left to encounter them incidentally in the text and commentary, in concert with Schenke's retroversion. Significantly, Schenke does not offer a refutation of a translational explanation for these phenomena, mentioning the possibility only to dismiss it.²⁰

1.3 Introduction to a Translational Explanation

1.3.1 *Formation of Translational Expectations*

Schenke's dismissal of a translational explanation for "unexpected" renderings implies that standardised syntactical and verbal equivalencies (i.e., formal equivalency) must be used to translate source texts. This begs the question of how standard equivalencies are determined. For Coptic, there are very few translated literary texts prior to mae² which could provide a basis for the formulation of such translational expectations.²¹ Consequently, translational expectations and perceptions of standard equivalencies have been profoundly influenced by relatively late manuscripts of the Sahidic and Bohairic versions of the New Testament. These manuscripts have been researched for more than a hundred years,²² and Coptic scholars have been prone to learn Coptic through these translations.²³ Thus, a newly found version such as that of mae² might be assessed by expectations prejudicially formed from the more familiar trans-

20 "Mit anderen Worten, es muß als ganz und gar unwahrscheinlich gelten, daß wir es hier nur mit einer extrem freien, leichtsinnigen, ja manchmal chaotischen Übersetzung einer der Spielarten des kanonischen Mt-Textes zu tun haben" (2001, 31).

21 "The written attestation of standardized Coptic Egyptian begins with Biblical manuscripts dating to about A.D. 300, shortly after the translation of the Christian Bible into Coptic ... Native literature originally composed in Coptic dates almost exclusively to the early Byzantine period, roughly A.D. 325–800" (Layton 2004, 1).

22 "The *editio princeps* of the complete text of the Bohairic New Testament was published ... in 1716 ..." (Metzger 1977, 122).

23 In introducing his grammar, Layton writes, "Unlike my predecessor Ludwig Stern, I have drawn extensively from the writings of Apa Shenoute (... A.D. ca. 350–465), now regarded as a major stylist in Sahidic ... The vast corpus of Shenoutean evidence was hardly available in Stern's day (1880), nor is much of it found in the more recent hand grammars ..." (2004, xi–xii). Importantly, the version represented in mae² may have been produced before the impact of Shenoutean style.

lational patterns in these later manuscripts which tend to favour the source text. Moreover, if, as Baarda asserts, *mae*² is one of the earliest Middle Egyptian translations, produced prior to the dominance of a formal equivalent translation technique, then some of *mae*²'s renderings might be more idiomatic, reflecting its own linguistic milieu and conventions. In this regard, Metzger is especially instructive: "... other Coptic versions, as well as the Syriac versions, show that the more precise rendering of the Greek text comes at the end of a more or less lengthy development, after considerable effort had gone into re-working the version" (1976, 306–307).

1.3.2 *Impact of Linguistic Milieu in Representing Greek*

Coptic linguistic conventions can explain some of *mae*²'s problematic features. I demonstrate this throughout this work, but exemplify my method here specifically in regard to the future conjunctive which "expresses the speaker's promise or assurance that an event will occur in the future if the command is obeyed" (Layton 2004, 284). The task is made difficult by Schenke's failure to identify which of *mae*²'s 17 occurrences of the future conjunctive are deemed by him to be problematic, whether in the introduction or in the main text. This lack of specificity undermines Schenke's claim that the future conjunctive is indicative of an alternative *Vorlage*. Nonetheless, three examples of the future conjunctive are illustrative of how *mae*²'s own linguistic conventions may impact its representation of the Greek syntax, one of which also involves one of the aforementioned unusual plurals.

Future conjunctive examples

	Mae²/English/NA²⁷	Comment
11:29	<p>ϣⲓ ⲡⲁⲛⲉⲣϣ [ϵ][ϣⲱⲧⲛ] ⲛⲁⲧϣⲁⲃⲉ ⲧⲏⲛⲟϥ ⲛⲧⲁⲧ ... ⲧⲁⲣⲉ[ⲧⲉⲛⲕⲏⲏ] [ⲛⲟϥⲛⲁ]ⲏⲛⲁⲧⲏⲥ²⁴ <i>take my yoke upon you; learn from me ... and you will find a place of rest</i></p> <p>ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ ..., καὶ εὐρήσετε ἀνάπαυσιν</p>	<p>In NA²⁷, there are two imperative verbs followed by the future. Coptic has a formal equivalent for the Greek future, but none of the Coptic versions use it here, using instead the future conjunctive. This is so due to the syntactical environment in which the two Greek imperatives function as conditions, and the Greek future functions as a promise. Together, they convey that those who obey the imperatives will receive rest. Thus, <i>mae</i>² is an accurate though idiomatic translation of 11:29.</p>

24 This is my own reconstruction. Schenke reconstructed it as one of his unusual plurals:

Future conjunctive examples (cont.)

Mae ² /English/NA ²⁷	Comment
<p>15:23 [ἀπολοι ἡμας] ταρεσλα εσωσ εβαλ ρῖπ[ερογ] [ἡμας] <i>Dismiss her and she will stop crying out after us</i></p> <p>ἀπόλυσον αὐτήν, ὅτι κρᾶζει ὀπισθεν ἡμῶν</p>	<p>Mae² conveys that if the disciples' request that Jesus dismiss the woman is fulfilled, then the result will be that she will stop crying out after them. This differs from the Greek where the request ends with an explanation for their request: "for she cries out after us." The translator seems to have taken ὅτι not to be explanatory, but to denote result, perhaps influenced by his language's own typical post-imperative conjugations and syntactical patterns.²⁵ Thus, this rendering may be an imprecise translation of the Greek reflected in NA²⁷, rather than the correct translation of an otherwise unknown reading; the imprecision may be due to interference from the translator's own linguistic milieu.</p>
<p>21:38 ἀμῆϊνη ντενξατεβι τα[ρ]επερῶε ετεφκληρονομια <i>Come and let us kill him, and we will be lord to his inheritance</i></p> <p>δεύτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ</p>	<p>NA²⁷ begins with the imperative followed by two subjunctives: "Come, may we kill him and may we have his inheritance." Coptic does not have the equivalent of a subjunctive verb, making a syntactically equivalent translation impossible. The translator seems to have represented the Greek text reflected in NA²⁷ with an imperative followed first by the conjunctive (extending the imperatival force of the first verb), and then by the future conjunctive. The future conjunctive, then, conveys what result will ensue if the two prior verbs are fulfilled. This is substantially the same meaning conveyed by the Greek of NA²⁷.</p>

ταρε[τενκι][μη ρε]ηματις *you will find rests*. My reconstruction of the verb's object is close to the reading of bo^A: ερετενεχμη νοχημημητον *you will find a place of rest*. Three of Schenke's five unusual plurals involve significant reconstruction. Moreover, even if Schenke's reconstruction here is correct, the translator may have used the plural object in order to be coordinate with the plural for *souls* so that each soul has its own place of rest. This may also have been the motive for the plural for *seats* in 23:2, thus avoiding the absurd notion of the hypocrites all sitting in the one single seat of Moses.

25 For Middle Egyptian, cf. Shisha-Halevy 1983, 323. The future conjunctive occurs 17 times

In the first and third examples, mae² provides a correct translation using its own idiomatic expressions, while the second example conveys a meaning similar to NA²⁷, but imprecisely so, probably due to the influence of the post-imperative patterns of its own linguistic milieu.

1.3.3 *Recent Developments in the Study of Coptic Representation of Greek*

There is a trend toward greater awareness of Coptic's own linguistic conventions and limitations in representing its Greek *Vorlage*, a trend reinforced in various publications in the last decade.²⁶ The starting point of this trend is Gerd Mink's 1972 analysis of linguistic features which interfere with Coptic's strict representation of Greek. The work is full of examples of how Greek is represented variously in Sahidic and Bohairic. Citing it as the most detailed work on the topic, S.G. Richter and G. Wurst criticised Schenke for not availing himself of it (2003, 133; Askeland 2012a, 186). Following Mink's work, J. Martin Plumley published an article for non-Coptic readers on the "Limitations of (Sahidic) Coptic in Representing Greek" (1977). Then in 2002, Frank Feder included in his critical edition of the Sahidic Jeremiah corpus a chapter entitled "Der Einfluß der Übersetzung auf die Textkritik," opening it with the observation that a translation text may imply readings which do not have text-critical relevance because of the linguistic structural differences between the source and receptor languages, adding, "In vielen Fällen ist die Entscheidung, ob man eine textkritisch relevante oder eine Übersetzungsbedingte Lesart vor sich hat, nicht sicher zu treffen" (2002, 86).²⁷ He then shows how the Sahidic translator of the Jeremiah Corpus represents certain Greek words and syntactical elements (specifically, καί, the complement, word placement, and the use of the Coptic future for the Greek present). This was followed by Gregor Emmenegger's analysis of Mudil Codex (2007), which appeals to translation technique to explain some of the elements of the Mudil codex, documenting examples of free translation and the translator's representation of tense and loanwords; his eight page analysis is particularly relevant since Mudil is in the same dialect as mae². The next year, K. Kreinecker (2008) published a work on the Resurrection narratives thoroughly documenting the Sahidic's representation of Greek verb forms.²⁸ In the same year, Elina Perttilä (2008) published "How to Read the Greek Text

in the extant text of mae², almost twice as much as mae¹ which is considerably better preserved than mae². It occurs even less frequently in Codex Mudil, and but once in Codex Glazier.

26 For Syriac, cf. P.J. Williams 2004. Williams raised similar translational issues for Coptic New Testament in a brief 2006 article.

27 See also his 2001 article analysing lexical differences within the Coptic versions.

28 Cf. my review (2010).

behind the Sahidic Coptic.” In addition to these publications, most recently, Askeland questioned the citation of Coptic witnesses in support of Greek variants on the basis of formal equivalency (2008a, 2008b), and strikingly asserts in regard to NA²⁷’s apparatus for John’s Gospel that “more than half of the current [Coptic] citations are problematic for use in textual criticism” and that “only 87 of 215 citations examined were deemed reliable for citation in future manual editions of the Greek New Testament” (2012a, 254). Each of these works contributes to our understanding of the complexity of translation technique, and helps explain how these complexities might interfere with one’s search for an underlying Greek text.

Perhaps the increased appreciation for the limitations of Coptic in representing Greek can be seen most dramatically by comparing the apparatuses of the *Editio Critica Maior* (Aland et al. 2005) and NA²⁷. In 1Pet 1, for example, NA²⁷ cites Coptic support for specific readings 12 times, while *Editio Critica Maior* indicates that the Coptic reading could support either competing variant in half these cases.²⁹ Unfortunately, this appreciation is not always shared by those who have written on mae².³⁰

1.4 Review of Secondary Literature on the Text of Mae²

Secondary literature on mae²’s text is limited.³¹ Here I give an overview of works on mae² by three authors.³²

29 The same is true for Syriac, as can be seen in the differences in citations for 1Pet 1 where NA²⁷ cites 13 Peshitta readings, seven of which are deemed ambiguous in *Editio Critica Maior*.

30 For a theoretical comparison of Greek and Coptic, and for the use of Greek to help understand Coptic, cf. Funk 1984. Also, Franz-Jürgen Schmitz (2003) documents the relationship of the Coptic witnesses to the Greek manuscript tradition through the arrangement of variant readings in horizontal parallel lines for the letters of James and 1, 2 Peter.

31 For mae²’s linguistic features, cf. Bosson 2006; Schenke 2000. Regarding the *editio princeps*, apart from the three authors analysed in the present section (Baarda, Plisch, and ten Kate), I am aware of reviews by Bethge, Kaiser, and Plisch 2002, Depuydt 2003, Krause 2003, Niederwimmer 2002, and Richter and Wurst 2003. Craig Evans has an article dealing with early Jewish Gospels which devotes a lengthy paragraph to mae²’s text (n.d.). Additionally, M.-E. Boismard has also written on the text of mae² (2003a; 2003b), which I treat in the excursus in chapter 3. Wieland Willker includes on his website his analysis of mae² as well as excerpts of his personal correspondence with William L. Petersen, much of which reflects Petersen’s interaction with Baarda.

32 In like manner, Emmenegger provides a review of two of the authors, Plisch and Baarda (2007, 222–225), as well as a review of Boismard (cf. chapter 3 Excursus, below).

1.4.1 *Analysis of Plisch's Assessment*

1.4.1.1 Introduction

Uwe-Karsten Plisch wrote two overlapping articles dealing with mae²'s texts involving John the Baptist. Plisch too claims that mae² is a translation of an otherwise unknown Greek textform: "Der Text des Codex Schøyen last sich keinem bekannten Texttyp zuordnen, sondern repräsentiert eine eigene, bisher nicht bekannte Textform ...," but he adds the cautionary note, "–wie auch immer man diese letztlich zu interpretieren haben wird" (2001, 392. Cf. Richter and Wurst 2003, 132).

1.4.1.2 Plisch's Recognition of Alternative Explanations

Plisch offers explanations for some unexpected readings, apart from an appeal to an alternative *Vorlage*. Examples of scribal error include the Coptic scribe's exchange of a singular determinant for the plural,³³ and two cases of parablepsis (14:11, 12). Plisch also cites influence from parallel passages. He admits the possibility that the Mattheanism "is here" (12:6, 41, 42) may have influenced the rendering that the people went out to see a prophet, but that more than a prophet *is here* (11:8).³⁴ Another important explanation suggested by Plisch is mae²'s northerly oriented dialect (cf. mae²'s use of ⲧⲁⲈⲦ for ρⲓⲙⲛ in 11:17; 2001, 379). Similarly, Plisch also points to the lack of the temporal conversion in Middle Egyptian as being compensated by the use of an independent Coptic clause to render a dependent Greek clause (11:7; 373 n. 19).

In a few instances, Plisch allows a translational explanation for some unexpected readings. These include alteration of verb pair sequence (373) and noun pair sequence (378), use of loanwords differing from the *Vorlage* (373), and exchange of grammatical number involving collective nouns (378). At one point, he offers stylistic preference to explain a translation that differs significantly from the text of NA²⁷ (389). For most of the differences, however, Plisch makes no attempt either to provide proofs or refutations of a translational explanation.

33 Plisch indicates that in 11:8, mae² has ⲉⲛ ⲛⲁⲓ where NA²⁷ has the plural, noting that the determinators "ⲛ und ⲛ sind leicht zu verwechseln" (2001, 375). However, cf. n. 35 below.

34 Askeland notes, "Some deviations in the Coptic translation appear to result from influence from other biblical passages—perhaps passages with which either the translator or scribes were familiar" (2012a, 38).

1.4.1.3 Critique of Plisch's Analysis

Plisch's analysis is wanting in several key aspects. First, Plisch does not explore the possibility of a translational explanation in most cases.³⁵ Secondly, sometimes he seems so preoccupied with pointing out syntactical incongruities between mae² and the Greek that he overlooks mae²'s syntactical agreement with other Coptic versions in such passages.³⁶ Thirdly, he comes to conclusions at many points where the reconstruction is uncertain, and does so without clear indication of the lacunae.³⁷

When Plisch does mention the possibility of translation theory as a general explanation for mae²'s text (21:28; 2001, 391), his dismissive comment "Sofern nicht schon die griechische *Vorlage* von mae² ein anderes Wort enthielt, ist dies Übersetzung zumindest sehr frei" seems to imply that formal equivalence was the uncontested goal for early translators, and that anything less was deficient. To be sure, οὐ πετετενλω υμω does not correspond formally to NA²⁷'s Τί δὲ ὑμῖν δοκεῖ, but it does convey (accurately) that Jesus asked his opponents for their opinion of a matter; such conveyance of meaning may have been sufficient for the translator.³⁸ Ironically, although Plisch cites syntactical incongruities between mae² and known Greek readings, he does not do so for the other Coptic versions, even in the same verse.³⁹

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- 35 A number of readings especially stand out as probably translational. In 9:15 (cf. 13:56; 26:65^{co}; cf. 5:46^{boA}, 5:47^{mae1 boA}), mae² converts Jesus' rhetorical question into an assertion (cf. 2001, 371). In 11:19 (cf. 5:[38]-39; 5:43-44; 10:33; 12:6, 36, 40; 13:23; 15:3; 16:18; 25:18; 379), mae²'s idiomatic ρωϥ αν highlights the author's intended contrast. In 16:2 (cf. 15:[24]; 19:[4]; 21:29, 30; 22:1; 26:[66]), mae² lacks representation of the redundant participle in the introductory speech formula (cf. many modern translations). These phenomena, occurring as they do elsewhere in mae² and the Coptic versions, are probably translational.
- 36 11:8 (singular πηῖ in mae² with mae¹); 14:1 (λε in ρηῖ λε with bo^A; cf. 11:25; 12:1^{boA}); 14:6 (εαϥορκ ηεε εαϥρομολο[ρει] with bo^A); 17:10 (no representation of οὖν, in agreement with mae¹ and bo^A); 21:31b, 32 (πορνωc with bo^A instead of πορνη).
- 37 Plisch presents mae²'s text with its reconstructions at the beginning of the discussion of each pericope, but the lacunae are typically not mentioned in the body where the reading is discussed. For example, in the case of [εα]ϥι ω[α]ρ[ω]τη ηαη ἰωεα]ηηηε in 11:18, the reader must backtrack from page 379 to 374 to find any indication that this text has been reconstructed.
- 38 Indeed, in the very next verse, Plisch betrays his prejudice for syntactical equivalence by writing, "Zu Beginn von Vers 31 heißt es 'wer von ihnen' statt 'wer von den zweien'" (2001, 392). However, whether one reads mae²'s ηηη ἰηηωϥ *which of them* or mae¹'s ηηη εη ηεεηεϥ *which of the two*, the referent is obvious.
- 39 E.g., in 21:28 εαϥεαηϥ in mae¹ for προσελθῶν (so also v. 30); ηεϥ (ηαϥ) in bo^A and mae¹

1.4.2 *Analysis of Baarda's Assessment*

1.4.2.1 Baarda's Rejection of Schenke's Thesis

Tjitze Baarda made a provisional "comparison of both the whole Coptic text in [mae²] and Schenke's re-translation into Greek with the apparatuses in the great editions."⁴⁰ He concluded, "It is true that there are many peculiarities in this Middle Egyptian Coptic text which demand an explanation, but they hardly gave me a reason to accept [Schenke's] daring thesis that this new text puts us on the track of a hitherto lost Greek translation of the original Semitic Matthew" (2004a, 266).

Baarda allows that mae² reflects some hitherto lost Greek variants,⁴¹ but also suggests alternative explanations for "the great number of readings that differ from the usual pattern in translation texts" (2004b, 305). Similar to Plisch, he appeals to scribal error (2004a, 273, 280), influence of parallel texts (2004a, 268, 271), correspondence to Greek readings not adopted by NA²⁷ (272), and the translator's misreading of his *Vorlage* (280).

Baarda also points to translational phenomena which might account for the different renderings in mae². He indicates his openness to explanations such as

- translational tendencies (2004a, 269, 271, 280; 2006a, 584)
- expansion in the receptor text to express Greek prepositional prefixes to verbs (2004a 270, 275) or elements such as the middle voice (2004b, 304)
- polyvalence of Coptic words as apprehended by usage elsewhere (2004a, 271, 275, 276, 279, 280, 282)
- local syntactical environment (e.g., where the Greek might have an unclear antecedent, 272, or where the translation seems to have been influenced by previous wording, 2006a, 587)
- inconsistency in representing Greek idiomatic expressions (e.g., redundant verbs in introducing speech; 2004a, 273, 283)

without correspondence in the Greek; in 21:29 $\eta\mu\omega$ in sa⁹ for οὐ θέλω; in 21:31 $\sigma\epsilon\omega$ $\kappa\alpha\theta\omicron\rho\tau\iota$ $\epsilon\rho\omega\tau\eta$ in sa⁹ for $\pi\rho\acute{o}\alpha\gamma\omicron\upsilon\sigma\iota\nu$ $\acute{\upsilon}\mu\acute{\alpha}\varsigma$ (note also the future in bo^A and mae²). Other such examples abound, and should caution against the expectation that the Coptic translator render the Greek *Vorlage* with strict equivalency.

⁴⁰ 2004b, 303. Baarda's research produced four articles (2004a, 2004b, 2006, 2008).

⁴¹ Baarda cites two possible examples: Matt 6:11 ($\eta\rho\epsilon\sigma\tau\eta$ *of tomorrow* for $\acute{\epsilon}\pi\iota\omicron\upsilon\sigma\iota\omicron\nu$) and 19:20 ($\rho\alpha\iota\omicron\epsilon\omicron\gamma$ *I have done them* for $\acute{\epsilon}\phi\acute{\upsilon}\lambda\alpha\chi\alpha$, 2004b, 305). For 6:11, cf. chapter 3 6:nb. For 19:20, one might simply note that the distinction between "I have done them" and "I have kept them" may be too fine to justify a lost Greek variant for $\acute{\epsilon}\phi\acute{\upsilon}\lambda\alpha\chi\alpha$.

- Coptic idiom (277)
- adoption of exegetical glosses in the translator’s Greek manuscript (281).⁴²

Criticizing Schenke’s assumption of a strict formal equivalency, Baarda adds, “Even the apparatus of Horner’s edition of the Sahidic Gospel might have given him the clue that versions show a relative liberty in their translation of their respective Greek text” (2004b, 303).

1.4.2.2 Baarda’s Appeal to Versional and Minor Variants

In his analysis of the transfiguration pericope (Matt 17:1–9; 2004a), Baarda appeals first and foremost to versional and minor variants to explain *mae*²’s unexpected readings. Specifically, where *mae*² lacks correspondence with NA²⁷, he suggests possible genetic coherence between the *Vorlagen* of *mae*² and Syriac texts to explain

- the occurrence of the possessive article for *my beloved* (ⲡⲁⲙⲛⲉⲣⲉⲦⲦ) in 17:5⁴³
- the occurrence of the prepositional pronoun ⲠⲁⲣⲁⲐⲐⲐ conveying that Jesus came *to them* in 17:7 (sy^p h; 277)
- the occurrence of the preposition for *before* where *mae*² literally reads that Jesus told his disciples not to say this vision [i.e., the transfiguration] *before* anyone (ⲉⲗⲁⲧⲉⲛ) in 17:9.⁴⁴

Baarda makes similar claims throughout, concluding, “We find parallels in the Syriac tradition, which might mean either that there was once a variant reading of this kind in Greek, or that perhaps the Coptic translator had a Syriac text at his desk while he was engaged in his translation work” (285). Elsewhere, Baarda cites the possibility of genetic coherence between the *Vorlagen* of *mae*² and Armenian texts (270, 278). He seems to assume that the Coptic, Syriac, Latin, and Armenian versions are so formally rendered that the difference between his approach and Schenke’s is that Baarda’s more complete apparatus allows him to find Greek readings corresponding to *mae*² that Schenke could not.

42 “Until the Son of Man is glorified, until he is risen from the dead” (Matt 17:9; cf. John 12:23; 281).

43 Baarda cites sy^{pal}, and secondarily the Diatessaron, Ephraim, and sy^c (2004a, 276).

44 “It is the reading of the Syriac Diatessaron, as we may deduce from Ephraem’s Commentary (ch. xiv: 10): ‘... before anyone not you-shall-say’, a reading preserved also in Sy^p. One may compare Lk. 9:36 in the Vetus Syra (Sy^s c): ‘... ‘before anyone they did not say’” (2004a, 281).

Baarda seems to assume that the most plausible explanation for formal syntactical accord between the versions is a common Greek *Vorlage*. Some of these phenomena, however, are better explained on translational grounds. For example, Williams argues that the possessive in reference to the disciples in early Syriac “represents Aramaic idiom, and tells us little about its *Vorlage*” (2004, 103). The same is true for Coptic, since the simple definite determinator (ⲛ-) is frequently replaced by the possessive article irrespective of *Vorlage* (ⲛⲉⲛ; Emmenegger 2007, 105; Mink 1972, 233–237). Thus, syntactical agreement does not necessarily imply genetic coherence between the versional readings. The various articles on limitations of the versions in Metzger’s *Early Versions of the New Testament* support this conclusion, for often neither Syriac nor Coptic, for example, are consistent in giving a formal representation of elements such as word order, subtleties of some of the tenses, hypotactic use of participles (cf. Metzger 1976, 306), and some particles. Moreover, both languages have a particle to introduce speech which often occurs without a corresponding ὅτι (Plumley 1977). Consequently, one might proffer a translational explanation rather than resort to a poorly attested or lost Greek variant to account for correspondence between versions.⁴⁵

1.4.2.3 Baarda’s Appeal to a Translational Explanation

Baarda’s more recent article (2006a) emphasises translation theory more than his 2004 articles. Ironically, it was published in the same year in which Baarda gave a mixed review of Williams’ book on Syriac translation technique (2006b), even though this new article (2006a) was very much in sympathy with the kind of appeal to translation theory outlined and demonstrated by Williams.

With justification, Baarda severely critiques Schenke’s retroversion.⁴⁶ Baarda does, however, allow the judicious use of versions to suggest a probable *Vorlage*, so long as due consideration is given to translation characteristics (2006a, 584). The Middle Egyptian use of the word ⲟϣⲟϣ (ⲟϣⲉⲟϣ) serves as a model for this approach. Baarda’s analysis led him to doubt that ⲟϣⲟϣ always implies θέλειν in the *Vorlage*, and concludes that ⲟϣⲟϣ can be used as an auxiliary, a

45 Indeed, Askeland’s rule 5 for the use of Coptic and textual criticism states that Coptic citations *never* have the same authority as Greek manuscripts, and that, “as a rule, the Coptic should only be cited to support readings found in the Greek tradition” (2012a, 254).

46 “The history of such ‘retranslations’ teaches us that they are sometimes utter failures, which might easily mislead those who use them without any knowledge of the languages of these versions” (2006a, 583).

point overlooked by Schenke (Matt 19:16; 2001, 114), but documented by Layton (2004, 147–149).⁴⁷

In his 2006a article, Baarda is more sceptical of versional evidence as a credible indicator of otherwise unattested Greek readings. In regard to the occurrence of ογαϝ in 19:16 in mae² (and mae¹), Baarda writes, for example, “... the fact that no other Greek or versional witness exists with the reading τί θέλεις ποιήσω raises a serious doubt concerning the correctness of [Schenke’s] retranslation” (585; cf. 586). Baarda has the same uncertainty even when there is a poorly attested Greek variant that corresponds to a strict retroversion (2006a, 590). Indeed, Baarda even denies that the formal correspondence between a majority Greek reading and mae² (and mae¹) implies genetic coherence on the basis that the majority reading lacks support from “Alexandrian or Egyptian” manuscripts (586). At two points, he also appeals to modern translations to demonstrate how explanatory expansions are deemed necessary to render the Greek accurately into certain receptor languages (589, 590). Reinforcing his translational approach, he concludes that “although it belonged to the competence of a translator to give a more literal rendering he could easily present a different circumlocution of the Greek expression” (588).

1.4.2.4 Baarda’s Treatment of Schenke’s *Konjunktionsnetz* Argument

Baarda notes, “One of [Schenke’s] arguments is that there is a totally different and relatively poor web of conjunctions (‘Konjunktionsnetz’) in [mae²’s *Vorlage*].” Indeed, Plisch claimed that this was one of the strongest arguments for the alternative *Vorlage* hypothesis (2001, 369 n. 6). Baarda analyses the incongruous representation of the conjunctions *καί* and *δέ*, and the interjection *ἰδοῦ* in mae². He does so by comparing mae² with the other three extant versions, and he finds sufficient agreement between them against NA²⁷ “which might suggest that there was a tendency in Coptic texts to neglect [*καί*] in the process of translation or copying. The same is true for *δέ* ...” He reaches the same conclusion in regard to *ἰδοῦ* (269–270). My own research (presented below in 1.5) augments Baarda’s assessment of Schenke’s *Konjunktionsnetz* argument.⁴⁸

47 While the auxiliary use of ογαϝ is discernible in Sahidic (e.g., 8:29^{sa}), this distinct usage is more obvious in Middle Egyptian due to its more frequent occurrence. The same is true for features such as the use of the verb *ī* as an auxiliary and the use of the future (or the relative future) to convey hypotheticality, both of which occur several times on the first extant leaf of mae².

48 Similar conclusions are reached in regard to Sahidic by Feder (2002, 86–94) and by Perttilä (2008, 369–377) who writes, “To read the Greek behind the Coptic text is in the case of conjunctions mostly impossible” (376). See further, Askeland (2012a, 22–34).

1.4.2.5 Further Comments on Schenke's *Konjunktionsnetz* Argument
 Baarda's analysis was restricted to 17:1–9 which lacks any occurrence of τότε in NA²⁷ and τῶτη (τοτε) in mae². Nonetheless, my own research for all the *Konjunktionsnetz* elements corroborates Baarda's conclusions (cf. 1.5 below). In brief, the assumption has not been founded, nor is it obvious, that an early translator would translate these conjunctions, particles, and interjections with one-on-one equivalency, especially in light of the tendency for versions to evolve toward formal equivalence with the source text over time (Metzger 1976, 306; Barr, 324–325). Such an assumption is made more uncertain by the fact that mae² manages to convey a meaning that corresponds closely to that of NA²⁷ despite any incongruity in syntax or vocabulary with known Greek readings.⁴⁹

Ultimately, however, what is most remarkable about mae²'s *Konjunktionsnetz* is not that the relevant words occur so much less frequently than in the other Coptic versions of Matthew, but that the context surrounding them corresponds so closely with our familiar Greek Matthew. In practically every case, the narrative which precedes and follows τότε, ἰδοῦ, initial καί, and post-positive δέ in NA²⁷ is substantially the same as that of mae². Moreover, regarding Schenke's theory, how strange it would be that editors would suppress such classic Hebraisms as ἰδοῦ and initial καί, and then that Jewish-Christians would deem the edited text as conducive for the redaction of Jewish-Christian gospels.

1.4.3 *Analysis of ten Kate's Assessment*

Albert ten Kate wrote an extensive article entitled, "À la recherche de la parenté textuelle du Codex Schøyen." Title aside, ten Kate's intention is not to identify textual relationships between mae² and the other witnesses to Matthew's Gospel. Although he occasionally cites Schenke and Plisch (and Boismard), he engages minimally with their work and does not address their claim that mae² reflects an alternative version of Matthew.

1.4.3.1 Identification of "Variants"

What ten Kate does intend in this article is to document many readings in mae² (Matt 24 and 28) which differ syntactically from other readings, whether from the Greek, from other Coptic versions, or from the other versions generally. He refers to these syntactically different readings as variants ("variantes").

49 A comparison of the NIV is illustrative, for it never represents ἰδοῦ with "behold," and avoids representation of καί and δέ in many contexts, yet its underlying text differs little from other translations which tend to render these words strictly.

The use of the term variant for certain readings in *mae*² is imprecise for two reasons (cf. Epp 1993, 47–61). First, *mae*² is the sole witness to this independent version, so that its manuscript tradition cannot be assessed for textual variation; since we have no other witness to the version, one can say that there are no known variant readings for this version. Secondly, because it is an independent translation, one cannot reliably surmise that syntactical differences within the Coptic tradition reflect textual variants, unless the differences involve substantially different meanings. The principle extends beyond the Coptic tradition to include comparisons with the other early versions.

Observance of this principle is not evident in ten Kate's article, for he regularly deems syntactically different readings in *mae*² as variants even if they adequately convey the meaning of the Greek text fairly or agree in meaning with other versional witnesses. Analogously, this would be paramount to suggesting that the English versions of Matt 24:2 imply a variant passage since independent English translations differ syntactically from each other:

ESV: Truly, I *say* to you

NIV: Truly I *tell* you

NLT: I tell you the truth

NJB: In truth I tell you

The matter is confused further, for whenever he identifies a “variant” in *mae*², ten Kate very frequently claims that it is “identical” to a reading, for example, in the Ethiopic or in the Armenian, as if the versions have thoroughly corresponding syntactical systems.⁵⁰ Ironically, then, two readings from different Coptic versions may convey the same idea but be deemed a “variant” if they vary syntactically from each other, while ten Kate may deem one of them “identique” to a reading in another language altogether.

1.4.3.2 “Variants” and Genealogical Relationships

The reality is that such “identical readings” (i.e., formally equivalent readings) in versional texts may imply nothing about genealogical relationships with earlier Greek texts without taking into consideration the meaning of the texts. The

50 E.g., ten Kate states that *mae*²'s articulated attributive (ἡνὴ ἐτ[ἡ]λῶντες] *the ones keeping guard*) is “identique” to manuscripts of Syriac, Ethiopic, Old Latin, Armenian, and the Diatessaron which disagree with NA²⁷'s simple noun τῆς κουστωδίας. Ten Kate uses the term “identique” 30 times in the article.

attempt to surmise as much does not take into account 1) the polyvalence⁵¹ and synonymy⁵² of words, especially as they are influenced by context; 2) differences in syntactical systems from one language to another;⁵³ 3) evolution of a language's norms over a period of centuries;⁵⁴ and 4) varying levels of the translator's consciousness and commitment to his own translation technique.⁵⁵

1.4.3.3 Production of a Liturgical and Evangelistic Text

Having identified so many "variants" in mae², ten Kate then compares them individually with the Greek and the other versional renderings. He rightly

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- 51 For example, the Greek words *καί* and *δέ* mean more than just "and" and "but." Rather, they have ranges of meaning corresponding to the English glosses *thereupon* (*at that*), *thereafter* (*afterward*), *thus* (*so*), and *then* (*so*), for which mae² regularly renders with *τοτε* (*τοτη*). Ten Kate recognises this in regard to 24:14 when he writes, "La conjonction *τοτη*, 'alors', du début est plus appuyée que le 'et' des autre traditions" (2007, 597), but for a comparable context in 28:12, he points out mae²'s disagreement with the whole Greek and versional tradition, except for the renderings in a Syriac version and in a witness to the Diatessaron (616).
- 52 For 24:4 (cf. v. 6), NA²⁷ reads *βλέπετε* which, in this context, is a warning to watch out, or, to be on guard. Mae² thus has *χαρεξ ερωτην* which, in this context, is synonymous with the expressions *ανε εβαλ ερωτην* in mae¹ (and similarly bo^A), and *σωωτ* in sa⁹. Yet, regarding mae²'s word choice, ten Kate claims that the reading is only found in the Peshitta, one old Latin manuscript, Ethiopian, Armenian, a Georgian manuscript, and one witness to the Diatessaron (594). Cf. other readings involving synonyms: 24:13, 34, 46.
- 53 Mae²'s rendering of NA²⁷'s passive in 24:9 is especially illustrative since the Greek uses a periphrastic construction consisting of a participle and a passive, neither of which have equivalents in Coptic. Mae² simplifies the construction by using the dynamic passive, which itself is not a feature of Greek. Yet, despite the obvious limitations of Coptic, ten Kate asserts a relationship with the text of a Diatessaronic witness. For other examples, cf. 24:32 where the Coptic aorist conveys the meaning of the Greek present, or 24:46 where NA²⁷ has a present participle (the equivalent of which is lacking in Coptic) followed by the future to convey "the Lord (will) come and will find him ...," while mae² has the circumstantial followed by the conjunctive to convey the same meaning (literally, "the Lord coming and finding him"). Ten Kate likens both of these last examples to readings in the Diatessaron and the Arabic.
- 54 The possibility is difficult to prove since 1) the Coptic writing system is thought to be hardly earlier than the evangelisation of middle and upper Egypt; 2) so few Coptic manuscripts are known to be from the earliest Coptic period; and 3) biblical Greek may have profoundly influenced Coptic style in the early period.
- 55 Ten Kate notes that the versions generally become more formally equivalent over the centuries (2007, 622).

asserts that many of the “variants” in *mae*² are simpler,⁵⁶ clearer,⁵⁷ and shorter⁵⁸ than they are elsewhere in the Greek or versional traditions. This leads him to theorise that the translation was designed for liturgical and evangelistic purposes, and that, accordingly, the translation reflects the conscious implementation of a translation strategy to achieve such purposes. To support the theory, he appeals to *mae*²'s limited use of elements in its *Konjunktionsnetz*, which Schenke and Plisch so strongly emphasised. He writes,

The large number of conjunctions omitted at the beginning of verses likewise indicate a liturgical use of these texts. They had to be recited in small units, so that it was not logical to begin a reading with a conjunction referencing a preceding verse which itself was not recited. Moreover, it is probable that in the living liturgy, the conjunctions were of limited value, for the recited text had a simple logic in itself which should not be difficult to grasp, in order to be able to convince the hearers.⁵⁹

Thus, ten Kate understands *mae*²'s distinctive renderings to have been largely determined by missional considerations rather than by differences in its *Vorlage*.

1.4.3.4 Ten Kate's Lack of Explanation for Readings

Ten Kate makes little attempt to explain the translator's syntactical and lexical choices beyond stating that they are simpler, clearer, and shorter. Some

56 E.g., the negative rhetorical question in 24:20 is converted to a positive statement; the “*sign* of your Parousia” becomes “day of the coming” (24:3); and “wars and rumours of war” becomes simply “wars” (24:6).

57 E.g., instead of the flood simply *taking* (ϣ) the Noachic generation away, *mae*² explicates that they were all killed (24:39); instead of reading that people will be handed over, *mae*² explicates that they will be handed over to death (24:10).

58 E.g., redundant Greek words are left unrendered (24:1, 45; cf. Perttilä 2008, 376); *mae*² conveys that the tribulation of those days are unprecedented without reference to the beginning of the world (24:21).

59 My translation of Ten Kate's French which reads, “Le grand nombre de conjonctions omises au début des versets indique également une pratique de l'emploi liturgique de ces textes. Ils devaient être récités par petites unités, si bien qu'il n'était pas logique de commencer une lecture par une conjonction renvoyant au verset précédent, lorsque celui-ci n'était pas récité. De plus, il est probable que dans la liturgie vivante les conjonctions n'ont qu'une valeur restreinte, puisque le texte récité doit avoir un logique simple en lui-même, qui ne doit pas être trop difficile à saisir, afin de pouvoir convaincre l'auditoire.” (622)

“variants,” however, do not fall into these three categories. Ten Kate provides no explanation for incongruities in grammatical number (24:5, 9, 32, 35), articles (24:27, 32), or tense (24:27, 32, 33, 38, 40, 48). There is no accounting for the translator’s selection of prepositions (24:16, 33), use of the personal mediate (24:22, 31), and word order inversion of paired nouns (24:30) or paired verbs (24:49). He offers no motive for readings such as the addition conveying “until all things are accomplished” (24:20), or the reading conveying “persecutions” (ἑνεδιωγμός) where the word for earthquake is expected.⁶⁰ While some of the readings discussed by ten Kate could be explained by an attempt to produce a translation fit for liturgy and evangelism, the quantity of readings that cannot do so requires an alternative explanation. Of course, a case can be made that a translation that favours the receptor language over the source language is prone to be simpler, clearer, and often shorter, and that such a translation would accommodate evangelistic and liturgical purposes.

Ten Kate’s citation of so many unexplained agreements with versional witnesses produces the impression that the readings in mae² have genetic coherence with readings in the other versions. In particular, ten Kate claims that mae²’s relationship with the Diatessaron and a particular Georgian manuscript is obvious (“saute aux yeux”; 2007, 621). Ten Kate claims, however, that “le texte de Mae 2 ne peut pas être réduit à une dérive d’un texte originel quelconque” (622). Rather, he understands that the translator produced an original and creative work, one which reflects an indifferent attitude toward preservation of the Greek text.

1.4.3.5 Ten Kate’s Case for Chaotic Transmission

Ultimately, for ten Kate, the significance for mae² is not its possible contribution toward identifying the earliest attainable text of Matthew. Instead, its significance is that it attests a chaotic transmission of the New Testament text in the early period, and that it obliges text critics to abandon its orientation toward an original text. In fact, regarding the United Bible Society’s Greek New Testament, ten Kate writes,

The text of the UBS is the exemplary result of this erroneous orientation. People try to edit a text according to this preconceived idea that it had to have had an original text to be reconstructed by a comparison of the

60 ΔΙΩΓΜΟΣ probably reflects a scribal corruption of ΔΙΣΜΟΣ, which is mae²’s orthography for his representation of σεισμός (cf. mae¹’s ΣΙΣΜΟΣ; cf. 27:54; 28:2).

variant readings. But the textual multiplicity from the beginning of the Christian era obligates them to retrace their steps starting from the textual freedom in the primitive Church, which then evolved toward a relatively uniform text.⁶¹

Thus, for ten Kate, *mae*²'s significance is that it is part of a larger literary and cultural context in which the Greek text was transmitted imprecisely or even carelessly in the earliest period, until the process of standardisation was completed (or nearly so) by the time of the great majuscules (cf. Epp 2005g).

*Mae*², however, may not sustain ten Kate's thesis. It is possible that the translator may have selected for his *Vorlage* a manuscript reflecting a strict scribal transmission. This he could have done even while translating it without syntactical exactitude. Given *mae*²'s strong textual affiliation with 01 and 03 (cf. 6.3 below), this may have been the case.

1.5 Frequently Recurring Translational Incongruities

Between *mae*² and NA²⁷, there are some syntactical and lexical elements lacking formal correspondence which recur so frequently that they are best explained as translational habits or tendencies; they are given little attention beyond the following chart. In the middle column of the following chart are examples of *mae*²'s incongruous representation of the Greek element in the left column. The right column shows the same phenomena in the other Coptic versions as they occur in three manuscripts.⁶² The large number of such incongruities in *mae*² and the other Coptic versions would suggest that the incongruities are probably not representative of unattested Greek readings, but rather, indicative of translational phenomena.

61 "Le texte du UBS est le résultat exemplaire de cette orientation erronée: on cherche à y éditer un texte à partir de cette idée préconçue, qu'il aurait dû exister un texte originel, à reconstituer en comparant les variantes. Or la multiplicité textuelle, dès le début de l'ère chrétienne, oblige à rebrousser chemin en partant de la liberté textuelle au sein de l'Église primitive, qui évolua ensuite vers une uniformité textuelle relative." (2007, 623).

62 The passages cited are from three sample leaves of *mae*² (cf. 3.1.2 below), excluding lacunose passages and passages involving relevant textual variants.

*Frequently recurring translational incongruities*⁶³

Greek element	Examples of incongruous representation in mae ²	Intraversional corroboration ⁶⁴
καί ⁶⁵	sampling from 5:38–6:18: X: ⁶⁶ 5:38, 40, 40, 40, 41, 42, 44, 45, 46, 47; 6:5, 6, 6, 10, 12, 13, 17 ϰωϰ: ⁶⁷ 5:47; 6:12, 14	sampling from 5:38–6:18: X: 5:40 ^{co} , 40 ^{co} , 40 ^{co} , 41 ^{mael sa9} , 44 ^{sa9} , 46 ^{co} , 47 ^{co} ; 6:5 ^{mael sa9} , 6 ^{co} , 6 ^{mael sa9} , 10 ^{mael sa9} , 12 ^{mael sa9} , 13 ^{sa9} , 17 ^{sa9} ϰωϰ: 5:46 ^{boA} , 5:47 ^{mael boA} ; 12 ^{co} , 14 ^{co}
	sampling from 12:3–28: X: 12:4, 5, 9, 10, 10, 11, 13, 13, 15, 15, 16, 18, 20, 22, 23, 23, 25, 26, 27 ⲁϷ: ⁶⁸ 12:17	sampling from 12:3–28: X: 12:4 ^{mael sa9} , 7 ^{mael sa9} , 12:9 ^{sa9} , 10 ^{mael} , 10 ^{sa9} , 11 ^{sa9} , 11 ^{co} , 13 ^{mael} , 13 ^{mael sa9} , 15 ^{sa9} , 15 ^{mael} , 16 ^{co} , 18 ^{co} , 20 ^{boA} , 21 ^{sa9} , 22 ^{co} , 22 ^{mael sa9} , 23 ^{sa9 boA} , 26 ^{mael sa9} , 27 ^{mael} ⲁϷ: 12:13 ^{sa9}
	sampling from 28:1–20: X: 28:3, 4, 7, 7, 8, 9, 9, 14, 18(?), 20 TOTH: 12:12	sampling from 28:1–20: 28:4 ^{mael sa9} , 7 ^{mael} , 7 ^{co} , 8 ^{sa9} , 9 ^{mael sa9} , 14 ^{sa9} , 15 ^{sa9} , 18 ^{mael sa9} ⲁϷ: 28:8 ^{mael} , 12 ^{sa9} , 14 ^{mael} , 17 ^{mael sa9}

63 X indicates no representation.

64 Some readings may reflect variation in the Greek manuscript tradition.

65 Data in the chart assume that the formal equivalent for καί in the Coptic versions is ⲁϰω (mae²: ⲁ(ⲟ)ϰω; bo^A: ⲟϰωϰ) or ⲙⲙ (mae²: ⲙ[Ϸ]ⲙ; bo^A: ⲙⲙ). The phenomenon is documented in Perttilä 370–376; Plumley 1977, 149; cf. Layton 2004, 178.

66 The lack of representation of καί often reflects the Coptic linguistic preference for asyndeton, and a tendency to avoid representation of καί when used to transition to a new topic. In a few cases, Coptic compensates for the lack of representation of καί with the conjunctive (e.g., 12:18^{mael sa9}) and the circumstantial (e.g., 12:23^{mae2 mael sa9}).

67 Emphatic καί is often represented by the Coptic linguistic convention ϰωϰ; cf. Askeland 2012a, 26.

68 Askeland, 2012a, 28.

Frequently recurring translational incongruities (cont.)

Greek element	Examples of incongruous representation in mae ²	Intraversional corroboration
ἰδέ = Δε	sampling from 5:38–6:18: X: 5:39, 44	sampling from 5:38–6:18: X: 5:44 ^{boA}
	sampling from 12:3–28: X: 12:3, 7, 14, 15, 25	sampling from 12:3–28: X: 12:7 ^{mae1, boA} , 14 ^{sa9 boA}
	sampling from 28:1–20: X: 28:3, 5, 11	sampling from 28:1–20: X: 28:5 ^{mae1} , 11 ^{boA} , 16 ^{boA} , 17 ^{mae1}
ἰδοῦ ⁶⁹	X: 12:10; 28:2, 7, 7, 9, 11, 20	28:7 ^{mae1} , 9 ^{mae1}
γάρ = γαρ	5:46; 6:7, 14, 16; 28:2, 5, 6	6:14 ^{mae1} ; 28:2 ^{boA} , 6 ^{mae1}
τότε = τότη ⁷⁰	12:22; 28:10	28:10 ^{sa9}

69 In Schenke's statistical analysis for mae² and mae¹'s representation of ἰδοῦ, he only considered the occurrences of the words ρεῖρη and ρηρη, counting eight occurrences in mae² and 23 for mae¹ (2001, 32, n. 31). Strikingly, by restricting his analysis to ρεῖρη and ρηρη, mae² would have a slightly higher rate of representation of ἰδοῦ than even bo^A. In reality, the Coptic versions have several ways to represent ἰδοῦ, including ρι, εις, ρηρητε, ρηρητε, in varied combinations in each dialect. Sometimes mae² and mae¹ compensate with the circumstantial (8:34^{mae1}) or with Δε (28:9^{mae1}). Mae² never gives formal representation to καὶ ἰδοῦ (cf. 7:4; 8:32, 34; 9:2, 3, 10, 20; 12:10, 41; 17:3, 5; 27:51; 28:7, 20).

70 The sampling from the three leaves (cf. 3.1.2) is not typical for the whole manuscript. There are 71 occurrences of τότε in NA²⁷ that are extant in mae². Mae² represents τότε with τότη (= τότη) 53 times, and τότη 18 times. The lack of formal representation of τότε is corroborated in seven of these passages by the other Coptic versions: 16:21^{co}, 27^{mae1 sa9}, 22:13^{sa9}, 24:21^{sa9 boA}, 26:16^{co}, 27:16^{co}, 28:10^{sa9}. Especially problematic for the alternative *Vorlage* explanation are five passages where mae² formally renders τότε with τότη, but other Coptic versions do not: 8:23^{mae1}, 16:21^{mae1 sa9 boA}, 24:30b^{mae1}, 24:30c^{sa9}, 27:58^{mae1}. These data indicate that the lack of τότη in the Coptic versions does not reliably reflect the absence of τότε in their Greek *Vorlagen*. Moreover, mae² uses τότη 29 times in passages where τότε is lacking in NA²⁷. However, in most of the passages, if not all, τότη is a contextually sensitive translation of the Greek. For example, mae² uses τότη where NA²⁷ has καὶ and δέ in narrative transition, much as a modern dynamic equivalent translation might read.

Greek element	Examples of incongruous representation in mae ²	Intraversional corroboration
οὖν = οὐν ⁷¹	5:48; 6:2, 8; 12:12, 26; 28:19	5:48 ^{sa9} ; 6:2 ^{sa9} , 12:12 ^{mae1 boA}
Participles ⁷²	<p>sampling from 5:38–6:18: 5:40; 6:3, 7</p> <p>sampling from 12:3–28: 12:4, 9, 10, 14, 15, 17, 20, 20, 22, 24, 25, 25, 25</p> <p>sampling from 28:1–20 28:2, 5, 8, 12, 12, 13, 13, 15</p>	<p>– Greek substantive: articulated relative (5:46^{co}); circumstantial (6:4^{mae2}); relative (6:4^{mae1 sa9 boA})</p> <p>– Greek present: circumstantial (6:16^{co}); future circumstantial (6:3^{mae2}); conditional + circumstantial (6:17^{mae2 mae1}); conditional + circumstantial + future (6:7^{mae2}); durative present (6:18^{mae2})</p> <p>– Greek aorist: imperative (6:6^{mae2 mae1 boA}); conjunctive (6:6^{sa9}); relative (12:9^{mae1 sa9}); relative perfect (12:9^{mae2 boA})</p> <p>– Greek perfect active: circumstantial (12:25^{mae1 sa9}); relative perfect (12:25^{mae2 sa9}).</p>

In addition, Greek articles are not consistently represented formally by Coptic determinators. This may be illustrated by a comparison of the Greek and Coptic versions of Matt 28:1–2; Coptic determinators are separated from the noun by a dash, and incongruities are highlighted in grey:

71 Sa⁹ does not use the Greek loanword οὐν to represent οὖν, but rather œ.

72 Coptic lacks a formal equivalent for the participle, and represents it variously, often reflecting contextual sensitivity. The diversity of representation can be seen in the examples in the right column. See further: Kreinecker 2008, 232–234, 240–242, 247–248.

Sampling of representation of Greek articles

NA ²⁷	Mae ²	Mae ¹	Sa ⁹	Bo ^A
Ὁψέ	[τ]-οϣωη	ΡΟΥΞΕ	ΡΟΥΞΕ	ΡΟΥΞΙ
σαββάτων	Π-ΣΑΜΠΑΘΟΝ	Π-ΣΑΒΒΑΤΟΝ	Π-ΣΑΒΒΑΤΟΝ	ΝΙ-ΣΑΒΒΑΤΟΝ ⁷³
τῆ ἐπιφωσκούση	ΩΩΡ[Π]	ΕΩΩΡΠ	ΕΖΤΟΟΥΞΕ	ΕΤΟΟΥΠ
μίαν σαββάτων	– ⁷⁴	Τ-ΚΥΡΙΑΚΗ ⁷⁵	ΣΟΥΑ Μ-Π-ΣΑΒΒΑΤΟΝ	ΕΦΟΥΑΙ Ν-ΝΙ-ΣΑΒΒΑΤΟΝ
Μαρία ⁷⁶ ἡ Μαγδαληνή	ΜΑΡΙΣΑΜΗΗ Τ-ΜΑΓΔΑΛΙΝΗ	ΜΑΡΙΣΑΗ Τ-ΜΑΓΔΑΛΗ	ΜΑΡΙΑ Τ-ΜΑΓΔΑΛΗΝΗ	ΜΑΡΙΑ †-ΜΑΓΔΑΛΙΝΗ
ἡ ἄλλη Μαρία	[τ-κ]αι- ΜΑΡΙΣΑΜΗΗ	Τ-ΚΕ-ΜΑΡΙΑ	Τ-ΚΕ-ΜΑΡΙΑ	†-ΚΕ-ΜΑΡΙΑ
τὸν τάφον	ΠΕ-ΜΞΕΟ[Υ]	ΠΕ-ΜΞΕΥ	Π-ΤΑΦΟС	ΠΙ-ΜΞΔΥ
σεισμός ... μέγας	[ΟΥ]-ΜΑΧ ΝΑΔΙСМОС	ΟΥ-ΝΑС ΝСΙСМОС	ΟΥ-ΝΟС ΝΚΗΤΟ	ΟΥ-ΝΙΩ† ΗΜΟΝΗΕΝ
ἄγγελος	ΟΥ-ΑΓΓΕΛΟС	ΟΥ-ΑΓΓΕΛΟС	Π-ΑΓΓΕΛΟС	ΟΥ-ΑΓΓΕΛΟС
κυρίου	[Π-ᾠС]	Π-ᾠС	Π-ΧΟΕΙС	Π-ᾠС
οὐρανοῦ	Τ-ΠΗ	Τ-ΠΗ	Τ-ΠΕ	Τ-ΦΕ
τὸν λίθον	Π-ΩΝΗ	Π-ΟΝΕ	Π-ΩΝΕ	ΠΙ-ΩΝΙ

73 Only bo^A agrees in grammatical number with NA²⁷.

74 Mae² lacks representation of the second reference to the Sabbath; cf. Chapter 5 28:1.a.2.

75 Mae¹ lacks representation of *μίαν*.

76 While Greek typically has the definite article with proper names, Coptic does not. The agreement between the Coptic versions with the Greek here is exceptional.

Since the incongruity in representation is so pervasive, I do not note any further differences in the syntactical analyses in the forthcoming chapters. For an extensive treatment, cf. Mink 1972, 218–233.

Coptic does not have a passive; typically the dynamic passive is used to render the Greek (Layton 2004, 135–140). In the analysis of the following chapters, I cite this syntactical imparity only in special cases.

1.6 Conclusion

The emergence of “this most interesting” codex of “great importance” (Baarda 2004a, 265; 2004b, 302) has been accompanied by claims that its *Vorlage* was an alternative version of Matthew’s Gospel, claims that have not always been accepted. Shortly after its publication, Baarda wrote,

I entertain the hope that this enigmatic text will become the object of a careful investigation in the near future. It might be an appropriate research object for a dissertation of someone who is interested in the relation of the Greek text and the early translations of the New Testament in general and the Coptic versions in particular.

2004b, 306

It is this *desideratum* that is the inspiration for this work. Baarda reinforced it in some informal advice he sent to me while I was in the initial stages of research:

Especially in the early translations translators had to seek for adequate rules of translating the Greek text. That helps to understand the measure of ‘freedom’ that the translator of the Schøyen text showed in what was one of the probably earliest translations into Middle-Egyptian Coptic. In short, I think that an approach dealing with the translation techniques that the meturgeman used would be of importance for a doctor thesis.

Private correspondence, 30 December 2006

It is this translational approach to mae²’s peculiar readings that I have adopted in my assessment of mae².

The book is organised so that chapters two and three contend extensively with the alternative *Vorlage* explanation. In chapter two, I present a positive argument that mae² reflects a text similar to NA²⁷, while in chapter three I give a negative critique against the *Vorlage* explanation. Further critique against the *Vorlage* explanation is given only incidentally in chapters four and five

where I otherwise assess mae²'s representative text against known readings of the Greek manuscript tradition of Matthew's Gospel. Having examined the translator's tendencies in chapters three through five, this work culminates in chapter six wherein mae²'s closest allies in the Greek manuscript tradition are ascertained, followed by a summary in chapter 7 which contains some important text-critical implications.

Features of Mae² Unaffected or Minimally Affected by Translation

2.1 Introduction

In this chapter, I highlight several significant features of mae²'s text which are minimally affected or unaffected by translation. Noting these features as having a close correspondence with NA²⁷, the chapter then concludes with an analysis of certain textual variants which are also unaffected by translation. The similarity between mae² and NA²⁷ in these elements shows that Schenke at least exaggerated his case when he characterised mae²'s text as mutilated and falsified (“gefälscht und verstümmelt”), and akin to that of Epiphanius’ description of the Gospel of the Ebionites (Schenke 2001, 31; cf. 1.2.1 above).

2.2 Correspondence of Pericopes, Verses and Content

2.2.1 *Correspondence of Pericopes and Verses*

Mae² and NA²⁷ share an identical narrative sequence from one pericope to another, and this may itself be sufficient to contest Schenke’s claim that mae² reflects a mutilated and falsified Matthew. More detrimental to his claim, however, is that the two texts share an identical sequence from verse to verse. Thus, for example, any specific verse in NA²⁷ has broadly the same content as it does in mae². Indeed, most significant is that there are only two verses that are missing in mae²,¹ and verses are nowhere expanded in the way that they are, for example, in 05’s Luke 6:5 or 9:55–56, or throughout 05’s Acts. One can read simultaneously a verse of NA²⁷ and the same verse of mae² and perceive their general, topical, and very often their specific correspondence. Mae²'s text has

1 The two exceptions are 14:18–19a and 20:10, considering only extant passages, and excluding relevant variants; cf. 2.4. Boismard claimed that 14:18–19a was omitted probably because it was found neither in Luke or John (2003b, 195); but if so, this is the only such example. What appears to be omitted (the manuscript is partly lacunose here) is representation of the notice that Jesus told the disciples to bring him the fish and loaves, and commanded that the people be seated on the grass. The shortened text makes sense without the two directives, suggesting that the omission may have occurred accidentally, an oversight easily committed at the point of translation or manuscript reproduction.

neither been redacted heavily to exclude large amounts of material from the familiar Matthew, nor to include large amounts of material not otherwise found therein. Since these data raise significant doubts about Schenke's thesis, other explanations for the syntactical differences between mae² and NA²⁷ should be considered.

2.2.2 *Correspondence of Content*

The correspondence of pericope and verse sequence between mae² and NA²⁷ is strengthened in that their specific content is likewise similar. In chapters three, four, and five, I analyse three of mae²'s leaves (cf. 3.1.2), the content of which is categorised and listed below. All the content corresponds with NA²⁷, with but a minor exception.

Correspondence of content

Category	Matt 5:38–6:18	Matt 12:3–27	Matt 28:1–20
Characters, including nominal and pronominal references to characters	Jesus, hypothetical characters, ² tax collectors, Gentiles, hypocrites, Father (in heaven)	Jesus, Pharisees, David, those with David, priests, Son of Man, man with withered hand, followers who were healed, demon possessed blind mute, Beelzebul, Satan, sons of the Pharisees	Mary, Mary Magdalene, angel, guards, Jesus, chief priests and elders, the governor, the 11 disciples
Dialogues and dialogue sequence	(None)	Jesus to Pharisees, they (Pharisees?) to Jesus, Jesus to them, Jesus to the man with withered hand, spectators to one another, Pharisees to the people, Jesus to Pharisees	Angel to the women, Jesus to the women, chief priests and elders to the guards, Jesus to the disciples

2 I.e., the one who strikes one's cheek, who litigates, who forces to go a mile, who wishes to borrow, who loves.

Category	Matt 5:38–6:18	Matt 12:3–27	Matt 28:1–20
Narrative development	(None)	(12:1–2 ³), Jesus defends his disciples' actions, Jesus accuses the Pharisees of condemning the guiltless, Jesus travels and enters synagogue, ⁴ Pharisees ask Jesus about healing on Sabbath, Jesus argues for legality of Sabbath healing, Jesus heals, Pharisees conspire to kill Jesus, Jesus departs and heals many, Jesus heals blind mute, people are amazed and ask if Jesus is David's Son, Pharisees accuse Jesus of exorcising by Beelzebul, Jesus shows illogic of Pharisees' accusation	Two Mary's visit the tomb, there was an earthquake, angel appears from heaven and removes stone, angel's physical appearance is described, angel shows empty tomb, Jesus appears, the elders gather and hear the guards' report, the elders bribe the guards, the disciples encounter Jesus on a mountain in Galilee, Jesus commissions his disciples
Geographical references and places	Synagogues and streets, [6:5 ⁵]	Temple, synagogue, hypothetical kingdom and city and house	Galilee, the mountain ⁶

3 In both NA²⁷ and mae², the pericope begins in the preceding two verses, with Jesus and his hungry disciples plucking heads of grain in the grain fields.

4 Mae² interprets the ambiguous Greek as indicating that the man with the withered hand came to Jesus. Cf. 12:10.a.1.

5 Because of the obvious copying error (cf. n. 8 below), mae² lacks reference to synagogues and street corners.

6 Mae² is lacunose where reference to the city (Jerusalem) is expected.

Correspondence of content (cont.)

Category	Matt 5:38–6:18	Matt 12:3–27	Matt 28:1–20
Emotive descriptors of characters	(None)	People were amazed	The guards fear, the disciples doubt ⁷
Narrative teaching topic	Reciprocity and non-resistance and generosity, love for enemies, God's provision for good and bad, perfection of character, charitable deeds, [6:5 ⁸], prayer, the Father's knowledge of disciples' needs, Lord's Prayer, divine and human forgiveness, fasting	Something greater than the temple was present, God desires mercy and not sacrifice, Son of Man is Lord of Sabbath, healing on Sabbath is lawful, illogic of accusing Jesus of exorcising by Beelzebul	All authority had been given to Jesus, the "Great Commission," assurance of Jesus' abiding presence
Scripture	Lev 19:18	1Sam 21:6, Hos 6:6, Isa 42:1–3	

Of these many larger structural elements, the only difference between *mae*² and the Greek manuscript tradition is that *mae*² does not explicitly state that it was the elders who took counsel in 28:12 (perhaps influenced by some syntactical ambiguity in the Greek; cf. 5.2), although *mae*² does indicate that they otherwise gathered together and bribed the guards. Since these larger structural elements correspond to NA²⁷, there is little reason to conclude that *mae*² is an alternative Matthew. This suggests that many differences in syntax and other smaller elements might be translational or due to other phenomena such as scribal error, harmonisation, Mattheanisms, etc.

⁷ *Mae*²'s lacuna cannot be confidently reconstructed where reference to the women's fear and great joy is expected.

⁸ *Mae*²'s 6:5 does not correspond in content to NA²⁷ due to a scribal mistake in which the saying in v. 7 is copied (cf. 3.4).

2.3 Correspondence of Names

Wherever extant in mae², the named characters in NA²⁷ occur in the corresponding passages with remarkable consistency.⁹ Apart from references to Jesus, there are 158 such occurrences¹⁰ in NA²⁷, but there are only 7 differences from mae². While the differences may be explained variously,¹¹ the remarkable correspondence in these names suggests that mae² is no alternative Matthew.

The point may be advanced further. While a given word or syntactical environment may be restructured significantly in translation, representation of names is typically restricted. Apart from nominal and pronominal shifts, a translation normally gives formal representation to names in its source, allowing greater reliability in discerning the *Vorlage* than many other syntactical elements. Consequently, despite significant differences in representation of other elements, mae²'s close correspondence with NA²⁷ in regard to names suggests

9 Abel, Abraham, Alphaeus, Andreas, Barabbas, Berekiah, Bartholomew, Barjonah, Daniel, David, Elijah, Zachariah, Zebedee, Herod, Herodias, Isaiah, Thaddaeus, Thomas, Jacob, James, Jeremiah, Judas, Isaac, Iscariot, John, Jonah, Joseph, Magdalene, Mary, Matthew, Moses, Noah, Peter, Philip, Pilate, Simon, and Solomon.

10 References to Jesus are considered in 2.4.

11 Two instances involve passages having well known variation ("Jesus Barrabas" in 27:16, 17). Two instances involve nominal and pronominal shifts (14:5; 17:25). Three others involve expansion either from information provided elsewhere in Matthew or from the other New Testament Gospels: 1) βε(ρε)σεβογλ is supplied in 9:34 as the name of the Prince of Demons (cf. 12:24; Mark 3:22; Luke 11:15); 2) the name Simon was added to identify the house in which Jesus taught (9:10; cf. Mark 1:29); and 3) the servant whose ear was severed was identified as Malchus (26:51; cf. John 18:10). These expansions may simply be exegetical glosses introduced into the text by a scribe, or they may reflect the translator's perceived freedom in adding a known detail to the translated text (cf. the addition of the gloss from John 20:21 into o38's text of Matt 28:18; Baarda 2004a, 281; Askeland 2012a, 38–39). Boismard takes the expansion involving Malchus as evidence of a systematic redaction of an earlier source (Mae-X) to form a Gospel harmony. However, mae²'s text does not exhibit the freedom necessary for Boismard's theory. For example, mae² does not include the more important Johannine details of Simon Peter as being the one who struck Malchus' ear, and Jesus' rhetorical question about drinking the cup. If mae² really is a significantly redacted harmony, one wonders why these two important details would have been overlooked, while the insignificant narrative detail about the name of the high priest's servant was included. Consequently, the inclusion of Malchus' name seems more incidental than a systematic harmonistic redaction. Moreover, Boismard's claim that the syntactical naming construction reflects a Semitism (2003b, 200) is to be rejected outright since the grammatical construction in mae² is typical: [π]ρεν ἰπειρελ εττιμμεογ πεε μαλλο[c] (cf. Layton 2004, 99).

that *mae*²'s *Vorlage* is much more akin to the Matthew known through the extant manuscript tradition than not. Indeed, these names in *mae*² are so formally exact in their correspondence to NA²⁷ as to have only two nominal or pronominal shifts in all of NA²⁷'s 158 occurrences extant in *mae*². By way of comparison with modern translations, *mae*² has but one difference from NA²⁷ involving references to Peter (17:25), while NIV has two (17:25, 26), and NLT has six (17:25, 26; 26:34, 70, 72, 74).

2.4 Correspondence of References to Jesus

2.4.1 *Differences between NA²⁷ and Mae² in References to Jesus*

A more exhaustive investigation of nominal references to Jesus is instructive. A survey of NA²⁷, Aland's (1978) *vollständige Konkordanz* (*vK*), four Coptic witnesses (*sa*⁹, *bo*^A, *mae*², and *mae*¹; cf. 3.1.2.1), two Old Syriac witnesses (*sy*^s *sy*^c; Wilson and Kiraz 2002), the Peshitta (*sy*^p; Etheridge 1849), the Vulgate (*vg*; Gryson, Fischer, and Frede 2007), and the many Old Latin (it) witnesses in Adolf Jülicher's edition (1938) cumulatively yield 232 different passages, 185 of which are extant in *mae*², with at least one witness having a nominal reference to Jesus. Of these 185 passages, *mae*² differs from NA²⁷ 25 times (13.5%). These differences, however, merely involve nominal and pronominal shifts, without alteration of the basic dialog or narration of the story. In fact, the occurrences of the name or its pronominal substitute are very similar to those which can be found in any modern translation;¹² such substitutions merely serve to clarify ambiguous referents, or to render the source text with greater conformity to norms or perceived preferences of the receptor language (cf. Williams 2004, 25–26). Moreover, the differences between *mae*² and NA²⁷ are reduced to 18 when passages involving known significant textual variation are excluded, leaving disagreement at a remarkably low rate of 9.7%. This low rate makes *mae*² more like the Matthew reflected in the extant manuscript tradition than could be expected of an alternative Gospel, especially since the basic dialog or narration is unaltered throughout.

12 Occurrences of the name *Jesus* vary significantly in modern English translations: KJV 170; NASB 184; NIV 216; NLT 258; NRSV 155. The statistics only show the total number of occurrences of the name; actual nominal and pronominal substitutions would be much higher than the difference in total occurrences of the name itself.

2.4.2 Mae²'s Differences Compared with Other Early Versions

The relative similarity of mae² and NA²⁷ in regard to references to Jesus is seen in a comparison with the other early versions. I have collated these occurrences against NA²⁷, the results of which are given in the following chart.

Summary chart of representation of Jesus references

	νK ¹³	NA ²⁷	Mae ²	Mae ¹	Sa ⁹	Bo ^A	Sy ^s	Sy ^c	Sy ^p	It ¹⁴	Vg
Number of passages extant in subject witnesses out of 232 total	174 100%	232 100%	185 80.8%	232 100%	232 100%	232 100%	201 86.6%	154 66.4%	232 100%	232 100%	232 100%
Total occurrences of nominal references to Jesus	58	82	64	57	82	79	100	55	47		75
Total number of differences from NA ²⁷ based on witnesses' extant material	22 12.6%		25 13.5%	27 11.6%	12 5.2%	11 4.7%	48 23.9%	30 19.5%	46 19.8%		17 7.3%

13 Aland 1978, 545–546. This cites every occurrence of Jesus' name in the text of the TR and eight different critical editions published in the last century or so.

14 For practical reasons, data is culled from the whole range of Old Latin readings, as presented in Jülicher 1938, rather than from any single manuscript or from a critical edition. This has the fortuitous effect of providing a wider range of passages possibly containing the name Jesus. But since the data reflect the total accumulation of readings from multiple manuscripts rather than from a single manuscript or critical edition, some of the statistical data in this column are incompatible with those elsewhere in the chart.

Summary chart of representation of Jesus references (cont.)

	<i>vK</i>	NA ²⁷	Mae ²	Mae ¹	Sa ⁹	Bo ^A	Sy ^s	Sy ^c	Sy ^p	It	Vg
Differences between NA ²⁷ and witnesses in only the 185 extant passages of mae ²	13 7.0%		25 13.5%	24 10.4%	10 4.3%	10 4.3%	34 ¹⁵ 21.8%	19 ¹⁶ 19.0%	31 16.8%		10 4.3%
Differences from NA ²⁷ of subject witnesses in only the 185 extant passages of mae ² , excluding passages with significant <i>v.l.</i> ¹⁷			18 9.7%	14 7.6%	7 3.8%	2 1.1%	26 16.7%	11 11.0%	20 10.8%		4 2.2%
Number of occurrences of nominal reference to Jesus without support from any other witness			10 5.4%	4 2.2%	2 1.1%	0 0%	16 10.3%	3 3.0%	5 2.7%		0 0%

15 Out of the 232 passages, there are only 156 passages which are extant in both mae² and sy^s.

16 Out of the 232 passages, there are only 100 passages which are extant in both mae² and sy^c.

17 Excluded are 17 significant variants involving both the nominal and pronominal references to Jesus found in 9:12; 11:20; 12:25; 13:36; 14:14, 16, 25, 27; 16:20b; 17:11, 20; 18:2; 20:23, 30b; 22:20, 37, 43. Not excluded are three passages which differ from NA²⁷ even though there are noteworthy textual considerations: 19:18 and 21:7 have substantial Coptic support, while 13:57 agrees with 01 and 21.

Mae²'s 9.7% rate of disagreement is comparable with that of mae¹ (7.6%), sy^p (10.8%), and sy^c (11.0%). While it is substantially more than the three later versions sa⁹ (3.8%), bo^A (1.1%), and vg (2.2%), it is substantially lower than sy^s (16.7%).

2.4.3 *Explanation of Differences*

Mae²'s higher rate of differences from NA²⁷ compared with sa⁹, bo^A, and vg, may be explained by two factors. First, since vg is a critically reconstructed text, and because sa⁹ and bo^A were chosen for publication precisely because their editors thought they were good representatives of their textforms (cf. 3.1.2.1 n. 4), the three have few idiosyncratic readings (vg has none at all). One might presume that if other individual manuscripts had been selected, they might have had higher rates of disagreement with NA²⁷. Secondly, the two Sahidic and Bohairic manuscripts were produced centuries later than mae², near the zenith of the Coptic tradition, while mae² was produced perhaps within 100 years of the first Coptic translations. The fewer differences in sa⁹ and bo^A, then, might be explained by periodic and incremental adjustments to their respective textforms to favour the source language (cf. Metzger 1976, 306–307; 1977, 69–70). Accordingly, it is the other earlier witnesses (mae², mae¹, sy^s, sy^c, sy^p, it) which have more readings with little or no Greek support than the later witnesses (sa⁹, bo^A, vg).

Moreover, there are passages with versional support that disagree with NA²⁷ and apparently have no Greek attestation.¹⁸ These passages are probably best explained as translational, for any claim otherwise would require the systematic suppression of unmemorable and seemingly arbitrary nominal and pronominal references to Jesus in a very large number of Greek manuscripts which had already been spread around the known world. A translational explanation offers a simpler and more plausible way to explain these particular differences in mae² (cf. Williams 2004, 23–37).

2.5 Correspondence of Textual Variation

It is axiomatic that a translation cannot have exact correspondence with a source text, but only relative correspondence. The one exception is when the translation attests the short reading when the alternative reading is much longer.

¹⁸ E.g., 15:3; 16:20a; 18:22; 21:7.

2.5.1 *Long and Short Variants in UBS⁴*

In mae²'s extant text, there are 15 variant passages cited in UBS⁴ involving the inclusion or exclusion of either a significant clause or perhaps an entire verse, affording the opportunity to check for exact correspondence between NA²⁷ and mae².¹⁹ The following chart shows the correspondence between mae² and NA²⁷ for these 15 variant passages. The third (middle) column gives the entirety of the long reading from whichever Greek edition is cited in the second column; the fourth and fifth columns indicate whether NA²⁷ and mae² support the short or long reading.²⁰

Long and short readings in mae² and NA²⁷

	Source	Long reading (with mae ² 's text, when mae ² has the long reading)	NA ²⁷ and mae ² 's support	
			Short reading	Long reading
5:44a	RP	εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς	NA ²⁷ = Mae ²	
6:13	RP	ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.	NA ²⁷ = Mae ²	
9:34	NA ²⁷	οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Mae ² : [ιφαρ]ιςαιος ναγ[χω] ηηας χε αρη πι ρι Δ[ΔΙΜΩΝ ΕΒΑΛ ρ]ΕΝ ΒΕΛΣΕ[ΒΟΥ]Λ ΠΑΡΧΩΝ ΝΗΔΑΙΗ[ΩΝ]		NA ²⁷ ~ Mae ²
12:47	NA ²⁷	[εἶπεν δὲ τις αὐτῷ, Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλήσαι.]	Mae ² 01 03 019 579 597	NA ²⁷

19 UBS⁴ is cited here since its apparatus features variants that are typically translatable (Aland et al. 2001, x).

20 Manuscript support for a reading is only given in those cases where mae² and NA²⁷ disagree with each other. The use of the sign = indicates exact equivalence, and is reserved for their agreement in exclusion of the long reading. The sign ~ indicates approximate equivalence but unambiguous support for the reading.

	Source	Long reading (with mae ² 's text, when mae ² has the long reading)	NA ²⁷ and mae ² 's support	
			Short reading	Long reading
16:2–3	NA ²⁷	[ὀψίας γενομένης λέγετε, Εὐδία, πυρράζει γὰρ ὁ οὐρανός· καὶ πρωΐ, Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.]	Mae ² 01 03 033 f ¹³ 157 579	NA ²⁷
17:21	RP	τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ	NA ²⁷ = Mae ²	
18:11	RP	ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός	NA ²⁷ = Mae ²	
19:9	RP	καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.	NA ²⁷ = Mae ²	
20:16	RP	πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί	NA ²⁷ = Mae ²	
20:22–23	RP	ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; ... καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε ...	NA ²⁷ = Mae ²	
21:44 ²¹	NA ²⁷	[καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.]	Mae ² 05 33	NA ²⁷
23:14 ²²	RP	Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεστίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα.	NA ²⁷ = Mae ²	
27:35	TR	ἵνα πληρωθῇ τὸ ῥήθην ὑπὸ τοῦ προφήτου διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον	NA ²⁷ = Mae ²	

21 NA²⁷ has the text in brackets.

22 This is RP's v. 13.

Long and short readings in mae² and NA²⁷ (cont.)

	Source	Long reading (with mae ² 's text, when mae ² has the long reading)	NA ²⁷ and mae ² 's support	
			Short reading	Long reading
27:49	WH ²³	[[Ἄλλος δὲ λαβῶν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξήλθεν ὑδῶρ καὶ αἷμα]] Mae ² : ρα κεογέ ραϋχι νογλογχη ραϋτα[ϋϋϋ ραϋϋε]τ νεσππ ρα ογϋναϋ ἰ εβαλ· μεν [ογμαιογ]	NA ²⁷	Mae ² 01 03 04 019 1010
28:9	RP	ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ	NA ²⁷ = Mae ²	

Since mae² has the short reading in 13 of these 15 passages, mae² has “exact” correspondence to readings in significant manuscripts of the Greek textual tradition. In 10 of these 13 cases, mae² corresponds exactly with NA²⁷, giving an indication of the quality of its *Vorlage*. The point may be reinforced in regard to the other 3 passages since the reading not supported by mae² is bracketed by NA²⁷, indicating great difficulty in determining the text.²⁴ This agreement would be highly unlikely if mae²'s *Vorlage* had been an alternative version of Matthew.

Similarly, mae² corresponds to NA²⁷'s long reading in 9:34, leaving 27:49 as the only passage where mae² has the long reading against NA²⁷'s short reading. Nonetheless, even in 27:49, mae² enjoys support from an impressive range of manuscripts (01 03 04 019), and is similar to the reading found in other editions.²⁵ Thus, when both short and long readings are considered, mae² enjoys either exact correspondence or close correspondence with other significant manuscripts of the extant Greek textual tradition in every instance.

23 Westcott and Hort (2007) has the text in brackets. Mae² supports the subvariant in which the word order for water and blood is inverted, but in correspondence with 21 manuscripts as cited in Aland et al. 1999, 133. The subvariant is not cited in NA²⁷.

24 NA²⁷'s *Editionum Differentiae* appendix (749–750) cites the following editions as having the shorter reading which agree with mae² or as placing the text in brackets: 12:47 Westcott and Hort; von Soden; 16:2–3 [[Westcott and Hort]]; [Tischendorf; von Soden; NA²⁵]; 21:44 Tischendorf; [Westcott and Hort; von Soden; Vogels; NA²⁵].

25 NA²⁷'s *Editionum Differentiae* appendix (749–750) cites [[Westcott and Hort]] and [von Soden] as having the longer reading.

2.5.2 *Mae²'s Correspondence with NA²⁷ Compared with Other Manuscripts*

These data counter the claim that mae² reflects an alternative version, for mae²'s *Vorlage* in these 15 passages seem incredibly similar to well attested readings of the manuscript tradition, and to NA²⁷ in particular. The unlikelihood of the coincidence is made all the clearer through a comparison of the most significant manuscripts from NA²⁷'s "consistently cited witnesses of the first order" (agreements with NA²⁷ are in bold; disagreements in italics).²⁶

Comparison of short and long readings in NA²⁷ and "consistently cited witnesses"

	NA ²⁷	mae ²	01	03	04	05	019	032	038	f ¹	f ³	33
5:44a	Short	Short	Short	Short		<i>Long</i>	<i>Long</i>	<i>Long</i>	<i>Long</i>	Short	<i>Long</i>	<i>Long</i>
6:13	Short	Short	Short	Short		Short	<i>Long</i>	<i>Long</i>	<i>Long</i>	Short	<i>Long</i>	<i>Long</i>
9:34	Long	Long	Long	Long	Long	<i>Short</i>	Long	Long	Long	Long	Long	Long
12:47	[Long]	<i>Short</i>	<i>Short</i>	<i>Short</i>	Long	Long	<i>Short</i>	Long	Long	Long	Long	Long
16:2-3	[Long]	<i>Short</i>	<i>Short</i>	<i>Short</i>	Long	Long	Long	Long	Long	Long	Long	Long
17:21	Short	Short	Short	Short	<i>Long</i>	<i>Long</i>	<i>Long</i>	<i>Long</i>	Short	<i>Long</i>	<i>Long</i>	Short
18:11	Short	Short	Short	Short		<i>Long</i>	Short	<i>Long</i>	Short	Short	Short	Short
19:9b	Short	Short	Short	<i>Long</i>	<i>Long</i>	Short	Short	<i>Long</i>	<i>Long</i>	<i>Long</i>	<i>Long</i>	<i>Long</i>
20:16	Short	Short	Short	Short	<i>Long</i>	<i>Long</i>	Short	<i>Long</i>	<i>Long</i>	<i>Long</i>	<i>Long</i>	<i>Long</i>
20:22-23	Short	Short	Short	Short	<i>Long</i>	Short	Short	<i>Long</i>	Short	Short	Short	<i>Long</i>
21:44	[Long]	<i>Short</i>	Long	Long	Long	<i>Short</i>	Long	Long	Long	Long	Long	<i>Short</i>
23:14	Short	Short	Short	Short		Short	Short	<i>Long</i>	Short	Short	<i>Long</i>	Short
27:35	Short	Short	Short	Short	Short	Short	Short	Short	<i>Long</i>	<i>Long</i>	<i>Long</i>	Short
27:49	Short	<i>Long</i>	<i>Long</i>	<i>Long</i>	<i>Long</i>	Short	<i>Long</i>	Short	Short	Short	Short	Short
28:9	Short	Short	Short	Short	<i>Long</i>	Short	<i>Long</i>	Short	Short	<i>Long</i>	Short	Short
Agreement with NA ²⁷	15 of 15 100%	11 of 15 73.3%	12 of 15 80.0	11 of 15 73.3%	5 of 11 45.5%	9 of 15 60.0%	9 of 15 60.0	7 of 15 46.7%	10 of 15 66.7%	10 of 15 66.7%	7 of 15 46.7%	9 of 15 60.0%

26 See Aland et al. 1993, 58, for its list of consistently cited witnesses. Excluded are all papyri, none of which are substantially extant; e.g., P⁴⁴ and P⁴⁵ are not extant in any of the variants under consideration. Most majuscules are also excluded for the same reason. In particular, 02 is excluded since it is not extant until 25:6, while 035 is excluded since it only has seven of the 15 passages.

Next to 01, mae² and 03 have the highest rates of agreement with NA²⁷ of the eleven witnesses. If ever the NA²⁷ editorial committee were to reconsider and change its three textually difficult bracketed readings in favour of mae², mae²'s agreement rate of 73.3% would increase to 93.3%, and would surpass not only 03's revised 80%, but also 01's 86.7%. Ironically, then, the very manuscript which Schenke introduced to the world as a long lost alternative Gospel of Matthew agrees more with NA²⁷ in these passages than do many of the manuscripts otherwise deemed best by many textual critics.

2.6 Conclusion

Some textual elements in mae² are unaffected or minimally affected by translation. These include larger structural elements of narrative and verse sequence, characters and their actions, as well as the smaller syntactical element of references to Jesus. Similarly, variants involving inclusion or exclusion of lengthy text are especially reliable in ascertaining a version's support for a reading. My analysis of these elements indicates a sustained correspondence between NA²⁷ and the *Vorlage* of mae², casting doubt on Schenke's theory that mae² reflects a hitherto lost alternative version of Matthew. This correspondence most likely derives from a similarity between mae²'s *Vorlage* and the earliest attainable text of Matthew's Gospel.

The analysis of the aforementioned textual variants is especially instructive for the remainder of my work. The high rate of agreement between mae² and NA²⁷ suggests that the use of NA²⁷ as a base text for assessing syntactical correspondence between mae² and the Greek tradition is reasonable. Secondly, it strengthens the notion that mae²'s *Vorlage* is more akin to Matthew as it is known in the extant Greek tradition than not, making more credible the claim that syntactical differences are often translational phenomena. Thirdly, the high rate of agreement between mae² and NA²⁷, 01, and 03 in the 15 passages discussed above anticipates conclusions in chapter six where I analyse mae²'s textual character and identify its closest allies.

These three points anticipate much of the next chapter which compares mae²'s syntax with the other Coptic versions in the translation of their respective Greek *Vorlagen*.

Syntax and Representation of Matt 5:38–6:18

3.1 Introduction

3.1.1 *Refutation of Schenke's Thesis*

I indicated in my analysis of the previous chapter that elements in mae² that are minimally affected or unaffected by translation are strikingly similar to Matthew's Gospel as it is found in NA²⁷ (and other critical editions). This makes improbable Schenke's claim that mae² reflects a hitherto lost alternative version of Matthew's Gospel.

Schenke made his claim on the basis of what he deemed as mae²'s bewildering textual heterogeneity ("verwirrenden Andersartigkeit"). He cited various recurring syntactical features, asserting that they are entirely different from what is otherwise well known to us through the other Coptic versions.¹ He reinforced his assessment in the commentary section of his apparatus and through his retroversion which often differs from any extant Greek reading.

Against Schenke, I intend to show that 1) unique features are not any more pervasive in mae² than they are in the other Coptic versions; 2) there are significant points of commonality between mae² and the other Coptic versions; and 3) Schenke's method of retroversion is invalid. The three points, if demonstrable, would make untenable Schenke's characterisation of mae² as bewilderingly heterogeneous.

3.1.2 *Analysis of 5:38–6:18*

I place my arguments against Schenke's thesis into my analysis of mae²'s text of Matt 5:38–6:18. The analysis documents some of the translator's translational habits, shows mae²'s correspondence to known Greek readings, and assesses mae²'s support for variant readings.

This is the first of three successive chapters in which sample leaves of mae² are analysed. I have chosen leaves from different sections of the codex, one from the beginning (5:38–6:18), one from near the middle (12:3–27), and one from

1 "Was die Textform des Codex Schøyen betrifft, so macht sie ja schon auf den ersten Blick den Eindruck einer verwirrenden Andersartigkeit im Vergleich zu dem Gewohnten. Diese 'globale' Fremdartigkeit des Textes von mae 2 hat aber natürlich durchaus verschiedene Aspekte" (2001, 30).

the end (28:1–20). The samplings are diverse in their relative states of preservation, with the initial one needing extensive reconstruction, and the second being one of the best preserved, allowing an assessment of Schenke's reconstruction. The analysis involves three components: 1) Intraversional Analysis; 2) Translational Analysis; and 3) Textual Analysis.

3.1.2.1 Intraversional Analysis

I compare *mae*² with the other three Coptic versions, as represented by the following three manuscripts:

Sahidic: *sa*⁹ (M569, Pierpont Morgan, New York; Perez 1984)

Bohairic: *bo*^A (Huntington 17, Bodleian, Oxford; Horner 1898–1905)

Middle Egyptian: *mae*¹ (Codex Scheide; Princeton, M144; Schenke 1981).

*Sa*⁹ and *bo*^A have been deemed excellent representatives of their respective versions, perhaps suggesting a relatively low number of singular and secondary readings.²

The analysis for each verse includes a chart designed to show both *mae*²'s unique elements and its agreements with the other versions. The initial row contains the text of *mae*², with an original English translation. Below it in the first column is the text of NA²⁷, including NA²⁷'s text-critical sigla.³ The column is subdivided into descending cells so that NA²⁷'s individual words or groups of words may be listed correspondingly to the Coptic versions in adjoining columns to the right. The second column contains the Coptic versions' renderings which are similar to one another, while the third column contains those which are unique. The bottom two rows quantify agreements and dissimilarities.

Any portion of text unique to a version is presented in the third column, and any text identical (excepting dialectal considerations) in two or more versions is represented in the second column. The siglum X indicates that the difference involves the absence of an element.

2 For *sa*⁹, cf. Kreinecker 2008, 22. For *bo*^A, cf. Horner 1898–1905, l.ix. Since we are many years away from a critical edition of Sahidic or Bohairic Matthew, I cannot at present substantiate these claims. Askeland notes Thompson's claim that Horner's *bo*^A "was an eccentric MS. with many peculiar and often corrupt readings" (2012a, 255). Variants within the Sahidic and Bohairic traditions are generally not cited in the analysis, although occasionally I reference Horner's edition of the Sahidic by the siglum *sa*^{Horner} (1911–1924).

3 NA²⁷'s text-critical sigla key may be found in Aland et al. 1993, 11–14.

In order to quantify the number of non-dialectal differences between the versions, the units of text are delineated not according to individual words or even clauses. Instead, minimising the quantity of units, I have grouped together as many words that are identical in at least two versions (excluding dialectal differences), delineating the unit to highlight at least one versional disagreement. Thus, for example, in 6:13, one unit is marked out as *μη̄ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλά*, even though it includes the conjunction for the next clause, for the Coptic versions all agree at every point, except for *sa*⁹ which differs only in the form of the verb. The presentation of data in this way allows the precise quantification of non-dialectal differences between the versions.⁴ In cases where the Coptic must be subdivided within the unit of text, cells are divided with a dotted line instead of a solid line.

When disagreements in word order cannot be depicted in the chart, further explanation is given in the footnotes, with unique word orderings factored into the statistics accordingly. Noted but not counted as additional differences are variances in 1) the position of post-positive elements arising from differences in wording of the first element of a clause; and 2) the placement of the combi-native adverb *εβαλ* (*εβολ*).⁵

I do not distinguish Coptic's affective demonstrative from the simple definite article, nor the peculiar form of Bohairic's articulated relatives.⁶ When there are more than one unique element reflected in a particular word, they are indicated by segmentation of the word's syntactical elements through dashes.⁷

In the analysis, I attempt to use linguistic terms in conformity with Layton's grammar (2004). For example, the terms aorist, optative, preterit, extraposed entity term, focalising conversion, personal intermediates, personal independent, verboid, and reference to *η*- as a preposition rather than an object marker, etc., all reflect Layton's usage. Such terminology usually is accompanied by page references to Layton's grammar.

Since I do not focus on the refutation of Schenke's thesis in the subsequent two chapters, the intraversional analysis is only provided in the present chap-

4 The presentation also allows a general assessment of syntactical agreement between the four versions, but not its quantification.

5 Assuming Shisha-Halevy's analysis, the position of *εβαλ* may reflect dialectal preferences in some cases (1983, 327).

6 For example, in 5:46, *bo^A* has *μη̄ εἶπεν* where *mae¹* (*mae²*) (*sa⁹*) has *μη̄ εἶπεν*.

7 For example, in 6:16 where *mae¹* and *sa⁹* use the circumstantial *εἰς τὴν ἡμέραν*, *bo^A* differs in two ways: by its use of the conjunctive and by its use of the compound morph *ερ-*. Thus, in the chart, I indicate this unique reading as *μη̄ εἰς τὴν ἡμέραν-ερ-ἡμέραν*, and it is counted as two differences in the statistics.

ter. The intraversional analysis was developed solely to test the viability of Schenke's theory that *mae*² reflects a non-canonical Matthew text, and is not designed to test relationships or imply proximity between the Coptic versions.

3.1.2.2 Translational Analysis

The second of the three analytical components is the translational analysis in which *mae*²'s correspondence with NA²⁷ is examined. The use of NA²⁷ as a base text seems justified, given *mae*²'s uncanny agreement with NA²⁷ in the test passages in 2.5.⁸

Any incongruity between *mae*² and NA²⁷ in syntactical representation is indicated and discussed.⁹ Ultimately, however, I have evaluated their correspondence not merely in terms of formal equivalency, but also in actual meaning. In this regard, Schenke noted his amazement that despite *mae*²'s lack of syntactically significant text elements, its text manages to convey NA²⁷'s meaning.¹⁰

In my analysis, I considered Schenke's retroversion wherever it differs from NA²⁷, although I do not always indicate the disagreement herein.¹¹ Schenke's retroversion is especially praised by Boismard as being the most valuable feature of Schenke's edition for non-Coptic readers.¹² On the other hand, I argue quite the contrary, that the retroversion is methodologically suspect and misleading in most cases when it deviates from NA²⁷ (cf. Baarda 2004a, 267, 284). Indeed, despite not only his stated intention, but also his sectional title "Versuch einer Rekonstruktion der mutmalichen griechischen *Vorlage*" (2001, 279),

8 Note also Baarda's comment, "I have used the text of Nestle-Aland²⁷ ... as the point of departure for my comparison of Schenke's reconstruction of the Greek model ... Schenke himself followed the same procedure, for he often mentions readings in his re-translation that differ from what he calls the 'Standard-LA'" (2004a, 267).

9 This excludes frequently recurring Greek elements which *mae*² often renders without formal equivalence (cf. 1.5).

10 "Das sind vielmehr solche Dinge wie das Nichtvorhandensein kleinerer oder größerer Textelemente, deren Fehlen jedoch auf 'wunderbare' Weise das Verständnis der Textaussage selbst nicht aufhebt ..." (2001, 30–31). Cf. also Boismard: "À chaque verset, [*mae*²] exprime la même idée que le texte classique, parfois de façon identique ..., mais le plus souvent avec un vocabulaire différent" (2003a, 395).

11 Schenke's retroversion is found in his edition (2001) on pages 279–311. In referencing his retroversion, I do not cite page numbers, for the passage in question can be located according to chapter and verse order.

12 "... mais le plus précieux, pour ceux qui ne connaissent pas le copte, c'est une retroversion en grec ... du texte traduit par le copiste copte" (2003, 388).

Schenke's retroversion regularly, if not consistently, appears to be more of a strict, formal equivalent translation of *mae*² into Greek, rather than a reconstruction of the *Vorlage* by nuanced consideration of Coptic conventions and style.¹³

3.1.2.3 Textual Analysis

The third component of the analysis is the evaluation of *mae*²'s possible support for every variant cited in NA²⁷ having Greek manuscript support.¹⁴

Tjitze Baarda recommended that *mae*²'s text be analysed in light of the many textual variants not listed in NA²⁷ (2004b, 303; cf. ten Kate 2007). Accordingly, I have thoroughly examined the data in many apparatuses.¹⁵ In principle, however, I only cite variants in these other apparatuses when *mae*² agrees with them in meaning against NA²⁷. In actual practice, such occasions are rare, in keeping with the preliminary data in 2.5. Ultimately, there is no need to appeal to putative versional agreements if *mae*² conveys the meaning of known Greek readings.¹⁶

Greek manuscript evidence is cited in full as listed in NA²⁷, but only for those variant passages where *mae*² unambiguously supports one reading or the other. I do not cite evidence for ambiguous passages simply because doing so would not advance the text-critical assessment for *mae*².

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- 13 In introducing his retroversion, Schenke claimed that it is an attempt to give a general idea of what the *Vorlage* looked like: "Der hier niederlegte Versuch geht von der Prämisse aus, daß die befremdende Andersartigkeit des vom Codex Schøyen gebotenen koptischen Mt-Textes im wesentlichen darauf beruht, daß er die Übersetzung einer vom kanonischen Mt-Ev verschiedenen griechischen Fassung dieses Evangeliums ist (und nicht etwa nur eine sehr freie Übersetzung bzw. willkürliche Bearbeitung desselben). Alleiniger Zweck ist die Erleichterung und Beschleunigung der Einbeziehung des Codex Schøyen in die Synoptiker-Forschung. Sie kann nicht beanspruchen, die Wahrheit gefunden zu haben. Wohl aber möchte sie ein Bild von der Wahrheit bieten bzw. einen (neuen) Zugang zu ihr eröffnen" (2001, 279). Boismard uncritically uses Schenke's retroversion as the basis for his textual analysis in both his article (2003a) and book (2003b).
- 14 Versional variants cited in NA²⁷'s apparatus for the three sample leaves are excluded entirely from consideration: 5:47; 6:5, 9, 11; 12:10. Apart from 6:9, 11, these readings obviously lack correspondence with *mae*² (cf. 6:9.c n. 10; cf. 6:11.b).
- 15 Kurt Aland 2007; Barbara Aland et al. 1993, 2004; Boismard 2003b; Hodges and Farstad 1982; Horner 1898–1905, 1911–1922; Kasser 1962; Legg 1940; Perez 1984; Robinson and Pierpont 2005; Swanson 1995; Tischendorf 1884.
- 16 Note Askeland's rule 5 of his Rules List for Coptic and Textual Criticism: "Coptic citations *never* have the same authority as Greek manuscripts. As a rule, the Coptic should only be cited to support readings found in the Greek tradition" (2012a 254; emphasis original).

Often the translation analysis (the b sections for the analysis of each verse) addresses readings which involve text-critical assessment. Such discussions are not repeated in the textual analysis (the subsequent c sections). Indeed, repetition of analysis is generally pre-empted by cross-referencing to prior discussion.

3.2 Frequently Recurring Syntactical Elements

Whenever a verse has any of the frequently recurring syntactical elements listed in 1.5, I indicate such by writing “Cf. 1.5” at the pertinent section heading, and include no ensuing discussion. My comments such as “The verse has no syntactical differences from NA²⁷” or “There are two syntactical differences” are not to be taken absolutely, but as being duly qualified by the data in 1.5. These differences, nonetheless, are included in the statistics of the individual and summary charts.

3.3 State of Preservation and Schenke’s Reconstruction

The initial leaf is defective in 30–45% of its text, all of which is reconstructed by Schenke. Such extensive reconstruction would seem problematic for Schenke and his thesis, since there would be no text on which to base the reconstruction of an otherwise unknown alternative Matthew. Schenke, nonetheless, resorts to reconstructing mae² based largely on mae¹.¹⁷ This also is problematic for Schenke’s thesis since mae¹ regularly reflects known Greek readings.¹⁸ Interestingly, Schenke’s reconstruction generally corresponds in meaning to NA²⁷.

17 Note Baarda’s similar criticism: “As Schenke himself underlines, the Greek models of [mae²] and [mae¹] were quite different: [mae¹] was translated from the ‘canonical’ Greek text, whereas [mae²] was a rendering of an *independent* Greek translation of Matthew. If this were true, it would become a bit strange to reconstruct the text of [mae²] with the help of [mae¹]” (2004a, 282).

18 On the basis of expansionistic readings, some of which are harmonisations to other Gospels, Schenke wrote in regard to mae¹, “Stellenweise wirkt dies MtEv wie eine Evangelienharmonie bzw. wie ein Matthäus-*Apocryphon*” (1981, 47; emphasis added). This assessment, however, is too sensational, for such expansions are 1) relatively few (Schenke cites less than 15); 2) often well attested in the manuscript tradition (14:15, 24; 16:4; 27:16, 49); 3) typically of little interpretive consequence (e.g., Jonah *the prophet*; Judas *Iscaiot*; scribes and elders *of the people*); and 4) comparable to harmonistic accretions in other

In addition to the theoretical issues of reconstructing this leaf, one should note Schenke's admission of his inability to solve the difficulty of positioning its fragments (2001, 18).¹⁹ His placement of the fragments made the leaf inordinately large relative to the other leaves. The solution is to reposition the large fragment which is in the middle of the verso to form the left edge of the text; the left-justified initial letters of lines 6–14 make the solution more or less obvious.²⁰

Throughout the edition, Schenke exaggerated the certainty of his transposition and reconstruction by an insufficient appropriation of brackets and sublinear punctuation. He also notes that he did not carefully check if the reconstruction would fit the lacuna.²¹ His reconstruction is made all the more uncertain due to the text's pronounced orthographic inconsistency.²²

manuscripts (e.g., 038 imports the statement conveying, "Even as the Father sent me, so send I you" into Matt 28:18). Metzger indicated that mae¹ otherwise has an affiliation with 01 and 03 (1976, 307), and that the "variety of larger and smaller additions" in its text are indicative of the version's great antiquity (306–307). Elsewhere, Schenke invokes the term *westlichen Textform* in order to describe these few accretions (1981, 49). None of the lacunae on the present leaf of mae² are reconstructed in accord with any of mae¹'s expansions. Note in 3.5.1 that mae¹ is shown to have the fewest differences of the four versions in the intraversional analysis.

- 19 The edition's two plates for this leaf put the fragments at different distances from each other respective of the recto and verso.
- 20 Schenke's comment that the copyist does not follow basic rules of syllable division at the line breaks reflects his failure to construct the initial leaf correctly, for the manuscript's syllable division is very regular and typical throughout. This is corroborated by Bosson (2006, 21–22), although, under the influence of Schenke's faulty reconstruction, she concluded that the copyist used an archaic method of syllable division at the line breaks on the initial leaf. The solution to the correct placement of the fragments was suggested to me by P.J. Williams, although it was already noticed by Depuydt (2003, 632) who also rejected Schenke's claim that mae² lacks typical syllable division.
- 21 Stating that it was more of a matter of estimating than measuring, Schenke writes, "Und es ist denkbar, daß sich manches aus der Anfangsphase der Arbeit bis jetzt erhalten hat" (2001, 33).
- 22 For example, the individual words for the phrase "your Father in heaven" are spelled variously throughout the manuscript, yielding twelve theoretical spellings of the phrase, from a minimum of 14 letters to a maximum of 19:

πετνῖωτ ετῖν νπη	πετενῖωτ ετῖν νπη	πετενῖωτ ετῖεν νπηογν
πετενῖωτ ετῖν νπη	πετνῖωτ ετῖεν νπη	πετνῖωτ ετῖν νπηογν
πετνῖωτ ετῖεν νπη	πετνῖωτ ετῖν νπηογν	πετενῖωτ ετῖν νπηογν
πετνῖωτ ετῖν νπη	πετενῖωτ ετῖν νπηογν	πετενῖωτ ετῖεν νπηογν

NA ²⁷	Similarity in Coptic versions	Dissimilarity in Coptic versions
Ἠκούσατε ὅτι ἐρρέθη	mae ² : [ɣλ]᾿τ᾿ετη[σωτ]η [χε] ῥαγχαα x[ε] sa ⁹ : ατετησωτη χε αγχοοα χε bo ^A : αρετησωτη χε αγχοα χε	mae ¹ : ρατετησωτη χε
ὀφθαλμὸν ἀντί ὀφθαλμοῦ	mae ² : [ογβ]ελ ρα [ογβ]ελ mae ¹ : ογβελ ρα ογβελ bo ^A : ογβαλ βα ογβαλ	sa ⁹ : ογβαλ επηα νογβαλ
καί	mae ² mae ¹ sa ⁹ : X	bo ^A : ογορ
ὀδόντα ἀντί	mae ² : ογ[νεx]ε ρα mae ¹ : ογνεχε ρα bo ^A : ογναχερ βα	sa ⁹ : ογορβε sa ⁹ : επηα
ὀδόντος	mae ² : ογη[εx]η mae ¹ : ογνεχε bo ^A : ογναχερ	sa ⁹ : η-ογορβε
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 3 mae ² + mae ¹ + sa ⁹ = 1 mae ² + sa ⁹ + bo ^A = 2	mae ² + mae ¹ = 0 mae ² + bo ^A = 0 mae ² + sa ⁹ = 0
Unique elements	mae ² : 0 mae ¹ : 2 sa ⁹ : 4 bo ^A : 1	

5:38.a *Coptic Intraversional Analysis*. Of its ten words, no single element is unique to mae², suggesting a *Vorlage* substantially similar to that of the other Coptic versions.

5:38.b *Translational Analysis*. Cf. 1.5. The syntax of mae² corresponds formally to NA²⁷.

5:38.c *Text Critical Analysis*. Despite Schenke's retroversion, the lack of representation of καί in mae² (and mae¹ and sa⁹) should not be taken as supporting its omission in ο5 f¹³, but rather as an accommodation to the Coptic preference for asyndeton (cf. 1.5).

Matt 5:39

[ΔΝ]ΔΚ ρΩ †ΧΩ ΜΗΔΣ ΝΗΤΝ ΧΕ [.] [ΜΠ]ΕΡΟΞΗ ΕΡ[ΕΤ]ΕΝ ΤΗΝΟΥ (Ν)ΟΥΓΕ ΠΟΝΗΡΟΣ ΑΛΛΑ ΠΕ[Τ][† Ν]ΕΚ-
 ΝΟΥΕΕΣ ΕΤΕΚΟΥΑΚΗ ΝΟΥΪΝΕΜ ΠΕΝΕ ΤΚ[ΕΥΙ] ΕΡΑϷ *I myself tell you, Do not resist an evil person. But the
 one giving you a blow to your right cheek, turn the other one to him.*

NA ²⁷	Similarity in Coptic versions	Unique elements
ἐγώ	mae ¹ : ΔΝΔΚ sa ⁹ : ΔΝΟΚ bo ^A : ΔΝΟΚ	mae ² : [ΔΝ]ΔΚ ρΩ
δὲ λέγω ὑμῖν	mae ¹ : ΔΕ †ΧΩ ΜΗΔΣ ΝΗΤΝ ΧΕ sa ⁹ : ΔΕ †ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ bo ^A : ΔΕ †ΧΩ ΜΜΟΣ ΝΩΤΕΝ ΧΕ	mae ² : †ΧΩ ΜΗΔΣ ΝΗΤΝ ΧΕ
μὴ ἀντιστῆναι	mae ² : [ΜΠ]ΕΡΟΞΗ ΕΡ[ΕΤ]ΕΝ mae ¹ : ΜΠΡΟΞΕΡΕΤΝ mae ² : ΤΗΝΟΥ mae ¹ : ΤΗΝΟΥ sa ⁹ : ΤΗΥΤΝ mae ² mae ¹ sa ⁹ : Χ mae ² mae ¹ : Χ	sa ⁹ : ΜΠΑΞΕΡΑΤ bo ^A : ΜΠΕΡ† ΕΒΟΥΝ bo ^A : Χ mae ¹ : ΡΩ sa ⁹ : ΟΥΒΕ bo ^A : ΕΞΡΕΝ
τῷ πονηρῷ	mae ² : (Ν)ΟΥΓΕ ΠΟΝΗΡΟΣ mae ¹ : ΝΟΥΓΕ ΠΟΝΗΡΟΣ sa ⁹ : ΠΠΕΘΟΥ bo ^A : ΠΠΕΤΡΩΟΥ	
ἀλλ' ὅστις σε ῤαπίζει	mae ¹ : ΑΛΛΑ ΠΕΤΝΕ† bo ^A : ΑΛΛΑ ΦΗ ΕΘΝΑ† mae ² : [Ν]ΕΚ mae ¹ : ΝΕΚ bo ^A : ΝΔΚ mae ² : ΝΟΥΕΕΣ mae ¹ : ΝΟΥΕΣ	mae ² : ΑΛΛΑ ΠΕ[Τ]-[†] sa ⁹ : ΑΛΛΑ ΠΕΤΝΑΡΑΞΤΚ sa ⁹ : (ΠΕΤΝΑΡΑΞΤ)-Κ sa ⁹ : Χ bo ^A : ΝΟΥΚΡΟΥΡ ²⁵

25 Bo^A places the pronoun ΝΔΚ after ΝΟΥΚΟΥΡ.

NA ²⁷	Similarity in Coptic versions	Unique elements
Ἔεις τὴν ῥδεξιάν σιαγόνα [σου], ¹	mae ² : ετεκογακη νογίνεη mae ¹ : ετεκογαγε νογίνεη sa ⁹ : ετεκογοσε νογνάμ	bo ^A : βεν τεκογοχι νογίναμ
στρέψον αὐτῷ καί τὴν ἄλλην·	mae ² : ηενε τκ[εῖγ] εραϭ bo ^A : φενε †χε† εροϭ	mae ¹ : κοτε νεϭ sa ⁹ : κτο εροϭ mae ¹ : ητεκκεογ† sa ⁹ : ητεκετε
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 1 mae ² + mae ¹ + sa ⁹ = 3 mae ² + sa ⁹ + bo ^A = 0	mae ² + mae ¹ = 4 mae ² + bo ^A = 1 mae ² + sa ⁹ = 0
Unique elements	mae ² : 4 mae ¹ : 3 sa ⁹ : 8 bo ^A : 6	

5:39.a. *Coptic Intraversional Analysis*. Mae² agrees most often with mae¹ in this verse, although there is substantial agreement between mae² and bo^A as well.

5:39.a.1 **ζω**. As also in 5:44, mae² uniquely uses the inflected modifier ζω to emphasise the pronoun [αν]ακ, in close correspondence to the intensive first person of the Greek's ἐγὼ ... λέγω (cf. 5:44; 12:6; 21:27, etc.; Layton 2004, 118).

5:39.a.2 **πε[τ][†]**. If the reconstruction is correct,²⁶ mae² uniquely uses the present tense referring to the one who might give a blow to the disciple's cheek, while the other versions use the future.

Mae²'s present tense corresponds formally to NA²⁷'s present form ῥαπίζει, against the Greek future ῥαπίσει in most manuscripts. In contrast, bo^A and mae¹ correspond to the future tense reading in 05 019 038 f¹ 13 M.²⁷ Mae²'s support for NA²⁷ is uncertain, however, for while the Coptic versions generally do represent the Greek present with the Coptic present, they often do not, as Kreinecker has demonstrated, all the more so since futurity is not the focus, but

26 Although the future tense would involve only the additional letters νε (i.e., πε[τνε][†]), there seems to be insufficient space at the end of the line to accommodate them.

27 Horner's edition of the Sahidic lacks the text, and so is not cited in NA²⁷.

potentiality.²⁸ Consequently, the Coptic versions should not be cited in support for this variant passage.

5:39.b *Translational Analysis*. Cf. 1.5. The syntax and vocabulary of *mae*² corresponds formally to NA²⁷.

5:39.c *Text Critical Analysis*

5:39.c.1 **πε[τ][† n]εκ· νογεεε**. Cf. 5:39.a.2.

5:39.c.2 **εις**. NA²⁷ has **ῥαπίζειι εις τὴν δεξιάν σιαγόνα**, while most manuscripts have the preposition **ἐπί**. *Mae*² has the preposition **ε-** which is by far the most common way to represent **εις** in *mae*², although in some cases the Coptic versions do use the preposition **ε-** to represent **ἐπί** (14:34^{co}; 22:5^{mae1 sa9 boA, 9mae1, 34^{co}, 27:43^{co}}). Consequently, *mae*² cannot reliably support either reading (cf. Plumley 1977, 148).

5:39.c.3 **δεξιάν σιαγόνα [σου]**. NA²⁷ indicates omission and variation in word order in its reading **δεξιάν σιαγόνα [σου]**. *Mae*²'s **ετεξεογακη νογῑνεμ** attests the occurrence of **δεξιάν** (*contra* 05), although not any particular word order, or the presence or absence of the possessive pronoun (Emmenegger 2007, 105; Mink 1972, 233–237).

Matt 5:40

πετνε[κρ]ινη νογнк εγ̄ῑ η̄τεκαυτηн [κω] η̄тκεᾱῑτη εβ[α]λ̄ η̄σοφ· *The one who would litigate against you to take your coat, permit even your garment to him.*

NA ²⁷	Similarity in Coptic versions	Unique elements
καί	mae ¹ : αγω sa ⁹ : αγω bo ^A : ογοε	mae ² : X

28 Kreinecker indicates that in the resurrection reports, there are only 10 of 24 occurrences of the Greek present that are represented by the Coptic present. In 12 instances, the Coptic perfect is used. The other two occurrences are represented by the future (Matt 28:7^{sa}; Mark 16:7^{sa}; 2008, 251).

NA ²⁷	Similarity in Coptic versions	Unique elements
τῷ θέλοντί σοι κριθῆναι	..... mae ² : νογηκ mae ¹ : νογηκ sa ⁹ : ηημακ bo ^A : ηεμακ	mae ² : πετνε[κρ]ινη mae ¹ : πετνε.χερεπ sa ⁹ : πετ-ογωω εχιραπ bo ^A : φη εθαογωω εσιραπ
καὶ τὸν χιτῶνά σου λαβεῖν,	mae ² : εφι ἡτεκωτην ... εβ[α]λ sa ⁹ : εφι ητεκωτην κω εβολ	mae ¹ : εχι ητεκωτην κω εβαλ bo ^A : εελ bo ^A : τεκωθην χα ... εβολ
ἄφες αὐτῷ καὶ τὸ ἱμάτιον ^T .	mae ¹ : ησοη ηπεκεραγιτε sa ⁹ : ησοη ηπεκερογιτε	mae ² : [κω] η-τ-κεραγιτη εβ[α]λ ἡσοη bo ^A : χα πεκερωων εβολ bo ^A : ηφαι
Number of mae ²	mae ² + mae ¹ + bo ^A = 0	mae ² + mae ¹ = 1
common elements	mae ² + mae ¹ + sa ⁹ = 0 mae ² + sa ⁹ + bo ^A = 0	mae ² + bo ^A = 0 mae ² + sa ⁹ = 1
Unique elements	mae ² : 4 mae ¹ : 2 sa ⁹ : 2 bo ^A : 5	

5:40.a *Intraversional Analysis*. Cf. 1.5. Mae² has four unique elements, two of which merit further discussion.

5:40.a.1 **πετνε[κρ]ινη**. In sa⁹, the articulated attributive πετογωω combines with the preposition and infinitive εχιραπ to convey “The one who wishes to litigate,” and in bo^A similarly, except in the circumstantial future. In contrast, mae² and mae¹ both avoid the initial verb ογωω, putting instead the verb for *to litigate* in the articulated relative in the future tense, conveying “The one who would litigate.” This use of the future in the articulated attributive “can express ... potentiality rather than futurity” (Layton 2004, 239), so that mae² and mae¹ both convey the meaning of NA²⁷, making Schenke’s retroversion τῷ μέλλοντί σοι κριθῆναι unnecessary.

Mae² uniquely uses the loanword, while the other three use $\chi\iota\epsilon\lambda\pi$ (bo^A: $\sigma\iota\epsilon\lambda\pi$).

5:40.a.2 ⲛⲧⲕⲉⲗⲁⲓⲧⲏ . Mae² avoids the possessive article and second person intermediate (cf. sa⁹: ⲙⲡⲉⲕⲕⲉⲗⲟⲩⲧⲣⲉ). This lack of representation of $\sigma\upsilon$ corresponds to the reading adopted by NA²⁷ (καὶ τὸ ἰμάτιον) against the inclusion of $\sigma\upsilon$ in 01 33 1241 1424 pc, for the Coptic versions do not have a tendency to omit representation of the possessive pronoun, but to add it when not in the Greek (Emmenegger 2007, 105; Mink 1972, 233–237).

5:40.b *Translational Analysis*. Mae² corresponds formally with NA²⁷, with two exceptions. For the first, cf. 5:40.a.1. The second is that the Greek has $\tau\hat{\omega}$ $\theta\acute{\epsilon}\lambda\omicron\nu\tau\iota$ as the dative object, but mae² and the other three versions make the referent into the subject. This probably reflects the referent's prominent position at the beginning of the passage in the Greek rather than suggesting the nominative in their respective *Vorlagen*. Thus, the Coptic versions should not be cited in support of the nominative reading in 05.

5:40.c *Textual Analysis*. For $\tau\hat{\omega}$ $\theta\acute{\epsilon}\lambda\omicron\nu\tau\iota$, cf. 5:40.b. For ⲛⲧⲕⲉⲗⲁⲓⲧⲏ , cf. 5:40.a.2.

Matt 5:41

$\text{ⲁⲅⲕⲁⲗⲉⲕ ⲛⲟⲩⲗⲁⲟⲩⲧⲏ [ⲙⲁⲔ ⲛ]ⲃ}^{29}$ *If you are compelled to go a (certain) distance, go twice as far.*

NA ²⁷	Similarity in Coptic versions	Unique elements
καί	mae ² mae ¹ sa ⁹ : X	bo ^A : ⲟⲅⲟⲗ

29 Schenke's reconstruction $\text{ⲁⲅⲕⲁⲗⲉⲕ ⲛⲟⲩⲗⲁⲟⲩⲧⲏ [ⲁⲣ]ⲓ ⲃ}$ is problematic. First, since there is hardly any ink preserved, his transcription of the letter ι in $[ⲁⲣ]ⲓ ⲃ$ is unjustified. What remains is probably the right minim of the marker ⲛ , a construction used in the three other Coptic versions. (When a cardinal number occurs with the noun it modifies, ⲛ is to be omitted; but in this case, the noun is not explicit, prompting the inclusion of the marker in all the Coptic versions; cf. 25:15.) Also, reconstruction of the verb $[ⲁⲣ]ⲓ$ is improbable since this would be the only instance in which mae² has the verb ⲓⲣⲏ for NA²⁷'s 12 occurrences of ὕπαγω that are extant in mae². Since the letter is probably not an ι , there is nothing against the reconstruction ⲙⲁⲔⲏ , or more probably, the specific form ⲙⲁⲔ (imperative of Ⲕⲏ), which mae² consistently uses to translate ὕπαγω in the imperative, the sole exception being 16:23 where ⲁⲙⲟⲩ (the imperative of ⲓ) is used in Jesus' statement to

NA ²⁷	Similarity in Coptic versions	Unique elements
ὅστις σε ἄγγαρεύσει	mae ¹ : πετνεκαφεκ sa ⁹ : πετνακκοοβεκ ³⁰	mae ² : αγκαφεκ bo ^A : φη εθναδωτκ
μίλιον ἔν,	mae ¹ : νογμιλιον bo ^A : νογμιλιον	mae ² : νογζαογτν sa ⁹ : νογκοτ
ὑπαγε	mae ² : [μαω] bo ^A : μοωι	mae ¹ : μεωε νεκ sa ⁹ : βωκ
μετ' αὐτοῦ [†]	mae ¹ : νεμεφ sa ⁹ : νημηαφ bo ^A : νεμηαφ	mae ² : X
δύο.	mae ² : [ν]β̄ bo ^A : νβ̄ mae ¹ : νσνεγ sa ⁹ : νσναγ	
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 0 mae ² + mae ¹ + sa ⁹ = 1 mae ² + sa ⁹ + bo ^A = 0	mae ² + mae ¹ = 0 mae ² + bo ^A = 2 mae ² + sa ⁹ = 0
Unique elements	mae ² : 3 mae ¹ : 1 sa ⁹ : 2 bo ^A : 2	

5:41.a *Coptic Intraversional Analysis*. This short verse affords multiple ways of representing the Greek in the Coptic.

5:41.a.1 **αγκαφεκ**. While the other versions use the articulated attributive clause with the future to convey the hypotheticality inherent in the future ὅστις σε ἀγγαρεύσει (cf. sa⁹: πετνακκοοβεκ), mae² conveys the meaning of NA²⁷ through

Peter to get behind him; cf. especially the occurrence of μαωι in 18:15 and 19:21 involving the conditional mood. My reconstruction is similar to bo^A and mae¹.

30 Cf. Crum 2005, 99.

the conditional (cf. Layton 2004, 239). Schenke slavishly retroverts with the otherwise unattested ἐὰν ἀγγαρεύσωσιν.³¹ Even though mae² has the conditional, it nonetheless conveys the same meaning whether its *Vorlage* read ἀγγαρεύσει (NA²⁷) or ἐὰν ἐνγαρεύσῃ (01 [037 33 892*]), and so is not a reliable witness to either text.

5:41.a.2 **ΝΟΥΞΔΟΥΤΝ**. NA²⁷ has the word μίλιον. Μίλιον is a Latin loanword and occurs rarely in Greek literature, apparently occurring only here in the Greek New Testament, and not at all in the Greek Old Testament, Josephus, the Old Testament Pseudepigrapha, or the Greek patristic literature.³² While bo^A and mae¹ use μιλιον in Matt 5:41, the word otherwise does not occur in the Coptic New Testament, in Nag Hammadi, or in Coptic documentary texts.³³

Sahidic resorts to using the indescript term κοτ in this verse, conveying “The one who will compel you a turn.” Mae² may make a similar attempt in its use of ΞΔΟΥΤΝ.

For ΞΔΟΥΤΝ, Crum provides, in the first instance, the glosses *road* and *highway*, and indicates the use of ΞΔΟΥΤΝ to translate ὁδός. Such a meaning, however, would produce the non-sensical translation, “If you are compelled *a road*, go two.” Alternatively, the word may indicate an unspecified distance, and is comparable to other attempts, ancient and modern, to translate weights and measures. If so, mae² would mean, “If you are compelled (to go) a certain distance, go twice as far,” and is not far removed from the meaning of sa⁹.

5:41.a.3 [**ΜΑΟΥ Ν**]Β. Three of the Coptic versions use the prepositional object pronoun ΝΜΜΑϩ (mae²: ΝΕΜΕϩ; bo^A: ΝΕΜΑϩ) to convey that the disciple should go the second mile *with him*. Mae² lacks the prepositional object pronoun, perhaps because its Greek antecedent (ὅστις) has been subsumed in the dynamic passive conditional clause ἀγκαλεε; the meaning of the Greek is nonetheless conveyed (cf. NRSV).

Space considerations indicate that mae²'s reconstructed text supports the reading in NA²⁷ against ο5's singular reading ἔτι ἀλλά between αὐτοῦ and δύο.

31 Cf. 12:11 where again NA²⁷ has the hypothetical statement in the future (ὅς ἔξει πρόβατον ἓν), while mae² presents the statement as a present (ΝΗ ΖΕΝ ΤΗΝΟΥ ΠΕΤΕ ΟΥΕΠΤΕϩ ΕΠΟΥΞΕΔΟΥ). Cf. also 18:21 and 19:28 where mae² has the conditional while NA²⁷ has the future. English versions are typically more similar syntactically to mae² than to the Greek in this regard.

32 Rengstorf 1973; Denis 1987; Lampe 1969.

33 Wilmet 1957–1959; Cherix et al. 1992–2002; Forster 2002.

5:41.b *Translational Analysis*. Cf. 1.5. Mae² differs significantly in its syntax from NA²⁷, having formal correspondence in only two of its four elements, but lacking formal correspondence with four of NA²⁷'s elements. These differences are readily seen in Schenke's retroversion, which is made even more different due to his faulty reconstruction (n. 29). If the exact distance of $\mu\lambda\iota\omicron\nu$ is discounted, however, the message of mae² corresponds to that of NA²⁷, despite the syntactical incongruities. The three differences ($\alpha\gamma\kappa\alpha\varrho\epsilon\kappa$, $\nu\omicron\gamma\lambda\omicron\gamma\tau\eta$, and $[\mu\alpha\omega \nu]\bar{\nu}$) are all treated in 5:41.a. above.

5:41.c *Textual Analysis*. For $\alpha\gamma\kappa\alpha\varrho\epsilon\kappa$ and $[\mu\alpha\omega \nu]\bar{\nu}$, cf. 5:41.a.1 and 5:41.a.3.

Matt 5:42

πετῖ ἐτι ἡμακ μαί νεφ πετογεω χι³⁴ ντα[τκ] [μπερκ]ωτη μπεκ[ρα] ρ'α'βαλ ἡμαφ *The one who asks of you, give to him. The one who would borrow from you, do not turn your face away from him.*

NA ²⁷	Similarity in Coptic versions	Unique elements
τῷ αἰτοῦντί σε Ἰδός,	mae ² : πετῖ ἐτι ἡμακ μαί νεφ mae ¹ : πεταγιτ ἡμακ μαί νεφ	sa ⁹ : πεταγιτῃ ἡμοκ † νεφ bo ^A : φη ἐτερετῖν ἡμοκ μοι ναφ
καί	mae ¹ : αγω sa ⁹ : αγω bo ^A : ογορ	mae ² : X
τὸν θέλοντα ἄπο σοῦ δανίσασθαι	mae ² : πετογεω χι ντα[τκ] mae ¹ : πετογεω χι ντατκ	sa ⁹ : πετογεω χι ντατκ ἐπεγωεπ bo ^A : φη εβογωω εβι ντοτκ
μὴ ἀποστραφῆς.	mae ² : [μπερκ]ωτη μπεκ[ρα] ρ'α'βαλ ἡμαφ mae ¹ : ἡμαφ mae ¹ : ἡμροτε ἡπεκρα ραβαλ ἡμαφ	sa ⁹ : ἡμροτοφ νσαβολ ἡμοκ bo ^A : ἡπερτασσοφ εβολ
Number of mae ²	mae ² + mae ¹ + bo ^A = 1	mae ² + mae ¹ = 3
common elements	mae ² + mae ¹ + sa ⁹ = 0 mae ² + sa ⁹ + bo ^A = 0	mae ² + bo ^A = 0 mae ² + sa ⁹ = 0

34 Schenke transcribes this as πετογεωχι in mae², but as πετογεω χι in his edition of mae¹ (1981).

(cont.)

NA ²⁷	Similarity in Coptic versions			Unique elements
Unique elements	mae ² : 1	mae ¹ : 0	sa ⁹ : 3	bo ^A : 2

5:42.a *Coptic Intraversional Analysis*. Apart from those discussed summarily in 1.5, Mae² has no unique features.

5:42.b *Translational Analysis*. Mae² lacks formal correspondence with NA²⁷ at four points (two of which are frequently recurring elements; cf. 1.5), and are all reflected in Schenke's retroversion. Despite the incongruities, there is no difference in meaning between the text of mae² and NA²⁷.

5:42.b.1 τῶ θέλοντι. Cf. 5:40.b which reflects the same phenomenon except in the Greek accusative case.

5:42.b.2 **ⲙⲡⲎⲖ ⲉⲗ ⲉⲗⲃⲁⲗ**. Mae² and mae¹ complement the negative imperative with ⲙⲡⲎⲖⲉⲗ. The idiomatic clause is one possible way to represent the Greek verb ἀποστρέφεισθαι (cf. Crum 2005, 647, citing Heb 12:25^{bo}).³⁵ Nonetheless, Schenke retroverts the Coptic literally.

5:42.c. *Textual Analysis*

5:42.c.1 **ⲙⲁⲓ**. Since Coptic does not reflect tense for the Greek imperative (Plumley 1977, 149), mae² should not be cited in support of either NA²⁷'s aorist imperative δός or the present imperative δίδου.

5:42.c.2 **ⲡⲎⲮⲟⲩⲉⲱ ⲕⲓ**. Since the Greek case system is not reflected in Coptic, mae² does not reliably attest either NA²⁷'s accusative case of the substantive τὸν θέλοντα or οἱ's dative case τῶ θέλοντι.

35 Baarda suggests that the addition is an attempt "to give expression to the middle ἀποστρέφῃς" (2003a, 304) which has no counterpart in Coptic.

Matt 5:43

ἤκουσθε τὴν λέξιν λέγει ἡμεῖς ἡμεῖς ἐκ τῶν ἀγαθῶν ἐκνεύετε καὶ ἀγαπήσασθε τὸν ἐχθρὸν ὑμῶν ἡμεῖς ἡμεῖς ἡμεῖς
 “You heard that it was said,
 “You will love your neighbour and you will hate your enemy.”

NA ²⁷	Similarity in Coptic versions	Unique elements
Ἰκούσατε ὅτι ἐρρέθη·	mae ² : ἤκουσθε τὴν λέξιν λέγει ἡμεῖς ἡμεῖς mae ¹ : ἤκουσθε τὴν λέξιν λέγει ἡμεῖς ἡμεῖς sa ⁹ : ἤκουσθε τὴν λέξιν λέγει ἡμεῖς ἡμεῖς	bo ^A : ἀρετῶν ἡμεῖς ἡμεῖς ἡμεῖς
ἀγαπήσεις	mae ² : [ε]κεμερ[η] sa ⁹ : εκεμερε bo ^A : εκεμερε	mae ¹ : μερε
τὸν πλησίον σου	mae ² : [π]εκωβηρ bo ^A : πεκωβηρ mae ¹ : πετριτογοκ sa ⁹ : πετριτογοκ	
καί	mae ² : ἀγαθ ³⁶ bo ^A : ογορ mae ¹ sa ⁹ : X	
μισήσεις	mae ² : εκνεύετε bo ^A : εκνεύετε	mae ¹ : μεστε sa ⁹ : ημεστε
τὸν ἐχθρὸν σου.	mae ² : πεκ[λεχ]η mae ¹ : πεκλεχε bo ^A : πεκλεχι	sa ⁹ : ηεκλεχε
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 1 mae ² + mae ¹ + sa ⁹ = 1 mae ² + sa ⁹ + bo ^A = 1	mae ² + mae ¹ = 0 mae ² + bo ^A = 3 mae ² + sa ⁹ = 0
Unique elements	mae ² : 0 mae ¹ : 2 sa ⁹ : 2 bo ^A : 1	

36 While mae² is apt to lack representation of καί, in this case it represents καί, while two of the versions do not.

5:43.a *Coptic Intraversional Analysis*. Mae² has no unique readings. Where mae² does not agree with all three of the other versions, it agrees most with bo^A.

5:43.b *Translational Analysis*. Mae²'s syntax and vocabulary in this verse correspond formally with NA²⁷.³⁷

5:43.c *Textual Analysis*. NA²⁷ indicates no textual variation in this verse.

Matt 5:44

ⲁⲛⲁⲕ ϣⲱ [†ⲗⲱ] ⲙⲙⲁⲥ ⲛⲏⲧⲛ ϫⲉ ⲙⲉⲣⲓ ⲛⲉⲧⲛⲗⲁⲗⲗ[ⲏⲟϥ] [†ⲱⲃ]ϣ ⲉⲗⲉⲛ ⲛ[ⲉⲧⲧⲓ]ⲏⲧ ⲛⲱⲧⲛ *I myself say to you, love your enemies. Pray for the ones persecuting you.*

NA ²⁷	Similarity in Coptic versions	Unique elements
ἐγὼ δέ	mae ² : ⲁⲛⲁⲕ bo ^A : ⲁⲛⲐⲕ mae ¹ : ⲁⲛⲁⲕ ⲁⲉ sa ⁹ : ⲁⲛⲐⲕ ⲁⲉ	mae ² : ϣⲱ
λέγω ὑμῖν· ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καί	mae ² : [†ⲗⲱ] ⲙⲙⲁⲥ ⲛⲏⲧⲛ ϫⲉ ⲙⲉⲣⲓ ⲛⲉⲧⲛⲗⲁⲗⲗ[ⲏⲟϥ] sa ⁹ : †ⲗⲱ ⲙⲙⲐⲥ ⲛⲏⲧⲛ ϫⲉ ⲙⲉⲣⲉ ⲛⲉⲧⲛⲗⲓⲛⲗⲉⲉϥⲉ mae ¹ : †ⲗⲱ ⲙⲙⲁⲥ ⲛⲏⲧⲛ ϫⲉ ⲙⲉⲣⲉ ⲛⲉⲧⲛⲗⲁⲗⲗⲏⲟϥ ⲁϥⲱ bo ^A : †ⲗⲱ ⲙⲙⲐⲥ ⲛⲱⲧⲉⲛ ϫⲉ ⲙⲉⲛⲣⲉ ⲛⲉⲧⲉⲛⲗⲁⲗⲓ ⲟϥⲟϣ	
προσεύχεσθε ὑπέρ	mae ² : [†ⲱⲃ]ϣ ⲉⲗⲉⲛ mae ¹ : ⲧⲟϣⲃ ⲉⲗⲏ bo ^A : ⲧⲱⲃϣ ⲉⲗⲉⲛ	sa ⁹ : ⲛⲧⲉⲧⲛⲟⲗⲏⲗ ⲉⲗⲏ

37 Although Schenke retroverts φίλον for mae²'s ⲟⲩⲛⲣ, he concedes in a footnote that the *Vorlage* may well have read πλῆσιον (2001, 280).

NA ²⁷	Similarity in Coptic versions	Unique elements
τῶν ἰδιωκόντων	mae ² : Ν[ΕΤΠ]ΗΤ sa ⁹ : ΝΕΤΠΗΤ mae ¹ : ΝΕΤΔΙΩΓΕ bo ^A : ΝΗ ΕΤΣΟΧΙ	
ὑμᾶς,	mae ² : ΝΣΩΤΗ sa ⁹ : ΝΣΑΤΗΥΤΗ bo ^A : ΝΣΑ ΘΗΝΟΥ	mae ¹ : ΗΜΟΤΗ
X	mae ² sa ⁹ bo ^A : X	mae ¹ : ΣΜΟΥΕ ΕΝΕΤΣΕΖΟΥΕ ΕΡΟΤΗ. ΑΡΙ ΠΠΕΤΝΑΝΟΥΥ ΝΝΕΤΜΑΣΤΕ ΗΜΟΤΗ.
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 1 mae ² + mae ¹ + sa ⁹ = 0 mae ² + sa ⁹ + bo ^A = 2	mae ² + mae ¹ = 0 mae ² + bo ^A = 1 mae ² + sa ⁹ = 2
Unique elements	mae ² : 1 mae ¹ : 2 sa ⁹ : 0 bo ^A : 0	

5:44.a *Coptic Intraversional Analysis*. Seven of the first eight words in mae² are identical to the other three versions, except for dialectal considerations. Its remaining four words are similar to the readings in one or more of the versions, as well. The sole unique feature in mae² is the use of the inflected modifier ρω (cf. 5:39.a.1).

5:44.b *Translational Analysis*. Cf. 1.5. Mae² formally represents the syntax and vocabulary of NA²⁷.

5:44.c *Textual Analysis*. Mae² (with sa⁹ and bo^A), against mae¹, attests the shorter reading in NA²⁷ (οἱ οὐ βλάσφημοὶ) which lacks the injunction for Jesus' followers to bless those who curse them, to do good to those who hate them, and to pray for those who spitefully use them.

Matt 5:45

κες ετνε[(ε)ρ]ωηρη [μ][πετ]νίωτ ετρ[εν] μπηογη φταογα μπερε εχνη η[ια][γαθ]οσ μεν [μια.ι]κοσ
 φταογα ηπεροβ εχνη ηια[ι][καιοσ] ημ ηι[ρεφ]ερηβη *So that you will be children of your Father in
 heaven. He sends his sun upon the good and the unjust. He sends his rain upon the just and sinners.*

NA ²⁷	Similarity in Coptic versions	Unique elements
ὅπως	mae ² : κεσ ³⁸ mae ¹ : χεκεσ sa ⁹ : χεκασ	bo ^A : ρηα
γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς,	mae ² : ετνε[(ε)ρ]ωηρη [μ][πετ]νίωτ ετρ[εν] μπηογη mae ¹ : ετετνερωηρη μπετηιωτ ετρη μπηογε	sa ⁹ : ετετνεωωπε bo ^A : ητετενερωηρη μπετηιωτ sa ⁹ : κωηρη μπετηιωτ ετρη μπηγε
Γότι	mae ¹ : χε sa ⁹ : χε bo ^A : χε	mae ² : X
τὸν ἥλιον αὐτοῦ ἀνατέλλει	..... mae ² : μπερε bo ^A : μπερη mae ¹ : περε sa ⁹ : περη mae ¹ : ωεε sa ⁹ : ωα bo ^A : ωαι	mae ² : φταογα mae ¹ : φαφτε sa ⁹ : φτρε bo ^A : εφρο mae ² : X

38 Sa⁹ and mae¹ read χεκασ and χεκεσ, respectively. Mae² has the shorter form κεσ; the longer form never occurs in mae². In the intraversional analysis, κεσ is assessed as a dialectal difference.

NA ²⁷	Similarity in Coptic versions	Unique elements
ἐπὶ πονηρούς	mae ² : ⲈϢⲚ ⲛ[ⲓⲁ][Ⲓⲁϑⲟϥ] mae ¹ : ⲈϢⲚ ⲛⲒⲒⲁϑⲟϥ sa ⁹ : ⲈϢⲚ ⲛⲁⲒⲒⲁϑⲟϥ	bo ^A : ⲈϢⲈⲚ ⲛⲓϢⲁⲛⲡⲉⲧⲣⲱⲟϥ
καὶ ἄγαθούς	mae ¹ : ⲛⲚ ⲛⲒⲡⲚⲛⲛⲣⲟϥ sa ⁹ : ⲛⲚ ⲛⲒⲡⲚⲛⲛⲣⲟϥ	mae ² : ⲛⲈⲚ [ⲛⲓⲁⲗⲓ]ⲕⲟϥ bo ^A : ⲛⲈⲚ ⲛⲓϢⲁⲛⲡⲉϑⲛⲁⲛⲈϥ
καὶ	mae ¹ : ⲁⲒⲱ sa ⁹ : ⲁⲒⲱ bo ^A : ⲟⲒⲟⲗ	mae ² : X
βρέχει		mae ² : ⲡⲧⲁⲟϥⲁ mae ¹ : ⲡⲒⲟⲃ sa ⁹ : ⲡⲒⲱⲟϥ bo ^A : ⲈϢⲱⲟϥ mae ² : ⲛⲡⲉϢⲡⲟⲃ
ἐπὶ δίκαιους	mae ² : ⲈϢⲚ ⲛⲓⲗ[ⲓ][ⲕⲁⲓⲟϥ] mae ¹ : ⲈϢⲚ ⲛⲓⲗⲓⲕⲁⲓⲟϥ sa ⁹ : ⲈϢⲚ ⲛⲁⲗⲓⲕⲁⲓⲟϥ	bo ^A : ⲈϢⲈⲚ ⲛⲓⲙⲛⲛⲓ
καὶ ἄδίκους.	mae ¹ : ⲛⲚ ⲛⲒⲣⲉϢⲉⲣϢⲓⲛⲟⲗⲛϥ sa ⁹ : ⲛⲚ ⲛⲒⲣⲉϢⲓⲛⲟϥⲛϥ	mae ² : ⲛⲚ ⲛⲓ[ⲣⲉϢ]ⲉⲣⲛⲁⲃⲛⲛⲛ bo ^A : ⲛⲈⲚ ⲛⲓⲟϢⲓ
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 0 mae ² + mae ¹ + sa ⁹ = 3 mae ² + sa ⁹ + bo ^A = 0	mae ² + mae ¹ = 1 mae ² + bo ^A = 1 mae ² + sa ⁹ = 0
Unique elements	mae ² : 8 mae ¹ : 2 sa ⁹ : 4 bo ^A : 8	

5:45.a *Coptic Intraversional Analysis*. Mae² has seven words in common with two or three of the other versions, respectively. When in agreement with only one version, mae² is slightly closer to mae¹.

5:45.a.1 ὅτι. Mae² does not include ϣⲈ in introducing the phrase about God's universal grace, although ϣⲈ usually does represent ὅτι. In this case, ὅτι carries

the explanatory sense often conveyed by γάρ, which might explain mae²'s avoidance of χε here. The Greek construction where explanatory ὅτι follows the subjunctive (ὅπως γένησθε) is rare in Matthew; it occurs only here and in 23:10 where the other Coptic versions use ραρ instead of χε, but is unfortunately not extant in mae².³⁹

5:45.a.2 **ϣταογα ... ϣταογα.** The Greek puts Jesus' saying about God's gracious provision of sun and rain for both good and bad people into an imperfect parallel. The first part contains a verb and an object conveying that God raises up his sun (τὸν ἥλιον αὐτοῦ ἀνατέλλει), but the second part uses only the verb βρέχει which entails no object.

More formally than mae², the other Coptic versions reflect both the verb and object of the first line, as well as the verb without the object of the second line. On the other hand, mae²'s finite verb corresponds more closely with NA²⁷ than the other three, since they use the causal infinitive in the first line (he *causes* his sun to shine). Moreover, with ταογα, mae² strengthens its correspondence with NA²⁷ in that ἀνατέλλει is not a verb of luminosity but of motion.⁴⁰ Indeed, mae² twice uses ταογα in regard to God sending both sun and rain. This serves to complete the imperfect parallelism of the two Greek lines, since mae²'s rendering includes verb and object in both, although it decreases mae²'s syntactical correspondence to NA²⁷.

5:45.b *Translational Analysis.* Despite substantial differences, mae² nonetheless conveys a meaning which comports with NA²⁷. For χε and ϣταογα ... ϣταογα, cf. *5:45.a.1* and *5:45.a.2*.

The reading $\eta[\iota\alpha][\rho\alpha\theta]\text{OC MEN} [\eta\iota\alpha\lambda\iota]\text{KOC ... } \eta\iota\alpha[\iota][\kappa\alpha\iota\text{OC}] \eta\eta\eta[\rho\epsilon\chi]\epsilon\rho\eta\alpha\beta\eta$ deserves special attention. Where NA²⁷ has the two word pairings *πονηροῦς* and *ἀγαθοῦς*, and *δικαίους* and *ἀδίκους*, the four Coptic versions use a total of ten different words, including the four loanwords. Not only do the words differ from one another six times, they also disagree in word order for the virtuous and the non-virtuous:

39 Cf. NIV, etc. See also the formulaic “Woe to you scribes and Pharisees, ... for ...” (23:[13], 15, 25, 27, 29) where χε also is unrepresented.

40 This point was suggested to me by P.J. Williams.

	First pair		Second pair		Order ⁴¹	
NA ²⁷	πονηρούς	ἀγαθούς	δικαίους	ἀδίκους	- +	+ -
Mae ²	ⲛⲓⲁⲓⲗⲁⲑⲟⲥ	ⲛⲓⲁⲗⲁⲓⲕⲟⲥ	ⲛⲓⲗⲁⲓⲕⲁⲓⲟⲥ	ⲛⲓⲣⲉⲩⲉⲣⲛⲁⲃⲛⲏ	+ -	+ -
Mae ¹	ⲛⲓⲁⲗⲁⲑⲟⲥ	ⲛⲓⲡⲟⲛⲏⲣⲟⲥ	ⲛⲓⲗⲁⲓⲕⲁⲓⲟⲥ	ⲛⲓⲣⲉⲩⲉⲣⲁⲓⲛⲉⲁⲛⲥ	+ -	+ -
Sa ⁹	ⲛⲓⲁⲗⲁⲑⲟⲥ	ⲛⲓⲡⲟⲛⲏⲣⲟⲥ	ⲛⲓⲗⲁⲓⲕⲁⲓⲟⲥ	ⲛⲣⲉⲩⲁⲓⲛⲉⲟⲛⲥ	+ -	+ -
Bo ^A	ⲛⲓⲘⲁⲛⲡⲉⲧⲣⲁⲟⲩ	ⲛⲓⲘⲁⲛⲡⲉⲑⲁⲛⲉⲩ	ⲛⲓⲑⲏⲛⲏ	ⲛⲓⲟⲩⲁ	- +	+ -

Mae² differs formally in vocabulary from NA²⁷ and in word order.

Schenke retroverts these word pairings slavishly. He claimed that the large number of loanwords which are not otherwise found in the critical Greek text of Matthew's Gospel is one of the features which constitutes the essential heterogeneity of mae²'s text (2001, 30). As Emmenegger (2007, 99) and Metzger (1976, 307) have argued, however, use of a loanword in Coptic is no guarantee that it reflects the corresponding word in the Greek *Vorlage*.⁴²

Regarding the word order for the virtuous and for the non-virtuous, only bo^A corresponds to NA²⁷. One of the six explanations for word order inversion in translation documented by Williams is that “there may be a natural or preferred order which is consciously or subconsciously used by [the translator]” (2004, 211). This phenomenon is attested in modern English Bibles for this verse (e.g., CEV).

Regardless of these formal differences, mae² is similar to NA²⁷ in that it depicts God graciously providing both sun and rain to both morally good and morally bad people.

5:45.c Textual Analysis. The lack of $\chi\epsilon$ in Mae² should not be taken as support for NA²⁷'s $\delta\tau\iota$ against the poorly attested $\delta\sigma\tau\iota\varsigma$ (1573).

41 The marks + and - signify the virtuous and the non-virtuous, respectively.

42 See further Askeland's mature and nuanced analysis (2012a, 57–60 and 174–176).

Matt 5:46

εωωπη ατετημερη [νηετ]μη μη[ωτη] ημετη: ογ πε πετηνεκ[η ογχι μη]κετελω[νης σεϊρ]η ηπει If
you love the ones loving you only, what is your reward? Do not even the tax collectors do this?

NA ²⁷	Similarity in Coptic versions	Unique elements
ἐάν	mae ² : εωωπη mae ¹ : εωοπε bo ^A : εωωπ	sa ⁹ : X
γάρ	mae ¹ : γαρ sa ⁹ : γαρ ⁴³ bo ^A : γαρ	mae ² : X
ἀγαπήσητε	mae ² : ατετημερη mae ¹ : ατετημερρε sa ⁹ : ετετηωαημερε ⁴⁴	bo ^A : ητετημεμερε
τοὺς ἀγαπῶντας ὑμᾶς,	mae ² : [νηετ]μη μη[ωτη] ημετη: mae ¹ : ηετηηε ημοτη ημετε sa ⁹ : ηετηε ... ηηωτη ⁴⁵ bo ^A : ηη εηηη ηηωτηη	
τίνα μισθὸν ἔχετε;	mae ¹ : εω πε sa ⁹ : αω πε bo ^A : αω πε mae ² : πετηνεκ[η] bo ^A : πετηνεχε	mae ² : ογ πε mae ¹ : πετηνεκη ηρογα sa ⁹ : πετηνεκε ετεγητητηη

43 Sa⁹ postpones γαρ to the penultimate word of the clause, while mae¹ and bo^A put it in the second position.

44 Sa⁹ has the long form of the conditional: ετετηωαημερε.

45 The ellipsis represents γαρ; cf. n. 43.

NA ²⁷	Similarity in Coptic versions	Unique elements
οὐχὶ καὶ οἱ τελῶναι ῥτὸ αὐτὸ ποιούσιν;	mae ² : [ΟΥΧΙ ΜΙ]ΚΕΤΕΛΩ[ΝΗΣ ΣΕΙΡ]Η ἠπει mae ¹ : ΟΥΧΙ ΝΚΕΤΕΛΩΝΗΣ ΣΕΕΙΡΕ ΜΠΕΙ	sa ⁹ : ΝΤΕΛΩΝΗΣ bo ^A : ΝΙΚΕΤΕΛΩΝΗΣ sa ⁹ : ΝΤΟΥΓ bo ^A : ΖΩΟΥΓ sa ⁹ : ΕΙΡΕ ΔΝ ΝΤΕΙΡΕ bo ^A : ΘΥΑΓΙΡΙ ΜΠΑΙΡΗ†
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 1 mae ² + mae ¹ + sa ⁹ = 1 mae ² + sa ⁹ + bo ^A = 0	mae ² + mae ¹ = 2 mae ² + bo ^A = 1 mae ² + sa ⁹ = 0
Unique elements	mae ² : 2 mae ¹ : 1 sa ⁹ : 5 bo ^A : 4	

5:46.a *Coptic Intraversional Analysis*. Cf. 1.5. While each of the four versions has unique renderings, two or three of the versions agree in most of the individual elements. At the six points where its text is not similar to two or three of the other translations, mae² is similar to mae¹. The one noteworthy unique element in mae² is its use of the generic interrogative specifier ου, while the other Coptic versions use the interrogative specifier ΔΩ (mae¹: ΕΩ; cf. Layton 2004, 54).

5:46.b *Translational Analysis*. Mae² has a text which accords well with NA²⁷ in its meaning. Two elements, however, need comment.

5:46.b.1 **ΜΜΕΤΗ**. With mae¹, mae² includes ΜΜΕΤΗ, explicating that there is no reward for those who *only* love reciprocally. A corresponding word is lacking in all known Greek witnesses, but is present in the following verse throughout the tradition; Schenke includes μόνον in his retroversion. Mae¹ has an occurrence of ΜΜΕΤΗ in 20:12 where NA²⁷ again lacks a corresponding adverb, and Schenke has reconstructed mae² similarly. A possible explanation is that adding the explicative ΜΜΕΤΗ was so natural in this context that two translators produced the same reading independently.⁴⁶ Regardless, the presence of ΜΜΕΤΗ merely explicates what is implied by the Greek.

46 This is the case for many modern translations; for English, e.g. CEV NLT.

5:46.b.2 **ἡπεῖ** *this*. Cf. 5:46.c.

5:46.c *Textual Analysis*. Despite NA²⁷ citing *mae*¹ in support of τοῦτο, elliptical ἡπεῖ does not occur frequently enough in either *mae*² or *mae*¹ (5:46, [47]) to determine its Greek *Vorlage*. Thus, the two Middle Egyptian manuscripts are not reliable witnesses to NA²⁷'s τὸ αὐτό, or to τοῦτο, or to οὕτως, especially given *mae*²'s tendency to translate informally and without perceptible consistency.

Matt 5:47

εωωπη ατετ[νας][παση] . . ετ[6 or 7 letters ο]γ χη πε [περογα εωαρετενηρη] [μνα]ϣ ογχι [νικε-
ζε]θηκος [ρωογ ωαρογηη ηπεῖ] *If you salute ... what more is it that you are wont to do? Are not even
the Gentiles themselves wont to do this?*

NA ²⁷	Similarity in Coptic versions	Unique elements
καί	<i>mae</i> ¹ : αγω <i>sa</i> ⁹ : αγω <i>bo</i> ^A : ογορ	<i>mae</i> ² : X
ἐάν	<i>mae</i> ² : εωωπη <i>mae</i> ¹ : εωοπε <i>bo</i> ^A : εωωπ	<i>sa</i> ⁹ : X
ἀσπάσηθε	<i>mae</i> ² : ατετ[νας][παση] <i>mae</i> ¹ : ατηνασπαζε <i>sa</i> ⁹ : ετετηωανασπαζε ⁴⁷	<i>bo</i> ^A : ντετενωεπ <i>bo</i> ^A : τοτογ
τοὺς ἄδελφούς ὑμῶν ⁴⁸	<i>mae</i> ¹ : ννετηνσηογ <i>bo</i> ^A : ννετενσηογ	<i>sa</i> ⁹ : ννετηνηγ
μόνον,	<i>sa</i> ⁹ : μνατε <i>bo</i> ^A : μναγατογ	<i>mae</i> ¹ : ογαεγ

47 *Sa*⁹ has the long form of the conditional: ετετηωανασπαζε.

48 *Mae*² is lacunose here, for which Schenke reconstructs ἡπεῖ[ενισαη].

NA ²⁷	Similarity in Coptic versions	Unique elements
τί περισσόv	mae ¹ : ογ πε sa ⁹ : ογ πε mae ² : πε [περογα] mae ¹ : πε περογα sa ⁹ : πε περογο	mae ² : [ο]γ χη πε bo ^A : ογ bo ^A : η-μετ-ρογο ⁴⁹
ποιεῖτε;	mae ¹ : ετετνειρε ηηαϩ sa ⁹ : ετετνειρε ηηοϩ bo ^A : ετεηηειρι ηηοϩ	mae ² : [εωαρτεηειρη] [ηηα]ϩ
οὐχὶ καὶ οἱ ἑθνικοὶ	mae ¹ : ηκεξεθνος sa ⁹ : ηκεξεθνος bo ^A : ηκεξεθνος mae ² : [ξεωογ] mae ¹ : ξεωογ bo ^A : ξεωογ	mae ² : ογχι [ηικεξε]θηηκος sa ⁹ : ητοογ
ἄτὸ αὐτὸ ποιούσιν;	mae ² : [ωαρογῖρη ηπει] bo ^A : ωαγῖρι ηπαρηη†	mae ¹ : σεειρε ηπει sa ⁹ : ειρε sa ⁹ : λη ηπα
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 2 mae ² + mae ¹ + sa ⁹ = 2 mae ² + sa ⁹ + bo ^A = 0	mae ² + mae ¹ = 0 mae ² + bo ^A = 1 mae ² + sa ⁹ = 0
Unique elements	mae ² : 4 mae ¹ : 2 sa ⁹ : 5 bo ^A : 5	

5:47.a *Coptic Intraversional Analysis*. Mae² presents a text comparable to the other Coptic versions, although three elements require explanation.

5:47.a.1 **χη**. Mae² uniquely includes the inferential particle χη in the interrogative construction ογ χη πε. Mae²'s use of χη (Sahidic: σε) is similar to that of Δε

49 Bo^A differs from the other versions not only in its use of the preposition η-, but also in its plural determinator.

(cf. 17:27; 25:5), although often it lacks any corresponding particle in the Greek (5:47; 12:12; 17:17; 18:33; 19:20; 23:31; 26:45; 27:4). The other Coptic versions sometimes use the particle as well (12:12^{sa9}; 17:17^{mae1}, 27^{mae1 sa9}; 19:20^{mae1}; 26:45^{co}).

5:47.a.2 [ετωαρτενηρη]. Assuming my reconstruction,⁵⁰ mae² uniquely uses the aorist, with the relative converter. This is in keeping with the translator's tendency. Of the 39 instances where mae² uses the conditional in the protasis, the relative conversion by itself is otherwise never used in the apodosis, as Schenke reconstructed the text; indeed, even in the other Coptic versions of Matthew's Gospel, the only such occurrence of the relative converter by itself is in this verse. Alternatively, consonant with the above reconstruction, the Coptic versions unanimously use the aorist in five of the seven other conditional sentences in mae² where the Greek uses the present in the apodosis.⁵¹ Thus, mae²'s aorist is a typical way to translate this sentence into Coptic.

5:47.a.3 οχι. Mae² is the sole version to formally represent NA²⁷'s negative interrogative οχι. Two of the other Coptic versions convert the rhetorical question into a positive assertion, while sa⁹ uses αν.⁵²

5:47.b *Translational Analysis*. Cf. 1.5. There are two syntactical incongruities between mae² and NA²⁷, neither of which interfere with the meaning. For χη and ετωαρτενηρη, cf. 5:47.a.1 and 5:47.a.2, respectively.

5:47.c *Textual Analysis*

5:47.c.1 ἀδελφούς. Mae² should not be cited as a witness for either NA²⁷'s reading ἀδελφούς or for the majority's φίλους, since it is lacunose at the critical point in the manuscript.

5:47.c.2 [νικεζε]θηκοc. Mae² supports NA²⁷'s reading of ἐθνικοί (01 03 05 035 f¹ 33 892 1241 1424) against τελῶναι (019 032 038 f¹³ M).

50 Schenke's reconstruction [περογα ετετενηρη ημα]q appears to be three to five letters short. The reconstruction ετετενηρη agrees with the other three versions. Alternatively, the aorist (cf. 24:32), or better, the relative aorist ετωαρτενηρη comports well with Coptic usage elsewhere in Matthew (cf. above), and fits the space better. Ultimately, since the lacuna is so large, about 6.5 centimetres, the reconstruction must remain a mere possibility.

51 Cf. 12:25a, 43a, 44; 18:13; 24:32. The two exceptions are in 5:46 where all the Coptic versions use the nominal predicate, and in 24:33 where they all use the imperative.

52 See Askeland's discussion of amelioration (2012a 39).

5:47.c.3 [ⲙⲡⲉⲓ] Cf. 5:46.c.

Matt 5:48

Ⲡⲟⲩⲡⲏ [3–5 letters] [ⲛⲧ]Ⲓⲏ ⲡⲉⲧ[ⲛⲓⲟⲩⲧ 12–16 letters]⁵³ *Be [perfect] as your Father in heaven is perfect.*

The lacunose nature of this passage does not allow a proper assessment of the text or translation, although those words which do survive, Ⲡⲟⲩⲡⲏ ... [ⲛⲧ]Ⲓⲏ ⲡⲉⲧ[ⲛⲓⲟⲩⲧ], are consonant with the other Coptic manuscripts and with NA²⁷ (cf. 1.5).

Matt 6:1

[ⲧⲒ][ⲧⲏⲧⲏ ⲉⲣ]Ⲡⲟⲩⲛ [15–25 letters ⲙⲡⲉ][ⲙⲧⲁ]⁵⁴ ⲛⲉⲛ[ⲣ]Ⲡⲟⲩⲏ [ⲏ 12–18 letters] ⲙⲙⲉⲛⲧⲉⲧⲏ [ⲃⲉ]ⲕⲏ ⲙⲙ[ⲉ]ⲟ[Ⲯ 3–5 letters ⲏ]ⲡⲉⲧ[ⲛⲓⲟⲩⲧ ⲉⲧⲒⲏ ⲙⲡⲏⲟⲩⲏ] *Take heed ... before men ... you have no reward from your Father in heaven.*

NA ²⁷	Similarity in Coptic versions	Unique elements
Προσέχετε [δέ]	mae ² : [ⲧⲒ][ⲧⲏⲧⲏ] mae ¹ : ⲧⲒⲧⲏⲧⲏ sa ⁹ : ⲧⲒⲧⲏⲧⲏ mae ² mae ¹ sa ⁹ : X mae ² : [ⲉⲣ]Ⲡⲟⲩⲛ mae ¹ : ⲉⲣⲟⲩⲛ sa ⁹ bo ^A : X	bo ^A : ⲙⲁⲒⲟⲏⲧⲉⲛ bo ^A : ⲁⲉ

53 Schenke reconstructed mae² without the phrase for *in heaven*: Ⲡⲟⲩⲡⲏ [ⲛⲧⲉⲗⲓⲟⲥ] [ⲏ]ⲧⲒⲏ ⲡⲉⲧ[ⲉⲛⲓⲟⲩⲧ ⲟⲩⲧⲉⲗⲓⲟⲥ ⲡⲉ], presumably due to space considerations. However, there seems to be sufficient space to read Ⲡⲟⲩⲡⲏ [3–5 letters] [ⲛⲧ]Ⲓⲏ ⲡⲉⲧ[ⲛⲓⲟⲩⲧ ⲉⲧⲒⲏ ⲙⲡⲏ ⲟⲩⲧⲉⲗⲓⲟⲥ], especially since it occurs in the portion of the leaf where the scribe seems to extend the right margin by perhaps a letter or two. Because of Schenke's misplacement of the fragments, he did not have the benefit of the flexible right margin, and he may have based his approximation upon the longest orthographies possible (viz. [ⲏ]ⲡⲉⲧ[ⲉⲛⲓⲟⲩⲧ ⲉⲧⲒⲉⲛ ⲙⲡⲏⲟⲩⲏ]).

54 Alternatively, [ⲙⲡⲉⲙⲧⲁ ⲉ][ⲃⲁⲗ] is possible. Regardless of the precise reconstruction, mae² probably conveyed “before men.”

(cont.)

NA ²⁷	Similarity in Coptic versions	Unique elements
τὴν ἰδικαιοσύνην ὑμῶν μὴ ποιῆν ⁵⁵		mae ¹ : ἐτμειρε ⁵⁶ sa ⁹ : ετμηααϣ bo ^A : ηπεραιϣ mae ¹ : ηΤΕΤη-ελεημοσύνη sa ⁹ : επετηϣ bo ^A : επετεηταιο
ἔμπροσθεν τῶν ἀνθρώπων ⁵⁷	mae ¹ : ηπεητα εβαλ ηηρομε sa ⁹ : ηπεητο εβολ ηηερωμε	bo ^A : ηπεηθο ηηιρωηι
πρὸς τὸ θεαθῆναι αὐτοῖς. ⁵⁸	mae ¹ bo ^A : Χ mae ¹ : επτρογηε ερωτη bo ^A : εερωγηαγ ερωτη	sa ⁹ : χεκαϣ sa ⁹ : εγηναγ ερωτη
εἰ δὲ μὴ γε, ⁵⁹		mae ¹ : εμαη sa ⁹ : εωωπε ηηοη bo ^A : Χ

55 Mae² is not extant.

56 The Coptic word order is not reflected in the chart. Representation of μὴ ποιῆν is shown in the upper row of the last column, while representation of τὴν δικαιοσύνην ὑμῶν is given in the lower cell. Mae¹ is the only version in which the verb precedes the complement.

57 Depending on the reconstruction (cf. n. 53), mae² could be similar to the reading of mae¹ (sa⁹) or bo^A.

58 Mae² is not extant.

59 Mae² is not extant.

NA ²⁷	Similarity in Coptic versions	Unique elements
μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.		<p>mae²: mMNTETN [BE]KH MH[ε]O[Υ 3–5 letters H]PET[NIOT ETZN MHPOYH]⁶⁰</p> <p>mae¹: mMNTETN BEKH MME NTN PETNIOT ETZN MHPOYE</p> <p>sa⁹: MHNTHTN BEKE MHAY NAZPM PETNEIOT ETZN MHPE</p> <p>bo^A: MHONTETEN BEXE MHAY NTOTQ MPE TENIOT ETJEN MHPOYI</p>
Number of mae ²	mae ² + mae ¹ + bo ^A = 0	mae ² + mae ¹ = 1
common elements	mae ² + mae ¹ + sa ⁹ = 2 mae ² + sa ⁹ + bo ^A = 0	mae ² + bo ^A = 0 mae ² + sa ⁹ = 0
Unique elements	mae ² : 1 mae ¹ : 6 sa ⁹ : 6 bo ^A : 7	

6.1.a *Coptic Intraversional Analysis.* The Coptic versions differ syntactically at many points, perhaps reflecting some difficulty in representing the Greek. They nonetheless convey the same message. Mae² is largely lacunose in this verse, but may not differ from the other versions.

6.1.b *Translational Analysis.* Mae²'s preserved text conveys a meaning that corresponds to the Greek of NA²⁷.

6.1.c *Textual Analysis*

6.1.c.1 [δέ]. Mae² cannot testify to NA²⁷'s inclusion of δέ or its exclusion, for mae² so frequently gives no representation to δέ (cf. 1.5).

6.1.c.2 δικαιούσῃν. Due to the lacuna, mae² cannot reliably support either NA²⁷'s δικαιούσῃν or ἐλεημοσύνην.

6.1.c.3 τοῖς. Not only because the text is lacunose, but also because Coptic is not a reliable indicator of the Greek article (cf. 1.5), mae² should not be cited in support of the presence of NA²⁷'s τοῖς, or its absence.

60 Mae² could be reconstructed similarly to any of the other three versions.

Matt 6:2

[ϣOT]ΔN AK[ĭ EKNEEPH] NTKEK[ΛE]HMOC[ΓNH MΠEPCAΛ][Π]CH ZATEXZ[HN NTZH NN]ZΓYOKPRT[HC TPAΓĪPH NTĒIZH] [ZE]N NICYNAΓΩ[ΓH HE]N NĒIP ZĪNA[C EΓEXIAOY EBAL] [M]ΠEMHTA NĒ[POMH Z]ΔMHN TΞΩ MM[AC NHTN XE ZAYΩ] [E]ΓXĪ MΠEOYBEKH: *Whenever you go to do your charitable deed, do not trumpet before you as the hypocrites. They are wont to do such in the synagogues and streets so that they will receive glory before men. Truly I say to you that already they have received their reward.*

NA ²⁷	Similarity in Coptic versions	Unique elements
Ὅταν	mae ² : [ϣOT]ΔN sa ⁹ : ϣOTAN mae ¹ : εΩOΠE bo ^A : εΩOΠ	
οὖν	mae ¹ : OYH sa ⁹ : ⁶¹ CE bo ^A : OYH	mae ² : X
ποιῆς	mae ² : AK[ĭ] mae ¹ : AKĪ sa ⁹ bo ^A : X mae ² : [EKNEEPH] bo ^A : EKNAIPĪ	mae ¹ : EKEIPĒ sa ⁹ : KPAANEIPĒ
ἔλεημοσύνην,		mae ² : NTKEK[ΛE]HMOC[ΓNH] mae ¹ NOΓEΛENHOCYHH sa ⁹ : NOΓHNTNA bo ^A : NOΓMEΘNANT
μὴ σαλπίζης	mae ² : [MΠEPCAΛ][Π]CH mae ¹ : MΠP'CAΛΠIZE	sa ⁹ : MΠPΩ bo ^A : MΠPEΩ ⁶² sa ⁹ : EBOL bo ^A : TAP

61 Sahidic regularly uses CE where the other Coptic versions use OYH, and so is considered a dialectal difference for statistical purposes.

62 Bo^A is in the prenominal state, with TAP as its object.

NA ²⁷	Similarity in Coptic versions	Unique elements
ἔμπροσθέν σου, ὥσπερ	mae ² : ρατεκζ[η ντηη] mae ¹ : ρατεκζε νθη sa ⁹ : ρατεκζη νθε	bo ^A : ρα.αωκ ηφρη†
οἱ ὑποκριταὶ ποιοῦσιν	mae ² : [ννι]ζγποκριτ[ης ωαγῆρη] mae ¹ : ννιζγποκριτης ωαγειρε	sa ⁹ : ετερε η-ζγποκριτης ειρε ⁶³ bo ^A : ετογρα bo ^A : η.α.ε bo ^A : νιωβι ⁶⁴
X	mae ² sa ⁹ bo ^A : X	mae ¹ : γαρ
X	mae ² : ντειρη mae ¹ : ντειρη sa ⁹ : ημοc ⁶⁵ bo ^A : ημοc	
ἐν	mae ² : [ρε]η mae ¹ : ρη bo ^A : ρεν	sa ⁹ : ρραι ρη ⁶⁶
ταῖς συναγωγαῖς	mae ² : νιcηναγω[ρη] ⁶⁷ bo ^A : νιcηναγωγη mae ¹ : νcηναγωγη sa ⁹ : νcηναγωγη	
καί	mae ² : [με]η mae ¹ : μη bo ^A : μεη	sa ⁹ : αγω

63 Additionally, sa⁹ is the only version that lacks the preposition η-.

64 Bo^A reads ετογρα ημοc η.α.ε νιωβι.

65 Sa⁹ and bo^A position the complement ημοc differently.

66 Sa⁹ uses combinative adverb ρραι ρη (cf. Layton 2004, 165).

67 This is the affective demonstrative (cf. Layton 2004, 48–49).

(cont.)

NA ²⁷	Similarity in Coptic versions	Unique elements
ἐν ταῖς ῥύμαις,	mae ² : ἤξιρ mae ¹ : ηξιρ	sa ⁹ : ρραι ρη ηξιρ bo ^A : ηιαγορα
ὀπως	mae ² : ρῖνα[Ϸ] ⁶⁸ bo ^A : ρινα mae ¹ : ρεκεϷ sa ⁹ : ρεκαϷ	
δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων.	mae ² : [εγεχιαιοϷ] ⁶⁹ mae ¹ : εγεχιαιϷ sa ⁹ : εγεχι εεοϷ mae ² : [εβαλ] mae ¹ : εβαλ sa ⁹ : εβολ mae ² mae ¹ sa ⁹ : X mae ² mae ¹ sa ⁹ : X mae ¹ : ριτη ηρομε sa ⁹ : ριτοοτοϷ ηηρωμε	bo ^A : ησετωοϷ bo ^A : ηωοϷ bo ^A : ηξε mae ² : [μ]ηηηητα ηρ[ωμη] bo ^A : ηηρωη
ἀμὴν ⁷ λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.	mae ² : [ρ]αμηη ηχω ηη[αϷ ηητη ρε ραιοϷ] [ε]χι ηηεοϷβεκη mae ¹ : ραμηη ηχω ηηαϷ ηητη ρε ραιοϷ εχι ηηεϷβεκη sa ⁹ : ραμηη ηχω ηηοϷ ηητη ρε ραιοϷ εχι ηηεϷβεκε	bo ^A : αμηη ηχω ηηοϷ ηωτη ρε αχηη εϷη ηηοϷβεκε
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 2 mae ² + mae ¹ + sa ⁹ = 6 mae ² + sa ⁹ + bo ^A = 1	mae ² + mae ¹ = 5 mae ² + bo ^A = 3 mae ² + sa ⁹ = 1
Unique elements	mae ² : 4 mae ¹ : 3 sa ⁹ : 9	bo ^A : 13

68 Bo^A has ρινα, but mae² consistently uses ριναϷ.

69 The conjunctive, used in bo^A, would also be a reasonable reconstruction for mae², reading ηεχιαιοϷ. Thus, the reconstruction must remain tentative.

6:2.a *Coptic Intraversional Analysis.* Despite many differences, the four versions convey the same meaning, except perhaps for bo^A 's ⲛⲓⲁⲓⲟⲣⲁ for NA^{27} 's ἐν ταῖς ῥύμαις , which Horner translates “market places.” Together, they have 28 unique features, four of which belong to mae^2 . Given the considerable agreement between mae^2 and the other versions, and the large number of unique elements in sa^9 and bo^A , this verse especially casts doubts on Schenke's characterisation of mae^2 as entirely heterogeneous.

Mae^2 has two noteworthy differences. First, as often in Coptic translation, the possessive article and personal intermediate are used in mae^2 for NA^{27} 's anarthrous ἐλεημοσύνην (Emmenegger 2007, 105; Mink 1972, 233–237). Secondly, mae^2 has ⲙⲡⲉⲙⲏⲏⲧⲁ where NA^{27} has ὑπό , conveying the *locus* of one's glorification as being *before* people. This contrasts with the Greek, mae^1 , and sa^9 which convey the *agents* of glorification as being the people themselves (ὑπό ; cf. ⲉⲓⲣⲏ and ⲉⲓⲣⲟⲟⲩⲟⲩ in mae^1 and sa^9 respectively).⁷⁰ Although mae^2 's translation is not a precise rendering of NA^{27} , it probably is close enough that an alternative *Vorlage* is not necessary (cf. Schenke's retroversion ἐμπροσθεν).

6:2.b *Translational Analysis.* Cf. 1.5. There are five elements in mae^2 which do not correspond formally with NA^{27} . Two reflect normal Coptic conventions, and one is in keeping with the translator's habits. None of the incongruities affects meaning.

6:2.b.1 ⲁⲕⲓⲓⲥⲏⲉⲣⲏ . Assuming the reconstruction, mae^2 and mae^1 both share the periphrastic conditional reading ⲁⲕⲓⲓⲥⲏⲉⲣⲏ . In the Middle Egyptian versions, the periphrastic conditional ⲓ introduces the acts of giving alms (6:2 ^{mae^1} mae^2); praying (6:5 ^{mae^1} ; 6:7 ^{mae^2}), fasting (6:16,17 ^{mae^2} mae^1), offering one's gift (5:23 ^{mae^1}), and washing one's hands (15:2 ^{mae^1}). Thus, the use of the construction seems to reflect normal convention rather than an alternative reading in the *Vorlage*.⁷¹

70 Bo^A makes ⲛⲣⲟⲙⲏ the subject of the verb, rather than a complement.

71 The conditional often occurs in mae^2 without the otherwise characteristic -ⲟⲩⲁⲛ - (28 of 54 occurrences in mae^2 ; mae^1 does so less frequently). Its occurrence with auxiliary ⲓ seems to be more prominent in Middle Egyptian than in the other Coptic versions. In an article written prior to his analysis of mae^2 , Schenke expanded Kasser's and Polotsky's earlier discussions of the periphrastic construction, including its previously misunderstood occurrences in Sahidic (Schenke 1978, 93–94). For a fuller, more recent discussion, cf. Layton 2004, 342–343.

The main verb $\epsilon\kappa\eta\epsilon\rho\eta$ is future, while the Greek is present subjunctive. Mae²'s use of the future is not unusual, as suggested by bo^A's $\epsilon\kappa\eta\iota\alpha\rho\iota$ (in mae², cf. 8:19; 15:2; 20:4; 24:32).

6:2.b.2 [ΝΤΞΗ ... ΝΤΕΪΗ]. ΝΤΞΗ modifies [ΜΠΕΡΣΑΛ][ΠΙ]CΗ while ΝΤΕΪΗ modifies ΟΥΛΥΡΗ. Together, they convey the sense that when a person gives alms, he should not trumpet “as the hypocrites; they are wont to do so in the synagogues.” The first modifier ΝΤΞΗ seems to correspond to NA²⁷'s ὡσπερ, but no Greek word corresponds to the second modifier ΝΤΕΪΗ. In this simplification of the Greek text, ΝΤΕΪΗ probably functions, however, as a transitive object much akin to $\mu\mu\omicron\varsigma$ with $\epsilon\rho\epsilon$ in Sahidic and Bohairic (cf. 19:8), so that there is no need for Schenke's retroversion οὕτως.

6:2.b.3 $\xi\iota\alpha$ [C]. Where NA²⁷ has $\delta\pi\omega\varsigma$, and sa⁹ and mae¹ have $\chi\epsilon\kappa\alpha\varsigma$ and $\chi\epsilon\kappa\epsilon\varsigma$, respectively, mae² has $\xi\iota\alpha$ [C] similarly to bo^A ($\xi\iota\alpha$). This is typical for mae², in that $\chi\epsilon\kappa\epsilon\varsigma$ never occurs in mae², and $\kappa\epsilon\varsigma$ only occurs once in mae²'s unreconstructed text where NA²⁷ has $\delta\pi\omega\varsigma$. Hence, Schenke's retroversion of $\xi\iota\alpha$ [C] as ἵνα is unnecessary and pedantic (cf. 6:4, 18; 13:35; 21:34).

6:2.b.4 ΗΠΕΜΜΤΑ. Cf. 6:2.a.

6:2.b.5 $\chi\epsilon$. All four versions, in accord with Coptic convention, include $\chi\epsilon$ to introduce reported discourse (cf. Layton, 423), again making Schenke's retroversion $\delta\tau\iota$ unnecessary and pedantic (on this leaf, cf. 5:39, 44; 6:2, 5, 16).

6:2.b.6 ΝΤΕΚΕ[ΛΕ]ΗΜΟC[ΥΝΗ]. Cf. 6.2.a.

6:2.c *Textual Analysis*. Since mae² only has the single occurrence of $\gamma\lambda\mu\eta\eta$, it probably attests the single occurrence of $\acute{\alpha}\mu\eta\eta$ in NA²⁷ instead of its double occurrence in o1* 13 pc. This is so since mae² has a tendency to double the $\acute{\alpha}\mu\eta\eta$, having ten such occurrences without significant corroborating Greek evidence.

Matt 6:3

ντακ· δε εκνεερ τ[εκελενημοσυ][ν]η ηπερταμη τεκρβογρ χε ογ πε[τε τεκογινημ] [ιρ]η μναϩ *But as for you, when you will do your charitable deed, do not inform your left what it is that your right does.*

NA ²⁷	Similarity in Coptic versions	Unique elements
σοῦ δὲ ποιούντος ἐλεημοσύνην	mae ² : ντακ δε sa ⁹ : ντακ δε bo ^A : ηοοκ δε mae ¹ : εκειρε sa ⁹ : εκειρε	mae ¹ : ντακ δε ακει mae ² : εκνεερ bo ^A : εκναρι mae ² : τ[εκελενημοσυ][ν]η mae ¹ : ντεκελενημοσυνη sa ⁹ : νογηνητνα bo ^A : νογημεοηαντ bo ^A : τεκχαδση
μὴ γνώτω ἡ ἀριστερά σου	mae ¹ : ηπρτε τεκρβογρ ειμε sa ⁹ : ηπρτε τεκρβογρ ειμε	mae ² : ηπερταμη τεκρβογρ bo ^A : ηπενσρεχα bo ^A : τεκχαδση
τί ποιεῖ ἡ δεξιὰ σου,	mae ² : χε ογ sa ⁹ : χε ογ bo ^A : χε ογ mae ² : πε[τε τεκογινημ] [ιρ]η μναϩ bo ^A : πε ετε τεκογινημ ιρι μνοϩ	mae ¹ : X mae ¹ : επετε τεκογινημ ειρε μναϩ sa ⁹ : πεтере τεκογινημ ειρε μνοϩ
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 0 mae ² + mae ¹ + sa ⁹ = 0 mae ² + sa ⁹ + bo ^A = 1	mae ² + mae ¹ = 0 mae ² + bo ^A = 1 mae ² + sa ⁹ = 0
Unique elements	mae ² : 3 mae ¹ : 4 sa ⁹ : 2 bo ^A : 5	

6:3.a Coptic Intraversional Analysis.

While much of the vocabulary is similar, the Coptic versions differ on numerous syntactical elements in this short verse.

6:3.a.1 **ε̅κνε̅ε̅ρ ̅τ[ε̅κελε̅νη̅μο̅ςγ][̅η̅]**. The other three versions use the absolute state (mae¹: ε̅ρε), while mae² uses the prenominal form (ε̅ρ), and so lacks the mediatory preposition η̅-

6:3.a.2 **̅μπε̅ρ̅τα̅μη̅**. Mae² uniquely uses the verb τα̅μη̅, where the Greek uses γ̅νω̅τω̅; the other Coptic versions use ε̅μη̅ (bo: ε̅μη̅). Nonetheless, since the verb τα̅μη̅ sometimes translates γ̅νω̅σ̅κω (Mark 5:43; Acts 4:24) and is the causative of ε̅μη̅ (Crum 2005, 413), it appears to be a contextually sensitive translation of γ̅νω̅τω̅.

Mae²'s negative imperative (̅μπε̅ρ-) corresponds formally to the Greek imperative against the negative jussive in the other Coptic versions. However, mae² uniquely uses the second person, for the Coptic imperative does not have a third person form to correspond with the Greek's third person. This further explains the selection of the word τα̅μη̅ which functions well with the second person imperative with its object τε̅κε̅ρ̅βο̅γ̅ρ. Thus, Schenke's retroversion γ̅ω̅ρ̅ι̅σ̅η̅ς (imperative) is not justified.

6:3.b *Translational Analysis*. Cf. 1.5. Mae² corresponds in meaning to the text of NA²⁷, despite differences between Schenke's retroversion and NA²⁷.

6:3.b.1 **̅ν̅τα̅κ̅**. To compensate the lack of an absolute genitive, all four Coptic versions use the personal independent as an extraposed subject where NA²⁷ begins the verse with σο̅υ̅ δε̅ ποι̅ου̅ν̅το̅ς. Thus, Schenke's retroversion σ̅υ̅ δε̅ ποι̅ή̅σ̅ων is pedantic.

6:3.b.2 **ε̅κ̅νε̅ε̅ρ**. Both mae² and bo^A have the circumstantial future ε̅κ̅νε̅ε̅ρ while mae¹ and sa⁹ have the circumstantial present, and NA²⁷ has the present participle. Despite Schenke's retroversion, representation of the Greek present participle by the Coptic circumstantial future is not uncommon (on the present leaf, cf. 5:40; 6:7), and the future tense subtly conveys the hypotheticality of rendering charitable deeds.

6:3.c *Textual Analysis*. NA²⁷ cites no variants in this verse.

Matt 6:4

ζῆνας ἐρε τετνελενημο[σῦνη εσεωωπη] [ζε]η πετρηηπ⁷² αγω πεκῖωτ εφνεογ ε[ρακ ζη πετρηηπ] εφετ
 нек ѡтєγωβєω >—⁷³ *so that your charitable acts will be in secret, and your father, seeing you in
 secret, he will certainly give you their reward*

NA ²⁷	Similarity in Coptic versions	Unique elements
ὁπως	mae ² : ζῆνας bo ^A : ζηνα mae ¹ : зєкєс sa ⁹ : зєкєс	
ἡ σου ἢ ἐλεημοσύνη ²	mae ² : ἐρε ... [εσεωωπη] mae ¹ : ἐρε τεκελενηмосῦνη εσεωωπε	sa ⁹ : ἐρε ... ωωπε bo ^A : ητε ... ωωπη mae ² : τετνελενημο[σῦνη] mae ¹ : τεκελενηмосῦνη sa ⁹ : текηηтηη bo ^A : текмеөηηηт
ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου	mae ² : [ζε]η πετρηηπ αγω πεκῖωτ mae ¹ : ζη πετρηηπт αγω πεκειοτ bo ^A : ηєη πετρηηп оγөз πεκῖωт	sa ⁹ : ζη ογпөηηп αγω πεκειωт
ὁ βλέπων	mae ¹ : εтсөωт sa ⁹ : εтсөωт mae ² : ε[ρακ] sa ⁹ : ерок mae ¹ sa ⁹ : X	mae ² : εφνεογ bo ^A : εөηαγ
ἐν τῷ κρυπτῷ	mae ² : [ζη πετρηηπт] mae ¹ : ζη πετρηпт bo ^A : ηєη πετρηп	sa ⁹ : ζη ппөηηп

72 Schenke writes, “-ρηηп] sic! Metathese von τ und η” (2001, 36).

73 The non-textual markings occur centred on the last line of the leaf.

(cont.)

NA ²⁷	Similarity in Coptic versions	Unique elements
ⲧⲁⲡⲟⲃⲟⲩⲛⲉⲓ ⲛⲟⲩⲧⲁ	mae ² : ⲉⲣⲉⲧⲛⲉⲕ bo ^A : ⲉⲣⲉⲧⲛⲁⲕ mae ¹ sa ⁹ bo ^A : X	mae ¹ : ⲉⲣⲉⲧⲟⲩⲛⲉⲕ sa ⁹ : ⲣⲛⲁⲧⲟⲩⲛⲉⲕ mae ² : ⲛⲧⲉⲅⲣⲟⲩⲛⲉⲕ
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 2 mae ² + mae ¹ + sa ⁹ = 0 mae ² + sa ⁹ + bo ^A = 1	mae ² + mae ¹ = 1 mae ² + bo ^A = 2 mae ² + sa ⁹ = 1
Unique elements	mae ² : 3 mae ¹ : 2 sa ⁹ : 5 bo ^A : 3	

6:4.a Coptic Intraversional Analysis. Mae² has three unique features, and is most similar to bo^A when not in agreement with the other versions.

6:4.a.1 **ⲧⲉⲧⲛⲉⲗⲉⲛⲛⲟ**[ⲥⲅⲛⲛⲛ]. Mae² reads ⲧⲉⲧⲛⲉⲗⲉⲛⲛⲟ[ⲥⲅⲛⲛⲛ], using the plural intermediate, instead of the singular as found in the other Coptic versions and the Greek. Mae²'s incongruity in grammatical number can also be seen in 6:7, 16. On this leaf, there are over 80 indicators of grammatical number in the second person, alternating frequently between the singular and the plural. The first four verses of chapter 6 are in the singular in NA²⁷, switching to the plural in v. 5, although most manuscripts continue with the singular up to v. 6. Thus, assuming NA²⁷'s plural in v. 5, mae²'s plural in v. 4 anticipates the change to plural, whether by accident or by design.

6:4.a.2 **ⲉⲣⲛⲉⲟⲩ**. Where NA²⁷ has the present attributive participle ὁ βλέπων, three of the Coptic versions use the relative form, while mae² has the circumstantial. Despite Schenke's retroversion with the finite verb βλέπει, mae²'s representation of the attributive participle as a circumstantial is not unusual. Indeed, mae² also avoids the relative in the other two formulaic parallels in 6:6, 18 against NA²⁷'s ὁ βλέπων, reinforcing that Coptic is not a reliable witness to the Greek participle (Plumley 1977, 151). In this case, there is hardly any difference between mae²'s circumstantial ⲛⲉⲕⲓⲟⲩⲧⲁ ⲉⲣⲛⲉⲟⲩ and the relative in the other versions.

6:4.a.3 **ⲛⲧⲉⲅⲣⲟⲩⲛⲉⲕ**. Although ⲉⲣⲉⲧⲛⲉⲕ ⲛⲧⲉⲅⲣⲟⲩⲛⲉⲕ in mae² differs from the other Coptic versions, it reflects an accurate understanding of the Greek. The clause

implies a parity between what is given as alms and the Father's recompense, since $\omega\epsilon\beta\omega$, as Crum indicates, refers to "giving the like" and to "requite" when expressed in its compound form (2005, 552); it also alleviates the potential ambiguity in polysemous \dagger as found in bo^A .

More strikingly, the possessive article and second person intermediate in $\eta\tau\epsilon\chi\omega\epsilon\beta\omega$ literally read, "Your Father ... will certainly give you *their* reward." This may be a deficiency in the translation or a scribal error in which the exemplar had $\eta\tau\epsilon\kappa\omega\epsilon\beta\omega$. Otherwise, the antecedent is ambiguous, if not missing. Its nearest possible antecedent is two verses previous, where the sum total of the hypocrites' reward was public praise from men. If this were the antecedent, the message would seem to conflict with the denigration of vainglory compared with the Father's qualitatively superior reward. Since this last point would be true for both Coptic and Greek, Schenke's retroversion which suggests that the inconcinnity goes back to the *Vorlage* is not likely.

6:4.b Translational Analysis. In addition to the two elements discussed in *6:4.a.1* and *6:4.a.3*, mae^2 has three other elements needing comment.

6:4.b.1 $\text{g}\eta\eta\alpha\epsilon$. Cf. *6:2.b.3*.

6:4.b.2 $\text{ep}\epsilon$... [$\text{e}\epsilon\epsilon\omega\omega\eta\eta$]. The reconstruction of mae^2 's initial verb as an optative is not an unusual way to represent the Greek present subjunctive, as attested by all four versions. Layton notes that the optative following $\chi\epsilon(\kappa\alpha\lambda\alpha\epsilon)$ "forms the usual expression of purpose" (2004, 264). This is the case in *6:4*, although mae^2 often uses $\text{g}\eta\eta\alpha\epsilon$ where Sahidic uses $\chi\epsilon(\kappa\alpha\lambda\alpha\epsilon)$.⁷⁴

6:4.b.3 $\text{g}[\text{p}\alpha\kappa]$. Where NA^{27} lacks an object in the phrase $\delta\ \beta\lambda\acute{\epsilon}\pi\omega\eta\ \acute{\epsilon}\nu\ \tau\hat{\omega}\ \kappa\rho\upsilon\pi\tau\hat{\omega}$, mae^2 and sa^9 both supply the complement $\epsilon\text{p}\alpha\kappa$ (sa^9 : $\epsilon\text{p}\alpha\kappa$). In the formulaic parallels in *6:6* and *18*, mae^1 also reads with mae^2 and sa^9 in supplying the complement, suggesting that its use in Coptic probably reflects a concession to the receptor language. Thus, Schenke's retroversion $\sigma\epsilon$ is pedantic.

74 The variability in representation of the present subjunctive is striking in mae^2 . It uses 11 different tense forms in the 18 occurrences of NA^{27} 's present subjunctive which are extant in mae^2 , all of which have but one, two, or three total occurrences; cf. Plumley 1977, 149.

6:4.c Textual Analysis.

6:4.c.1 **ⲉⲣⲉ ⲧⲉⲧⲛⲉⲗⲉⲛⲙⲟ [ⲥⲮⲛⲏ ⲉⲥⲉⲟⲩⲟⲡⲏ]**. Since placement of the noun and verb is much more fixed in Coptic than Greek, and since placement of the possessive article and pronominal intermediate is not variable in Coptic, *mae*² is not a reliable indicator of word order for the variants in this verse (Kreinecker 2008, 141; Plumley 1977, 143). Thus, despite Schenke's retroversion (ἡ ἐλεημοσύνη σου ἦ), *mae*² should not be cited in support of NA²⁷'s placement of the verb in the first position (ἦ σου ἡ ἐλεημοσύνη), or in the last position in 01 (ἡ σου ἐλεημοσύνη ἦ) and 05 (ἡ ἐλεημοσύνη σου ἦ).

6:4.c.2 **αὐτός**. *Mae*² probably does not give representation to intensive αὐτός, for there is insufficient space for anything more in the lacuna than ⲉ[ⲣⲁⲕ ρⲏ ⲡⲉⲧⲣⲏⲡⲧ]. The absence, however, of its formal representation does not imply *mae*²'s support for its absence in NA²⁷, for *mae*² gives representation to intensive αὐτός in only three of NA²⁷'s seven occurrences that are extant in *mae*².

6:4.c.3 **ἐν τῷ φανερώ**. *Mae*² and the other Coptic versions attest NA²⁷'s lack of ἐν τῷ φανερώ (01 03 05 035 f¹ 13) against 019 032 038 0250 ℣.

Matt 6:5

[12.5 cm⁷⁵]ⲟⲩⲟⲡⲏ] [ⲛ]ⲧⲣⲏ ⲛ[ⲛ]ⲣⲓⲗⲓⲡⲟⲕⲣ[ⲓⲧ]ⲏⲥ ⲉⲟⲩⲁⲗⲏ[ⲏⲟⲩⲏ ⲛⲧ]ⲁⲗ χⲉ [ⲉⲃⲁⲗ] [ⲗⲉ]ⲛ ⲡⲉⲣⲟⲩⲁ ⲏⲛⲉⲩⲥⲉⲕⲏ ⲉⲟⲩⲁⲗⲥ[ⲟⲧⲉⲛ ⲉ]ⲣⲁⲟⲩ ρⲁ[ⲙⲏⲏ] [ⲧ]ⲕⲱ ⲙⲏⲁⲥ ⲏⲏⲧⲏ χⲉ ρⲁⲗⲱ ⲉⲕⲁ ⲃⲉⲕ[ⲏ] Whenever you go to pray, do not be as the hypocrites who are wont to think that in the excess of their words they are wont to be heard. Truly I say to you that they have already received (a) reward.

NA ²⁷	Similarity in Coptic versions	Unique elements
Kα ⁷⁶		<i>mae</i> ¹ : X <i>sa</i> ⁹ : Δⲉ ⁷⁷ <i>bo</i> ^A : οⲩⲟⲩ

75 The formulaic parallels in vv. 2 and 16 would suggest a conditional form, perhaps ρⲟⲧⲁⲛ ⲁⲧⲉⲧⲛⲏ ⲉⲧⲉⲧⲛⲡⲣⲟⲥⲉⲕⲏ or possibly ρⲟⲧⲁⲛ ⲁⲧⲉⲛⲟⲩⲁⲛⲏ ⲉⲧⲉⲧⲛⲡⲣⲟⲥⲉⲕⲏ, both of which fit reasonably well (the x very well may have been a χ). Either reconstruction would produce a similar English translation.

76 *Mae*² is not extant.

77 *Sa*⁹: ⲉⲧⲉⲧⲛⲏ Δⲉ.

NA ²⁷	Similarity in Coptic versions	Unique elements
ὅταν ῥ'προσεύχῃσθε, ⁷⁸		mae ¹ : ⲁⲧⲉⲛⲛⲟⲩⲁⲛⲉⲓ sa ⁹ : ⲉⲧⲉⲛⲛⲉⲓ bo ^A : ⲉϣⲟⲩⲡ mae ¹ : ⲉⲧⲉⲛⲛⲉⲓⲡⲣⲟⲥⲉϣⲁⲛⲉ sa ⁹ : ⲉⲧⲉⲛⲛⲟⲩⲁⲛⲉⲓ bo ^A : ⲉⲣⲉⲧⲉⲛⲛⲁⲧⲟⲩⲃⲉ
οὐκ ἔσσεσθε ⁷⁹		mae ¹ : ⲛⲡⲣⲟⲩⲡⲉ sa ⁹ : ⲛⲛⲉⲧⲛⲟⲩⲁⲛⲉⲓ bo ^A : ⲛⲛⲉⲧⲉⲛⲉⲣ
ὡς οἱ ὑποκριταί,	mae ² : [ⲛ]ⲧⲣⲉⲛ ⲛ[ⲛⲓ]ⲉϣⲓⲡⲟⲕⲣ[ⲓⲧ]ⲛⲥ mae ¹ : ⲛⲟⲛ ⲛⲛⲓⲉϣⲓⲡⲟⲕⲣⲓⲧⲛⲥ sa ⁹ : ⲛⲟⲉ ⲛⲛⲓⲉϣⲓⲡⲟⲕⲣⲓⲧⲛⲥ	bo ^A : ⲛⲡⲣⲛⲧ ⲛⲛⲓⲟⲩⲃⲓ
ὅτι	mae ¹ sa ⁹ bo ^A : ⲁⲥ	mae ² : X
X	mae ¹ sa ⁹ bo ^A : X	mae ² : ⲉϣⲁⲗⲛ[ⲛⲟⲩⲛ ⲛⲧ]ⲁⲗ ⲁⲥ [ⲉⲃⲁⲗ] [ⲉⲥ]ⲛ ⲡⲉⲣⲟⲗⲁ ⲛⲛⲉϣⲥⲉⲗⲛ ⲉϣⲁⲗⲥ[ⲟⲧⲉⲛ ⲉ]ⲣⲁⲟⲗ ⁸⁰
φιλοῦσιν ⁷		mae ¹ : ⲉⲣⲛⲛⲁⲓ sa ⁹ : ⲥⲉⲛⲉ bo ^A : ⲟⲩⲁⲗⲛⲉⲓ
ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ⁸¹	sa ⁹ : ⲛⲁⲣⲉⲣⲁⲧⲟⲗ bo ^A : ⲛⲟⲩⲓ ⲉⲣⲁⲧⲟⲗ	mae ¹ : ⲟⲩⲉⲣⲉⲧⲟⲗ

78 Mae² is not extant.

79 Only a ⲟⲩ is evident in mae², perhaps of the word ⲟⲩⲟⲩⲛ.

80 I have counted the scribal blunder as a single difference (cf. 6:5.a).

81 Mae¹ differs in its representation of *προσεύχεσθαι* from sa⁹ and bo^A not only in vocabulary, but also tense, and position, and is so factored into the count of unique elements.

(cont.)

NA ²⁷	Similarity in Coptic versions	Unique elements
		mae ¹ : νε επροσευχε sa ⁹ : εφληη bo ^A : ησετωβρ
	mae ¹ : ρη ηςηναγωγη ηη ηελκε ηηεπλατια sa ⁹ : ρη ηςηναγωγη ηη ηκλχε ηηεπλατια	bo ^A : ηεν ηςηναγωγη ηηη ηηλακρ ητηηωθερ
ὄπως ^F	mae ¹ : χεκες sa ⁹ : χεκαας	bo ^A : ροπως
φανῶσιν τοῖς ἀνθρώποις· ἀμήν λέγω ὑμῖν,	mae ¹ : εγεογονηρ εβαλ ηηρωμε ραηηη †χω ηηας ηητη χε sa ⁹ : εγεογωνηρ εβολ ηηρωμε ραηηη †χω ηηος ηητη χε	bo ^A : ησεογωνηρ εβολ ηηρωμη δαηηη †χω ηηος ηωτηη χε δακηη εγσι ηπογβεχε mae ² : ρα[ηηη] [†]χω ηηας ηητη χε ραγω εγχι βεξ[η]
ἀπέχουσιν τὸν μισθὸν αὐτῶν.	mae ² : ραγω sa ⁹ : δαογω mae ² : εγχι sa ⁹ : εγχι bo ^A : εγσι sa ⁹ : ηπεγβεκε bo ^A : ηπογβεχε	mae ¹ : ρα ... ογω bo ^A : δακηη mae ¹ : χ ⁸² mae ² : βεξ[η] mae ¹ : ηεγβεκη
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 0 mae ² + mae ¹ + sa ⁹ = 1 mae ² + sa ⁹ + bo ^A = 1	mae ² + mae ¹ = 0 mae ² + bo ^A = 0 mae ² + sa ⁹ = 1
Unique elements	mae ² : 4 mae ¹ : 10 sa ⁹ : 6	bo ^A : 11

82 The verb is absent in mae¹, perhaps the result of scribal error.

6:5.a Coptic Intraversional Analysis. Analysis of this verse is impeded by the loss of the manuscript's top line and a scribal blunder. A scribe's eye probably jumped down to v. 7 where there is a similar negative enjoiner about praying; Schenke suggests the blunder may have occurred in a preceding Greek copy (2001, 30), but since there are more points of similarity in the Coptic between the two verses than in the Greek, the error more likely was committed by a Coptic copyist:⁸³

NA²⁷ v. 5 προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταὶ
 NA²⁷ v. 7 προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ ἔθνικοί
 Mae² v. 5 ΠΡΟΣΕΥΧΕ ΩΩΠΗ ΝΤΖΗ ΝΜΙΖΥΠΟΚΡΙΤΗΣ
 Mae² v. 7 ΠΡΟΣΕΥΧΕ ΜΠΕ[ΡΕΡ ΟΥ]ΜΗΩΗ ΝΣΕΧΗ ΝΤΖΗ ΝΜΙΖΕΘΝΙΚΟΣ

Moreover, for the scribe of Codex Schøyen, a page turn was involved.

The versions have minor differences of expression, although many elements are similar. Apart from the scribal blunder (and whatever might have been in the lacuna) there is but one unique feature in mae² (cf. 6:5.b.2).

6:5.b Translational Analysis. Excepting the scribal blunder, mae²'s extant text corresponds in meaning to the Greek text. Nonetheless, Schenke provides a retroversion which differs at two syntactical points (excluding the conjectured retroversion ἔση where NA²⁷ has ἔσεσθε).

6:5.b.1 xε. Despite the occurrence in all four versions of xε which introduces the phrase for “they have received their reward,” Schenke pedantically retroverts ὅτι. This seems to suggest that mae² disagrees with NA²⁷'s lack of ὅτι, but supports its presence in most manuscripts. Such a conclusion is unnecessary, for its occurrence here is requisite for the Coptic syntax regardless of whether the *Vorlage* had ὅτι.

83 Boismard seems not to have considered this explanation, assuming instead that mae² reflects an earlier redactor's activity: “Le début et la fin du texte de [mae²] ont leur parallèle dans le Matthieu classique, mais le centre du verset n'a plus rien à voir avec Matthieu mais reprend ad litteram un argument qui se lira au verset 7 ... Comment justifier cette anomalie? Par le fait que ce verset 5 est omis dans la Syriacque Sinaïtique, un des compagnons habituels de [mae²]? Nous renonçons à donner une explication à cette anomalie; nous constatons seulement qu'ici encore [mae²] offre un texte fortement remanié” (2003b, 193).

6:5.b.2 **βε[κη]**. Mae² lacks the possessive article and the third person intermediate (πεγ-), so that Schenke retroverts βε[κη] as anarthrous μισθόν, without the third person possessive αὐτῶν. This same absence can be seen in the formulaic parallel in v. 16, but contrasts with the formula's occurrence in v. 2, reflecting perhaps translational inconsistency. The lack of these elements is probably best explained on the basis that **χι βεκε** is a compound verb, conveying, "Truly I tell you, they have been compensated" (Crum 2005, 30), encompassing representation of the Greek verb, object and possessive pronoun.

6:5.c Textual Analysis

6:5.c.1 **προσεύχησθε, οὐκ ἔσεσθε**. Because of its lacuna, mae² cannot testify either to NA²⁷'s **προσεύχησθε, οὐκ ἔσεσθε** or to **προσεύξη, οὐκ ἔση** in most manuscripts.

6:5.c.2 **στηναι**. Because of the scribal blunder, mae² cannot attest the inclusion of **στηναι** in ο5's singular reading **φιλοῦσιν στηναι**.

6:5.c.3 **ἄν**. Since Coptic does not have a formal equivalent for ἄν, the Coptic versions cannot attest to the presence of ἄν in most manuscripts, or its absence in NA²⁷.

6:5.c.4 **χε**. Cf. 6:5.b.1.

Matt 6:6

[N]TAK ΔΕ Δ[ΚΙ] ΕΚΝΕΠΡΟΣΕΥΧΗ ΜΕΩΕ ΝΕΚ ΕΡΟΥ[Ν] ΕΠΕΚΤΑΝΙ[ΟΝ] ΟΥΤΕΜ ΗΠΕΚΡ[Δ Ε]ΡΩΚ ΤΩΒΖ ΗΠΕ[ΚΙ]ΩΤ ΕΤΡΗ Π[Ε]ΤΡΗΠΤ ΛΥΘ ΠΕΚΙΩΤ ΕΤΡΗΝ ΠΕΤΡΗΠΤ ΜΕΥ [ΕΡΑΚ] ΕΜΕΤΟΥΓΙΑΥ ΝΕΚ: *But as for you, whenever you go to pray, go into your closet, shut your door, pray to your Father who is in secret, and your father who is in secret sees you. He will certainly reward you.*

NA ²⁷	Similarity in Coptic versions	Unique elements
σὺ δὲ ὅταν προσεύχη,	mae ² : [N]TAK ΔΕ Δ[ΚΙ] mae ¹ : NTAK ΔΕ ΔΚΙ sa ⁹ : ΝΤΟΚ ΔΕ bo ^A : ΝΘΟΚ ΔΕ mae ² : ΕΚΝΕΠΡΟΣΕΥΧΗ mae ¹ : ΕΚΝΕΠΡΟΣΕΥΧΕ	sa ⁹ : ΕΚΝΑΩΛΗΛ bo ^A : ΕΚΝΑΤΩΒΖ

NA ²⁷	Similarity in Coptic versions	Unique elements
εἴσελθε εἰς τὸ ταμεῖόν σου	mae ² : μεωϩε mae ¹ : μεωϩε bo ^A : μαωϩε mae ² : νεκ εϩογ[η] επεκταμι[ον] mae ¹ : νεκ εϩογη επεκταμιον bo ^A : νακ εϩρογη επεκταμιον	sa ⁹ : βωκ sa ⁹ : εϩογη επεκταμιον
καὶ κλείσας τὴν θύραν σου	mae ² : αϣτεμ μπεκρ[α] mae ¹ : αϣτεμ μπεκρα mae ² : [ε]ρωκ mae ¹ : εροκ bo ^A : εροκ	sa ⁹ : ηγωταμ μπεκρο ⁸⁴ bo ^A : μαωθαμ μπεκρο sa ⁹ : Χ
καὶ	mae ² mae ¹ sa ⁹ : Χ	bo ^A : ογοϩ
πρόσευξαι	mae ² bo ^A : τωβϩ	mae ¹ : προσεϣχε sa ⁹ : ηγ-ωληη
τῷ πατρὶ σου	mae ² : ἰπε[κί]ωτ mae ¹ : μπεκκειωτ bo ^A : μπεκκιωτ	sa ⁹ : επεκκειωτ
τῷ ἐν τῷ κρυπτῷ·	mae ² : ετϩη mae ¹ : ετϩη sa ⁹ : ετϩη mae ² : π[ε]τϩηητ mae ¹ : πετϩηητ bo ^A : πετϩηη	bo ^A : ρεν sa ⁹ : ππεθηη

84 “The favoured coordination (often asyndetic) of imperatives is shared by M [i.e., the dialect of mae²] with Boh., opposed to the Sah. ‘imperative + conjunctive’ coordinative sub/syncategorization” (Shisha-Halevy 1983, 323).

(cont.)

NA ²⁷	Similarity in Coptic versions	Unique elements
καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ	mae ¹ : ⲁⲮⲱ ⲡⲉⲕⲓⲟⲩⲧ sa ⁹ : ⲁⲮⲱ ⲡⲉⲕⲉⲓⲟⲩⲧ bo ^A : ⲟⲮⲟⲗ ⲡⲉⲕⲓⲟⲩⲧ mae ¹ : ⲉⲧⲥⲟⲟⲩⲧ sa ⁹ : ⲉⲧⲥⲟⲟⲩⲧ mae ² : [ⲉⲣⲁⲕ] mae ¹ : ⲉⲣⲁⲕ sa ⁹ : ⲉⲣⲟⲕ mae ¹ : ⲗⲙ ⲡⲉⲧⲗⲛⲛⲧ bo ^A : ⲔⲈⲚ ⲡⲉⲧⲗⲛⲛ	mae ² : ⲁⲮⲱ ⲡⲉⲕⲓⲟⲩⲧ ⲉⲧ-ⲗⲈⲚ ⲡⲉⲧⲗⲛⲛⲧ ⁸⁵ mae ² : ⲕⲛⲉⲮ bo ^A : ⲉⲑⲛⲁⲮ bo ^A : X sa ⁹ : ⲗⲙ ⲡⲛⲉⲑⲛⲛ
ἀποδώσει σοι [†] .	mae ² : ⲉⲢⲉⲧⲟⲮⲓⲁⲮ ⲛⲉⲕ mae ¹ : ⲉⲢⲉⲧⲟⲮⲓⲁ ⲛⲉⲕ	sa ⁹ : ⲕⲛⲁⲧⲱⲟⲩⲃⲉ ⲛⲁⲕ bo ^A : ⲉⲢⲉⲧ ⲛⲁⲕ
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 5 mae ² + mae ¹ + sa ⁹ = 3 mae ² + sa ⁹ + bo ^A = 0	mae ² + mae ¹ = 4 mae ² + bo ^A = 1 mae ² + sa ⁹ = 0
Unique elements	mae ² : 3 mae ¹ : 1 sa ⁹ : 10 bo ^A : 7	

6:6.a *Coptic Intraversional Analysis.* Of mae²'s 24 words, 17 are similar in vocabulary and syntax to at least two of the other three versions.

Mae²'s three unique features involve the final phrase ⲉⲧⲗⲈⲚ ⲡⲉⲧⲗⲛⲛⲧ ⲕⲛⲉⲮ. Mae² has the relative converter with the preposition ⲗⲈⲚ, but the others have it with the verb for *to see*. Mae² differs in word order, too, putting the reference to "in secret" prior to the verb instead of afterward, similar to the occurrence of ⲙⲡⲉ[ⲕⲓ]ⲟⲩⲧ ⲉⲧⲗⲛ ⲡ[ⲉ]ⲧⲗⲛⲛⲧ in the previous clause. While the other versions correspond more formally to NA²⁷, a difference in meaning is difficult to discern.

6:6.b *Translational Analysis.* Despite four syntactical incongruities, three of which have been treated in 6:2.b.1, 6:4.b.3, and 6:6a, mae² conveys the mean-

85 Mae² places the representation of ἐν τῷ κρυπτῷ prior to the verb, in contrast to the other versions.

ing of NA²⁷. The fourth involves the pronominal -γ suffixed to εφετογῖα² in mae² and mae¹, from which Schenke surmised the reading ἀποτούς as the complement of the verb ἀποδώσει. The object, however, is a regular feature of the construction (18:25, 26, 29), making Schenke's retroversion unnecessary.

6:6.c *Textual Analysis*. Similarly to v. 4, mae² and the other Coptic versions attest the reading in NA²⁷ (οἱ οἰ οἰ οἰ 35 f¹) which lacks ἐν τῷ φανερωῶ at the end of the verse, against οἰ9 οἰ2 οἰ3 f³ 33 M.

Matt 6:7

აკῖ δε εκνεπροσεγγχε μπε[ρερ ου]μηνη ἵσεχη ντηη ἵνιζεθνικος εωαγμ[νογη] ἵταγ δε εβαλ ρεν περογα ἵνε[γσεχ]η εωαγ[σωτη] εραου *Whenever you (sg.) may pray, do not make a bunch of words as the Gentiles. For their part, they are wont to think that out of the excess of their words they are wont to be heard.*

NA ²⁷	Similarity in Coptic versions	Unique elements
Προσευχόμενοι δέ	mae ¹ sa ⁹ bo ^A : X	mae ² : ακῖ mae ² : δε εκνεπροσεγγχε mae ¹ : ετετηπροσεγγχε δε sa ⁹ : ετετηωληλ δε bo ^A : ερετεννατωβρ δε
μη βατταλογήσητε ὡσπερ οἱ ἔθνηκοί,	mae ² : μπε[ρερ ου]μηνη ἵσεχη ντηη bo ^A : μπερερ ουμηνη νσαχι μφρη† mae ² : ἵνιζεθνικος sa ⁹ : ἵνιζεθνικος bo ^A : ἵνιζεθνικος	mae ¹ : μπρβατταλογι νθη sa ⁹ : μπρρραρ νωαδε νθε mae ¹ : ἵνιζγορκιτης
δοκοῦσιν	mae ¹ sa ⁹ bo ^A : X	mae ² : εωαγμ[νογη] mae ¹ : ωαγμνογε sa ⁹ : εγμεεγε bo ^A : σεμεγι mae ² : ἵταγ
γάρ	mae ¹ : γαρ sa ⁹ : γαρ bo ^A : γαρ	mae ² : X

(cont.)

NA ²⁷	Similarity in Coptic versions	Unique elements
ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν	mae ² mae ¹ : χε εβαλ	
	
	sa ⁹ bo ^A : χε	
	
	mae ² : ρεν	sa ⁹ : ρραι ρη
	mae ¹ : ρη	
	bo ^A : ρεν	
		mae ² : περογα
		mae ¹ : Χ
		sa ⁹ : τεγμητρηδ
	bo ^A : πογμηθ	
	
	sa ⁹ : νωαχε	mae ² : ηνε[γσεχ]η
	bo ^A : νσαχι	mae ¹ : τεγατεσεχε
είσακουσθήσονται.		mae ² : εωαγ[σωτη] ερωγ
		mae ¹ : αγνεσωτη ερωγ
		sa ⁹ : εγνασωτη ερωγ
		bo ^A : σενασωτη ερωγ
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 1	mae ² + mae ¹ = 1
	mae ² + mae ¹ + sa ⁹ = 0	mae ² + bo ^A = 1
	mae ² + sa ⁹ + bo ^A = 1	mae ² + sa ⁹ = 0
Unique elements	mae ² : 8 mae ¹ : 7 sa ⁹ : 6 bo ^A : 4	

6:7.a Coptic Intraversional Analysis. Cf. 1.5. Mae² has eight unique elements. Where mae² does not share features with two or three other versions, it favours mae¹ slightly more than bo^A.

6:7.a.1 ακῖ δε εκνεπροσγχε. For the auxiliary verb and circumstantial future, cf. 6:2.b.1 Despite the rare future participle (προσευξόμενος) in Schenke's retroversion, mae² probably reflects NA²⁷'s present participle (cf. 6:2; 8:19; 15:2; 20:4; 24:32). For the inconcinnity in grammatical number, cf. 6:4.a.1.

6:7.a.2 εωαγμ[ηογμ]. Both mae¹ and mae² have ωαγμηογμ (mae¹: ωαγμηογε), but mae² uses the circumstantial converter with it. Schenke retroverts this as

a Greek participle, against the finite verb in NA²⁷. The retroversion is unnecessary, however, as demonstrated by the twofold occurrence of the circumstantial in sa⁹ for finite Greek verbs even in this same verse.

6:7.a.3 **ἦΤΑΥ**. Schenke's retroversion αὐτοί for ἦΤΑΥ is unnecessary, for the Coptic versions frequently supply an explicit pronoun where the Greek only has a conjugated verb (on this leaf, cf. 6:8^{mae1 mae2}).

6:7.a.4 **ΠΕΡΟΥΑ**. Where NA²⁷ has τῇ πολυλογίᾳ, the four versions have four different renderings, three of which correspond closely in meaning to the Greek, while mae¹ has τεγατεσεχε.

6:7.a.5 **ΕΩΔΥ[ΣΩΤΗ]**. As also the prior verb εωδυν[ηογη], mae² has the circumstantial aorist form εωδυ[σωτη]. In this case, where NA²⁷ has εἰσακουσθήσονται, the four versions again have four different forms, reflecting the syntactical difficulty in conveying an expected outcome that will not be fulfilled.

6:7.b *Translational Analysis*. Cf. 1.5. Except for the difference in grammatical number (cf. 6:4.a.1), mae² corresponds in meaning to NA²⁷. In addition to ακι δε εκνεπροεφεχε and ἦΤΑΥ (cf. 6:7.a), two other elements merit further comment.

6:7.b.1 **ΜΠΕ[ΡΕΡ ΟΥ]ΜΗΩΗ ἦΣΕΧΗ**. Where NA²⁷ has μὴ βατταλογήσητε, mae² has μπε[ρερ ου]μηωη ἦσεχη, similar to sa⁹ and bo^A. The difficulty in translating the Greek word is implied by the use of a phrase to render it (cf. Askeland on amelioration, 2012a, 39). Instead of the phrase, mae¹ uses the loanword.

6:7.b.2 **ΠΕΡΟΥΑ ἦΝΕ[ΥΣΕΧ]Η**. Where NA²⁷ has πολυλογίᾳ αὐτῶν, mae² has the gendered common noun περουα with ἦνε[υσεχ]η, in accord with the Greek (Layton 2004, 88). While possession is indicated in their respective gendered common nouns in sa⁹ (τεγμντρεδ) and bo^A (πογηω), possession in mae² is shown in the common noun ἦνε[υσεχ]η.

6:7.c *Textual Analysis* Mae² supports the reading ἐθνικοί found in most manuscripts, against ὑποκριταί found in 03 1424 and mae¹.

Matt 6:8

ἢτωτν ἡπερίνη ἡμα[ογ ρε]λογν γ[α]ρ [ἡπε]τετνχρηα ἡμαϩ ραθν εἡπατ[ετεν]ῆιτε ἡμα[ϩ ετ]βητϩ.
Do not be like them. For he knows what you need before you ask him about it.

NA ²⁷	Similarity in Coptic versions	Unique elements
μὴ οὖν ὁμοιωθῆτε αὐτοῖς:	mae ² : ἢτωτν mae ¹ : ἢτοτν sa ⁹ bo ^A : Χ mae ¹ : ογν ἡπερνε ἡμαγ ⁸⁶ sa ⁹ : ἡπερνε σε ἡμογ bo ^A : ἡπερίνη ογν ἡμωογ	mae ² : ἡπερίνη ἡμα[ογ]
οἶδεν γὰρ ὁ πατήρ ὑμῶν	mae ² : [ρε]λογν γ[α]ρ mae ¹ : ρελογν γαρ bo ^A : ρεωογν γαρ mae ² sa ⁹ bo ^A : Χ mae ¹ : πετνιοτ sa ⁹ : πετνειωτ	sa ⁹ : πνογτε γαρ σοογν mae ¹ : μση ππ mae ² : Χ bo ^A : ηξε πετενιωτ
ὧν χρείαν ἔχετε	mae ² : [ἡπε]τετνχρηα ἡμαϩ mae ¹ : ἡπετενχρηα ἡμαϩ sa ⁹ : ἡπετετνχρηα ἡμογ	bo ^A : ἡνη ετετενερχρηα ἡμωογ
πρὸ τοῦ ὑμᾶς ᾠτῆσαι αὐτόν ¹ .	mae ² : ραθν εἡπατ[ετεν]ῆιτε ἡμα[ϩ] mae ¹ : ραθν εἡπατετνῆιτ ἡμαϩ mae ¹ sa ⁹ : Χ	sa ⁹ : ἡπατετνῆιτε ἡμογ bo ^A : ἡπατετεντοβϩ-ϩ mae ² : [ετ]βητϩ bo ^A : εεβητογ
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 1 mae ² + mae ¹ + sa ⁹ = 1 mae ² + sa ⁹ + bo ^A = 1	mae ² + mae ¹ = 2 mae ² + bo ^A = 0 mae ² + sa ⁹ = 0
Unique elements	mae ² : 3 mae ¹ : 1 sa ⁹ : 2 bo ^A : 5	

86 Sa⁹ and bo^A delay their representation of post-positive οὖν to follow the verb.

6:8.a *Coptic Intraversional Analysis*. Cf. 1.5. The four versions are similar, with mae² having three unique features. About half of mae²'s text is similar to two, if not all three of the other versions. There is a marginally closer relationship between mae² and mae¹ than the others.

6:8.a.1 [ϣϥ]ΔΟΥΝ. The other Coptic versions give explicit reference to the Father, while mae² represents the Father with personal ϣ- prefixed to the verb. The absence could be explained by scribal error, or even by the translator's carelessness. Less likely is that the translator consciously avoided the nominal reference, for the Father had not been mentioned since v. 6. Also unlikely is its deliberate suppression, for mae² is otherwise replete with occurrences of πϵτ-νῖωτ. Regardless, the referent is clear.

6:8.a.2 [ϣτ]ΒΗΤϥ. Mae² and bo^A agree in their use of the preposition ϣτβητϥ; suggesting that Schenke's retroversion *περὶ αὐτοῦ* is unnecessary.

6:8.b *Translational Analysis*. Although mae² differs at four syntactical points from NA²⁷, it conveys a meaning similar to NA²⁷.

6:8.b.1 ἸΤΩΤΗ. Since the Coptic imperative does not indicate grammatical number, the extraposed personal independent ἸΤΩΤΗ (mae¹: ΝΤΟΤΗ) explicates the plural (cf. Layton 2004, 295), and also facilitates the transition which the unrepresented οἶν would imply. Schenke's retroversion with intensive ὑμεῖς is pedantic.

6:8.b.2 ὁ πατήρ ὑμῶν. Cf. 6:8.a.1.

6:8.b.3 [μπε]τετηχηα. Where the Greek has plural ὧν, referring to the things which the disciple needs, mae², mae¹, and sa⁹ have the singular articulated relative, suggesting a concession to the receptor language.

6:8.b.4 [ϣτ]ΒΗΤϥ. Cf. 6:8.a.2.

6:8.c *Textual Analysis*

6:8.c.1 ὁ θεός. Mae² probably attests NA²⁷'s reading which lacks ὁ θεός prior to ὁ πατήρ ὑμῶν against the longer reading (οἱ^c ο3), for its lack of the nominal reference is already striking; an additional omission of a reference to God the Father would be all the more unexpected.

6:8.c.2 **εμπατ[ετην]αιται**. Mae² supports αιτησαι αυτον in NA²⁷ against the singular reading ανοιξε το στομα in 05.

Matt 6:9

ητειρη ογν ητωτην πι[ετητ]ηνεετι ημ[αc]⁸⁷ χε πενιωτ ετην ηπη: πεκρε[η μα]ρεφογαπ *As for you, therefore, it is in this way that you should ask: Our Father in heaven, may your name be hallowed.*

NA ²⁷	Similarity in Coptic versions	Unique elements
Οὕτως οὖν ⁸⁸ ... ὕμεις·	mae ¹ : ογν ητοτην ητειρη bo ^A : ογν ηωτην ηπαρη†	mae ² : ητειρη ογν ητωτην sa ⁹ : ται σε τε θε ητωτην
προσεύχεσθε	mae ² : ημ[αc] χε sa ⁹ : ημοc χε	mae ² : πι[ετητ]-ηνεετι ⁸⁹ mae ¹ : προσεγχε sa ⁹ : ε-τετηναωληλ bo ^A : τωβρ mae ¹ : χε bo ^A : χ
Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἀγιασθήτω τὸ ὄνομά σου·		mae ² : πενιωτ ετην ηπη πεκρε[η μα]ρεφογαπ mae ¹ : πενειοτ ετην ηπη πεκρεη μαρεφτογβα sa ⁹ : πενειωτ ετην ηπηγε μαρε πεκραη ογοπι bo ^A : πενιωτ ετην ηπηφογι μαρεφτογβο ηχε πεκραη
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 0 mae ² + mae ¹ + sa ⁹ = 0 mae ² + sa ⁹ + bo ^A = 0	mae ² + mae ¹ = 0 mae ² + bo ^A = 0 mae ² + sa ⁹ = 2
Unique elements	mae ² : 4 mae ¹ : 3 sa ⁹ : 5 bo ^A : 3	

87 Schenke's reconstruction ημ[αc] is plausible.

88 Both mae¹ and bo^A postpone representation of οὕτως οὖν until after the verb; post-positive elements are accordingly affected, but not counted as additional differences. Cf. 6:9.a.1.

89 The orthography probably reflects assimilation of η-η to η.

6:9.a *Coptic Intraversional Analysis*. Mae² agrees with either two or three of the other versions in seven of its ten elements, being about equally similar to mae¹ as to sa⁹. Mae² has four unique elements.

6:9.a.1 **ἡτρεῖζη**. While sa⁹ has ται in the first position, and mae¹ and bo^A have ητρεζη and ηπαρηζη in the last, mae² is the only version to have ἡτρεῖζη in the first position, even though mae²'s positioning accords well with that of NA²⁷'s οὕτως.

6:9.a.2 **π[ετρετ]ηεετι**. For NA²⁷'s προσεύχεσθε, there are four different renderings in the Coptic versions. Mae² uses the loanword (cf. αἰτέω). Also, mae² uses an attached relative converter in the cleft sentence (with elided ε-ε) ἡτρεῖζη ... π[ετρετ]ηεετι to introduce the Lord's Prayer. The cleft sentence is also used in sa⁹ (cf. Layton 2004, 374).⁹⁰

6:9.a.3 **[μα]ρηγογαπ**. While both mae² and sa⁹ use ογαπ (sa⁹: ογοπ) in the petition that the Father's name be sanctified, mae² puts it in the prepersonal state ([μα]ρηγογαπ), while sa⁹ uses the prenominal.

6:9.b *Translational Analysis*. The one element meriting comment is the verb ετι (cf. αἰτέω) where NA²⁷ has προσεύχεσθε. For ετι, Schenke infers αἰτήσετε as an alternative Greek reading, but this is unnecessary, for BDAG indicates that αἰτέω can mean *to pray* (Bauer 2001, 30), and is used in regard to the disciple's entreating the Father (6:8; 7:7, 8; 18:19; 21:22). ετι was probably attracted to v. 9 through its occurrence in v. 8 where it refers to entreating God. Note also the interchangeability of τωβη with αἰτέω and προσεύχομαι in bo^A in vv. 8–9.

6:9.c *Textual Analysis*. NA²⁷ indicates no textual variation.⁹¹

90 For mae²'s use of ηετ- rather than -ετ in cleft sentences, see Bosson (2006, 65–66).

91 The forms ηη and ηηογε are both amply attested as plurals in both mae¹ and mae² (cf. Bosson 2006, 20). NA²⁷ appears to mistake mae¹'s ηηη as a singular and cites it (and by implication, mae²) as supporting the singular form found in the Didache, a point already countered by Plisch (2003, 95).

Matt 6:10

[τεκ]μεντερα μαρεσι νεν: πετερι[εκ] μαρερωω[πιη η]τρη ετωαπ εν τηη μαρερωωπ[η ριχ]ηη κκε-
 ρ[η] *May your kingdom come to us. That which you will, may it be; as it is in heaven, may it be done
 upon the earth.*

NA ²⁷	Similarity in Coptic versions	Unique elements
ἐλθέτω ἡ βασιλεία σου·	mae ² : [τεκ]μεντερα μαρεσι mae ¹ : τεκμεντερα μαρεσει sa ⁹ : τεκμηντρο μαρεσει mae ¹ sa ⁹ bo ^A : X	bo ^A : μαρεσι ηχε τεκμετογρο mae ² : νεν
γενηθήτω τὸ θέλημά σου, ὡς	mae ² : πετερι[εκ] μαρερωω[πιη η]τρη mae ¹ : πετεριεκ μαρερωωπιοη νεν bo ^A : πετεριεκ μαρερωωπι ηφρη† mae ² : ετωαπ mae ¹ : ετωαπ	sa ⁹ : πεκογωω μαρερωωπιοη νεε sa ⁹ : ετεφ bo ^A : X
ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς·	mae ² : εν τηη μαρερωωπ[η] mae ¹ : εν τηη μαρερωωπιοη mae ² : [ριχ]ηη κκερ[η] mae ¹ : ριχηη κκερε	sa ⁹ : εν τηη μαρερωωπιοη bo ^A : ηεν τφε sa ⁹ : οη ριχηη κκαρ bo ^A : ηεν ριχηηηη κκαρ
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 1 mae ² + mae ¹ + sa ⁹ = 1 mae ² + sa ⁹ + bo ^A = 0	mae ² + mae ¹ = 3 mae ² + bo ^A = 0 mae ² + sa ⁹ = 0
Unique elements	mae ² : 1 mae ¹ : 0 sa ⁹ : 4 bo ^A : 4	

6:10.a *Coptic Intraversional Analysis.* Mae² only has one unique feature (cf. 6:10.b.1). Mae² agrees with at least two of the versions in most of the verse, and often with all three of the other versions.

6:10.b *Translational Analysis.* Cf. 1.5. Mae² lacks syntactical correspondence with NA²⁷ at two points, but nonetheless conveys the same meaning.

6:10.b.1 **nen**. Mae² has nen as the prepositional object in [τεκ]μεντερα μαρεσι nen, for which Schenke has retroverted the otherwise unattested ἡμῖν. Nonetheless, even when lacking in the Greek, prepositional objects for ï are not unusual for mae² (e.g., 15:[12]; 15:23; 17:7), or for the other Coptic versions (e.g., bo^A: 15:12; 17:7; mae¹: 15:23).

6:10.b.2 **μαρετωω[πη] ... μαρετωωπ[η]**. The Coptic versions, bo^A excepted, are not as economical as the Greek (with its polyvalent καί) in petitioning that God's will be done, for μαρετωωπη (mae¹: μαρετωωπε; sa⁹: μαρετωωπε) is used twice, while the Greek uses the corresponding word γενηθήτω but once.

6:10.c Textual Analysis

6:10.c.1 **[n]τηη**. With the occurrence of [n]τηη, Mae² probably attests the presence of ὡς prior to ἐν οὐρανῶ καὶ ἐπὶ γῆς, as opposed to its singular absence in 05.

6:10.c.2 **πκεε[η]**. Mae² cannot reliably attest NA²⁷'s lack of the article prior to γῆς or its presence in most manuscripts (cf. 1.5; Plumley 1977, 148).

Matt 6:11

[πεν][δακ η]ρεστη μαῖϥ nen nπαοϥ *Give us our bread of tomorrow today.*

NA ²⁷	Similarity in Coptic versions	Unique elements
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον	mae ² : [πεν][δακ η]ρεστη μαῖϥ nen nπαοϥ mae ¹ : πενδαεικ ἡρεστε μαειϥ nen ηπαοϥ bo ^A : πενωδικ ντεραστ ηηιϥ ναη ηφοοϥ	sa ⁹ : πενοεικ ετ-νηϥ τααϥ ναη ηποοϥ
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 1 mae ² + mae ¹ + sa ⁹ = 0 mae ² + sa ⁹ + bo ^A = 0	mae ² + mae ¹ = 0 mae ² + bo ^A = 0 mae ² + sa ⁹ = 0
Unique elements	mae ² : 0 mae ¹ : 0 sa ⁹ : 2 bo ^A : 0	

6:11.a *Coptic Intraversional Analysis.* Mae² reads identically to two of the three other versions, excepting dialectal differences.

6:11.b *Translational Analysis.* For the notoriously difficult petition for the “daily bread,” early tradents apparently coined the word ἐπιούσιος (Bauer 2000, 376). The early versions translate it variously. Davies and Allison summarise the possible meanings as 1) necessary or needful for existence; 2) for the current day; 3) for the coming or following day; and 4) “that which belongs to it.” They explain, “The Fathers generally accepted meaning (1) or (3). The majority of modern scholars have opted for (3)” (1988–1997, 1.607–608). Mae² and, similarly, mae¹ and bo^A read -ρεστη, in keeping with meaning three (“for the following day”), and reflecting the modern majority opinion. Schenke retroverts ρεστη not as ἐπιούσιον, but as the otherwise unattested ἐπαύριον *tomorrow*, but this is not necessary.⁹²

6:11.c *Textual Analysis.* NA²⁷ indicates no variation in the Greek manuscript tradition.

Matt 6:12

κ[ω ννε]τερην εβαλ [ντλ]η ρων ετηκω εβαλ νετ[ε ουεντε]ν εραο[γ] *Forgive our debts in the way that we, for our part, are forgiving the ones indebted to us.*

NA ²⁷	Similarity in Coptic versions	Unique elements
καί	mae ² mae ¹ sa ⁹ : X	bo ^A : ογορ
ἄφεσις ἡμῖν τὰ ὀφειλήματα ἡμῶν,	mae ² : κ[ω ννε]τερην εβαλ mae ¹ : κω εβαλ ννετερην	sa ⁹ : κω ναν εβολ ννετερον bo ^A : χα νετερον ναν εβολ
ὡς καί	mae ² : [ντλ]η ρων mae ¹ : νθη ρων bo ^A : μηρη† ρων	sa ⁹ : νθε ρων οη

92 Horner notes that other Coptic manuscripts have πενοεικ ετηνη, conveying “bread for the coming day,” which might be synonymous with the other Coptic versions.

NA ²⁷	Similarity in Coptic versions	Unique elements
ἡμεῖς ἠγάπηκαμεν	mae ² : εΤΗΚΩ ΕΒΑΛ sa ⁹ : ΕΤΕΝΚΩ ΕΒΟΛ	mae ¹ : ΕΤΩΔΗΚΩ ΕΒΟΛ bo ^A : ΝΤΕΝΚΩ ΕΒΟΛ
τοῖς ὀφειλέταις ἡμῶν·	mae ¹ : ΝΝΕΤΕ ΟΥΝΤΕΝ ΕΡΑΥ sa ⁹ : ΝΝΕΤΕΟΥΝΤΑΝ ΕΡΟΟΥ bo ^A : ΝΝΗ ΕΤΕ ΟΥΟΝ ΝΤΑΝ ΕΡΩΟΥ	mae ² : ΝΕΤ[ε ΟΥΕΝΤε]Ν ΕΡΑΟ[Υ]
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 1 mae ² + mae ¹ + sa ⁹ = 1 mae ² + sa ⁹ + bo ^A = 0	mae ² + mae ¹ = 1 mae ² + bo ^A = 0 mae ² + sa ⁹ = 1
Unique elements	mae ² : 1 mae ¹ : 1 sa ⁹ : 2 bo ^A : 2	

6:12.a *Coptic Intraversional Analysis.* Except for the placement of εβαλ and dialectal considerations, the only unique feature in mae² is the lack of the preposition η- in the articulated relative ΝΕΤ[ε ΟΥΕΝΤε]Ν. The last six words are nearly identical in all four versions.

6:12.b *Translational Analysis.* Cf. 1.5. Mae² (and mae¹) lacks representation of ἡμῶν, perhaps because the intended recipient of forgiveness is already implied when the petitioners entreat, “forgive *our* sins,” making “to us” redundant. Thus, there is no compelling reason for Schenke’s retroversion without ἡμῶν.

6:12.c *Textual Analysis.* NA²⁷ has ἀγάπηκαμεν, with ἀφίομεν as the variant. None of the Coptic versions have either the perfect or the present; rather, mae² and sa⁹ have the circumstantial, mae¹ has the aorist (i.e., habitual), and bo^A has the conjunctive. From these, NA²⁷ tentatively cites co? in support of the present, and Schenke corroborates this through his retroversion. The subtleties of Greek tense, however, are not always reflected in Coptic (Emmenegger 2007, 98), and this is all the more likely with the ὡς καί construction which introduces the clause. Ultimately, the translators all may have prioritised the admonitive element that the disciples are to forgive one another, rather than the theoretical basis of forgiveness implied in the Greek’s perfect.

Matt 6:13

[μπερ][ντην εξογν επιπρασμο]с αλλα ε[κενεε]μμη [εβαλ 2–4 letters ππονηρος] *Do not bring us into temptation, but deliver us (from) evil.*

NA ²⁷	Similarity in Coptic versions	Unique elements
καί	mae ² sa ⁹ : X mae ¹ : αγω bo ^A : ογοε	
μη εισενέγκης ημάς εις πειρασμόν, αλλά	mae ² : [μπερ][ντην εξογν επιπρασμο]с αλλα mae ¹ : μπρητην εξογν επιπρασμο αλλα bo ^A : мперентен εβογν επρασμο αλλα	sa ⁹ : нгтнχитн εξογν επειρασμο αλλα
ρύσαι ημάς	mae ¹ : νεζημн εβαλ bo ^A : наζηмен εβολ	mae ² : ε[κενεε]μμη [εβαλ] sa ⁹ : нгнаζηмен
ἀπό τοῦ πονηροῦ ^T.	..... mae ² : [ππονηρος] ⁹³ sa ⁹ : ππονηρος	mae ¹ : нтагг sa ⁹ : гггг bo ^A : ρα mae ¹ : μππονηρος bo ^A : πпπεггωоγ
X	mae ² sa ⁹ bo ^A : X	mae ¹ : χε τωκ τε τσον μη πεооγ φαμηεεεεεεεεεε ραμηη
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 1 mae ² + mae ¹ + sa ⁹ = 0 mae ² + sa ⁹ + bo ^A = 1	mae ² + mae ¹ = 0 mae ² + bo ^A = 0 mae ² + sa ⁹ = 2
Unique elements	mae ² : 1 mae ¹ : 3 sa ⁹ : 3 bo ^A : 2	

93 The reconstruction is tentative, but reasonable since it occurs elsewhere for πονηρός (5:39; 12:34, 35, etc.). Schenke proffers ρεν as the reconstructed preposition, but it could also be ρη or ρα.

6:13.a *Coptic Intraversional Analysis.* Except for the inclusion of the doxology in mae¹, the differences between the four versions are minimal. Mae² shares a similar text with two, if not three of the other versions in six of its seven words.

The one unique element in mae² is the optative in the appeal for deliverance, which the Greek conveys with the imperative ῥῦσαι. Despite Schenke's retroversion as a future indicative, however, the optative is not unexpected, and occurs in mae² where the Greek has the imperative in 9:29; 15:4, [28]; and 17:20. Accordingly, the optative expresses a strong wish, and is appropriate for this context (cf. Layton 2004, 264).

6:13.b *Translational Analysis.* Cf. 1.5. Mae² conveys the same message as NA²⁷, with formal equivalent syntax, except for the form ε[ΚΕΝΕΞ]ΜΗΝ (cf. 6:13.a).

6:13.c *Textual Analysis.* Mae² attests NA²⁷'s form of the Lord's Prayer which lacks the Doxology, for there is insufficient space to accommodate the longer forms.

Matt 6:14–15

[εωωπη ατε]νωανκ[ω εβαλ η]νερω[μη νεεγ][παραπτωμα κνεκω ηχη π]ετνω[τ ετρεη] ηπη εβ[αλ ητην ρωτην νετετη]αρ[απτωμα ε]ωωπ[η δε ατετη][τηκω εβαλ ηρωμη νεεγπαρ-
πτω]μα [ο]γαδε η[2–4 letters][4–6 letters πετ(ε)νωτ ετρη] ηπη[ογη νεεγ]κ[ω] εβαλ η[ητη] *If you forgive men their trespasses, your Father in heaven will forgive you yourselves your trespasses. But if you do not forgive men their trespasses, neither ... will your Father in heaven forgive you.*

NA ²⁷	Similarity in Coptic versions	Unique elements
Ἐάν	mae ² : [εωωπη] mae ¹ : εωωπε bo ^A : εωωπ	sa ⁹ : X
γάρ	sa ⁹ : γαρ bo ^A : γαρ ⁹⁴	mae ² : X mae ¹ : ογη
ἀφήτε τοῖς ἀνθρώποις	mae ² : [ατε]νωανκ[ω εβαλ η]νερω[μη] mae ¹ : ατενωανκω εβαλ ηρωμη	sa ⁹ : ετετηνωανκω γαρ εβολ ηρωμη bo ^A : ητετηνωανκω εβολ ηρωμη

94 Since sa⁹ lacks εωωπε, post-positive γαρ is postponed until after the verb.

(cont.)

NA ²⁷	Similarity in Coptic versions	Unique elements
τὰ παραπτώματα αὐτῶν,	mae ² : [νηεγπαρπτω]μα mae ¹ : νηεγπαρπτωμα bo ^A : ννοεγπαρπτωμα	sa ⁹ : ννηεγνοβε
ἀφήσει	mae ² : φνεκω mae ¹ : φνεκω sa ⁹ : φνακω	bo ^A : εφεχω
καὶ ὑμῖν ὁ πατήρ ὑμῶν ᾧ οὐράνιος·	mae ² : [νχη π]ετνήω[τ ετρεν] νπη sa ⁹ : νσι πετνειωτ ετρεν νπηγε bo ^A : νχε πετενιωτ ετρεν νιφνογι mae ² : [ννετενπ]αρ[απτωμα] ⁹⁵ bo ^A : ννετενπαρπτωμα	mae ² : εβ[αλ νητεν ζωτεν] mae ¹ : νητην ζωτην εβαλ sa ⁹ : ζωωφ νητην εβολ bo ^A : νωτεν εβολ mae ¹ : ννετηνπαρπτωμα νχε πετνειωτ ετρεν νπηε sa ⁹ : X
ἐάν	mae ² : [ε]ωωπ[η] mae ¹ : εωωπε bo ^A : εωωπ	sa ⁹ : X
δὲ μὴ ἀφήτε τοῖς ἀνθρώποις [†] ,	mae ² : [δε ατετην][τηκω εβαλ ννηρωμη] mae ¹ : δε ατετηνηκω εβαλ ννηρωε	sa ⁹ : ετετηνηκω δε εβολ ννηρωε ⁹⁶ bo ^A : δε ντετενωτηκω εβολ ννηρωμη
X	mae ¹ bo ^A : X	mae ² : [νηεγπαρπτω]μα sa ⁹ : ννηεγνοβε

95 Mae¹ includes ννετηνπαρπτωμα, but puts it prior to the reference to the Father in heaven.

96 Since sa⁹ lacks εωωπε, post-positive δε is postponed until after the verb.

NA ²⁷	Similarity in Coptic versions	Unique elements
οὐδέ	mae ² : [ο]ΥΔε bo ^A : οΥΔε mae ¹ sa ⁹ : Χ	
ὁ πατήρ ῥύμων ⁹⁷	mae ² : [εΤΞΝ] ΝΠΗ[ΟΥΗ] sa ⁹ : εΤΞΝ ΝΠΗΥΕ mae ¹ bo ^A : Χ	mae ¹ : ΗΠΕΤΝΙΟΥΤ sa ⁹ : ΝΟΙ ΠΕΤΝΕΙΟΥΤ ⁹⁸ bo ^A : ΠΕΤΕΝΙΟΥΤ
ἀφήσει ¹		mae ² : [ΝΝΕϞ]Κ[Ω] ΕΒΑΛ Ν[ΗΤΝ] ⁹⁹ mae ¹ : ΝΕΚΩ ΝΗΤΝ ΕΒΑΛ ΕΝ sa ⁹ : ΝϞΝΔΚΩ ΝΗΤΝ ΔΝ ΕΒΟΛ bo ^A : ϞΝΔΧΩ ΝΩΤΕΝ ΕΒΟΛ ΔΝ
τὰ παραπτώματα ὑμών.	mae ¹ : ΝΝΕΤΝΠΑΡΑΠΤΩΜΑ bo ^A : ΝΝΕΤΕΝΠΑΡΑΠΤΩΜΑ	mae ² : Χ sa ⁹ : ΝΝΕΤΝΝΟΒΕ
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 3 mae ² + mae ¹ + sa ⁹ = 1 mae ² + sa ⁹ + bo ^A = 1	mae ² + mae ¹ = 2 mae ² + bo ^A = 4 mae ² + sa ⁹ = 2
Unique elements	mae ² : 5 mae ¹ : 5 sa ⁹ : 11 bo ^A : 6	

Verses 14 and 15 are antithetical parallels, promising divine forgiveness for those who forgive, and warning that trespasses will not be forgiven to those who do not. Given the interrelatedness of the parallels, consisting as they do

97 Since mae² is lacunose, one cannot determine whether it agrees or differs with any of the other three versions regarding the η- negative prefix or the use of the extraposed subject mediated by Ν.Χ.Η.

98 Sa⁹ uniquely postpones the subject ΝΟΙ ΠΕΤΝΕΙΟΥΤ εΤΞΝ ΝΠΗΥΕ to the penultimate position, just before ΝΝΕΤΝΝΟΒΕ.

99 The reconstruction for mae² is so uncertain that the position of negative ΕΝ cannot be established.

of a protasis and an apodosis in each verse, one should analyse the Coptic representation of the Greek text of the two verses together. The two verses in mae² need extensive reconstruction, making the comparison and analysis especially uncertain.

6:14–15.a Coptic Intraversional Analysis. Cf. 1.5. Where mae² does not agree with two or three of the other versions, it agrees more often with mae¹. Mae² has two noteworthy elements unique to its text.

6:14–15.a.1 [ϣΝΕΚΩ ΝΧΗ Π|ΕΤΝΙΩ[Τ ΕΤΞΕΝ] ΝΠΗ ΕΒ[ΔΛ ΝΗΤΕΝ ΞΩΤΕΝ ΝΝΕΤΕΝ-Π]ΔΡ[ΔΙΠΤΩΜΑ. In v. 14, the pronominal complement in three of the versions (mae¹ sa⁹: ΝΗΤΗ; bo^A: ΝΩΤΕΝ) occurs prior to the extraposed postponed subject, while in mae², ΝΗΤΕΝ comes after the verb and the extraposed postponed subject (mediated by ΝΧΗ).

6:14–15.a.2 τὰ παραπτώματα ὑμῶν. In the protasis of v. 15, both mae² and sa⁹ give representation to τὰ παραπτώματα ὑμῶν (mae²: [ΝΝΕΥΠΑΡΑΠΤΩ]ΜΑ; sa⁹: ΝΝΕΥΝΟΒΕ), while the other two do not. Additionally, where the word occurs in the apodosis of v. 15, mae² lacks the reference to trespasses. Cf. *6:14–15.b.3*.

6:14–15.b Translational Analysis. Despite syntactical differences, NA²⁷ and the Coptic versions all convey that divine forgiveness is predicated upon individuals' willingness to forgive people who sin against them.

6:14–15.b.1 [Π|ΕΤΝΙΩ[Τ ΕΤΞΕΝ] ΝΠΗ. In the apodosis of v. 14, Schenke retroverts [Π|ΕΤΝΙΩ[Τ ΕΤΞΕΝ] ΝΠΗ as ὁ πατήρ ὑμῶν [εν] (τοῖς) οὐρανοῖς, as if mae² supports the poorly attested reading in 038 700 against NA²⁷'s ὁ πατήρ ὑμῶν ὁ οὐράνιος. This conclusion is unjustified since all four Coptic versions regularly use the same expression, regardless of whether the Greek uses the attributive or the adverbial modifier (e.g., 5:45, 48; 6:1, 9, 14).

6:14–15.b.2 [ΕΤΞ(Ε)]Ν ΠΗ[ΟΥΗ]. In the apodosis of v. 15, assuming the reconstruction, mae² includes [ΕΤΞ(Ε)]Ν ΠΗ[ΟΥΗ] to modify the reference to the Father, similar to sa^{mss}. This reading is attested scantily in the Greek manuscript tradition (021 pc), and so may have arisen independently in mae² as harmonisation to the immediate context or in conformity with the familiar formula.

6:14–15.b.3 παραπτώματα. In the two verses, NA²⁷ has only two occurrences of παραπτώματα, putting them into the first protasis and the second apodosis, in a parallel structure:

- v. 14 If you forgive men (dative) their παραπτώματα (accusative)
 your heavenly Father will forgive you (dative)
- v. 15 but if you do not forgive men (dative)
 neither will your Father forgive your παραπτώματα (accusative).

Strikingly, there are four different patterns attested in the Coptic tradition for the parallel structure, none of which corresponds with NA²⁷:

Greek and Coptic witnesses for “trespasses”

Greek witnesses					
	v. 14 Protasis	v. 14 Apodosis	v. 15 Protasis	v. 15 Apodosis	Supporting Coptic witnesses
NA ²⁷ 01 05 mss	παραπτώματα			παραπτώματα	(None)
019 f ³	παραπτώματα	παραπτώματα	παραπτώματα	παραπτώματα	sa ⁹ bo ^{mss} mae ¹
03 021 579 RP HF	παραπτώματα		παραπτώματα	παραπτώματα	Sa ^{Horner}
Coptic witnesses					
	v. 14 Protasis	v. 14 Apodosis	v. 14 Protasis	v. 14 Apodosis	Greek witnesses
mae ²	-παραπτωμα	-παραπτωμα	-παραπτωμα		(None)
mae ¹	-παραπτωμα	-παραπτωμα	-παραπτωμα	-παραπτωμα	019 f ³
sa ⁹	-NOBE	-NOBE	-NOBE	-NOBE	019 f ³
sa ^{Horner} sa ^{122 148 151}	-NOBE		-NOBE	-NOBE	03 021 579
bo ^A bo ^{mss}	-παραπτωμα	-παραπτωμα		-παραπτωμα	(None)
bo ^{mss}	-παραπτωμα	-παραπτωμα	-παραπτωμα	-παραπτωμα	019 f ³

Also remarkably, the fourfold occurrence of παραπτωμα is widely distributed throughout the Coptic tradition (mae¹ sa⁹ bo^{mss}) but with limited Greek attestation (οι9 and ϖ³); such widespread distribution is incongruous relative to the Greek evidence. Moreover, there are no Greek witnesses which correspond either to the ordering in mae², or to those Bohairic manuscripts putting -παραπτωμα in the first, second and fourth positions.

This pervasive lack of correspondence would suggest that the Coptic versions do not always formally reflect their respective *Vorlagen*. The variety of readings in Coptic may be due to scribal error, harmonisation, subsequent correction to competing Greek readings, or even to translational preferences for the sake of euphony (Layton 2004, 146). Consequently, the respective *Vorlagen* of the Coptic versions probably cannot reliably be discerned for this variant passage, and should not be cited in the apparatuses.¹⁰⁰

6:14–15.c *Textual Analysis*

6:14–15.c.1 γάρ. Mae² does not reliably attest the occurrence of γάρ in NA²⁷ (cf. 1.5).

6:14–15.c.2 [Π]ΕΤΝΙΩ[Τ ΕΤΞΕΝ] ΗΠΗ. For the apodosis of v. 14, cf. 6:14–15.b.1.

6:14–15.c.3 τὰ παραπτώματα αὐτῶν. Cf. 6:14–15.b.3.

6:14–15.c.4 [ΠΕΤ(Ε)ΝΙΩΤ ΕΤΞ(Ε)] Η ΠΗ[ΟΥΗ ΝΝΕΥ]Κ[Ω] ΕΒΑΛ Η[ΗΤΗ]. The phrase in the apodosis of v. 14 involves two variation units. First, mae² and the other Coptic versions refer to the Father with the possessive article and personal intermediate. This corresponds formally with the possessive pronoun in NA²⁷'s ὁ πατήρ αὐτῶν, but since Coptic sometimes uses the personal intermediate with the possessive article where the Greek possessive pronoun is lacking,¹⁰¹ mae²'s support for NA²⁷ is uncertain. Secondly, while all the versions include the prepositional personal object (mae²: Η[ΗΤ(Ε)Η]) as the object of the Father's forgiveness, it is all the more necessary in mae² since it lacks the reference to trespasses in the apodosis of v. 15; thus, mae² should not be cited in support of the singular reading αὐτῶν in 05, despite Schenke's retroversion. Mae²'s potential support for either reading is further attenuated by the general uncertainty of the Coptic versions' formal representation of the two parallel statements.

100 This would entail two corrections in NA²⁷'s apparatus.

101 Cf. 11:29^{c9}; 27:30^{mae2 mae1 boA}; for mae²: 17:23; 20:4; 21:4; cf. Emmenegger 2007, 105; Mink 1972, 233–237.

Matt 6:16

[ροταν δε ακ]ωαν[ι ε]κνεη[ηστεγη] ηπερερ [η][τηη ηηηεπο]κριτης εωαγο[κεη μεογ]ηη πεγ[ρα]
 [δε ευεογωηε] εβαλ εη ηηρ[ωμη ευ]ηηηεγη η[α][ηηηη ηξω η]ηας ηηηη δε [ραγω] ευχι βεκη.
Whenever you may fast, do not be as the hypocrites being wont to be gloomy. They are wont not to wash their face so that they will be seen among men to be fasting. Truly I say to you that they have already received their reward.

NA ²⁷	Similarity in Coptic versions	Unique elements
Ὅταν δέ	mae ² : [ροταν δε] mae ¹ : ροταν δε sa ⁹ bo ^A : Χ ¹⁰²	sa ⁹ : Χ bo ^A : εωωπ δε mae ² : [ακ]ωαν[ι] mae ¹ : ατετηωανει
νηστεύητε,	mae ¹ : ετετηηηηεγε sa ⁹ : ετετηηηηεγε	mae ² : [ε]κνεη[ηστεγη] bo ^A : ητετηη-ερ-ηηηεγηη
μη γίνεσθε Γώς	mae ¹ : ηηετηερεη ¹⁰³ bo ^A : ηηετηερε ηρηη	mae ² : ηπερερ [η][τηη] sa ⁹ : ηηρωωπε ηεε
οί ὑποκριταί	mae ² : [ηηηεπο]κριτης mae ¹ : ηηηεποκριτης sa ⁹ : ηηηεποκριτης	bo ^A : ηηηωβι
σκυθρωποί,	mae ² : εωαγο[κεη] bo ^A : εωαγωκεη	mae ¹ : ετωαγοκη sa ⁹ : ευοκη bo ^A : ηπογεο
ἀφανίζουσιν		mae ² : [μεογ]ηη mae ¹ : ωαγοκη sa ⁹ : σετακο bo ^A : ωαγοτακε

102 Lacking εωωπε or ροταν, sa⁹'s δε is postponed to follow the verb ετετηηηηεγε.

103 Schenke transcribes and lists ερεη as a single lexical unit (1981, 64, 179).

(cont.)

NA ²⁷	Similarity in Coptic versions	Unique elements
γάρ	mae ¹ : γαρ ¹⁰⁴ sa ⁹ : γαρ bo ^A : γαρ	mae ² : X
τὰ πρόσωπα αὐτῶν		mae ² : πεγ[ξα] mae ¹ : μπεγξα sa ⁹ : ννεγχο bo ^A : νογχο
ὅπως	mae ² : χε mae ¹ : χε	sa ⁹ : χεκααα bo ^A : ρινα
φανῶσιν	mae ² : [εγεογωνη] εβαλ mae ¹ : εγεογονη εβαλ sa ⁹ : εγεογωνη εβολ	bo ^A : νσεογωνη εβολ
τοῖς ἀνθρώποις	mae ¹ : ννρωμε sa ⁹ : ννρωμε bo ^A : ννρωμι	mae ² : ρη νρ[ωμη]
νηστεύοντες	mae ² : [εγ]νηστεγη mae ¹ : εγνηστεγε sa ⁹ : εγνηστεγε	bo ^A : εγερνηστεγιν
ἀμὴν λέγω ὑμῖν, † ἀπέχουσιν τὸν μισθὸν ἑαυτῶν.	mae ² : ρ[α][μην †χω η]μας νητην χε [ξαγω] sa ⁹ : ραμην †χω ημοc νητην χε αγογω mae ² : εγχι sa ⁹ : εγχι bo ^A : εγσι sa ⁹ : μπογβεχε bo ^A : μπογβεχε	mae ¹ : ραμην †χω ημαc νητην χε ρα ... ογω bo ^A : αμην †χω ημοc νωτην χε αγκην mae ¹ : X mae ² : βεκη mae ¹ : πεγβεκη

104 γαρ occurs in different positions, but I have not counted these as differences.

NA ²⁷	Similarity in Coptic versions			Unique elements
Number of mae ²	mae ² + mae ¹ + bo ^A = 0			mae ² + mae ¹ = 2
common elements	mae ² + mae ¹ + sa ⁹ = 3			mae ² + bo ^A = 1
	mae ² + sa ⁹ + bo ^A = 1			mae ² + sa ⁹ = 1
Unique elements	mae ² : 8	mae ¹ : 7	sa ⁹ : 6	bo ^A : 11

6:16.a Coptic Intraversional Analysis. Cf. 1.5. Mae² has more elements in common with mae¹ than with the other versions, although many of these are also found in two or even three of the others. Mae² has eight unique features, six of which merit attention.

6:16.a.1 [ⲁⲕ]ϣⲁⲛ[ⲓⲈ]ⲕⲛⲛ[ⲏⲥⲧⲉϥⲏ]. Mae² puts the first reference to fasting in the future, indicating “generalization and potentiality” (Layton 2004, 239, 343; cf. 5:40.a.1; 6:5^{mae1}).

Mae² employs the second person singular instead of the plural; cf. 6:4.a.1; 6:7.a.1.

6:16.a.2 ⲏⲡⲉⲣⲉⲣ. In proscribing the imitation of hypocrites, mae² joins mae¹ and bo^A in using the verb ⲉⲣ, against sa⁹'s ϣⲱⲡⲉ.

6:16.a.3 [ⲙⲉⲟϥ]ⲓⲏ. After describing the hypocrites as gloomy, the Greek is followed by the lexically difficult word ἀφανίζουσιν *they render invisible/unrecognisable* (Bauer 2001, 154); its meaning is less than clear, for it can hardly be literal. Mae¹ renders it with ϣⲁϣⲟⲕⲙ, using the previous verb to convey *they make gloomy*, while sa⁹ and bo^A use the verb forms ⲥⲉⲧⲁⲕⲟ and ϣⲁϣⲧⲁⲕⲉ, conveying the idea that they ruin their appearance.¹⁰⁵

Assuming the reconstruction, mae² uses the negative aorist [ⲙⲉⲟϥ]ⲓⲏ to convey that the hypocrites do not wash their faces. This indicates the translator's perception of what they did in practical terms, anticipating the admonition in the next verse for the disciples to wash their faces. This perception is corroborated by Davies and Allison who write, “As 6:17–18 shows, what is envisaged is the unnatural ... uncleanliness of the head and face” (1998–1997, 1.618).

105 Cf. HCSB: “they make their faces unattractive.”

Ultimately, none of the Coptic versions convey a literal meaning of ἀφανίζουσιν or the irony of the Pharisees making themselves invisible (ἀφανίζουσι) in order to be visible (φανῶσιν). Given the syntactical and lexical difficulties, the reading in mae² that the Pharisees do not wash their faces is probably a case of translational amelioration rather than a literal rendering of a lost reading.¹⁰⁶

6:16.a.4 **ⲡⲉϥ[ϩⲁ]**. Mae² and mae¹ refer to “their *face*”, while sa⁹ and bo^A refer to “their *faces*” (cf. NA²⁷). Mae²'s *Vorlage* may indeed have had τὸ πρόσωπον αὐτῶν, as in 01 244, as Schenke's retroversion suggests. Equally plausible is that the reading arose either from the translator's choice (or perhaps an independent scribal error), facilitated by the preponderance of occurrences of πρόσωπον in the singular compared with plural occurrences in the New Testament (64:7). Cf. also, for example, Matt 17:6 where the singular noun for face is used with the plural possessive in Greek as well as in Coptic (cf. Williams 2004, 69–87).

6:16.a.5 **ϩⲏ**. Mae² has the preposition ϩⲏ where mae¹ and the other Coptic versions render the dative τοῖς ἀνθρώποις with the preposition ἡ-. While the meaning of the Greek dative is ambiguous, mae² conveys that the hypocrites are motivated to be seen *among people* to fast.

6:16.a.6 **ϩϥϫⲓ ⲃⲉⲕⲏ**. Mae²'s conclusion about the hypocrites receiving their reward is identical to that of v. 5, with mae² uniquely lacking the possessive article for ⲃⲉⲕⲏ; cf. 6:5.b.2.

6:16.b *Translational Analysis*. Mae²'s meaning corresponds with NA²⁷. This is so despite the items treated in 6:16.a. As he did in vv. 2, 5, Schenke pedantically retroverted the non-translatable particle ⲭⲉ following the formulaic *Truly I tell you* as ὅτι, as if in agreement with its inclusion in most manuscripts against its absence in NA²⁷. Since ⲭⲉ is necessary to introduce speech, however, mae² is not a reliable indicator of its *Vorlage*.

6:16.c *Textual Analysis*.

106 Under the rubric “Amelioration,” Askeland writes, “Translators might also simplify or alter terms or syntax which they did not understand ...” (2012a, 29). In doing so he cites Budge (xxiii–xxiv) and Thompson (320–321).

6:76.c.1 [N][TṚH]. Mae² does not reliably support either NA²⁷'s ὡς or ὡσπερ in most manuscripts, for mae² renders both Greek words with NTṚH (on this leaf, cf., for example, ὡς 5:48; 6:10; ὡσπερ 6:7).

6:76.c.2 πῆγ[ṖA]. Since Coptic has no way of differentiating αὐτῶν from ἑαυτῶν in modifying the reference to face, mae² cannot attest NA²⁷'s αὐτῶν against the subsingular reading ἑαυτῶν in o3 pc.

6:76.c.3 XḖ. Cf. 6:76.b.

Matt 6:17

[NTAK ΔΕ ΔΚΙ] ΕΚΝΗΣΤΕΟΥΗ ΤΕCṚ¹⁰⁷ ΤΕΚΑΠΗ ἦΝΕΞ [IH ΠΕΚṚΑ Ε]ΒΑΛ *But as for you, whenever you go to fast, anoint your head with oil. Wash your face.*

NA ²⁷	Similarity in Coptic versions	Unique elements
σὺ δὲ νηστεύων	mae ² : [NTAK ΔΕ ΔΚΙ] mae ¹ : NTAK ΔΕ ΔΚΙ sa ⁹ : NTOK ΔΕ bo ^A : NḤOK ΔΕ mae ² : ΕΚΝΗΣΤΕΟΥΗ mae ¹ : ΕΚΝΗΣΤΕΥΕ sa ⁹ : ΕΚΝΗΣΤΕΥΕ	bo ^A : ΕΚΕΡΝΗΣΤΕΥΗ
ἄλειψαί σου τὴν κεφαλὴν	mae ¹ : ΤΩCṚ ΝΤΕΚΑΠΗ sa ⁹ : ΤΩCṚ ΝΤΕΚΑΠΗ bo ^A : ΘΩCṚ ΝΤΕΚΑΦΕ mae ¹ : sa ⁹ : bo ^A : Χ	mae ² : ΤΕCṚ ΤΕΚΑΠΗ mae ² : ἦΝΕΞ
καί	mae ² sa ⁹ : Χ mae ¹ : ΛΓΩ bo ^A : ΟΓΟṚ	

107 Regarding the inversion of the final two letters of τεcṚ, Schenke writes, “τεcṚ] = τεcṚ (Metathese von Ṛ und c)” (2001, 38).

(cont.)

NA ²⁷	Similarity in Coptic versions	Unique elements
τὸ πρόσωπόν σου νίψαι,	mae ² : [ⲏⲏ] mae ¹ : ⲓⲉ bo ^A : ⲓⲁ mae ² : [ⲡⲉⲕⲗⲁ] mae ¹ : ⲡⲉⲕⲗⲁ bo ^A : ⲡⲉⲕⲗⲟ mae ² : [ⲉ]ⲃⲁⲗ bo ^A : ⲉⲃⲟⲗ mae ¹ sa ⁹ : X	sa ⁹ : ⲛⲒⲉⲓⲟ sa ⁹ : ⲛⲡⲉⲕⲗⲟ
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 2 mae ² + mae ¹ + sa ⁹ = 1 mae ² + sa ⁹ + bo ^A = 0	mae ² + mae ¹ = 1 mae ² + bo ^A = 1 mae ² + sa ⁹ = 1
Unique elements	mae ² : 2 mae ¹ : 0 sa ⁹ : 2 bo ^A : 1	

6:17.a *Coptic Intraversional Analysis*. Mae² agrees with two or more of the versions in six of its ten words, and has two unique elements.

6:17.a.1 **ⲧⲉⲥⲗ ⲧⲉⲕⲁⲗⲏⲏ**. Because mae² uses the prenominal state rather than the absolute, it lacks preposition ⲛ-.

6:17.a.2 **ⲏⲛⲉⲗ**. Mae² and bo^{mss} expand the imperative ⲧⲉⲗⲥ with the prepositional object ⲏⲛⲉⲗ to read *anoint with oil*. Given the meagre Greek evidence (157), its occurrence in Coptic probably reflects the translators' interest in clarity or fullness of expression (cf. Luke 7:46 and Askeland's discussion of explicitation, 2012a, 9–10).

6:17.b *Translational Analysis*. For ⲁⲕⲓ ⲉⲕⲛⲏⲥⲧⲉⲟⲩⲏ (cf. 6:2.b.1).

6:17.c *Textual Analysis*. NA²⁷ indicates no textual variation.

Matt 6:18

ζηνας ντκτεμογωνη εβαλ χε [κνηστεγ]η ηπεμτα ηηρωμη αλλα πεκι[ωτ ετ][ζη πετρηπτ] αγω
 πεκιωτ χνεγ ερακ ζη πετρη[πτ] [εφετογιάγ] νεκ: *So that you will not reveal that you are fasting
 before men, but [before] your Father in secret. And your father, he sees you in secret. He will reward
 you.*

NA ²⁷	Similarity in Coptic versions	Unique elements
ὅπως	mae ² : ζηνας bo ^A : ζηνα mae ¹ : χεκες sa ⁹ : χεκαας	
μη φωνης	mae ² : ντκτεμογωνη εβαλ bo ^A : ντεκωτεμογωνη εβολ ¹⁰⁸ mae ¹ : ηνεκογονη εβαλ sa ⁹ : ηνεκογωνη εβολ	
X	mae ¹ sa ⁹ bo ^A : X	mae ² : χε
τοῖς ἀνθρώποις νηστεύων ¹	mae ¹ : ηηρωμε εκνηστεγε sa ⁹ : ηηρωμε εκνηστεγε	mae ² : [κνηστεγ]η bo ^A : ηηρωμη εκερνηστεγην mae ² : ηπεμτα ηηρωμη
ἀλλὰ τῷ πατρί σου	mae ² : αλλα πεκι[ωτ] bo ^A : αλλα πεκιωτ mae ¹ : αλλα ηπεκιωτ sa ⁹ : αλλα ηπεκειωτ	
τῷ ἐν τῷ κρυφαίῳ ¹ . καὶ ὁ πατήρ σου	mae ² : [ετ][ζη πετρηπτ] αγω πεκιωτ mae ¹ : ετρη πετρηπτ αγω πεκιωτ bo ^A : ετβεν πετρηπ ογορ πεκιωτ	sa ⁹ : ετρη ππεθηπ αγω πεκειωτ

108 Both mae² and bo^A use the negative conjunctive, but bo^A uses its own special form.

(cont.)

NA ²⁷	Similarity in Coptic versions	Unique elements
ὁ βλέπων	mae ¹ : ετνε bo ^A : εθναγ mae ² : ερακ mae ¹ : ερακ sa ⁹ : εροκ	mae ² : φνεγ sa ⁹ : ετσωφτ bo ^A : Χ
ἐν τῷ κρυφαίῳ ¹	mae ² : ζη πετζη[πτ] mae ¹ : ζη πετζηπτ bo ^A : βενπετζηπ	sa ⁹ : ζη ππεθηπ
ἀποδώσει σοι τ.	mae ² : [εφετογῖαγ] νεκ ¹⁰⁹ mae ¹ : εφετογια νεκ	sa ⁹ : φ-να-τωαβε bo ^A : εφετφεβια νακ
Number of mae ² common elements	mae ² + mae ¹ + bo ^A = 2 mae ² + mae ¹ + sa ⁹ = 1 mae ² + sa ⁹ + bo ^A = 0	mae ² + mae ¹ = 1 mae ² + bo ^A = 3 mae ² + sa ⁹ = 0
Unique elements	mae ² : 4 mae ¹ : 0 sa ⁹ : 5 bo ^A : 3	

6.18.a *Coptic Intraversional Analysis*. Despite differences, there is substantial homogeneity in the four versions. Mae²'s last thirteen words are actually identical to the other Coptic versions, except for dialectal considerations and the present φνεγ where the other versions use the relative to represent the substantive participle ὁ βλέπων. Mae² has four unique elements.

6.18.a.1 **Ⲭⲉ** [ⲕⲏⲏⲥⲧⲉϥ]ⲏ. Where NA²⁷ has the participle νηστεύων, and the other Coptic versions have the circumstantial, mae² has [ⲕⲏⲏⲥⲧⲉϥ]ⲏ, introduced by Ⲭⲉ as an independent clause. In turn, the independent clause necessarily advances the verb prior to the preposition and object. Despite the differences, mae² conveys the Greek.

109 Mae² may just as well be reconstructed similarly to bo^A.

6:18.a.2 **ἰπεμτα**. With $\chi\epsilon$, mae^2 introduces the independent clause $[\kappa\eta\eta\sigma\tau\epsilon\gamma]_{\eta}$ $\mu\pi\epsilon\mu\tau\alpha$ $\eta\eta\rho\omega\mu\eta$ as the complement to $\eta\kappa\tau\kappa\tau\epsilon\mu\omicron\gamma\omega\eta\zeta$ $\epsilon\beta\alpha\lambda$, whereas the other versions use the circumstantial to read $\eta\eta\kappa\epsilon\omicron\gamma\omega\eta\zeta$ $\epsilon\beta\omicron\lambda$ $\eta\eta\rho\omega\mu\epsilon$ $\epsilon\kappa\eta\eta\sigma\tau\epsilon\gamma\epsilon$ (sa⁹). These differences do not impact meaning, and do not justify Schenke's retroversion of $\xi\mu\pi\rho\sigma\theta\epsilon\nu$.

6:18.a.3 **ϣηϵϥ**. Cf. 6:6.a.

6:18.b. *Translational Analysis*. mae^2 is similar in meaning to NA²⁷. The four differences have been discussed previously: $\zeta\eta\eta\alpha\varsigma$ (6:2.b.3); $\chi\epsilon$ $[\kappa\eta\eta\sigma\tau\epsilon\gamma]_{\eta}$ (cf. 6:18.a.1); $\eta\eta\mu\epsilon\mu\tau\alpha$ cf. 6:18.a.2; $\epsilon\rho\alpha\kappa$ cf. 6:4.b.3.

6:18.c *Textual Analysis*

6:18.c.1 **[\kappa\eta\eta\sigma\tau\epsilon\gamma]_{\eta}** **ἰπεμτα** **ἡῤῥωμη**. The word order in mae^2 is closer to the singular reading $\eta\eta\sigma\tau\epsilon\upsilon\omega\eta\zeta$ $\tau\omicron\iota\varsigma$ $\alpha\eta\theta\rho\omega\pi\omicron\iota\varsigma$ in 03 than to NA²⁷'s $\tau\omicron\iota\varsigma$ $\alpha\eta\theta\rho\omega\pi\omicron\iota\varsigma$ $\eta\eta\sigma\tau\epsilon\upsilon\omega\eta\zeta$. Coptic, however, is not a reliable indicator of word order (Plumley 1977, 143; Kreinecker 2008, 141).

6:18.c.2 **[ϵτ]****[ϣη** **πετρηπητ]**. Since the meaning of NA²⁷'s $\tau\hat{\omega}$ $\kappa\rho\upsilon\phi\alpha\acute{\iota}\omega$ is hardly different from $\tau\hat{\omega}$ $\kappa\rho\upsilon\pi\tau\omega$ in most manuscripts, mae^2 cannot reliably attest either form. Furthermore, since Coptic is not a reliable witness to the Greek article, mae^2 cannot attest NA²⁷'s $\tau\hat{\omega}$ $\kappa\rho\upsilon\phi\alpha\acute{\iota}\omega$ against the anarthrous form in 05 (cf. 1.5).

6:18.c.3 $\acute{\epsilon}\nu$ $\tau\hat{\omega}$ $\phi\alpha\eta\epsilon\rho\hat{\omega}$. mae^2 attests NA²⁷'s reading against the longer reading $\acute{\epsilon}\nu$ $\tau\hat{\omega}$ $\phi\alpha\eta\epsilon\rho\hat{\omega}$ at the end of the verse (037 0233 579 1241 *pm*).

3.5 Conclusion

3.5.1 *Intraversional Analysis*

The intraversional analysis shows that mae^2 is not bewilderingly heterogeneous as Schenke characterised it. When points of commonality and difference are identified and methodically quantified, mae^2 seems comparable to the other Coptic versions, as indicated in the table:

Intraversional unique elements and similarities

	Number of unique elements				Number of similarities					
	Mae ²	Mae ¹	Sa ⁹	Bo ^A	Mae ² + Mae ¹ + Bo ^A	Mae ² + Mae ¹ + Sa ⁹	Mae ² + Mae ¹ + Bo ^A	Mae ² + Mae ¹ + Sa ⁹	Mae ² + Mae ¹ + Bo ^A	Mae ² + Mae ¹ + Sa ⁹
5:38	0	2	4	1	3	1	2	4	1	0
5:39	4	3	8	6	1	3	0	5	1	0
5:40	4	2	2	5	0	0	0	1	0	1
5:41	3	1	2	2	0	1	0	0	2	0
5:42	1	0	3	2	1	0	0	3	0	0
5:43	0	2	2	1	1	1	1	0	3	0
5:44	1	2	0	0	1	0	2	0	1	2
5:45	8	2	4	8	0	3	0	1	1	0
5:46	2	1	5	4	1	1	0	2	1	0
5:47	4	2	5	5	2	2	0	0	1	0
5:48 ¹¹⁰										
6:1	1	6	6	7	0	2	0	1	0	0
6:2	4	3	9	13	2	6	1	5	3	1
6:3	3	4	2	5	0	0	1	0	1	0
6:4	3	2	5	3	2	0	1	1	2	1
6:5 ¹¹¹										
6:6	3	1	10	7	5	3	0	4	1	0
6:7	8	7	6	4	1	0	1	1	1	0
6:8	3	1	2	5	1	1	0	2	0	0
6:9	4	3	5	3	0	0	0	0	0	2
6:10	1	0	4	4	1	1	0	3	0	0
6:11	0	0	2	0	1	0	0	0	0	0
6:12	1	1	2	2	1	1	0	1	0	1
6:13	1	3	3	2	1	0	1	0	0	2
6:14–15	5	5	11	6	3	1	1	2	4	2
6:16	8	7	6	11	0	3	1	2	1	1
6:17	2	0	2	1	2	1	0	1	1	1
6:18	4	0	5	3	2	1	0	1	3	0
Total	78	60	115	110	32	32	12	40	28	14

Total Mae² agreements with Mae¹ Sa⁹ Bo^A: Mae¹: 105; Sa⁹: 62; Bo^A: 69

110 Mae² is too lacunose to be analysed adequately.

111 This is the verse which erroneously incorporates a portion of v. 7.

Mae²'s 78 unique elements are far fewer than sa⁹'s 115 and bo^A's 110, and much closer to mae¹'s low count of 60. This quantification of mae²'s differences contrasts significantly with the heterogeneity that Schenke claimed could be discerned from an initial glimpse.¹¹² The statistics betray Schenke's thesis all the more when one recalls that mae² is an arbitrary representative manuscript of the version it represents, and not an ideal representative (cf. n. 2 above).

The statistical analysis suggests that Schenke's comment on what might be discerned at an initial glance may reflect a privileging of the two "standard" versions, Sahidic and Bohairic, both of which have been known and researched for a hundred years and more. If the fortunes of history had been reversed so that the Sahidic and the two Middle Egyptian versions had been well known for centuries, and bo^A had been the newly discovered manuscript, one wonders if Schenke would have similarly concluded that bo^A were a relic of a hitherto lost, alternative version of Matthew.

The relative homogeneity of mae² with the other three Coptic versions also undermines Schenke's claims. While mae² has but 78 unique individual elements, there are 158 units of text (as delineated in 3.4) where mae² agrees with at least one other manuscript,¹¹³ 76 of which agree with at least two manuscripts.¹¹⁴ Of course, the units of text delineated herein typically include more than one individual element—and often many—so that the number of mae²'s common elements is much higher than unique elements. Thus, mae² seems more like the rest of the Coptic tradition than different.¹¹⁵

Schenke himself recognised that there are similarities between mae² and the other versions, but concluded that the similarities show that mae² had an influence on the other Coptic translations (2001, 31). While the text of mae² may have influenced the other versions, such a theory is unnecessary, for the intraversional similarities seem explicable enough on the basis of substantially similar *Vorlagen*.¹¹⁶ Since Schenke denies that mae² and the other Coptic ver-

112 Cf. n. 1 of the present chapter. Cf. also Boisnard: "Il suffit de parcourir des yeux ces textes mis en parallèle pour constater que [mae²] suit pas à pas le texte classique" (2003a, 395).

113 This is the sum total of (mae² + mae¹ + bo^A = 31) + (mae² + mae¹ + sa⁹ = 32) + (mae² + sa⁹ + bo^A = 13) + (mae² + mae¹ = 39) + (mae² + bo^A = 26) + (mae² + sa⁹ = 16).

114 This is the sum total of (mae² + mae¹ + bo^A = 31) + (mae² + mae¹ + sa⁹ = 32) + (mae² + sa⁹ + bo^A = 13).

115 The statistical analysis was designed to indicate differences. While it does quantify points of agreement, it is capable of doing so only between mae² and one or two of the other versions, and not between all four.

116 Some of the similarities are due to dialectal proximity, especially for mae² and mae¹. Further analysis is necessary to posit any influence of mae² upon mae¹.

sions have a similar *Vorlage*, he necessarily resorts to claiming that mae² influenced the other versions, however plausible or implausible such a claim might be.

3.5.2 *Synactical Differences*

The following chart indicates the readings which are significantly different from NA²⁷, with a brief summary of the explanation in the preceding full analysis.

Summary chart of significant syntactical differences

	NA ²⁷	Mae ²	Alternate Greek readings ¹¹⁷	Explanation
5:41.a.2	μίλιον ἔν	νογθαογτι <i>a</i> (<i>certain</i>) <i>distance</i>		Neither the Latin loanword <i>μίλιον</i> , nor its Coptic form, occur elsewhere in Greek or Coptic literature. The translator may have deemed both unacceptable for literary use, prompting him to convey an unspecified distance, similar to that in sa ⁹ .
5:45.a.2	ἀνατέλλει ... βρέχει	γταογα ... γταογα <i>he sends ... he sends</i>		Mae ² uses the same verb twice, both of which have parallel objects, while NA ²⁷ has two different verbs, with only the first having an object complement. Mae ² 's use of the finite verb, however, is closer to NA ²⁷ than the other Coptic versions' use of the causal infinitive, and mae ² 's use of a verb of motion is closer to NA ²⁷ 's ἀνατέλλει than the other versions' verb of luminosity.

¹¹⁷ The fourth column was meant to include those Greek witnesses which correspond to mae² in these passages which differ from NA²⁷. As it turns out, there is but one case of Greek correspondence to any of these mae² readings, probably coincidental (6:17.a.2).

	NA ²⁷	Mae ²	Alternate Greek readings	Explanation
5:45.b	ἐπι πονηροὺς καὶ ἀγαθοὺς ... ἐπι δικαίους καὶ ἀδίκους	ⲛⲓⲁⲓⲚⲓⲛⲓⲛⲓ ⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ ⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ ⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓ ⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ ⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ ⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ	Mae ² 's agreement with two of the other Coptic versions in word order may reflect a more natural or preferred sequence of the word pairs. <i>the good and the unjust ... the just and sinners</i>
6:2.a	δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων	ⲉⲓⲉⲕⲉⲕⲓⲁⲓⲟⲩ ⲉⲃⲁⲗⲓ ⲛⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓ ⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲉⲓⲉⲕⲉⲕⲓⲁⲓⲟⲩ ⲉⲃⲁⲗⲓ ⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ ⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓ	Mae ² 's shift from men being the <i>agents</i> of glorification to being the <i>locus</i> of glorification represents an imprecise translation. <i>they will receive glory before men</i>
6:4.a.1	ἢ σου ἢ ἐλεημοσύνη	ⲧⲉⲧⲛⲉⲗⲉⲛⲓⲛⲓⲛⲓ ⲉⲗⲉⲓⲛⲓⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓ	ⲧⲉⲧⲛⲉⲗⲉⲛⲓⲛⲓⲛⲓ ⲉⲗⲉⲓⲛⲓⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓ	Incongruity of the subject's grammatical number occurs here and in 6:7, 16. This leaf has over 80 indicators of grammatical number for the second person, alternating frequently between singular and plural. The lack of congruity may have happened accidentally or intentionally.
6:4.a.3	ἀποδώσει σοι	ⲉⲓⲉⲕⲉⲕⲓⲁⲓⲟⲩ ⲛⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓ	ⲉⲓⲉⲕⲉⲕⲓⲁⲓⲟⲩ ⲛⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓ	The Coptic pronoun in the assertion that the father will give the disciple "their" reward lacks a clear antecedent. The rendering may be a deficiency in translation or a scribal error in which the exemplar had ⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓ.
6:5.b.2	ἀπέχουσιν τὸν μισθὸν αὐτῶν	ⲉⲓⲉⲕⲉⲕⲓⲁⲓⲟⲩ ⲛⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓ	ⲉⲓⲉⲕⲉⲕⲓⲁⲓⲟⲩ ⲛⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓ	The use of the compound may make mae ² 's lack of a possessive article and personal intermediate unnecessary since it conveys, "they have been compensated." So also 6:16.a.6.

Summary chart of significant syntactical differences (cont.)

	NA ²⁷	Mae ²	Alternate Greek readings	Explanation
6:7.a.1	Προσευ- χόμενοι	აკί δε εκνεπροσεχε <i>Whenever you (sg.) may pray</i>		Cf. 6:4.a.1 in this chart.
6:7.b.1	μή βατταλογή- σητε	μπε[ρερ ου]μνη νεεχι <i>do not make a bunch of words</i>		Mae ² and two of other Coptic versions represent the one Greek verb with a phrase, perhaps reflecting the difficulty of the Greek word's representation
6:8.a.1	οἶδεν ... ὁ πατήρ ὑμῶν	[φε]λογι <i>he knows</i>		Scribal error, whether Greek or Coptic, or translational carelessness cannot be ruled out to explain the lack of representation of ὁ πατήρ ὑμῶν. There seems to be no motive for a conscious avoidance of its representation. Regardless, the referent is clear in mae ² .
6:9.b	προσεύχεσθε	π[ετετ]νεετι <i>you should ask</i>		Mae ² uses the loanword for αἰτέω, rather than a more usual word for <i>to pray</i> . Αἰτέω is, in fact, used to convey <i>to pray</i> in Greek, and the loanword is used in reference to entreaty of the Father elsewhere in mae ² . ετι was probably attracted to v. 9 through its occurrence in the final phrase of v. 8.
6:11.b	τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον	[πεν][δικ η]ρεστι <i>bread of tomorrow</i>		Mae ² and the other Coptic versions render the enigmatic reference to daily bread in accord with one of the three major interpretations held by the church fathers.

	NA ²⁷	Mae ²	Alternate Greek readings	Explanation
6:14– 15.b.3	παραπτώματα	-ΠΑΡΑΠΤΩΜΑ <i>trespasses</i>		In the passage, none of the Coptic versions refer to occurrences of trespasses in NA ²⁷ with formal equivalence. The variety of readings in Coptic may be due to scribal error, harmonisation, subsequent correction to competing Greek readings, or even to translational preferences for the sake of euphony.
6:16.a.1	νηστεύητε	[ακ]ϠΑΗ[ι ε]ΚΗΕ[ηστειη] <i>Whenever you (sg.) may fast</i>		Cf. 6:4.a.1 in this chart.
6:16.a.3	ἀφανίζουσιν	[μεογ]η <i>They are wont not to wash</i>		The Greek's literal meaning is difficult to understand in this context. Mae ² renders it interpretively in light of v. 17.
6:16.a.6	ἀπέχουσιν τὸν μισθὸν αὐτῶν	εγχι βεκη <i>receiving a reward</i>		Cf. 6:5.b.2 in this chart.
6:17.a.2	ἄλειψαί σου τὴν κεφαλὴν	τεεε τεκαπη ἕνεε <i>anoint your head with oil</i>	157	Mae ² and bo ^{mss} specify that it is with oil that the disciple is to anoint his head. The expansion probably reflects the translators' interest in clarity or fullness of expression.

The critical issue in assessing Schenke's claims is not whether the syntax and vocabulary in mae² is different from the other Coptic versions, or whether it lacks formal equivalence with the extant Greek tradition. To be sure, such considerations are relevant in concluding that mae² is an independent translation. For Schenke's thesis, however, the question is whether mae² conveys the meaning of the Greek as it is known to us through the extant manuscript tradition. This analysis indicates mae² does indeed do so.

3.5.2.1 Differences in Meaning

The analysis has shown that *mae*² consistently conveys a meaning comparable to that found in NA²⁷. There are only five exceptions to this conclusion:

1. Where NA²⁷ uses the Latin loanword *μῆλον*, *mae*² conveys a distance of unspecified length, much like *sa*⁹ (cf. 5:41.a.2).
2. The translator conveys that hypocrites give charitably so that they might receive praise *before* men, rather than being praised *by* them (6:2.a).
3. There were three instances in which *mae*² has a different grammatical number for the second person (6:4.a.1; 6:7.a.1; 6:16.a.1).
4. *Mae*² conveys that the Father will give to the disciple “their reward,” with “their” having an unclear antecedent (6:4.a.3).

Additionally, the text of 6:5 is significantly different from that of NA²⁷, but this almost certainly reflects a scribal blunder (parablepsis involving 6:7).

Such differences, so few, so insignificant, so reasonably explicable, can hardly justify Schenke’s thesis, especially when *mae*² otherwise so consistently conveys a similar meaning as that of NA²⁷.

3.5.2.2 Schenke’s Retroversion

Schenke assumed, without justification or explanation, that *mae*² is a formal equivalent translation of its *Vorlage*,¹¹⁸ and this assumption is reflected in his retroversion. In nearly every verse, Schenke discerns an underlying Greek text that differs from every extant manuscript, not because of a difference in meaning, but because of a difference in syntax or vocabulary. Obviously, if Schenke’s assumption that *mae*² is a formal equivalent translation is incorrect, then a formal equivalent retroversion will produce a text wildly divergent from all known readings, as would be the case, for example, for a retroversion of a modern translation such as NLT.

The impracticality of Schenke’s retroversion method may be illustrated by two more or less typical examples. In keeping with Coptic convention, all four versions use *ⲭⲉ* to introduce discourse in 6:2 (and elsewhere), yet Schenke retroverts it formally with the otherwise unattested *ⲑⲧⲓ*. Likewise, in 5:42, all four versions have the negative imperative for “Do not turn away” which is

118 “Es ist auch meist ohne weiteres möglich, die griechische Vorlage der Sonderlesarten von *mae* 2 durch den koptischen Wortlaut hindurch zu erkennen und zu rekonstruieren” (2001, 31).

a perfectly normal way to translate NA²⁷'s *μὴ ἀποστραφῆς*, yet Schenke again retroverts it formally with an unattested reading. If Schenke were to retrovert the other versions similarly, he would have to hypothesise alternative *Vorlagen* for all of them, for they often share the same syntax and vocabulary with each other.¹¹⁹

3.5.3 Correspondence with Textual Variants

Instead of assuming the *Vorlage* solely on the basis of formal equivalency, mae²'s *Vorlage* may be more accurately inferred if the particulars of the conjectured text are guided by known Greek readings, the translator's habits, and the linguistic conventions of the receptor language. When variants are involved, however, this method requires a greater tentativeness, for mae²'s text often corresponds in meaning to more than one reading.

In the foregoing analysis, all Greek variants listed in NA²⁷ were compared with mae²'s text. There are 45 passages with Greek variants in NA²⁷ for 5:38–6:18. Mae² could not be determined to support reliably any variant in 32 passages, due to mae²'s lacunose text, translational ambiguity, or obvious scribal error. The remaining 14 cases all support the reading found in NA²⁷.¹²⁰

The analysis of the present chapter involves only 5:38–6:18, and does not rule out possible block mixture. Nonetheless, the textual analyses in the following chapters produce similar results. Moreover, the unanimous agreement between mae² and NA²⁷ in the 13 unambiguous passages analysed herein is similar to the analysis in chapter two of the 15 variant passages involving significant additions or omissions.

The data from this chapter will be revisited in chapter six below.

Excursus: Assessment of Boismard's Analysis

In 2003, Boismard published an article on 5:38–6:33 (2003a) and a book (2003b) covering the whole of mae², both using the same method and format. He claimed that his research confirmed Schenke's hypothesis of an alternative *Vorlage* (2003a, 387), asserting that mae² may be a witness to what he called "le

119 One is tempted to conclude that Schenke's Greek text is merely a formal rendering of mae²'s Coptic. However, this is not how he explains it (cf. n. 13 above, and 3.1.2.2), and this is not how Boismard understood it (cf. Excursus below). Moreover, if this were his intention, then his literal German translation would be redundant.

120 The 14 are discussed above in sections 5:40.a.2; 5:41.a.3; 5:44.c (two readings); 5:47.c.2; 6:2.c; 6:4.c.3; 6:6.c; 6:7.c; 6:8.c.1; 6:8.c.2; 6:10.c.1; 6:13.c; 6:18.c.3.

texte oriental” (2003b, 189), one which agrees frequently with Syriac, Georgian, and Armenian. Since it is Boismard’s basic method which is faulty, and since there is considerable overlap between his article and this present chapter, and since all of Boismard’s analysis is based on Schenke’s retroversion and not on mae²’s Coptic text, I have chosen to conclude this chapter with only a summary assessment.

Boismard’s fundamental fault is that he seems not to have consulted the Coptic text at all, but to have relied entirely upon Schenke’s retroversion.¹²¹ Indeed, the core of both book and article is Schenke’s retroversion placed side by side with NA²⁷, with indications of their disagreements, and an apparatus of the retroversion’s supporting witnesses. Since Schenke’s retroverted text is unreliable whenever it disagrees with NA²⁷, Boismard’s analysis is regularly unfounded.

Boismard argued that mae² has a special relationship with the Armenian and Georgian versions (2003a, 396). Based on Schenke’s reconstruction, he cited eight instances in 5:38–6:18 where they seem to reflect the same otherwise unattested readings. In addition to whatever translational considerations for Georgian and Armenian are necessary to compare their *Vorlagen* with mae² (cf. Brière 1977, 199–214; Rhodes 1977, 171–181), Boismard’s eight passages are also problematic in regard to mae²’s underlying text, as indicated in prior discussion:

Boismard’s eight passages where he asserts textual affinities between mae² and the Georgian and Armenian versions

NA ²⁷	Mae ² and Schenke’s retroversion	Cross-reference
5:42 τὸν θέλοντα	πετογα; Schenke: ἀπο τοῦ θέλοντος	5:40.b
5:46 τοὺς ἀγαπῶντας ὑμᾶς	[νηετ]μηι μη[ωτη] ἡμετη; Schenke: τοὺς ἀγαπῶντας ὑμᾶς μόνον	5:46.b.1
6:2 ἐλεημοσύνην	ητεκε[λε]ημος[γνη]; Schenke: τὴν ἐλεημοσύνην σου	1.5; 6:14–15.c.3
6:3 σοῦ	ητακ; Schenke: σὺ	Cf. 6:3.b.1

121 In the preface to the book, Boismard wrote, “L’Auteur a eu l’excellente idée d’accompagner le texte copte d’une traduction en allemande, et surtout d’une rétroversion en grec: c’est elle que nous utiliserons pour nos analyses” (2003, 7). Note Boismard’s enthusiasm for Schenke’s retroversion in n. 12 above.

NA ²⁷	Mae ² and Schenke's retroversion	Cross-reference
6:8 μὴ οὖν ὁμοιωθῆτε	ἸΤΩΤΗ ΗΠΕΡΙΝΗ; Schenke: ὑμεῖς μὴ ὁμοιωθῆτε	Cf. 6:8.b.1
6:8 μὴ οὖν ὁμοιωθῆτε	ἸΤΩΤΗ ΗΠΕΡΙΝΗ; Schenke: ὑμεῖς μὴ ὁμοιωθῆτε	Cf. 1.5
6:12 καὶ ἄφες	κ[ω]; Schenke: ἄφες	Cf. 1.5 ¹²²
6:15 τοῖς ἀνθρώποις	[ἸΗΡΩΜΗ ΗΝΕΥΠΑΡΑΠΤΩ]ΜΑ; Schenke: τὰ <u>παραπτώματα ὑμῶν</u>	Cf. 6:14–15.b.3

Summarily, Boismard's method is problematic for four reasons.¹²³ First, he was dependent upon Schenke's unreliable retroversion, and came to untenable conclusions that could have been avoided through an examination of the Coptic. Secondly, he prints Schenke's retroversion without indication of lacunae, ignoring the uncertainty of its reconstructed text. Thirdly, he neglects to note agreement between mae² and the other Coptic versions which may support a translational explanation for mae²'s readings. Fourthly, it is Latin translations of the Georgian and Armenian versions that he compares with Schenke's retroverted texts, as if a comparison of Latin translations of Georgian and Armenian translation texts with Schenke's retroversion of mae²'s Coptic text could reliably indicate affiliation of the various versions' respective Greek *Vorlagen*.¹²⁴ Thus, in like manner, Boismard conjectured otherwise lost Greek readings on the basis of mae²'s putative agreement with 21 readings in Tatian's Diatessaron, 18 in the Syriac versions, and 23 in Old Latin (2003a, 396–398). This adds up to 70 lost Greek readings just in 5:38–6:33. Yet mae² manages to convey a meaning that is compatible with known Greek readings in every instance.¹²⁵

A further word is necessary regarding Boismard's failure to cite agreements between mae² and other Coptic versions. Nowhere in his book or article does Boismard cite mae¹ or recognise its existence. It is particularly curious that he

122 Note that three of the four Coptic versions lack representation of καὶ.

123 I have deemed these four flaws unworthy of documentation in light of space constraints, although the flaws are abundantly evident throughout Boismard's two works.

124 "La version géorgienne a été éditée par Robert P. Blake ... Elle est accompagnée d'une traduction latine et c'est elle que nous citerons" (2003a, 389). For the Armenian text, Boismard cites Louis Leloir's *Citations du Nouveau Testament dans l'ancienne tradition arménienne*, and writes: "Le texte arménien est accompagné d'une traduction latine et c'est elle que nous citerons" (2003b, 11).

125 Boismard concedes this essential agreement; cf. p. 46 n. 10.

would prioritise citation of so many sources (Latin, Syriac, Armenian, Georgian, the Diatessaron of Venice, the Pepys harmony, and even late medieval Syriac church fathers), yet fail to cite *mae*¹. As it turns out, it seems probable that Boismard was unaware of *mae*¹ although its *editio princeps* appeared in 1981, and was known by papyrologists at least since the 1960s (Schenke 1980, 312). This apparent ignorance is corroborated by Boismard himself when he claimed that the siglum “Mae” was used in reference to Codex Schøyen in NA²⁷’s apparatus,¹²⁶ even though Codex Schøyen was virtually unknown for at least six years after NA²⁷’s initial publication. Of course, “mae” is the siglum that NA²⁷ uses for *mae*¹, and not for *mae*², a point that, surprisingly, evades Boismard and seems explicable only if Boismard were ignorant of *mae*¹.¹²⁷

In his book, using the same method, attendant with the same kinds of errors, Boismard appeals to other passages to affirm that *mae*² is comprised of an otherwise lost text that has been redacted with “classical” Matthew. His method led him to conclude that *mae*² (or rather, *mae*² as Boismard knew it through Schenke’s retroversion) has two levels of redaction, and that the two levels may be discerned in the following items found in *mae*²:

- *mae*²’s doublets¹²⁸
- anomalies in the text¹²⁹
- harmonisations¹³⁰
- correspondences with the Pepys harmony

126 “Dans l’apparat critique [i.e., Boismard’s apparatus], les variantes du papyrus copte sont désignées par le sigle Mae, abrégé de ‘Moyen égyptien’, sigle utilisé par Schenke et aussi dans l’édition critique de Nestle-Aland” (2003b, 10). Actually, Schenke uses the siglum *mae* 2 (2001, 13), which itself should have given Boismard a moment for pause.

127 One can hardly suppress the bafflement over a senior scholar engaging in researching and writing of this sort of text-critical monograph on Codex Schøyen (*mae*²) without knowing Codex Scheide (*mae*¹).

128 The term is poorly defined (2003b, 190–191). From the list of 14 “doublets,” one might surmise a broad definition involving differences between Schenke’s retroversion and NA²⁷ in key words such as ἐνεργούσιν (NA²⁷) and ὑπακούουσιν (Schenke) in 14:2, or clauses where one or more element is placed at a different position with attending syntactical differences.

129 Boismard (2003b, 192–193) cites ten passages, such as 16:18 where the plural form ζην ἡμῶν occurs in *mae*² although its parallel in the preceding line has the singular ζην τῆμ. Cf. for example my discussion below in 28:1.a.4.

130 Some harmonisations seem clear: 17:9 (John 7:39, etc.); 26:51 (John 18:10); the double amen in 12 passages (there are seven occurrences of the single amen); 27:60 (John 19:41). Most of the others cited by Boismard seem less likely.

- Semitisms which are otherwise not present in “classical” Matthew¹³¹
- lack of correspondence of conjunctions and particles with NA²⁷ (cf. 1.5)
- a tendency toward the active voice where NA²⁷ has the passive
- depiction of the non-violence of Jesus.¹³²

Given the extent to which Boismard’s method is flawed, a comprehensive examination of his argument probably is not warranted. No doubt, there is evidence of intentional harmonisation in mae², but this is a phenomenon abundantly attested not only in the other versions, but in the Greek manuscript tradition as well; if harmonisation can be found in the more restrictive process of word for word copying in manuscript reproduction, how much more so in the more complex and freer process of translation.¹³³ Further, undoubtedly there are inconcinnities in mae², just as there might be in other translations; given the version’s apparent early date, short life span, and the limited amount of time it might have had for revision, one would expect a greater number of “anomalies” in mae² than later more widely used versions.¹³⁴ Thus, individual elements noted by Boismard may be interesting, even compelling. Nonetheless, since Boismard makes no attempt to explain particular readings in mae² by analysing its Coptic text in its own syntactical environment and linguistic milieu, the whole of his hypothesis is put into doubt. My own analysis of 5:38–6:18 makes his hypothesis especially doubtful since mae² is shown to convey the meaning of NA²⁷ with great regularity.

Boismard’s use of Schenke’s retroversion illustrates how detrimental the retroversion is. Baarda criticised Schenke’s retroversion, stating that despite Schenke’s caveats, “it still will be used as if this Greek reconstruction of the *Vorlage* of the Coptic text ever existed in this form, quod non” (2004a, 267). Boismard’s two works justify Baarda’s concern. Boismard said that the reconstruc-

131 Again, many of Boismard’s proposed examples, if not most, are ill-founded on Schenke’s retroversion. What Boismard thinks are Semitisms in Schenke’s retroverted Greek text reflect typical Coptic conventions.

132 This point is based primarily upon the reading of 21:12–13 where Jesus is said merely to have *found* the buyers and sellers in the Temple. The leaf has the verb intact, but lacks about 6–10 letters at the end of the line, with other lacunae as well, making other elements uncertain. Boismard, however, does not reveal that any lacunae are involved. Boismard’s other examples merely involve Jesus being less extreme in his words, such as him *telling* someone something rather than *commanding* such (9:30; 14:22; 16:23; 21:6; 2003b, 220).

133 See Askeland on translational interference from assimilation and memorization (2012a, 38–39).

134 See Metzger’s quotation in n. 18 above.

tion was the most valuable aspect of Schenke's edition for non-Coptic readers (cf. n. 11), but in fact, the retroversion mars what is otherwise an excellent edition by Schenke. Instead of being led to incorrect conclusions in nearly every verse by using the retroversion, a non-Coptic reader would be better served by reading Schenke's excellent literal German reading which he provides on the facing pages of the manuscript transcription.

Syntax and Representation of Matt 12:3–27

4.1 Introduction

4.1.1 *State of Preservation*

The next leaf for analysis constitutes pages 29–30 of the codex, containing 12:3–27. It is perhaps the best preserved leaf of the manuscript, containing about 1500 letters and sense unit spaces altogether, although 100–130 letters are missing, mostly at the corners. There is little need for reconstruction, and the several produced by Schenke are probably correct, except for readings in v. 15 and possibly vv. 4, 17 (discussed below).¹ I have however, provided my own transcription for each verse below. It largely collaborates Schenke's transcription, except that mine indicates a greater uncertainty than his in many cases.

4.1.2 *Mae² as a Witness to “Canonical” Matthew*

The previous two chapters have already shown that mae² is not an alternative Matthew, but is substantially the same Matthew that is known in the extant manuscript tradition. I do not focus on refuting Schenke's claim further, although there is much in 12:3–27 to corroborate my earlier discussion in chapter 3. In particular, two points may be summarised.

First, the same kind of homogeneity and heterogeneity between mae² and the other Coptic versions is evident in 12:3–27 as in 5:38–6:18. This is important since mae²'s frequent agreement with the other Coptic versions where the syntax differs significantly from NA²⁷ suggests that the differences are translational rather than textual. Conversely, the considerable number of unique readings in sa⁹, bo^A, and mae¹ imply that mae² also is likely to have unique renderings as a matter of course, without implying differences in their respective *Vorlagen*.

Mae²'s homogeneity with the other Coptic versions can be illustrated by 12:23 where nine of mae²'s twelve words are identical with two, if not three of the other versions (excepting dialectal features), while only one element is unique (the singular article in ⲡⲛⲛⲟⲩⲛ *the crowd*). On the other hand, the heterogeneity of the Coptic versions is evident in 12:18 where sa⁹ has seven

1 The reconstructions in vv. 11, 14, 26 also raise questions, but can hardly be improved.

unique elements, bo^A has five, mae² has three, and mae¹ has one. In 12:3–27, mae² has slightly more agreement with bo^A (see especially vv. 3, 9, 11, 14, 15, 18, 25, 26) than with mae¹ (see especially vv. 7, 10, 16, 18, 19, 23, 27), whereas in 5:38–6:18, mae² has slightly more agreement with mae¹ than with bo^A.

Secondly, the present chapter corroborates the previous conclusions which showed Schenke's retroversion to be little more than a slavish, formal equivalent translation of mae²'s Coptic into Greek. A single example may suffice. In Jesus' assertion that it is lawful to do good on the Sabbath, all Greek witnesses put the dative object τοῖς σάββασι prior to καλῶς ποιεῖν, while all four Coptic versions postpone the Sabbath reference to the last position (12:12). This variation in word order reflects a typical concession to the receptor language (Layton 2004, 146), but Schenke's retroversion suggests that mae²'s *Vorlage* (and by implication the *Vorlagen* of all four Coptic versions) puts the Sabbath reference in the last position. Because chapter three showed Schenke's retroversion to be entirely unviable, I generally avoid commenting on it further.

4.1.3 *Presentation of Analysis*

In this and the next chapter, I emphasise the translator's method and habits of rendering his Greek text, with a view toward establishing his *Vorlage*. The analysis has two components, a translational analysis and a textual analysis. For the textual analysis, I continue to analyse every variant cited in NA²⁷'s apparatus which is attested by Greek New Testament manuscripts. I also give consideration to any variant cited in the other apparatuses which might correspond to the reading of mae² where mae²'s meaning differs from that of NA²⁷, although in actual practice, such readings rarely occur (12:24.a.1).

As in the previous chapter, whenever a verse has any of the frequently recurring syntactical elements listed in 1.5, I indicate such by writing "Cf. 1.5" at the pertinent section heading. My comments such as "The verse has no syntactical differences from NA²⁷" or "There are two syntactical differences" are not to be taken absolutely, but as being duly qualified by the data in 1.5.

4.2 Verse by Verse Analysis

Matt 12:3

Mae² τότε πεχευ ναου [χε με] [τηου] ντωτη μετρεα δαλειδ εφ ετρα[υρεκα μεν] ηη ετραγνεμμευ *Then he said to them, “Have you, for your part, not read that which David did while he hungered, and the ones who were with him?”*

NA²⁷ ὁ δὲ εἶπεν αὐτοῖς· οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν καὶ οἱ μετ’ αὐτοῦ,

12:3.a *Translational Analysis.* Cf. 1.5. Mae² conveys the same message as NA²⁷. There is but one syntactical difference of note. Mae² uses the inflected modifier ντωτη, without ὑμεῖς being in the Greek. The pattern, however, is well attested, especially in the Middle Egyptian versions.² Indeed, mae² has ντωτ(ε)η in three of the four extant occurrences of the formulaic, “Have you never read ...?” (12:3; 21:42; 22:31).

12:3.b *Textual Analysis.* NA²⁷ indicates no variation.

Matt 12:4

Mae² ραυωη ε(ε)ογν επηι ηφ[Ϝ ραυι] ηνεναϊ(κ) ντε προεσει ραυογαμογ ενωω[η νευ] εν εογαμογ ογδη νκαογν ετραγ(η)εμ[η]εφ αμμητι νογεβ ημετη *“He went into the house of God. He took the loaves of the presence. He ate, while not being lawful for him to eat, nor for the other ones who were with him—except the priests alone.”*

NA²⁷ πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, Ἦ οὐκ ἔξον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ’ αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

12:4.a *Translational Analysis.* Cf. 1.5.

2 For mae²: 6:8, 9, 30; 12:3, 34; 13:16; 15:16b; 20:26; 21:42; 22:31; 23:31a; 25:41; 28:14. For mae¹: 6:8, 9, 30; 12:3, 34; 13:16; 15:16b; 28:14. For sa⁹: 6:9; 12:34; 20:26. For bo^A: 6:9, 30; 13:16.

12:4.a.1 πῶς. Greek πῶς connects the rhetorical question and the narrative details: have you not read *how* David entered the temple. By not representing this connector, mae² simplifies its text, moving directly from the question to the David story, as seen also in some English versions (cf. NIV NRSV, etc.).

12:4.a.2 [ⲉⲗⲁⲥⲙⲓ]. Where the right margin is broken off, Schenke provides the uncertain reconstruction [ⲉⲗⲁⲥⲙⲓ], conveying *he took*. The reconstruction assumes that the preposition ⲛ- (ⲛ-ⲛⲉⲛⲁⲓ(ⲕ)) indicates a preceding verb in the absolute state. For this, Schenke conjectures ⲉⲗⲁⲥⲙⲓ, similar to Luke 6:4 where David is said to have *taken* the loaves.

If the reconstruction is correct, it may reflect a *Vorlage* containing the poorly attested reading ἔλαβεν in mae²'s secondary ally 892 (cf. 6.3.1 below). Alternatively, a scribe may have harmonised the text to Luke 6:4 independently, either in the Greek or in Coptic. Another possibility is that the *Vorlage* had the same reading as NA²⁷, but that ⲉⲗⲁⲥⲙⲓ was supplied in translation to explicate the assumed acquisition of the bread; this inclusion of ⲙⲓ without Greek correspondence is seen in 25:25; 27:7; 28:12, 18.

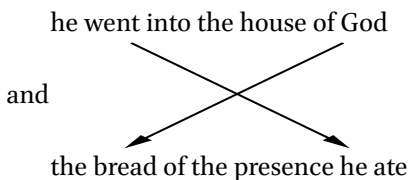
The presence of ⲉⲗⲁⲥⲙⲓ is uncertain, however. The scribe may have added the preposition ⲛ- carelessly, a phenomenon made easier by Coptic's pervasive use of ⲛ- (e.g., {ⲛ}ⲛⲧⲉ in 25:13; cf. Kahle 1954, 105). Without ⲛ-, the text could be reconstructed similarly to bo^A, as indicated by the chart:

Schenke's	ⲉⲗⲁⲥⲙⲓ	ⲉ(ⲉ)ⲟⲩⲛ	ⲉⲡⲏⲓ	ⲙⲫ[ⲧ	ⲉⲗⲁⲥⲙⲓ	ⲛⲛⲉⲛⲁⲓ(ⲕ)	ⲛⲧⲉ	ⲡⲣⲟⲩⲉⲥⲉⲓⲥ	ⲉⲗⲁⲢⲟⲩⲁⲙⲟⲩ
Reconstruction	he	went	into	the	house	of	God;	he	took

Alternative	ⲉⲗⲁⲥⲙⲓ	ⲉ(ⲉ)ⲟⲩⲛ	ⲉⲡⲏⲓ	ⲙⲫ[ⲧ	ⲁⲟⲩⲱ	{ⲛ}ⲛⲉⲛⲁⲓ(ⲕ)	ⲛⲧⲉ	ⲡⲣⲟⲩⲉⲥⲉⲓⲥ	ⲉⲗⲁⲢⲟⲩⲁⲙⲟⲩ
Reconstruction	he	went	into	the	house	of	God	and	the

Bo ^A	ⲡⲠⲐ	ⲁⲢⲱⲉ	ⲛⲁⲢ	ⲉⲢⲟⲩⲛ	ⲉⲡⲏⲓ	ⲙⲫ[	ⲟⲩⲟⲉ	ⲛⲓⲱⲓⲕ	ⲛⲧⲉ	†ⲡⲣⲟⲩⲉⲥⲉⲓⲥ	ⲁⲢⲟⲩⲟⲙⲟⲩ
	how	he	went	into	the	house	of	God	and	ate	the

If mae² had a text similar to bo^A, then it would have preserved the Greek's chiasmic structure, against the Coptic tendency to put the complement after the verb (Layton 2004, 146):



Layton notes, however, that “the order of expansion elements is not rigidly determined. In actual texts it varies quite a lot ..., expressing the author’s free rhetorical choices and overall textual arrangement. Euphony ... may also have played a part.” Similarly, *mae*² also preserves the chiasm in 22:7, for example.

12:4.b Textual Analysis

12:4.b.1 [ῥαφαι]. Cf. 12:4.a.2.

12:4.b.2 ῥαφογαμοῦ. NA²⁷ awkwardly reads that David entered the temple and *they* ate (ἔφαγον) the loaves, without identifying the plural subject. The reading is supported by *mae*²’s closest allies οἱ οἱ *pc* (cf. 6.3.2.1). The rest of the tradition has the singular verb (ἔφαγεν), agreeing with the subject David. *Mae*² also uses the singular in reference to David, against its closest allies and NA²⁷. In this case, however, *mae*² may not be a reliable witness to its *Vorlage*.

The shift from the plural to the singular could have been a Coptic scribal error, involving a mere exchange of similar letters, (-φ- and -γ-). The error may have been facilitated by context since the singular subject David had just been referenced, and the plural nominal subject is left unexpressed not only in the initial phrase, but also unexpressed in the second phrase, and even in the third; David’s men are not explicated until the fourth phrase. This makes the mental retention of the plural subject difficult. Moreover, since such variation happened in the lesser task of manuscript reproduction, it is all the more likely to have happened in the more complex task of translation.

12:4.b.3 ἐνοφῶν. *Mae*² does not reliably attest either NA²⁷’s singular relative pronoun ὃ or the masculine plural variant οὓς, for *mae*² has the circumstantial with impersonal φῶν entailing a syntactical environment sufficiently different from the Greek that its *Vorlage* cannot be discerned.

Matt 12:5

*Mae*² ἄεν μπετ(ν)οῦ ρῖ π[νο]μο[ς] ἄε ρηῖ ρεν πσββαθον νογεβ μφιερο[ν
 ς]εχο[ρ]εμ μπσββαθο’ν’ σεειρη ηηδοῦ καῖτῆαβη “*Or have you not read
 in the law that on the Sabbath, the temple priests profane the Sabbath?
 They do it without sinning.*”

NA²⁷ ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι Ἦτοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ
 σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν;

12:5.a *Translational Analysis*. Cf. 1.5.

12:5.a.1 **ΠΣΑΒΒΑΘΟΝ**. Although NA²⁷ has the plural, *mae*² (and comparably *sa*⁹) uses the singular for Sabbath in all of its nine extant occurrences, and so does not reliably represent the Greek grammatical number for Sabbath.

12:5.a.2 **ΝΟΥΕΒ ΜΦΙΕΡΟΝ**. Where NA²⁷ has οἱ ἱερεῖς ἐν τῷ ἱερῷ, *mae*² (and similarly, *mae*¹) has ΝΟΥΕΒ ΜΦΙΕΡΟΝ. Instead of a mark of relationship, the assimilated *n-* is probably the simple preposition (Layton 2004, 164), which may be used to translate the Greek dative and ἐν (Crum 2005, 215).

12:5.b *Textual Analysis*. A few manuscripts include the preposition ἐν before τοῖς σάββασιν (04 05 032 *pc*). Unfortunately, Schenke retroverts *mae*²'s ρεν as supporting this reading. In reality, all the Coptic versions include the preposition as a normal representation for the dative construction (cf. also vv. 10–12). Thus, *mae*² and the other Coptic versions are not reliable in their attestation to either reading.

Matt 12:6

*Mae*² ἀνακ ρω ἰχω μῆαϛ ρε πῆαϛ εφιερον φμπεῖμε *“But I myself say that the greater than the temple is here.”*

NA²⁷ λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ ἤμεῖζόν ἐστιν ὧδε.

12:6.a *Translational Analysis*. Cf. 1.5.

12:6.a.1 **ΑΝΑΚ ΡΩ**. The personal independent ἀνακ with the inflected modifier for the formulaic “I say to you,” is not atypical. Occurrences in *mae*² without the intensive Greek pronoun are found in 12:6, 36; 19:9; cf. also 11:29^{mae1 sa9 boA}; 16:15^{mae1 sa9 boA}; 18:20^{sa9}; 27:24^{mae1}, 43^{mae1 sa9 boA}.

12:6.a.2 ὑμῖν. Although *mae*² usually represents the second person plural complement in the formulaic λέγω δὲ ὑμῖν, it is not represented here. It may have been omitted by error, whether in translation or in inscription. Regardless, the formula is regularly used to introduce timeless truths for all people, and as such, its meaning can be conveyed without representation of ὑμῖν.

12:6.b *Textual Analysis*. Since Coptic does not have the neuter gender, mae²'s masculine ΠΝΔΧ is not a reliable witness for the masculine reading μείζων against NA²⁷'s neuter μείζον.

Matt 12:7

Mae² ενε ρατνίμη χε ογ[νε]η πετ-ογεωγ αγω νογογρια εν τη νηατετνηη-
ταχη νιάιτναβη εν πη *“If you had known that it is mercy which I desire
and not sacrifice, you would not have accused the innocent.”*

NA²⁷ εἰ δὲ ἐγνώκειτε τί ἐστίν· ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς
ἀναιτίους.

12:7.a *Translational Analysis*. Cf. 1.5. Mae² conforms to typical Coptic conventions conveying *irrealis* (Layton 2004, 41), expressing the same meaning as NA²⁷.

12:7.b *Textual Analysis*. NA²⁷ indicates no textual variation.

Matt 12:8

Mae² πῶϣ γαρ μπσάββαθον πε πωρη μπρωμη. *“For the Son of Man is Lord of
the Sabbath.”*

NA²⁷ κύριος γὰρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

12:8.a *Translational Analysis*. The nominal sentence pattern in mae² conforms to typical Coptic conventions (Layton 2004, 203), conveying the same meaning as NA²⁷.

12:8.b *Textual Analysis*. NA²⁷ indicates no textual variation.

Matt 12:9

Mae² ετξαφογοτεβ εβαλ ημεοϋ ραϋϊ ερογι ετεγςγναγωγη *When he crossed over from there, he came into their synagogue.*

NA²⁷ Καὶ μεταβάς ἐκεῖθεν ἤλθεν εἰς τὴν συναγωγὴν αὐτῶν.

12:9.a *Translational Analysis.* Cf. 1.5. Mae²'s syntax and meaning are close to NA²⁷.

12:9.b *Textual Analysis.* The nominal subject ὁ Ἰησοῦς occurs in 04 022 042. Mae² probably supports NA²⁷ since mae² has a tendency to represent formally the corresponding nominal and pronominal forms of reference to Jesus, although not consistently (cf. 2.4).

Matt 12:10

Mae² ραϋϊ ερετϣ ηϋη ογρωμη ερε τεϣχιϋ ϣοϣϣοϣ ηαϣϣηηη ημαϣ ηη ρε
εξεϋ(τ)η εθαρηπεϣογη ηπςαββαθον ηαϣεϣ καθηγορει ημαϣ ηη *A man having his hand withered came to him. They asked him, "Is it lawful to heal on the Sabbath?" They wanted to accuse him.*

NA²⁷ καὶ ἰδοὺ ἄνθρωπος ἑχὼν ξηρὰν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· εἰ ἔξεστιν τοῖς σάββασιν ἰθεραπεύσαι; ἵνα κατηγορήσωσιν αὐτοῦ.

12:10.a *Translational Analysis.* Cf. 1.5.

12:10.a.1 **ραϋϊ ερετϣ.** With the support of 01 03 04 032 892 *pc*, NA²⁷ introduces the man with the withered hand with elliptical ἰδοῦ, without predication of existence. Most manuscripts, however, include the verb ἦν. Mae² lacks not only any representation of ἦν, but also of ἰδοῦ; instead of predicating the man's state of being, mae² asserts that the man *came* (ἰ) to Jesus.

Assuming the translator's *Vorlage* lacked ἦν, the translator necessarily compensated his typical non-representation of ἰδοῦ by adding the verb ἰ to predicate the man's presence. Ἰδοῦ, when lacking a verb, can convey either the subject's static presence or its incipient presence. In the transfiguration account, for example, ἰδοῦ is used twice in 17:5 to indicate the incipient presence of both the bright cloud and the voice from the cloud; accordingly, most translations

supply a verb to convey that a bright cloud *came*, and that a voice *came* from the cloud. In both cases, *mae*² uses the verb *i* (cf. Baarda 2004a, 275). Unfortunately, there are no contextual indicators to help determine if *i*δού in 12:10 conveys the man's static presence or incipient presence. The other Coptic translations simply read that there *was* a man with a withered hand, as if the man were incidentally present, with the Pharisees pointing out his presence, similarly to Luke 6:6. In contrast, perhaps influenced by the recurring Matthean narrative feature of people coming to Jesus, *mae*² presents the man as *coming* to Jesus, with implicit intentionality.

12:10.a.2 **ⲛⲁⲓⲛⲉⲓⲛⲏ**. Where NA²⁷ has the Greek aorist *ἐπηρώτησαν*, *mae*² has the preterit **ⲛⲁⲓⲛⲉⲓⲛⲏ**. This is not atypical, for of the 56 extant occurrences of the preterit in *mae*², NA²⁷ has the aorist nine times.³

12:10.a.3 **ⲗⲉⲓⲛⲟⲛⲧⲉⲥ**. *Mae*² gives no representation to the Greek's redundant introduction to direct speech **ⲗⲉⲓⲛⲟⲛⲧⲉⲥ**, except for the Coptic convention **ⲭⲉ**.

12:10.a.4 **ⲉⲓ**. Betraying the awkwardness of rendering the Greek formally, the four Coptic versions resort to three different translations of conditional **ⲉⲓ**. *Mae*² and *mae*¹ avoid representing conditional **ⲉⲓ** altogether, conveying the meaning of the Greek in the form of a simple question. Sa⁹ uses **ⲉⲛⲉ**, while bo^A renders it as a negative interrogative.

12:10.a.5 **ⲏⲓⲓⲥⲁⲃⲃⲁⲑⲟⲛ**. Cf. 12:5.a.1.

12:10.a.6 **ⲛⲁⲓⲛⲉⲥ**. The Greek concludes the verse with the subordinate clause *ἵνα κατηγορήσωσιν αὐτοῦ*, while *mae*² renders it as an independent clause. The Greek subordinate clause modifies the second clause of the sentence introducing the Pharisees' question, but is separated from the second clause by the question itself:

ἐπηρώτησαν αὐτὸν λέγοντες· εἰ ἔξεστιν τοῖς σάββασιν θεραπεύσαι; ἵνα κατηγορήσωσιν αὐτοῦ

As a consequence, the purpose clause is sufficiently distant from the main verb as to be elliptical. Accordingly, less formal English versions invert the clause

3 This is seen in the other Coptic versions as well. For *mae*¹, sa⁹, and bo^A: 12:7; 24:43; for *mae*¹ alone: 27:11, 30; for bo^A alone: 12:10; 12:24; 13:17; 20:31; 25:27.

order (e.g. NIV), while more formal English versions introduce resumptive punctuation to help alleviate the awkwardness (e.g. NASB). While bo^A renders the ellipsis with the preterit, and sa^9 and mae^1 render it with a circumstantial, mae^2 avoids the ellipsis by inserting a main verb in the final clause. This change of syntax, however, does not alter the meaning of the text.⁴

12:10.b Textual Analysis

12:10.b.1 ἦν. Cf. 12:10.a.1.

12:10.b.2 ἐκεῖ. Since mae^2 does not give formal representation to many elements in its *Vorlage*, and since mae^2 conveys that the man came *there* regardless of whether ἐκεῖ was in its *Vorlage*, mae^2 is not a reliable witness either to NA²⁷'s ἐκεῖ or its exclusion in some manuscripts.

12:10.b.3 **θεραπευοῦν**. Coptic has no one way to render tense in the Greek infinitive of purpose, and so cannot reliably attest either NA²⁷'s aorist infinitive θεραπεῦσαι or the present infinitive θεραπεῦειν in most manuscripts. In this verse, sa^9 and mae^1 use the optative, bo^A uses the conjunctive, and mae^2 uses the preterit with the auxiliary οἶσεν (cf. n. 4).

Matt 12:11

Mae² ΝΤΑ[ϣ] ΔΕ ΠΕΧΕϢ ΝΕΟΥ ΔΕ ΝΙΜ ΖΕΝ ΤΗΝΟΥ ΠΕΤΕ ΟΥΕΝΤΕϢ ΕΝΟΥΕΣΑΟΥ⁵
 ΜΜΕΟΥ⁶ ΑΥΩ ΝΚΖΗΗΝ ΕΖΡΗἰ ΕΟΥΩΙΚ ΜΠΕΖΑΟΥ ΝΠΕΑΒΒΑΘΟΝ ΑΥΩ ΕΤΕ
 ΝΚΗΝΕΝ⁷ ΕΝ [ΝΚΗ]Τϣ ΕΖΡΗἰ *But as for him, he said to them, "Who is there
 among you who owns a sheep, and it fall into a pit on the Sabbath day,
 and will not go (and) lift it out?"*

4 Schenke's apparatus reads, "ναγέω] = ναγοέω, entspricht einem θέλοντες + Inf. und steht statt des Finalsatzes des Standardtextes" (2001, 64). However, since οἶσεν is often used as an indicator of subjunctivity, there is no need for Schenke to postulate an otherwise unattested reading containing the verb θελω. Cf. Baarda 2006.

5 ΕΝΟΥΕΣΑΟΥ [*who has*] *a sheep* is probably derived from ΕΝΟΥΕΣΑΟΥ [*who has*] *one sheep*, with elision of the two neighbouring epsilons. Mink has argued that εἷς is not rigidly rendered in Coptic (1972, 231–232).

6 "The adverb ἄναγ (untranslatable) often accompanies οἶντε- ... Its function and the conditions for its presence or absence are at present unknown" (Layton 2004, 306).

7 Schenke identifies the lexeme as the intransitive verb ἵκε *to go* (2001, 214). It appears here with negative η- and with the future auxiliary, denoting a hypothetical meaning (Layton 2004, 239).

NA²⁷ ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ ἴδὼν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἔγερῆι;

12:11.a *Translational Analysis*. Cf. 1.5.

12:11.a.1 **ⲛⲓⲙ ρⲉⲛ ⲧⲏⲛⲟⲩ ⲡⲉⲧⲉ**. Where NA²⁷ has the future ἔσται, the four Coptic versions lack a verb, but compensate with the preposition ρⲉⲛ to form the verbless situational predicate (cf. Layton 2004, 237). Accordingly, mae² cannot support ἔσται or the present ἔστιν as it occurs in some manuscripts.

12:11.a.2 **ⲟⲩⲛⲧⲉⲧⲉ**. NA²⁷ has the future tense ἔξει, supported by all manuscripts except 05 pc which have the present tense ἔχει. Since mae² (and bo^A) use the verboid ⲟⲩⲛⲧⲉ- to denote possession, and since verboids do not form with the future auxiliary, mae² cannot reliably attest either reading.

12:11.a.3 **ⲛⲡⲉⲗⲁⲟⲩ ⲛⲡⲥⲁⲃⲃⲁⲑⲟⲛ**. Mae², and similarly, mae¹ use the expanded entity term -ⲛⲡⲉⲗⲁⲟⲩ ⲛⲡⲥⲁⲃⲃⲁⲑⲟⲛ where NA²⁷ uses τοῖς σάββασιν, but without any change of meaning. For mae²'s reference to Sabbath in the singular, cf. 12.5.a.1.

12:11.a.4 **ⲁⲓⲱ**. Mae² unusually uses ⲁⲓⲱ where καὶ is not in NA²⁷. The conjunction connects the modifying clause ⲉⲧⲉ ⲛⲡⲛⲉⲛⲛⲉ ⲉⲛ, which occurs toward the end of Jesus' rhetorical question, to its specifier subject ⲛⲓⲙ at the beginning. Because it was postponed toward the end, the modifying clause is separated from the subject by 1) the expanded description of ⲛⲓⲙ as having a sheep; 2) the hypothetical situation of the sheep falling into a pit; and 3) it having done so on the Sabbath. The ⲁⲓⲱ, then, facilitates resumption of the expanded description of ⲛⲓⲙ with the final modifying clause. The use of ⲁⲓⲱ does not affect the meaning of the passage.

12:11.a.5 **ⲉⲧⲉ ⲛⲡⲛⲉⲛⲛⲉ ⲉⲛ [ⲛⲡⲓ]ⲧⲩ ⲉⲣⲣⲏ̅̅̅**. NA²⁷ uses the verbs κρατήσῃ and ἔγερῆι to indicate the actions of grabbing and lifting to rescue the sheep. In contrast, mae² (mae¹ similarly) conveys that a man is likely *to go* and lift the sheep out. The agreement between mae² and mae¹ may suggest a concession to the receptor language. Indeed, the verb pair κρατήσῃ and ἔγερῆι may have seemed redundant, prompting the translator to avoid representation of the second term, and to compensate for it with a verb explicating the requisite action of travelling to the pit's location. The translation may not be formally equivalent,

but it is in keeping with the translator's habits since the translator sometimes reduces redundant word pairings.⁸

Since *mae*² differs so significantly in its syntax, it cannot reliably attest any of the variants involving the verb κρατέω. Similarly, since Coptic is not a reliable indicator of Greek word order (Layton 2004, 146), *mae*² should not be cited for any of the word order variants involving NA²⁷'s κρατήσει αὐτὸ καὶ ἐγερεῖ.

12:11.b Textual Analysis

12:11.b.1 ἔσται. Cf. 12:11.a.1.

12:11.b.2 ἔξει. Cf. 12:11.a.2.

12:11.b.3 ἐάν. *Mae*²'s preterit κηῖν conveys the same meaning of all three variants cited in NA²⁷ (ἐάν; εἰ; omit), and so should not be cited in support of any one of them.

12:11.b.4 τοῦτο. *Mae*²'s third person intermediate -q- in κηῖν (in reference to the sheep that might fall into the pit) corresponds in meaning to both NA²⁷'s τοῦτο as well the subsingular reading in ο5* where τοῦτο is lacking. Thus, *mae*² should not be cited in support of either variant.

12:11.b.5 κρατήσει αὐτὸ καὶ ἐγερεῖ. Cf. 12:11.a.5.

Matt 12:12

*Mae*² μαλλον χη ογρωμη εφογατε[β] [εγε]σαογ ρωστη φρη ερ παγαθον
μπαραογ [μπς]αββαθον "A man, then, is worth more than a sheep! So, it is
lawful to do good on the Sabbath day."

NA²⁷ πόσω οὖν ἴδιαφέρει ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς
ποιεῖν.

8 Reduction of Greek verb pairs can be seen in 8:21, 33; 9:27; 11:1; 12:44; 21:21; 21:39; 23:3; 25:9; 26:4, 74; 27:2, 48; 28:2.

12:12.a *Translational Analysis*. Cf. 1.5.

12:12.a.1 **μαλλον χη ογρωμη εφογατε[β] [εγε]σαογ**. Mae² and sa⁹ both convert the rhetorical question into a simple assertion (cf. CEV), just as bo^A does, for example, in 5:47.

Mae² uses μαλλον, but this may not indicate that its *Vorlage* read μάλλον against NA²⁷'s πόσω. Its occurrence here may illustrate that Coptic uses loanwords to translate texts which do not have the corresponding Greek word (cf. Emmenegger 2007, 99–102). Not only is μαλλον sometimes used to translate Greek texts which do not have the word μάλλον (Bohairic: Acts 8:16; Phil 1:14; 2 Pet 2:10), but μαλλον can also be used to convey the meaning πόσος, the very word used by NA²⁷ (7:11). These factors make mae²'s witness to μάλλον uncertain.

12:12.a.2 **ηπαραογ [ηπς]αββαθον**. Cf. 12:5.a.1.

12:12.b *Textual Analysis*. For πόσω οὖν διαφέρει ἄνθρωπος, cf. 12:12.a.1.

Matt 12:13

Mae² **τοτη πεσεφ ηπρωμη χε σογ[τεν] τεκχιχ εβαλ ραφογτωης εβαλ ρασερ [τρη] ηητκχογι⁹** *Then he told the man, "Stretch out your hand." He stretched it out. It became as the other.*

NA²⁷ **τότε λέγει τῷ ἀνθρώπῳ· ἔκτεινόν σου τὴν χεῖρα. καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ὑγιῆς ὡς ἡ ἄλλη.**⁹

12:13.a *Translational Analysis*. Cf. 1.5.

12:13.a.1 **πεσεφ**. Mae² regularly uses the verboid where the Greek has the historical present (e.g., 9:9, 28, 17:20; cf. Mink 1972, 198; Kreinecker, 251).

12:13.a.2 **ἀπεκατεστάθη ὑγιῆς**. All four Coptic versions simplify the pregnant phrase ἀπεκατεστάθη ὑγιῆς to convey that the hand was healed. Mae¹, sa⁹, and bo^A use only the verb ογχαῖ (mae¹: ογχει), followed by the modifying clause for *as the other*. ογχαῖ conveys that the hand became whole, which differs

9 The first η of ηητκχογι is probably a variant doubling (cf. Layton 2004, 21).

somewhat from *restore* as the meaning of ἀπεκατεστάθη (Bauer 1999, 111). Mae² is even simpler, indicating that the withered hand *had become* like the other, with ραρερ being used in the place of ἀπεκατεστάθη ὑγιής.

12:13.b *Textual Analysis*. Mae²'s reading [ΤΡΗ] ΝΗΤΚΗΟΪ supports NA²⁷'s ὡς ἡ ἄλλη against its omission in 01 04² 892*.

Matt 12:14

Mae² ετραγῑ εβαλ νκη νφαρικαι[οc ρ]αγερ ογσα.χνη εραc ροπωc νσε[ρα]τεβq
When the Pharisees had gone out, they did a counsel against him in order to kill him.

NA²⁷ ἔξελθόντες δὲ οἱ Φαρισαῖοι ἰ συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

12:14.a *Translational Analysis*. Cf. 1:5.

12:14.a.1 [ρ]αγερ ογσα.χνη. Mae², mae¹, and bo^A represent συμβούλιον ἔλαβον with the idiom [ρ]αγερ ογσα.χνη. The same idiom is used by mae², mae¹, and bo^A in this verse and in 22:15; 27:1, 7. Schenke, unfortunately, retroverts the idiom as if in accord with οἱg's singular reading συμβούλιον ἐποίησαν, but this is pedantic.

12:14.a.2 νσερα.τεβq. The Coptic versions use three different words to represent NA²⁷'s ἀπολέσωσιν: νσερα.τεβq (mae² mae¹); εγεμοογτq (sa⁹); νσετακοq (bo^A). All three correspond with NA²⁷'s sense of killing.¹⁰

12:14.b *Textual Analysis*

12:14.b.1 ἔξελθόντες δὲ οἱ Φαρισαῖοι. Since Coptic generally is not a reliable indicator of Greek word order, mae² should not be cited to support either NA²⁷'s ἔξελθόντες δὲ οἱ Φαρισαῖοι or the reading οἱ δὲ Φαρισαῖοι ἔξελθόντες in some manuscripts (Plumley 1977, 143; Kreinecker 2008, 141). Within the same reading, however, the presence of both verbs ετραγῑ εβαλ and [ρ]αγερ in mae² supports

10 BDAG's initial entry reads, "to cause or experience destruction—a. act. *ruin, destroy*—a. of pers ... Esp. *kill, put to death* ..." (Bauer, 2000, 115).

NA²⁷ (01 03 04 0281 f¹ 33 892) against the exclusion of the participle ἐξεληθόντες in 032 037 0233 M.

12:14.b.2 συμβούλιον ἐποίσαν. Cf. 12:14.a.1.

Matt 12:15

Mae² [ϰα ιηϰ] ειμη ϰαϰουωττεβ εβαλ μηεου ϰαϰ[ουεϰου] [ιηϰου] ιηϰη ου<ιη>ϰ
 ιηηουη ϰαϰαϰαπεϰ[η ιηη][ου ηη]ου *He knew. He crossed over from
 there. A great crowd, they followed after him. He healed them all.*

NA²⁷ Ὁ δὲ Ἰησοῦς γινούς ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ ῥ[ῶ]λοιοι
 πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας¹¹

12:15.a *Translational Analysis.* Cf. 1.5. The verse exemplifies Coptic affinity for asyndeton.

12:15.a.1 [ϰαϰ]ειμη. Schenke's reconstruction [ϰαϰ]ειμη which lacks the nominal reference to Jesus is probably incorrect. Prior to ειμη is an unambiguous space the size of a letter.¹² A space between ϰαϰ and ειμη seems inexplicable if Schenke's reconstruction were to be assumed. Alternatively, reconstructing the text with a space after ιηϰ in the prenominal state ϰα ιηϰ ειμη would not be unusual,¹³ for there are 19 such spaces after ιηϰ extant in mae².¹⁴

12:15.a.2 ου<ιη>ϰ ιηηουη. Where NA²⁷ has the plural [ῶ]λοιοι πολλοί, mae² has the singular ου<ιη>ϰ ιηηουη.¹⁵ Sa⁹ likewise has the singular. The phenomenon is seen elsewhere without Greek variation (8:1^{mae1}; 13:2^{mae1}; 15:30^{mae1}; 19:2^{mae2}

11 For the textual variation involving πάντας καὶ ἐπετίμησεν in vv. 15–16, see the next verse.

12 Autopsy of the manuscript confirms what can also be seen in the plate, that the space is fully preserved in the papyrus.

13 Although the perfect more often occurs in the prepersonal state, Schenke lists 31 occurrences of the perfect in the prenominal state (2001, 264). The prenominal state is elsewhere used with ιηϰ in 13:34, with half a letter space following it.

14 Full letter spaces after ιηϰ occur in 9:22; 14:1, 25, 29; 17:9; 19:1; 20:22, 34; 23:1; 26:19, 26, 34, 49, 57, 62, 64; 27:27; 28:5 (a space of about 3–5 letters), 10. Many other partial spaces occur after Jesus' name throughout the manuscript.

15 The ιη of ιηηουη marks the inverted attributive construction (Layton 2004, 83).

mae¹; 20:29^{mae¹ boA}).¹⁶ Layton notes that collective nouns “can occur in a singular entity term construction to denote a collection of individuals (πληθος ‘The crowd’) and can receive cross-reference in the plural” (2004, 86–87); cf. 12:23.

12:15.b *Textual Analysis*. ὄχλοι is bracketed in NA²⁷, indicating a highly uncertain text. Its exclusion is supported only by 01 03 372 873, while all others include ὄχλοι, with mae² in support.¹⁷ As I argue in chapter 6, after translational phenomena have been identified and accounted for, mae² is a very close ally to 01 and 03. Given this strong alliance, mae²'s support for the inclusion of ὄχλοι against 01 and 03 may bear accurate witness to the earlier textform that they share, weakening its external support, and so justify the removal of the brackets.

Matt 12:16

Mae² εἰσαγγεῖλαι οὐκ εἶναι οὐκ εἰσαγγεῖλαι [οὐκ εἰσαγγεῖλαι] *He warned them in order not to reveal him*

NA²⁷ ¹⁸ καὶ ἐπετίμησεν¹ αὐτοῖς ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν,

12:16.a *Translational Analysis*. Cf. 1.5. The only syntactical incongruity is that mae² more economically conveys Jesus' warning not to make him known, using only one verb and a pronominal suffix (οὐκ εἰσαγγεῖλαι), while NA²⁷ uses a verb and two complements (φανερόν αὐτὸν ποιήσωσιν).

12:16.b *Textual Analysis*. In the variation unit involving the final word of v. 15 and the beginning of v. 16, mae² supports the reading in NA²⁷ against those found in 05 and (f¹):

16 Mae² preserves nothing of the occurrences in 4:25; 8:1; and 20:29 where NA²⁷ has the plural for crowd.

17 Mae² is extant in 24 instances where NA²⁷ has ὄχλος. In each case, mae² gives formal representation to its nominal reference, except for two occasions when the third person plural pronoun is used (14:23; 27:15), and one occasion when the syntax of the text suggests that the scribe probably omitted it by accident (23:1).

18 NA²⁷ includes πάντας at the end of 12:15 as part of the variant unit; cf. 12:16.b.

Mae ²	ῥαφθαραπευ[η μιαιου] [τηρ]ου		ῥαφειπιτιμα νεγ
NA ²⁷	ἐθεράπευσεν αὐτοὺς πάντας		καὶ ἐπετίμησεν αὐτοῖς
o5	ἐθεράπευσεν αὐτοὺς	πάντας δὲ οὓς ἐθεράπευσεν	ἐπέπληξεν αὐτοῖς
f ¹	ἐθεράπευσεν αὐτοὺς	πάντας δὲ οὓς ἐθεράπευσεν	ἐπέπλησεν αὐτοῖς

Matt 12:17

Mae² [ῥιαια]¹⁹ εφεξωκ εβαλ νχη πσεχη νρσα[ῖ]ας [πεπρο]φητης εφχω μμας
so that the word of Isaiah the prophet might be fulfilled, saying,

NA²⁷ ἵνα πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος.

12:17.a *Translational Analysis.* Cf. 1.5.

12:17.a.1 **εφεξωκ.** Since Coptic does not have a subjunctive mood, mae², mae¹, and sa⁹ render ἵνα πληρωθῆ with the optative to denote an expression of purpose (Layton 2004, 264; cf. 13:35; 21:4; Plumley 1977, 149).

12:17.a.2 **πσεχη.** Where NA²⁷ has the substantivised participle τὸ ῥηθὲν, mae² has instead πσεχη. πσεχη is mae²'s consistent rendering of the fulfilment formula ἵνα πληρωθῆ τὸ ῥηθὲν διὰ ... (12:17; 13:35; 21:4; 27:9).

12:17.b *Textual Analysis.* Since mae² uses ῥιαια to translate both ἵνα (14:36; 20:21; 21:4; 26:56, 63) and ὅπως (6:2, 4, 18, 35), mae² should not be cited in support of either of the two competing Greek readings.

Matt 12:18

Mae² χε ρηπη ρῖ πααλογ [π]αμ[ε]νριτ πετρῶσερνεῖ νρητχ εῖκω μπα[π]να
 [ε]ρρηῖ εχωφ εφεταμε νρεθνος εγκρι[ς]ις *Behold! My child, my beloved,
 the one with whom I am pleased. I will put my Spirit upon him. He will
 proclaim to the Gentiles judgment.*

NA²⁷ ἰδοὺ ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου-θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.

19 Schenke constructed this as [κεε], although the other two extant fulfilment formula passages (13:35; 21:4), read ῥιαια (cf. bo^A).

12:18.a *Translational Analysis*. Cf. 1.5. Mae²'s [π]ΔΜ[ε]ΝΡΙΤ differs significantly from the Greek, but the passage is problematic in the other Coptic versions as well. All four seem to treat the rare word ἡρέτισα as being derived from the more common word ἀρέσκω *I win favour, I please* instead of αἰρετίζω *I chose*. This confusion produced a redundancy in translation, especially perceptible in Horner's literal rendering of the Sahidic version:

Behold my Son whom I wished (ογαωϩ),
my beloved for whom my soul wished (ογωϩ) (1911–1924, 1.111).

Perhaps due to confusion in the Greek, mae² simplifies and truncates the third and fourth lines, eliminating the synonymous parallelism,²⁰ and reducing the representation of the third person self-referent ἡ ψυχὴ μου to the simplified first person verbal suffix.

	NA ²⁷		Mae ²	
	A	B	A	B
Line 3	ὁ παῖς μου	ὃν ἡρέτισα,	παλλοϩ	
Line 4	ὁ ἀγαπητός μου	εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου	[π]ΔΜ[ε]ΝΡΙΤ	ΠΕΤΖΔΣΕΡΞΝΕΪ ΝΞΗΤϩ

Additionally, the parallel in 17:5 (παωηρη παμενρειτ πετξασερξνεΐ) may have unduly influenced the translator. Ultimately, however, except for the reference to the child's election which is likewise lost in all four Coptic versions, the meaning of the Greek and mae² is hardly different from each other.

12:18.b *Textual Analysis*. Partly because prepositions and case in the *Vorlage* can hardly be discerned by the Coptic (Plumley 1977, 149), and partly because mae²'s syntax deviates from the Greek, mae² cannot reliably attest any of the variant readings involving prepositions in this verse or the case of the relative pronoun in line 4.

²⁰ Given that synonymous parallelism is pervasive in Hebrew poetry, its elimination probably occurred at the point of translation, rather than in the production of an alternative Hebrew or Aramaic Matthew, as Schenke's thesis would suggest.

Matt 12:19

Mae² [ⲛ]ⲛⲉⲓⲉⲣⲉⲤⲈ ⲛⲛⲉⲓⲉⲗⲁⲓⲁⲓⲉⲃⲁⲗ ⲛⲛⲉⲓⲉⲘⲱⲧⲙ ⲉⲣⲁⲟϥ ϣ̅ⲛⲉⲓⲉⲗⲁⲓⲁⲓ *He will not quarrel. He will not cry out. He will not be heard ... on the streets.*

NA²⁷ οὐκ ἐρίσει οὐδὲ κραυγᾶσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.

12:19.a Translational Analysis

12:19.a.1 οὐκ ... οὐδέ ... οὐδέ. Showing the Coptic preference for asyndeton, mae² represents the negators οὐκ ... οὐδέ ... οὐδέ with the negative conjugation base ⲛⲛⲉ- in the three optative verbs.

12:19.a.2 ⲛⲛⲉⲓⲉⲘⲱⲧⲙ. Where NA²⁷ uses the indefinite pronoun τις with the active voice ἀκούσει to convey that no one will *hear* the Servant's cry on the street, mae² uses the dynamic passive ⲛⲛⲉⲓⲉⲘⲱⲧⲙ. The decision to use the dynamic passive probably explains the occurrence of third person intermediate -γ- to represent τις. Coptic generally is not a reliable witness to the occurrence of τις (cf. Plumley 1977, 148).

12:19.a.3 ϣ̅ⲛⲉⲓⲉⲗⲁⲓⲁⲓ. Schenke's transcription mark % represents a sign written above the line by the scribe or a user, perhaps to indicate a textual defect.²¹ Schenke transcribes this as ϣ̅ⲛⲉⲓⲉⲗⲁⲓⲁⲓ and suggests that the text should read ⲛⲉⲓⲉⲘⲱⲧⲙ, reflecting the conjectured plural reading αἱ φωναὶ αὐτοῦ (2001, 66), where the other Coptic versions refer to the Servant's cry in the singular. My own analysis and autopsy of the manuscript suggests this is doubtful. Instead, the text should be transcribed as ϣ̅ⲛⲉⲓⲉⲗⲁⲓⲁⲓ, with the siglum implying that someone found the text deficient, and perhaps significantly so.

12:19.b Textual Analysis. NA²⁷ cites no textual variation.

²¹ Elsewhere such sigla link the text to marginal corrections (e.g., 2001, 372). Unfortunately, the margin closest to this intralinear mark is broken off, and occurrences of the siglum are too few to assess profitably.

Matt 12:20

Mae² ογκεω εφιπατς ηηεφογα.απιφ· ογρηβς εφμογρ ηηεφααρεμφ ωαν(τ)φχι
 ηπετκαν ρενη ογρεπ *A cracked reed he will not break; a burning wick he
 will not quench, until he seize victory in judgment.*

NA²⁷ Ϙάλαμον συντετριμμένον ὄ κατεάξει και λίνον τυφόμενον οὐ σβέσει, ἕως
 ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.

12:20.a *Translational Analysis.* Cf. 1.5.

12:20.a.1 **ΟΓΡΗΒΣ ΕΦΜΟΓΡ.** Mae² conveys that the Servant would not extinguish a burning wick. The burning wick may mean the same as NA²⁷'s smouldering wick, one which was no longer burning but was still smoking.²²

12:20.a.2 **ΩΑΝ(Τ)ΦΧΙ ΗΠΕΤΚΑΝ ΡΕΝΗ ΟΓΡΕΠ.** The Coptic versions render ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν variously:

Mae ²	ωαν(τ)φχι ηπετκαν ρενη ογρεπ	until he seize victory in judgment.
Mae ¹	ωαντφριογε ηπεφρεπ εβαλ ρη ογτκαν	until he cast his judgment forth in victory
Sa ⁹	ωαντεφεινε εβολ ηπεφραπ ρη ογτα.αρο	until he bring forth his judgment in victory
Bo ^A	ωατεφριογι ηπιαπ εφσρο	until he cast the judgment in victory

The enigmatic statement and the ambiguity of the Greek words ἐκβάλῃ and κρίσιν may have contributed to the variety of renderings. In the case of mae²'s *Vorlage*, Baarda writes, "One needs only look at Mt 12:20, where ἐκβάλῃ is rendered with the verb χι, which shows that the translator misread the verb as ἐκλάβῃ" (2003b, 303). This change may have influenced the subsequent transposition of direct and indirect objects, if seizing victory in judgment (or justice) seemed more sensible than seizing judgment (or justice) in victory.

12:20.b *Textual Analysis*

12:20.b.1 **ΟΓΚΕΩ ΕΦΠΑΤΣ.** Mae²'s ογκεω εφιπατς attests NA²⁷'s reading κάλαμον συντετριμμένον against ο5's singular omission.

22 Cf. NLT CEV. For the exegesis, cf. France 2007, 472.

12:20.b.2 **ογγεπ**. Since Mae² reads ογγεπ *judgment*, without the possessive article and personal intermediate, it supports NA²⁷ against the occurrence of the possessive pronoun αὐτοῦ in 033 1424. While Coptic often adds the possessive to articulate nouns (Emmenegger 2007, 105; Mink 1972, 233–237), as can be seen here in sa⁹ and mae¹, Coptic generally does not omit it.

Matt 12:21

Mae² λγω ερε νιζεθνος πιστευη επεφρεν *And the Gentiles will believe in his name.*

NA²⁷ και τῷ ὀνόματι αὐτοῦ ἔθνη ἔλπιουσιν.

12:21.a *Translational Analysis*. Without Greek support, mae² reads that the nations will *believe* (πιστευη) in the Servant's name, rather than *hope* in it (NA²⁷: τῷ ὀνόματι αὐτοῦ ἔθνη ἔλπιουσιν). This difference is difficult to explain, although the translator may have perceived that hoping in Jesus' name was identical to believing in it. Moreover, "believing in the name" is so formulaic that the translator or a scribe may have had interference from parallels such as John 1:12 so that the letters Π, Ι, C, Ι and Ν in the continuous text ΕΘΝΗΕΛΠΙΟΥCΙΝ were mistakenly read as ΕΘΝΗΠΙCΤΕΥΟΥCΙΝ.²³

12:21.b Since Coptic is not a reliable witness to Greek prepositions (Plumley 1977, 149), mae² cannot attest any of the variants involving them.

23 Mae¹ has a similarly enigmatic rendering about the presence of someone *holier* than the Temple (πετογατβ επριερον μπεμε, 12:6), rather than *greater* than the Temple. Scribal error is possible in both passages, whether Greek or Coptic. Such errors may have arisen from incidental factors that cannot possibly be identified from our present perspective. Borrowing from a popular phrase, duly sanitised, D.C. Parker once referred to unexpected scribal readings as arising simply because "stuff happens" (British New Testament Conference, University of Aberdeen, September 4, 2009). Such readings support Askeland's conclusion, "Some deviations in the Coptic translation appear to result from influence from other biblical passages—perhaps passages with which either the translator or scribes were familiar Some paraphrastic and expansionist readings could result from imperfect memorization" (2012a, 38–39).

Matt 12:22

Mae² ραγῖνη νεφ ηγοελ· νεβλλη νεμπα εγεν ογδαϊμων νεμμεφ ργω
 ραφθαραπεγη (μ)μαφ ρωστε πιελ· ηφσεχη ργω φνεφ εβαλ *They brought
 to him a deaf person, blind (and) mute, having a demon, and he healed
 him so that the deaf person spoke and saw.*

NA²⁷ Τότε ῥπροσηγήχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός, καὶ
 ἐθεράπευσεν αὐτόν, ὥστε ῥτόν κωφὸν ῥτλαλεῖν καὶ βλέπειν.

12:22.a *Translational Analysis.* Cf. 1.5.

12:22.a.1 **ΝΟΥΕΛ· ΝΒΕΛΛΗ ΝΕΜΠΑ.** NA²⁷ depicts the healing of a man who not only was blind but was also κωφός. Κωφός by itself can refer to speech incapacity, or hearing incapacity, or both (Bauer 2000, 580). Mae² takes κωφός as implying both debilities, explicating them with ελ and μπα, even though NA²⁷ only has the one word κωφός. Later, when the word κωφός again appears to describe the man, mae² represents it only with the one word ελ *deaf (person)*, and not with μπα. See also 28:16 in which two Coptic words translate the one lexically dense Greek word.

12:22.a.2 **ΕΓΕΝ ΟΓΔΑΙΜΩΝ ΝΕΜΜΕΦ.** Mae² represents the participle δαιμονιζόμενος with the phrase ΕΓΕΝ ΟΓΔΑΙΜΩΝ ΝΕΜΜΕΦ, similarly to bo^A. Occurring with the verboid εγεν, the prepositional complement νεμμεφ probably reinforces possession (*he had a demon*), and should not be translated formally as *with him* (cf. Layton 2004, 313, citing Mark 5:15^{sa}).

12:22.b *Textual Analysis*

12:22.b.1 *προσηγήχθη ... δαιμονιζόμενος τυφλὸς καὶ κωφός.* Since Coptic uses the dynamic passive, mae² cannot attest either NA²⁷'s passive form *προσηγήχθη* or the active *προσηγήγκαν* in 03 0281^{vid} 1424.

12:22.b.2 *τὸν κωφόν.* The result clause in NA²⁷ identifies the healed man simply as τὸν κωφόν. Mae² probably supports this reading (01 03 05 892 1424) against τὸν τυφλὸν καὶ κωφόν (04 0281 33 M), and against τὸν κωφὸν καὶ τυφλόν (019 032 037 038 0233 f¹ 13 700).

12:22.b.3 **καί**. Mae² does not reliably support the absence of **καί** before **λαλεῖν** και **βλέπειν** in NA²⁷ or its presence in most manuscripts; cf. 1.5.

Matt 12:23

Mae² **ῥαγερωπηρη νχη πμηωη τηρω εγχω μμας χε μη μηπει εν πη ποη(ρη) νδαγεια**. *All the crowd was amazed, saying, "Is not this the Son of David?"*

NA²⁷ **καί ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ;**

12:23.a *Translational Analysis*. Cf. 1.5.

12:23.a.1 **ῥαγερωπηρη νχη πμηωη**. Cf. 12:15.a.2.

12:23.a.2 **εγχω**. Mae², mae¹, and sa⁹ all use the circumstantial where NA²⁷ has the imperfect **ἔλεγον**.

12:23.b *Textual Analysis*. NA²⁷ indicates no variation.

Matt 12:24

Mae² **ῥαγωωτη δε νχη (μ)φαρισαιος ναγχω μμας χε ραρηϊ δαιμων εβαλ ρεν βε[[λ]]ρελσεβογλ· παρχων ννηνδαιμων** *The Pharisees heard. They were saying, "He cast out (the) demon through Beelzeboul, the prince of demons."*

NA²⁷ **οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Ἰβελζεβούλ ἄρχοντι τῶν δαιμονίων.**

12:24.a *Translational Analysis*. Cf. 1.5.

12:24.a.1 **ῥαγωωτη ... ναγχω**. NA²⁷ uses the verbs **ἀκούσαντες** and **εἶπον** to report the Pharisees' hearing and responding to the crowd's positive assessment of Jesus. The Coptic versions represent the two verbs with varying conjugational bases:

NA ²⁷	ἀκούσαντες	εἶπον	... having heard, they said
Mae ²	ῥαγῶτη	ναγῶω	... they heard. They were saying
Mae ¹	εῶραγῶτη	πεχεγ	... having heard, they said
Sa ⁹	ντερογῶτη	πεχαγ	... when (the Pharisees) heard, they said
Bo ^A	εταγῶτη	πεχῶωγ	... having heard, they said

Perhaps because the precursive (temporal) is unattested in Middle Egyptian, mae² uses the perfect ῥαγῶτη for NA²⁷'s ἀκούσαντες (cf. Plisch 2001, 373 n. 19; Schenke 1991, 163; 12:15.a.1).

Mae²'s use of preterit ναγῶω for NA²⁷'s aorist εἶπον fits Layton's description of the preterit as slowing "the pace of narration."²⁴ It may also convey the progressive sense that the Pharisees *were saying* that Jesus cast out demons by Beelzebul (Lambdin 1983, 86), and if so, implies a subtle difference in aspect, perhaps influenced by contextual considerations. Mae²'s syntactical agreement with the singular reading ἔλεγον in 1093 is probably coincidental, especially since 1093 so closely represents the Byzantine text.

12:24.a.2 **ῥαγῶι**. While NA²⁷ has the present ἐκβάλλει, none of the Coptic versions render it as a present. Mae² uses the perfect (ραγῶι), perhaps understanding the Greek to be an historical present; the other Coptic versions use the preterit. Mae²'s use of the perfect entails the immediate context of the single exorcism in v. 22, while the accusation in the Greek and the other Coptic versions seem to characterise Jesus' healing ministry in general.

For NA²⁷'s οὔτος, mae² has the third person singular intermediate -q- (cf. 12:11.b.4; 12:19.a.2).

Like many modern translations, mae² represents the Greek's double negative οὔτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ positively, simplifying the syntax without altering its meaning.

12:24.a.3 **ΔΑΙΜΩΝ** and **βε[[λ]]ῥελεσεβουλ**. In keeping with Coptic convention which usually omits articles when referring to nouns of a generalised class or to names (Layton 2004, 40, 98), mae² lacks the determiners for ΔΑΙΜΩΝ and βε[[λ]]ῥελεσεβουλ.

24 Layton explains that the preterit "is not essentially a mark of anterior time. The preterit signals a temporary shift ..., a stepping away from the primary line of discourse" (2004, 347–348). As such, it does not necessarily imply progressive aspect. This conflicts with Lambdin who writes "The Imperfect is used to describe an action ... as in progress in past time and is normally the equivalent of the English past progressive ..." (1983, 86).

12:24.b *Textual Analysis.* Mae²'s spelling of the name of the prince of demons probably reflects regional or dialectal conventions rather than the transliteral spelling of its *Vorlage* (cf. ΒΑΡΑΜΒΑ, 27:17; ΒΗΤΘΑΝΙΑ, 21:17; ΓΕΝΗΣΑΡΡΕΤ, 14:34; ΚΑΝΔΟΥΚΕΩΣ, 16:11, etc.).

Matt 12:25

Mae² ετραφνεογ πη²⁵ ενεγμνογη πεχεφ ναογ δε ογμετερα δω{(q)}ωανπωω
 ραριζαρας φαρεσωωγ: ογπολις ι εγνι αφωανπωω μεφνεω[ορη] ερετι
*Perceiving their thoughts, he said to them, "A kingdom, if it is divided
 against itself, is wont to be destroyed. A city or a house, if it is divided, will
 not be able to stand."*

NA²⁷ ειδως δε τας ενθυμησεις αυτων ειπεν αυτοις· πασα βασιλεια μερισθεισα
 καθ' εαυτης ερημουται και πασα πολις η οικια μερισθεισα καθ' εαυτης ου
 σταθησεται.

12:25.a *Translational Analysis.* Cf. 1.5.

12:25.a.1 **ετραφνεογ.** Mae² begins with ετραφνεογ. This is similar to bo^A, but contrasts with sa⁹'s εφσοογν (mae¹: εφσαογν). The disagreement could reflect that which is found in the Greek manuscript tradition, with NA²⁷'s ειδως supported by most manuscripts, but β21 ο1^c ο5 33 pc reading ιδων. This particular variation is replete throughout both the Greek and Coptic tradition. While bo^A may in fact give representation to the minority reading, this is far less certain for mae², given its propensity to render its *Vorlage* without formal exactitude.

12:25.a.2 **ογμετερα ... ογπολις ι εγνι.** Instead of reading the adjective ημ (cf. Greek: πας) to modify the nouns for kingdom, city, and house, mae² reads these nouns with the indefinite article ογ. The meaning is substantially the same, with mae²'s indefinite articles befitting the proverbial pronouncement.

12:25.a.3 **ραριζαρας.** Sa⁹ and bo^A both reflect the parallelism of NA²⁷'s twice repeated καθ' εαυτης in the two clauses, representing the two words with ερρα εχωσ and ερρα// ημαγατ//, respectively. Mae¹ does not preserve this parallelism, rendering καθ' εαυτης with εχην πεγμη initially and with ραριζαρας in the sub-

25 Schenke classifies this occurrence of πη as a backgrounding particle (2001, 217).

sequent clause. Similarly, *mae*² employs *χαριζαται*, but only in the first clause, and does not represent *καθ' ἑαυτῆς* at all in the second clause, perhaps due to its redundancy. This explanation is all the more probable since *mae*² lacks representation of the similar phrase *ἐφ' ἑαυτὸν* in the subsequent verse as well.

12:25.a.4 **ⲙⲁⲣⲉⲥⲟⲩⲟⲩⲁ**. The four Coptic versions all use the aorist to convey the Greek present indicative *ἐρημοῦται*.

12:25.a.6 **ⲙⲉⲕⲓⲛⲉⲱⲓⲛⲟⲩⲏ ⲉⲣⲉⲧⲓⲛⲓ**. While NA²⁷ indicates merely the fact that the city or house *will not stand* (*σταθήσεται*), *mae*² and *bo*^A both use the auxiliary *ⲱ-* (with future *ⲛⲉ-*) to indicate their *inability* to do so (cf. 12:26; 10:29).

12:25.b Textual Analysis

12:25.b.1 **ⲉⲓδῶς δέ**. Cf. 12:25.a.1.

12:25.b.2 **ὁ Ἰησοῦς**. *Mae*² supports NA²⁷'s reference to Jesus without nominal Ἰησοῦς (*ⲟⲓ*^{*2} *ⲟⲩ* *ⲟⲩⲁ*) against all other witnesses which use the name Jesus itself. *Mae*² otherwise regularly uses the name in the Greek construction consisting of participle + *δέ* + *ὁ* + Ἰησοῦς. The construction occurs twelve times in NA²⁷'s text of Matthew, and there is only a single but explicable exception, indicating the general reliability of *mae*²'s support for NA²⁷.²⁶

Matt 12:26

*Mae*² **ⲉⲓ ⲉⲥⲭⲏ ⲡⲥⲁⲣⲁⲗⲁⲛⲁⲥ ⲡⲉⲧⲣῖⲟⲩⲏ ⲛⲓⲛⲉⲛⲉⲱⲓⲛⲟⲩⲏ ⲉⲃⲁⲗ ⲟⲩⲧⲣⲏ ⲧⲉⲕⲙⲉⲧⲣⲁ**
ⲛⲉⲛⲉⲱⲓⲛⲟⲩⲏ ⲉⲣⲉⲧⲓⲛⲓ “*If it is Satan who casts out Satan, how will his kingdom be able to stand?*”

NA²⁷ **καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἔμερισθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;**

12:26.a Translational Analysis. Cf. 1.5.

26 The exception is 14:13, where Jesus' name occurs at the end of the clause in v. 12 and where the translator truncates v. 13 significantly. Cf. 8:10; 12:25; 14:13; 16:17; 17:17; 19:26; 20:22, 34; 21:21, 24; 22:18, 29; 26:10. (Cf. 2.4.)

12:26.a.1 **πετριῶγι**. Mae², mae¹, and bo^A all use a cleft sentence (endophoric *pe* with a relative clause) to represent the Greek present ἐκβάλλει (Layton 2004, 370).

12:26.a.2 ἐφ' ἑαυτὸν ἐμερίσθη. Given the tautology of the saying about Satan casting out Satan, the translator may have truncated the representation of the clause predicating Satan's division *against himself*, perhaps deeming its omission as a justifiable simplification. Cf. 12:25.a.3.

12:26.a.3 **νενεωο[ρη]ερετς**. Cf. 12:25.a.4.

12:26.b *Textual Analysis*. NA²⁷ indicates no textual variation.

Matt 12:27

Mae² ἰ εωχῆ ἱεῖ ἁδαιμων εβαλ ρεν βε[ρελ]σεβογλ ἰη ἀρη νετενωρη ρῖογη
 ε[βαλ] [ρεν] [[]] ²⁷ *νη ετβη πει νταγ σενετρεπ ε[ρωτη]* “If I cast out
 demons by Behelzeboul, then by whom do your sons cast (them) out?
 Because of this, they, for their part, will give judgment against you.”

NA²⁷ καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι
 ἐκβάλλουσιν; διὰ τοῦτο ἑαυτοὶ κριταὶ ἔσονται ὑμῶν.¹

12:27.a *Translational Analysis*. Cf. 1.5.

12:27.a.1 **†εῖ**. Mae² lacks the inflected modifier ἀνακ (sa⁹ and bo^A: ἀνοκ) which the other Coptic versions otherwise use to represent intensive ἐγὼ in this verse. Of NA²⁷'s 21 occurrences in passages which are extant in mae², the four Coptic versions avoid representing ἐγὼ with ἀνακ (ἀνοκ) 18.1% to 22.7% of occurrences, all of which involve some kind of subjunctivity or conditionality which may also have influenced mae² in this passage.²⁸

12:27.a.2 **σενετρεπ ε[ρωτη]**. NA²⁷ reads that the Pharisees' sons who cast out demons will be the Pharisees' own *judges*, while mae² and mae¹ read that the

²⁷ A letter seems to have been blotted out.

²⁸ Cf. 10:32^{co}, 33^{co}; 11:28^{mae1}; 12:27^{mae2}; 18:33^{mae1} sa⁹ bo^A; 20:22^{mae1} sa⁹ bo^A 21:24^{boA}; 21:30^{co}; 26:15^{mae1}.

sons will *judge* them, a somewhat simpler expression, with little change of meaning.

12:27.b Textual Analysis

12:27.b.1 Βεελζεβούλ. Cf. 12:24.b.

12:27.b.2 ἀυτοὶ κριταὶ ἔσσονται ὑμῶν. Since Coptic is not a reliable indicator of Greek word order, mae² cannot reliably attest any of the word order variants for the final phrase of the verse (Plumley 1977, 143; Kreinecker 2008, 141).

4.3 Conclusion

4.3.1 Syntactical Differences

The following chart indicates mae²'s significantly different readings from NA²⁷, with a brief summary of the explanation given in the preceding full analysis.

Significant syntactical differences

	NA ²⁷	Mae ²	Alternate Greek reading with similar meaning	Explanation
12:4.a.2	καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον	[χαφι] νηναι(κ) ντε προθεσεις χαφογαμογ <i>He took the loaves of the presence. He ate</i>	ἔλαβεν: 892	<ol style="list-style-type: none"> 1. Assuming the reconstruction, mae²'s Vorlage may have had the same reading as its ally 892, harmonised with Luke 6:4. 2. A Greek or Coptic scribe may have harmonised to Luke 6:4. 3. The translator may have expanded the text to explicate an assumed action, perhaps carelessly. 4. A scribe may have accidentally included the preposition ν-, where the text should read [δογω] νηναι(κ) ντε προθεσεις χαφογαμογ, with βο^A, similar to NA²⁷.

	NA ²⁷	Mae ²	Alternate Greek reading with similar meaning	Explanation
12:4.b.2	ἔφαγον	ῥαφογαμοῦ <i>he ate</i>	ἔφαγεν: P70 04 05 019 032 038 f ¹³ 33 Ⲙ	1. Mae ² 's Vorlage may have had the well attested variant reading. 2. Postponement of the nominal subject until the fourth phrase may have influenced the translator's rendering of the Vorlage, so that the Vorlage may have had the same reading as NA ²⁷ .
12:11.a.5	οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ	εἶτε ἠφηνεῖνε εἰ [ἠφην]τῷ ἐρηΐ <i>Will he not go and lift it out</i>		The translator may have substituted a redundant element in his Vorlage (κρατήσει) with an expansion (εἶτε ἠφηνεῖνε εἰ) which explicates an assumed element.
12:13.a.2	ἀπεκατεστάθη ὕψους ὡς ἡ ἄλλη	ῥαϥεP [τῤη] ἠητῤηοῖ <i>It became like the other</i>		Mae ² may have simplified a lexically dense phrase in its Vorlage which is otherwise translated variously in the Coptic tradition.
12:18.a	ὃν ἠρέτισα	[π]αμ[ε]ἠριτ <i>my beloved</i>		All four Coptic versions mistake the rare Greek word ἠρέτισα as conveying (whom) I love. This makes its parallel line redundant which the translator of mae ² may have truncated.
12:19.a.3	οὐδὲ ἀκούσει τις ... τὴν φωνὴν αὐτοῦ	ἠνεῖϥατῤη ϥ ^ο ραοῦ <i>They [the servant's cries?] will not be heard</i>		The interlinear mark (°) probably indicates a defect in the text.

Significant syntactical differences (cont.)

	NA ²⁷	Mae ²	Alternate Greek reading with similar meaning	Explanation
12:20.a.2	ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν	ἠσαν(τ)φχι ηπετκαν ρενη ογρεπ <i>until he seize victory in judgment</i>		The translator may have transposed the relevant letters in ἐκβάλῃ to read ἐκλάβῃ, making the enigmatic phrase more difficult, prompting a transposition of the two nouns.
12:21.a	ἐλπιούσιν	πιστεγη <i>believe</i>		<ol style="list-style-type: none"> 1. The translator or a prior Greek scribe may have considered believing to convey more accurately the meaning of ἐλπιούσιν. 2. The passage may have been harmonised to passages with the more familiar formulaic believing in the name. 3. A Greek scribe may have misread ΕΘΝΗΕΛΠΙΟΥCΙΝ as ΕΘΝΗΠΙCΤΕΥΟΥCΙΝ, especially since believing in the name was a more frequently expressed concept.
12:24.a.1	εἶπον	ηαγζω <i>they were saying</i>	ἔλεγον 1093	The progressive aspect of mae ² 's translation comes probably as a result of inexact translation, perhaps influenced by context.
12:24.a.2	ἐκβάλλει	ζαφῆ <i>he cast</i>		Mae ² 's non-durative past was probably determined by contextual considerations, rather than an exact correspondence to the Greek syntax.
12:26.a.2	ἐφ' ἑαυτὸν ἐμερίσθη	(omit)		The translator may have intentionally truncated the passage due to its apparent tautology.

The six most significant differences are these passages:

- $\epsilon\lambda\phi\omicron\gamma\alpha\mu\omicron\gamma$: *he ate* instead of *they ate* (12:4b)
- $[\pi]\lambda\mu[\epsilon]\nu\epsilon\tau\iota$: *my beloved* instead *my elect one* (12:18.a)
- $\omega\alpha\lambda\langle\tau\rangle\upsilon\chi\iota\ \mu\pi\epsilon\tau\kappa\alpha\lambda\ \xi\epsilon\theta\eta\ \omicron\upsilon\gamma\chi\epsilon\iota$: *until he seize victory in judgment* instead of *until he bring judgment unto victory* (12:20.a.2)
- $\pi\iota\sigma\tau\epsilon\gamma\eta$: *believe* instead of *hope* (12:21.a)
- omit representation: NA²⁷'s $\acute{\epsilon}\phi' \acute{\epsilon}\alpha\upsilon\tau\omicron\nu\ \acute{\epsilon}\mu\epsilon\rho\iota\sigma\theta\eta$ *he is divided against himself* (12:26.a.2)

Otherwise, the other six differences are minimal, having little effect upon the general interpretation of the passage. They seem not to reflect any level of redaction in the *Vorlage* that might support Schenke's alternative *Vorlage* hypothesis.

Most of the differences are best explained as occurring at the point of translation (12:5, 11, 13, 18, 20a, 20b, 21, 24a, 24b, 27). Some can be explained as scribal error (12:4b, 19, 21, 26). One passage ($\epsilon\lambda\phi\omicron\gamma\alpha\mu\omicron\gamma$ in 12:4) may reflect the reading of the variant, although this is the less likely explanation. Since these differences probably arose through the normal processes of translating and copying, one need not resort to explaining them through a hypothetical recension.

4.3.2 Correspondence with Textual Variants

Most of the textual variants listed in NA²⁷ cannot be reliably attested by mae², due to ambiguities in translation. The readings mae² can reliably attest, however, generally affirm the text of NA²⁷ (12:13.b; 12:14.b.1; 12:15.b; 12:16.b; 12:20.b.1; 12:20.b.2; 12:22.b.2; 12:25.b.2). Significantly, the textual analysis suggests that one change might be made to NA²⁷: the weight of mae²'s witness for 12:15.a.2 suggests that NA²⁷'s brackets should be removed from [$\delta\chi\lambda\omicron\iota$]. In one instance, mae² has a text that appears to support the variant reading (cf. 12:4.b.2), but this is probably a coincidental result of the translator's treatment of the passage's complex syntax.

The analytical results of the present chapter corroborate the conclusions of the previous chapter which suggested that mae²'s *Vorlage* was very similar to NA²⁷. They also anticipate those in the next chapter.

Syntax and Representation of Matt 28:1–20

5.1 Introduction

5.1.1 *State of Preservation*

The third analytical sample comes from the final leaf of the codex, pages 91–92, containing 28:1–20. With a little less than three quarters of the text extant, Schenke reconstructs a total of about 450 letters for both pages. I have provided my own transcription, which largely reflects Schenke’s transcription, except that mine reflects greater uncertainty, with parts of six verses left unreconstructed.¹ Differences are noted.

5.1.2 *Mae² as a Witness to “Canonical” Matthew*

My analysis of the four Coptic versions for 28:1–20 concludes that the syntax of *mae²* and of the other Coptic versions have about the same degree of homogeneity and heterogeneity as the texts analysed in chapters three and four. *Mae²*’s relative homogeneity with the other Coptic versions, and the relative heterogeneity of the others to one another, makes Schenke’s theory of an alternative *Vorlage* difficult to sustain: *mae²* is too much alike the other versions for it to be a non-canonical Matthew, and the others are too different from one another for them to be canonical Matthew if *mae²* is not. Some examples are instructive.

Mae²’s syntactical homogeneity is especially seen in v. 2 where 16 of *mae²*’s 19 words are also found in at least two, and often all three, of the other versions. Two of the three remaining words are found in one other version, and only one word is unique.

On the other hand, the syntactical heterogeneity of the Coptic versions is especially seen in v. 14 where *sa⁹* has five unique elements, *mae²* and *bo^A* have three each, and *mae¹* has one. Similarly, in v. 10, *sa⁹* has nine unique elements, *mae²* has three, and *mae¹* and *bo^A* have two each.

Again, I found Schenke’s retroversion of 28:1–20 to be consistently slavish, unnuanced, and little more than a formal re-translation of *mae²* into Greek.

1 The most serious problem with Schenke’s reconstruction is that his left margin of the recto is variable, sometimes extremely so. A well defined left margin for the upper half of the recto can be achieved if space for a single letter is assumed where the page has broken off.

Examples from nearly every verse could be cited, but two may suffice. In v. 2, with the exception of 032, the Greek manuscript tradition has the participle *καταβάς*, for which all four Coptic versions have the perfect verb *ἔλαβῃ* (or its dialectal equivalent). Schenke formally retroverts *ἔλαβῃ* as *κατέβη*, implying that the four Coptic versions support 032's singular reading. Similarly, in v. 14 where the unanimous Greek tradition has the passive voice, the unanimous Coptic tradition has the active, with Schenke retroverting *mae*² as an active, with no regard to well-known Coptic convention.

As in the previous chapters, whenever a verse has any of the frequently recurring syntactical elements listed in 1.5, I indicate such by writing “Cf. 1.5” at the pertinent section heading. Again, comments such as “The verse has no syntactical differences from NA²⁷” or “There are two syntactical differences” are not to be taken absolutely, but as being duly qualified by the data in 1.5.

5.2 Verse by Verse Analysis

Matt 28:1

Mae² [ῤΕΝ Τ]ΟΥΘΗ ΔΕ ΜΠΣΑΜΠΑΘΟΝ ῤῖ ὤΩΡ[Π ῤΕΝ] [Π]ΝΕΟΥ ΜΠΟΥΓΑῖΝ ΕΤΙ
 ΝΑΡΗ ἸΣΙΟΥ ΜΠ[ὤΩῖ] [ῤ]ῤῖ ΠΗ ΝΣΗ ΜΑΡΙΔΑΜΜΗ ΤΗΑΓΔΑΛΙΝΗ [ΜΕΝ
 Τ][Κ]ΔΙΜΑΡΙΔΑΜΜΗ² ῤΑΓῖ ΕΡΕΤΥ ΜΠΕΜῤΕΟ[Υ] *In the night of the Sabbath,
 early in the morning at daybreak while the stars were still above, Mary
 Magdalene came, and the other Mary. They came to the tomb.*

NA²⁷ Ὁψέ ὁδὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Ἡ Μαριάμ ἡ
 Μαγδαληνὴ καὶ ἡ ἄλλη Ἡ Μαρία θεωρήσαι τὸν τάφον.

28:1.a *Translational Analysis.* Mae² deviates significantly from NA²⁷'s syntax and vocabulary, more so than many other passages, lacking representation of Greek elements, and including elements not found in NA²⁷. These differences probably arose from the translator's attempt to clarify his *Vorlage*. Despite these incongruities, mae² conveys the meaning of NA²⁷.

2 Schenke reconstructed this as [ΜΕΝ] [ΤΚ]ΔΙΜΑΡΙΔΑΜΜΗ. However, space considerations dictate that the τ of ΤΚΔΙΜΑΡΙΔΑΜΜΗ be placed at the end of the previous line.

28.1.a.1 [ῥεν τ'οὔων. NA²⁷ refers to the *evening* of the Sabbath (ὀψέ), while mae² refers to the *night* of the Sabbath.³ Although Crum does not cite οὔων as a translation of ὀψέ, both mae² and NA²⁷ clearly indicate that the two Marys came to the tomb as the night of the Sabbath was becoming Sunday morning.⁴

28.1.a.2 ΜΠΣΑΜΠΛΘΘΝ. NA²⁷ has two Sabbath references. The first refers to Saturday evening, while the second σαββάτων refers to the first day week (Bauer 2000, 910). Together, they literally read, *On the evening of the Sabbaths ... on the first of the Sabbaths*. Mae² lacks the second reference, perhaps to avoid repetition of ΣΑΜΠΛΘΘΝ, especially since the text had already established that it was Sunday morning.

28.1.a.3 ῥι ὄωρ[π ῥεν] [π]νεοῦ μπογαῖν ετι ναρη ἰσιοῦ μη[ὄωι]. NA²⁷ has the rare τῆ ἐπιφωσκούση, which is usually taken as a reference to dawn (cf. sa⁹ and bo^A), although the period when darkness gives way to morning may be more precise.⁵ Mae² conveys this with ῥι ὄωρ[π], but clarifies it with the expansion [ῥεν π]νεοῦ μπογαῖν ετι ναρη ἰσιοῦ μη[ὄωι] *at the hour of the light, yet the stars being above*.

The expression πνεοῦ μπογαῖν *hour of the light* is a stock phrase referring to early morning,⁶ although mae² clarifies further that the stars were still visible, which would suggest prior to the actual sunrise.

These expansive elements do not convey any information that could not be extrapolated from the Greek text, and seem to reflect the difficulty in finding a simple way to represent the Greek.

3 One wonders whether the reading might reflect an early church *crux interpretum* wherein “one harmonized the chronological references either with Jerome ... and Augustine ... by referring *vespere* to the entire night in the sense of a *pars pro toto* ... or with Gregory of Nyssa ... and Severus of Antioch ... by understanding ὀψέ in the sense of ‘later’ or ‘after’” (Luz 2001–2007, 3.594). Cf. “sero ... sabbatorum” in the old Latin manuscript *d* and the Vulgate against “vespere ... sabbati” in the other Old Latin manuscripts.

4 Ὅψε δὲ σαββάτων could also mean *late Sabbath* (cf. ASV). Alternatively, many English versions read *after the Sabbath*, a meaning strongly rejected by Luz (2005, 594).

5 “To become dusky, twilight” (Luz 2001–2007, 3.594).

6 Crum also cites references such as πναγ νῶωρπ *early morning*, πναγ νῆτοογε *dawn*, πναγ μνεερε *midday*, πναγ νρωγε *evening*, etc. (2005, 234–235). Because it was a stock phrase, there is no need to postulate some kind of interdependence between its occurrence in mae² and Liber Bartholomaei (cf. Schenke 2001, 188–189).

28.1.a.4 **ΞΑΓΙ̅ ΕΡΕΤΥ ΗΠΕΜΨΕΘ[Υ]**. In narrating the women’s visit to the tomb, *mae*² lacks representation of the verbal complement *θεωρήσαι* which conveys that they came *to see* the tomb. R.T. France notes that the purpose “sounds rather colorless” (2007, 1099). It hardly says anything more than that the women went to visit the tomb, and the translator may have omitted it accordingly.

Due to the Greek’s compounding of the subject after the singular verb, *mae*² adds a second occurrence of the verb *to go*:

Mae ²	[ΞΑ]Cĭ ΠΗ ΝΧΗ ΜΑΡΙΣΔΗΜΗ ΤΗΑΓΔΑΛΛΙΝΗ [ΜΕΝ Τ][Κ]ΔΙΜΑΡΙΣΔΗΜΗ ΞΑΓΙ̅ ΕΡΕΤΥ ΗΠΕΜΨΕΘ[Υ]
English	Mary Magdalene came, and the other Mary. They came to the tomb
NA ²⁷	ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον

The Greek verb, in the singular, occurs in the first position, followed by Mary Magdalene marked as its sole subject. The singular subject is then linked by *καὶ* to nominative *ἡ ἄλλη Μαρία*, creating disagreement in number between the compound subject and the singular verb. *Mae*² alleviates the inconcinnity by supplying a second occurrence of the verb in the plural form.

28.1.b *Textual Analysis.*

28.1.b.1 **δέ**. Given *mae*²’s propensity for not representing the coordinator *δέ*, the presence of ΔΕ in the phrase [ΞΕΝ Τ]ΟΥΩΗ ΔΕ ΜΠΣΑΜΠΛΘΘΟΝ probably supports NA²⁷ which has *δέ*, against 019 33 579 1241 1424.

28.1.b.2 **Μαριὰμ ... Μαρία**. Since *mae*² lacks orthographic consistency (cf. 27:56; 3.3 above), and since the name’s spelling may reflect regional or dialectal preferences rather than the *Vorlage*,⁷ the two occurrences in 28:1 of ΜΑΡΙΣΔΗΜΗ probably do not reliably support either spelling in either occurrence.

7 E.g., ВАРІАМВ, 27:17; ВІТӨАІІА, 21:17; ГЕНІСАРРЕТ, 14:34; САНΔΟΥΚΕΩС, 16:11, etc. Alternatively, Boismard suggests the forms in *mae*² reflect Johannine elements of an ancient Gospel harmony (2003b, 197).

Matt 28:2

Mae² [ογ]ηαχ⁸ ηΔΙCΜΟC ρΑΦΩΠΗ ΟΓΑΓΓΕΛΟC ΝΤ[ε π̄σ̄σ̄] [ρ]αϕī εβαλ ρεν ττη
 λογω ραϕι ηΠΩΝΗ [εβαλ ρī ρ]αϕ⁹ ηΠΕΜΡΕΟΥ ρΑΡΗΜΑC ρīΩΤϕ. *A great
 earthquake occurred. An angel of the Lord came forth from heaven, and
 he took the stone away from the mouth of the tomb. He sat down on it.*

NA²⁷ και ιδου σεισμος ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβάς ἐξ οὐρανοῦ
 ἔκαθισεν τὸν λίθον ἵνα ἀπεκλύσει τὸν θάλαμον ἵνα κηρυχθῶσιν οἱ λόγοι τοῦ κυρίου.

28:2.a Translational Analysis.

28:2.a.1 *προσελθών*. Although it is found throughout the extant Greek tradition, mae², mae¹, and bo^A do not give representation to the Greek participle *προσελθών*. Considering only the Passion Narrative, this non-representation of redundant (-)ἔρχομαι verbs in these three versions is reflected also in 26:50; 27:5; 28:9. Indeed, mae² consistently does not represent redundant (-)ἔρχομαι verbs in any of its 37 occurrences in NA²⁷ which are extant in mae². Elsewhere in mae¹, for example, cf. 9:31, 32; 14:12.

28:2.a.2 *ραϕι ηΠΩΝΗ [εβαλ]*. Where NA²⁷ has ἀπεκύλισεν, depicting the stone as being rolled away, mae² has the verb ϕι εβαλ, conveying that the stone was taken away or displaced (cf. Crum 2005, 621), without denoting that it was rolled. The non-formal representation of ἀπεκύλισεν is not accidental, as confirmed by mae²'s comparable representation in the anticipatory passage in 27:60. The other Coptic versions have the verb σκορκρ (mae¹: σκαρκρ, bo^A: σκερκερ), corresponding with NA²⁷.

The translator's word choice may have been an accommodation to Copt culture. This type of explication might be categorized as "pragmatic explici-

8 At the ending of v. 1 and the beginning of v. 2, Schenke has ηΠΕΜΡΕΟΥ[γ ρī ογ]ηαχ. This is probably incorrect. Although ρī is sometimes used to convey ιδού, mae² does not give representation to NA²⁷'s word pairing και ιδού in any extant occurrence (cf. 1.5). Moreover, there is insufficient space for the letters ογ which Schenke places at the left margin; thus the requisite ογ must be placed at the right margin of the previous line, leaving no room for ρī. The corrected reconstruction ηΠΕΜΡΕΟΥ[γ ογ]ηαχ is more reasonable since it reflects mae²'s typical non-representation of και ιδού, and fits well into the available space.

9 Schenke put ρī at the beginning of the next line: [εβαλ][ρī ρ]αϕ. But if ρī is correct, space considerations dictate that it be placed at the end of the previous line.

tation”¹⁰ whereby “sociological or historical features of the text which would be obvious to the source language community, but unknown to the translation language community” were explained in translation. Some Copts may not have known the custom of rolling a stone into place to seal a grave. Rather, Copts usually buried their dead in shallow sandpits, often marked by a memorial stone.¹¹ Since the rolling of a gravestone may have seemed unclear to Copts, the translation may be intended to denote the stone’s removal without specifying that it was rolled away. If so, the translator avoided some measure of confusion at the expense of precision, and, in so doing, reinforces the principle that translators should be sensitive to their readers’ competency in the source language’s culture. There may also have been some interference from the parallel in John 20:1 (τὸν λίθον ἠρμένον).

28:2.a.3 [εἶ ρ]ωϥ ἠπεμθεου. Cf. 28:2.b.2.

28:2.b *Textual Analysis.*

28:2.b.1 καί. Given its tendency toward non-representation of καί, the occurrence of αογω in mae² to link the reference to the angel’s descent to the stone’s removal probably supports the reading καί in NA²⁷ (01 03 04 019 032 33) against its absence elsewhere (02 05 038 f¹ 13 33 33 565 1241).

28:2.b.2 [εἶ ρ]ωϥ ἠπεμθεου. Many manuscripts read that it was from *the entry* that the stone was rolled away (ἀπὸ τῆς θύρας; 02 04 017 032 037 579 1424). Many others expand this, indicating that it was from *the entry of the tomb* that the stone was rolled away (ἀπὸ τῆς θύρας τοῦ μνημείου; 019 036 038 f¹ 13 33 565 1241). NA²⁷ has a short reading, lacking reference to both the entry and the tomb (01 03 05 700 892). Mae² corresponds with the longest reading of the three, against NA²⁷ and its closest allies 01 and 03 (cf. 6.1.5 below).

10 Pragmatic explicitation is one of four categories proposed by Kinga Klaudy, cited by Askeland 2012a, 10.

11 Egyptian burial in shallow graves is detailed at least as early as Jerome in his account of burials in Anthony’s time (Hannah 1925, 21; White et al, 1988, 63, 83). Gawdat Gabra, in his guide to the Coptic Museum of Cairo, writes, “Hundreds of decorated and inscribed tombstones have been published ... which are datable to the fourth through the tenth century” (2007, 52). In those cases when sarcophagi were used, rocks were piled at the entrances to make the cliff face look as natural as possible, in order to disguise the entrance. Consequently, round hewn stones were not used.

The expansion itself is natural enough that the reading may have arisen independently at various points in transmission history. After all, users of the text who might have little knowledge of the custom of hewing a burial place out of a cliff side and securing it with a stone might find the notice that an angel came and took away the stone enigmatic if not lacunic, possibly even suggesting that a stone memorial marker had been removed. For such users, the expansion that the angel took the stone away *from the entry of the tomb* is just about necessary for clarity, recalling the earlier notice that the burial place was hewn from rock and its entry secured by a large stone (27:60), reflecting the aforementioned translational phenomenon “pragmatic explication.”

This is one of only four passages that I have found where mae² agrees with a given variant against NA²⁷ and the combined witness of 01, and 03 (cf. 8:25; 21:44; 24:36). The disagreement is all the more remarkable because, in contrast to the other three disagreements, the long reading seems to be clearly secondary in that it is the reading least likely to explain the other variants. Mae²'s support for such an unlikely reading is so rare as to commend its occurrence as coincidental and lacking genetic coherence with the Greek text.

Matt 28:3

Mae² ναφα ἡ[περ]ἡματ ἡογτεβρηχ τεφρεβσω νασογαβω [π]η (η)τηη νογχιων
He was of the form of lightning. His clothing was white as snow.

NA²⁷ ἦν δὲ ἡ Ἦ εἰδέα αὐτοῦ ὡς ἀστραπή καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιῶν.

28:3.a *Translational Analysis.* The only difference is that NA²⁷'s subject is the angel's image (ἡ εἰδέα αὐτοῦ), while the subject in mae² is the angel himself, as indicated through the personal intermediate in the preterit verb ναφα (qualitative of ἦρη). Thus, mae² has the verb in the first position of the phrase, and is followed by the incidental predication ἡ[περ]ἡματ ἡογτεβρηχ *he was of the form of lightning* (cf. Layton 2004, 138).¹² This simplifies the syntax and eliminates the synecdoche, without altering the meaning of the Greek.¹³

12 This assumes the reconstruction which fits the available space and adequately represents the Greek. There may be sufficient space for the pronominal possessive infix -q-(ἡ[περ]ἡματ *his image*).

13 Boismard cited this passage to support his claim that the putative primitive layer of redaction preserved in mae² characteristically tends toward the active voice where the

28:3.b *Textual Analysis.*

28:3.b.1 εἰδέα. Mae² is unable to attest the orthography of NA²⁷'s εἰδέα against ἰδέα.

28:3.b.2 ὡς. Mae²'s ΝΤΞΗ may reflect NA²⁷'s ὡς rather than ὡσεῖ in most manuscripts, but this is uncertain. Such is mae²'s typical representation of ὡς, but there are but three occurrences of ὡσεῖ in NA²⁷'s text of Matthew, one of which is not extant in mae² (3:16), with the other two having ὡς as a well attested textual variant (9:36; 14:21).

Matt 28:4

Mae² εΤΞΑΥΝΕΟΥ ΔΕ ΝΞΗ ΝΗ [ε]ΤΞΑΡΕΞ ΖΑΟΥΕΡΞΑΤΗ ΖΑΥΩΤΑΡΤΕΡ ΖΑΥΤΩ[ΟΥΝ]
[ΝΤΞ]Η ΝΞΕΝΡΕΦΗΜΑΟΥΤ.¹⁴ *Having seen, the guards became afraid; they
trembled; they arose as dead people.*

NA²⁷ ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἔγενήθησαν ὡς
νεκροί.

28:4.a *Translational Analysis.*

28:4.a.1 εΤΞΑΥΝΕΟΥ. The Greek uses the objective genitive ἀπὸ δὲ τοῦ φόβου αὐτοῦ to convey that it was out of the fear of the angel that the guards trembled, literally reading, “from his fear” (i.e., *from the angel's fear*; cf. Horner 1911–1924, 1.275). The other three Coptic versions translate this formally with the possessive article and pronominal intermediate (sa⁹: τεϣοτε; bo^A: τεϣοτ; mae¹: τεϣατε). This construction puts the prepositional phrase prior to subject and verb.

Mae² avoids formal representation of the objective genitive construction by indicating that the guards became afraid (ζαουερξατη). To clarify that their fear was due to the angel's presence, the assertion is modified by the relative

Greek of “classic” Matthew has the passive (2003b, 218). Such a theory is unnecessary, for it is otherwise well known that Coptic lacks formal equivalence for the passive voice.

14 Despite Schenke's claim that the reconstruction is entirely unavoidable (2001, 189), another possibility is ΖΑΥΤΩ[ΜΤ] [ΝΤΞ]Η ΝΞΕΝ ΡΕΦΗΜΑΟΥΤ *they were astonished like dead men*, since there might be evidence of a serif and minim, perhaps of the η in ΖΑΥΤΩ[ΜΤ]. However, the remaining ink appears to be more at mid-height which would coincide with the widest part of an omicron or sigma, comporting with Schenke's reconstruction.

clause $\epsilon\tau\lambda\gamma\upsilon\eta\sigma\epsilon\upsilon$ *they having seen*, so that the text conveys the sight of the angel caused them to fear.¹⁵ The asyndetic construction of the verb $\lambda\alpha\gamma\omega\tau\alpha\rho\tau\epsilon\rho$ implies the logical relatedness between the guards' fear and their trembling, consonant with the Greek. Despite the significant syntactical differences, *mae*² does convey the meaning of the Greek.

28:4.a.2 $\lambda\alpha\gamma\omega\tau\omega[\omicron\gamma\eta\eta]$ $[\eta\eta\tau\epsilon]\eta$ $\eta\lambda\epsilon\gamma\eta\eta\theta\eta\sigma\alpha\upsilon\tau$. NA²⁷ indicates that the guards became as dead men ($\acute{\epsilon}\gamma\epsilon\eta\eta\theta\eta\sigma\alpha\nu$ $\acute{\omega}\varsigma$ $\nu\epsilon\kappa\rho\acute{\iota}$). *Mae*² reads not that they *became* as dead men, but that they *arose* ($\lambda\alpha\gamma\omega\tau\omega[\omicron\gamma\eta\eta]$) as dead men.

Preliminarily, the Greek word $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota$ is often unrepresented in Coptic translation. While Greek predicates existence primarily through the verbs $\epsilon\acute{\iota}\mu\iota$ and $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota$, Coptic predication of existence is frequently, if not primarily, expressed verblessly, in a nominal sentence construction.¹⁶ $\Gamma\acute{\iota}\nu\omicron\mu\alpha\iota$ is not represented in eleven of its occurrences in NA²⁷ that are extant in *mae*², about a third of the occurrences (13:22; 17:2; 18:12, 13; 21:21; 23:15; 24:32, 34; 26:5, 6, 42). This may help explain why the translator resorted to using the Coptic word $\tau\omega\omicron\gamma\eta\eta$.

Taken literally, $\tau\omega\omicron\gamma\eta\eta$ implies that the guards were sitting or reclining, and then stood up. Schenke suggests, however, that the guard's startled demeanour was akin to that of people who had just been resurrected (2001, 189). A more tempered suggestion would be that $\tau\omega\omicron\gamma\eta\eta$ may have been used idiomatically to indicate a change of demeanor, whereby they appeared to be dead.

$\tau\omega\omicron\gamma\eta\eta$ is thrice used elsewhere in *mae*² where there is no formal correspondence in the Greek (9:9a; 12:44; 23:3). Its occurrence in 23:3 is particularly similar to the present passage. There, Jesus says to do everything the Pharisees say, but if the Pharisees “arise” ($\lambda\alpha\gamma\tau\omicron\gamma\eta\eta\sigma\upsilon\gamma$), the people ought not do the Pharisees' deeds. Accordingly, $\tau\omega\omicron\gamma\eta\eta$ seems to mean *to act*: “Everything that they tell you, do it. But if they *act* ($\lambda\alpha\gamma\tau\omicron\gamma\eta\eta\sigma\upsilon\gamma$), do not do their deeds.” The same meaning may also be reflected in 24:49, where the evil servant “begins to arise,” or rather, begins *to act* ($[\eta\eta\eta]\lambda\epsilon\gamma\eta\eta\theta\eta\sigma\alpha\upsilon\tau\omega\omicron\gamma\eta\eta$) and beat his fellow servants.

In the third passage, the exorcised demon which searches for rest in arid places was not sitting or reclining, but was searching ceaselessly. Nonetheless, in his self-exhortation to return to his former house, he tells himself $\tau\omega\omicron\gamma\eta\eta$, which cannot be taken literally. Idiomatically, this would mean *Act!* (12:44). The lack of a corresponding Greek verb in these passages (and also 9:9a) confirms this idiomatic usage.¹⁷

15 *Mae*²'s avoidance of formal representation of the objective genitive is seen also, for example, in 12:31.

16 E.g., with enclitic $\pi\epsilon$ or $\eta\eta$; cf. Layton 2004, 252. A typical example can be found in v. 6.

17 The idiomatic use of $\tau\omega\omicron\gamma\eta\eta$ is comparable to that of the Hebrew word $\קום$ in Ezra 5:2 where

Codex Glazier likewise has occurrences of $\tau\omicron\omicron\gamma\eta\upsilon$ without a corresponding Greek verb. In Acts 7:40, Stephen indicates that the Israelites said to Aaron, $\tau\omicron\omicron\gamma\eta\upsilon \mu\alpha\tau\alpha\mu\eta\mu\iota \nu\epsilon\eta\iota \nu\eta\epsilon\eta\nu\omicron\gamma\tau\epsilon$ *Act! Make for us some gods!*, a passage which makes no reference to Aaron sitting or reclining. Other passages include 5:21 and 9:17, both of which are anticipatory to the main action (cf. also 7:19 where $\xi\lambda\gamma\tau\omicron\gamma\eta\upsilon$ translates $\kappa\alpha\tau\alpha\sigma\omicron\phi\iota\sigma\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$ *having dealt craftily*). From the use of $\tau\omicron\omicron\gamma\eta\upsilon$ in these passages, one must surmise that it was used idiomatically in indigenous Coptic, and that the word sometimes entered into translation literature as a concession to the receptor language. If so, the verb facilitates transition of the subjects' actions or perhaps their demeanour. In regard to Matt 28:4, the meaning would be that the guards became like dead men.¹⁸

28:4.b Text Critical Analysis.

28:4.b.1 $\acute{\epsilon}\gamma\epsilon\nu\acute{\eta}\theta\eta\sigma\alpha\nu$. Since Coptic does not differentiate voice, mae² cannot reliably support either NA²⁷'s passive $\acute{\epsilon}\gamma\epsilon\nu\acute{\eta}\theta\eta\sigma\alpha\nu$ or the middle $\acute{\epsilon}\gamma\acute{\epsilon}\nu\omicron\nu\omicron\tau\omicron$ in most manuscripts.

28:4.b.2 $\acute{\omega}\varsigma$. Cf. 28:3.b.2.

Matt 28:5

Mae² $\xi\lambda\gamma\epsilon\rho\omicron\gamma\omega \acute{\nu}\chi\eta \pi[í][\delta\alpha\gamma\gamma] \epsilon\lambda\omicron\varsigma^{19} \epsilon\gamma\chi\omega \mu\mu\alpha\varsigma \acute{\eta}\nu\eta\zeta\acute{\iota}\delta\alpha\mu\eta\cdot \chi\epsilon \mu\pi\epsilon\rho[\epsilon\rho\lambda\alpha] \tau\eta \dagger\epsilon\alpha\omicron\gamma\eta\upsilon \chi\epsilon \delta\tau\epsilon\kappa\omega\tau\eta \acute{\eta}\epsilon\alpha \overline{\text{IHC}}$ *The angel answered, saying to the women, “Do not be afraid. I know that it is Jesus you seek after.”*

NA²⁷ $\acute{\alpha}\rho\omicron\kappa\rho\iota\theta\epsilon\iota\varsigma \delta\acute{\epsilon} \acute{\omicron} \acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma \acute{\epsilon}\acute{\iota}\pi\epsilon\nu \tau\alpha\acute{\iota}\varsigma \gamma\upsilon\nu\alpha\iota\zeta\iota\nu, \text{Μ}\acute{\eta} \phi\omicron\beta\epsilon\acute{\iota}\sigma\theta\epsilon \acute{\upsilon}\mu\epsilon\acute{\iota}\varsigma, \omicron\acute{\iota}\delta\alpha \gamma\acute{\alpha}\rho \acute{\omicron}\tau\iota \text{Ἰ}\eta\sigma\omicron\upsilon\acute{\nu} \tau\omicron\nu \acute{\epsilon}\sigma\tau\alpha\upsilon\rho\omega\mu\acute{\epsilon}\nu\omicron\nu \zeta\eta\tau\acute{\epsilon}\acute{\iota}\tau\epsilon$

Zerubbabel and Jeshua *arise*, or rather, acted to build the Temple (Rahlfs' LXX [2006] has $\acute{\alpha}\nu\acute{\iota}\sigma\tau\eta\mu\iota$).

18 Moreover, three other passages in Codex Glazier may be similar to mae²'s usage in 28:4. In Acts 5:36, 37 and 7:18, $\tau\omicron\omicron\gamma\eta\upsilon$ is used to translate the verb $\acute{\alpha}\nu\acute{\epsilon}\sigma\tau\eta$ to detail individuals as coming onto an historical scene, in particular, Theudas, Judas, and the king in Egypt. This use is found in Matthew as well (11:11; 24:11, 24). Thus, $\tau\omicron\omicron\gamma\eta\upsilon$ is sometimes used for existential predication, similar to $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota$ in Matt 28:4, and accords with the idea that $\xi\lambda\gamma\tau\omicron\gamma[\gamma\eta] [\eta\tau\epsilon] \eta \nu\eta\epsilon\eta\rho\epsilon\phi\mu\alpha\omicron\gamma\tau$ means, “they *became* as dead men.”

19 In contrast, Schenke reconstructs $\pi[εῖ][\delta\alpha\gamma\gamma] \epsilon\lambda\omicron\varsigma$, prompting his retroversion of the unique

28:5.a *Translational Analysis.*

28:5.a.1 **εϋχω**. Mae² uses the circumstantial εϋχω for the Greek's redundant εἶπεν. This representation is common if not typical for the Greek idiom (e.g., 24:2; 25:12; 26:23).

28:5.a.2 **ἡπερ[εργα]τη**. Mae² lacks a corresponding extraposed subject for ὑμεῖς for the imperative not to fear, perhaps because there was no need to clarify the unambiguous subject, and no obvious reason for the subject of the imperative to be expressed emphatically.²⁰

28:5.a.3 τὸν ἐσταυρωμένον. Mae² lacks representation of the attributive participle τὸν ἐσταυρωμένον after Jesus' name. Its absence might reflect a copying error in the translator's Greek exemplar (cf. the eleventh century minuscule 348). Or perhaps it may have been omitted by a Coptic copyist, whether the one who produced the codex, or an earlier one. Since the pertinent line in the manuscript ends with $\overline{\text{HC}}$, and since the sentence stands complete without the reference to "the crucified one," the mind of the manuscript's copyist may have jumped to the start of the next verse. Less likely is that the translator intentionally avoided representation of τὸν ἐσταυρωμένον, perhaps out of a supposed aversion to referring to the risen Lord as the crucified, for such an aversion is not reflected elsewhere in the textual tradition for this passage.

28:5.b *Text Critical Analysis.* NA²⁷ indicates no textual variation.

reading ὁ ἀγγελος [οὔτος]. However, the corrected reconstruction seems more probable. The corrected reconstruction has the definite article $\overline{\text{ni}}$ instead of the orthography $\overline{\text{ni}}$ prior to the word ἀγγελος. Actually, neither the form $\overline{\text{na}}$ γγελος or $\overline{\text{na}}$ γγελος is otherwise extant in mae², but the plural is formed in mae² with $\overline{\text{ni}}$ + ἀγγελος, implying the singular form $\overline{\text{na}}$ γγελος. Moreover, the form $\overline{\text{na}}$ γγελος is precisely that which is attested here in bo^A. Thus, the reconstruction $\overline{\text{ni}}$ [$\overline{\text{a}}$ γγ]ελος not only fits the available space, but complies with mae²'s orthography, as well as removes the impetus for Schenke's retroversion οὔτος.

20 This is the only occurrence of the exhortation not to fear in Matthew where the intensive second person is included in the Greek, so that a translation pattern cannot be established.

Matt 28:6

Mae² [νημπεῖμ]ε εν [ραφτο]γην²¹ κατα την ετραφ[χεε νητεν αμηῖν]η
 ταρετενηου επιη [ετναφκη μμαφ].²² “*He is not in this place. He has
 arisen according to the way which he told you. Come and you will see the
 place where he lay.*”

NA²⁷ οὐκ ἔστιν ὡδε, ἡγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο.²³

28:6.a *Translational Analysis.*

28:6.a.1 [νημπεῖμ]ε εν. Where NA²⁷ has ἔστιν, mae² uses a verbless construction to convey Jesus’ absence ([νημπεῖμ]ε εν). Since mae¹ and sa⁹ use the same verbless construction, mae² probably reflects a natural reading in the receptor language, a point reinforced elsewhere in all four versions (cf. 12:6, 41, 42; 24:23).

28:6.a.2 [νητεν]. Mae² and mae¹ both put the verb χω in the prenominal state with the requisite prepositional object pronoun (cf. Layton 2004, 128).

28:6.a.3 ταρετενηου. NA²⁷ has the interjection δεῦτε followed by imperative ἴδετε, conveying, “Come, see!” Not atypically, mae² has the imperative [αμηῖν]η with the future conjunctive, expressing the angel’s assurance that if the women obey his command to come, they would indeed see the place where Jesus had lain. Cf. 1.3.2.

28:6.b *Text Critical Analysis.* There seems to be insufficient space in the lacuna to allow representation of the longer reading ὁ κύριος (02 04 05 019 032 0148 f¹ 13 M) against NA²⁷ (01 03 038 33 892) which lacks it.²³

21 Schenke transcribes this as [ε]ραφτογην, although the visible ink is negligible.

22 The reconstruction must remain tentative, given the difficulty of rendering the Greek correlative adverb ὅπου (cf. Kreinecker, 2008, 149).

23 Moreover, representation of the longer reading in mae² would apparently be its only attestation known in the Coptic tradition.

Matt 28:7

Mae² [ρῖ]τροϥ²⁴ μεϥενητηεν [α.χιε νεϥημαθητη]ε²⁵ χε ραϥτοϥηϥ ρεν
 νετ[μαοϥτ ϥηεϥραϥ]π²⁶ ερωτηεν ερηῖ εττα[λιλαια ατετηνεοϥ]²⁷
 ερα[ϥ] ημεοϥ “Quickly, go! Tell his disciples that he has risen from the
 dead. He will go ahead of you to Galilee. It is there that you will see him.”

NA²⁷ και ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἡγέρθη ἄπο τῶν
 νεκρῶν, και ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ
 εἶπον ὑμῖν.

28:7.a Translational Analysis.

28:7.a.1 [ϥηεϥραϥ]π. All four Coptic versions represent present tense προάγει as a future. This is similar to 21:31 where the Coptic future is used by mae², mae¹, and bo^A to represent the present Greek verb in conveying that the tax collectors and prostitutes enter (προάγουσιν) the kingdom ahead of Israel’s leaders.

28:7.a.2 ἰδοὺ εἶπον ὑμῖν. Mae² lacks representation of the angel’s assertion ἰδοὺ εἶπον ὑμῖν. Its absence seems to be a unique reading in both the Greek and versional traditions,²⁸ and is difficult to explain. Homoioteleuton did not factor in its absence, whether Greek or Coptic.

24 The word is rare, with only a single citation in Crum (listed as τκοϥρ, 2005, 406), although it occurs in several Middle Egyptian texts (Schenke 1981, 173; Bosson 1997, 177). The reconstruction is identical to mae¹. Schenke devoted an article on the word’s occurrence in the Milan Codex (1989).

25 Schenke’s transcription has η prior to the last letter c, but there is not enough ink to justify the letter’s representation outside the bracket.

26 Although Schenke’s reconstruction excludes any representation of NA²⁷’s και ἰδοὺ prior to the notice about Jesus going ahead of the disciples to Galilee, the reconstruction is reasonable for mae² does not otherwise represent NA²⁷’s και ἰδοὺ; (cf. 1.5), and since it is similar to the other Coptic versions.

27 Both words affected by the lacuna must remain uncertain. The alternative spelling ϥαλει-λαια is found in 27:55 and 28:16. Likewise, the reconstruction ατετηνεοϥ is suggested by 27:22, but Schenke’s reconstructs the shorter form ατενεοϥ as suggested by 16:15; 20:22. The lacuna is large enough to accommodate several possible orthographies, leaving the reconstruction uncertain.

28 Boismard cites Jülicher as indicating that the Old Latin manuscript Codex Brixianus (f) supports the omission in mae² (2003, 185), but my own examination of Jülicher’s edition indicates that Brixianus reads *sicut dixit vobis*, which does not support an omission.

A translator may have deliberately omitted it, perhaps due its curiousness and superfluity. This would likely be exacerbated by the translator’s tendency to avoid representing ἰδοῦ, leaving only the especially bland statement εἶπον ὑμῖν.

If the translator did indeed think it superfluous, this would betray his ignorance of its similarity to the Old Testament affirmation formula, “The Lord has spoken it,” and that its intention was to call the women to action (cf. France 2007, 1101). Thus, its absence undermines the notion of a *Vorlage* conducive for Jewish-Christian gospels.

28:7.b *Text Critical Analysis*. Mae² supports NA²⁷ against the omission of ἀπὸ τῶν νεκρῶν in 05 565.

Matt 28:8

Mae² ραγωε [νεογ 8–12 letters]²⁹ ρε[ν] πεμρεογ ρεν ογ[10–14 letters ετα]με³⁰ νεμαθθητς. *They went quickly³¹ from the tomb with a ... to tell his disciples.*

NA²⁷ και ρ απελθουσαι ταχυ απο του μνημειου μετα φοβου και χαρας μεγαλης εδραμον απαγγειλαι τοις μαθηταις αυτου.

- 29 Schenke problematically reconstructed the beginning of v. 8 as ραγωε [νεογ μηρητη εβα]λ *they quickly departed*, following mae¹’s use of the rare μηρητη. Schenke placed μηρητη where one would expect representation for the Greek adverb ταχύ which had just been represented with the more common word εἶτρογρ in the previous verse in both mae² and mae¹. In contrast to mae¹ which uses two different words to represent the two occurrences of ταχύ, both sa⁹ and bo^A use the same respective Coptic adverbs. Similarly, mae² may very well have used the word εἶτρογρ not only to represent ταχύ in v. 7, but also in v. 8. Furthermore, although mae¹ informs Schenke’s reconstruction of mae², his reconstruction alters the word order reflected in mae¹, so that the adverb occurs prior to ρε[ν] πεμρεογ, apparently because he took the scant ink prior to ρε[ν] πεμρεογ as the λ of εβαλ. However, so little ink remains as to make this highly uncertain. Thus, while Schenke’s construction is possible, it is uncertain.
- 30 Schenke reconstructs this as ογ[ρατη μεν ογμα.χ ηρεση ετα]με *fear and great joy, to tell*. However, the reconstruction cannot possibly fit the available space. Of the 20 reconstructed letters proposed by Schenke, 5–7 of them could not be accommodated in the 6.3 cm lacuna.
- 31 Regardless of the precise reconstruction, the Coptic probably conveys that they went *quickly* from the tomb.

28:8.a *Translational Analysis.* There are no noteworthy syntactical differences between NA²⁷ and what is extant in mae².

28:8.b *Text Critical Analysis.* Mae² cannot reliably support NA²⁷'s verb ἀπελθοῦσαι or the verb ἐξελθοῦσαι in most manuscripts, for ωη is used to represent both (e.g., ἀπέρχομαι: 27:60; ἐξέρχομαι: 25:6).

Matt 28:9

Mae² [ⲓⲏϸ 8–12 letters]³² ⲛⲉⲟϥ ⲡⲉϭⲏⲛ ϫⲉⲟϥ ϭⲉ [ϭⲁⲓⲣⲉⲧⲉⲧⲉ ⲏⲧⲁϥ ϭⲉ ϩⲁϥ(ⲁ)ⲙⲉⲣⲧⲏ]³³ ⲏⲛⲉϩⲟϥⲛⲏⲣⲏⲧⲏ [ϩⲁϥⲟϥⲟⲩⲟⲩⲧ ⲛⲉϩ]³⁴ *Jesus met³⁵ them. He said to them, “Greetings.” They, for their part, clasped his feet. They worshiped him.*

NA²⁷ Ἐκαὶ ἰδοὺ Ἦ Ἰησοῦς Ἐϋπὴντησεν αὐταῖς λέγων, Χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῶ.

28:9.a *Translational Analysis.*

28:9.a.1 **ⲡⲉϭⲏⲛ ϫⲉⲟϥ.** To introduce Jesus' greeting, NA²⁷ uses the participle λέγων. Both mae² and mae¹ represent λέγων not with the typical ⲉϭⲟⲩ construction, but with the verboid ⲡⲉϭⲏⲛ (mae¹: ⲡⲉϭⲉϩ), forming an asyndetic construction: *Jesus met them. He said to them ...*

32 Again, Schenke's reconstruction [ⲓⲏϸ ϭⲉ ϩⲁϩⲁⲛⲁⲛⲧⲁ] is problematic, for two reasons. First, where NA²⁷ has καὶ ἰδοῦ, Schenke reconstructs ϭⲉ, as suggested by mae¹. Mae², however, consistently avoids any representation of the word pairing, the sole exception being 12:42 where mae² has ⲁϥⲟ by itself; otherwise, in no extant passage does mae² give representation to καὶ ἰδοῦ (cf. 1.5). The only instances when καὶ ἰδοῦ is represented at all in Schenke's edition are in his own reconstructions where he conjectures ⲁϥⲟ ϩ̄i or ϩ̄i, probably incorrectly (15:22; 19:16; 20:30; 26:51; 28:2). Thus, if Schenke's reconstruction here is correct, it would be the only passage extant in mae² where ϭⲉ represents καὶ ἰδοῦ. Secondly, Schenke's reconstruction [ϩⲁϩⲁⲛⲁⲛⲧ]ⲁ occurs at a point where there is significant Greek variation involving two verbs, both of which could be represented by Coptic verbs mutually compatible with the prepositional object ⲛⲉⲟϥ which follows the lacuna.

33 Schenke's reconstruction reads ϩⲁϥ(ⲁ)ⲙⲉⲣⲧⲏ.

34 Although it is assumed, Schenke's reconstruction is especially uncertain since it may possibly exceed the available space by one to three letters.

35 Regardless of the precise reconstruction, the Coptic probably conveyed that Jesus *met* them.

28:9.a.2 προσελθούσαι. Mae² (and mae¹ and bo^A) lacks representation of προσελθούσαι. This accords with a tendency in some Coptic versions to avoid translating redundant (-)έρχομαι participles (cf. 28:2.a.1). This is true of 28:9 since the narrative had already established that Jesus met them.

28:9.b *Text Critical Analysis.*

28:9.b.1 και ἰδοὺ Ἰησοῦς. Mae² attests the short reading in NA²⁷ (01 03 05 032 038 f¹³ 33 700 892) against the long reading ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ in 02 04 019 0148 f¹ (1424) M.

28:9.b.2 Ἰησοῦς. Since mae² is lacunose, and since Coptic does not use the determinator with personal names, mae² cannot reliably attest either the presence of the article ὁ prior to Jesus' name in most manuscripts or its absence in NA²⁷.

28:9.b.3 ὑπήντησεν. Cf. n. 32.

Matt 28:10

Mae² [π̄εχ]ηϣ ναου ἰ̄χη ἰ̄η̄ς̄ χ̄ε̄ μαϣ [ματαμε̄ νασνη]ου³⁶ μαρογκωτη
νεῖ̄ ε̄ττα[λ 7–11 letters η]̄ε̄ου³⁷ ε̄ραῖ̄ η̄με̄ου. *Jesus said to them, "Go!*

36 μαϣ [ματαμε] is uncertain; I offer it as an alternative to Schenke's reconstruction μαϣ [η̄τε̄τε̄τᾱμε] which is unlikely. Schenke's reconstruction has an imperative followed by the conjunctive which together are otherwise unattested in mae². It has two further problems. First, even with the shorter orthography η̄τε̄τε̄τᾱμε, the reconstruction seems compressed by at least one letter, and perhaps as many as three. Secondly, there are several ways to reconstruct the reading to reflect the two Greek consecutive imperatives ὑπάγετε ἀπαγγεῖλατε. For example, 19:21 has two imperatives in an asyndetic construction: μαϣ η̄αῖ. Similarly, Schenke reconstructs 18:15 as [μαϣ κᾱ][ε̄ου]; cf. 15:10; 21:28; 26:26. My reconstruction follows this pattern, conveys the meaning of the Greek with syntactical parity, and fits the space reasonably well.

37 Schenke's reconstruction ε̄ττα[λε̄λιᾱ ᾱγω̄ μαρογ]η̄ε̄ου has multiple problems. First, his transcription η̄ and ε̄ of η̄ε̄ου is overly optimistic. Secondly, the orthography for γαλλε̄λιᾱ is uncertain (see n. 26). Thirdly, although none of the three occurrences of χάκεῖ in NA²⁷ are in extant portions of mae², one might still surmise that the translator left it unrepresented since καὶ itself is often unrepresented; moreover, if καὶ had been represented, it probably would have had the longer orthography λογω̄ which is the consistent spelling in unreconstructed passages in the last half of Matthew. Fourthly, the only apparent reason for Schenke's reconstruction of the verb as a jussive ([μαρογ]η̄ε̄ου) is that the prior verb conveying that the disciples were to return to Galilee was itself represented as a

Tell my brothers that they return³⁸ to me to Galilee. ... see me there."

NA²⁷ τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἄδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ἴψονται.

28:10.a *Translational Analysis.*

28:10.a.1 **Μὴ φοβεῖσθε.** Mae² lacks representation of Μὴ φοβεῖσθε. It is also missing from mae² in the theophany of 14:27.³⁹ The phrase may have been carelessly omitted, whether by a copyist or by the translator.⁴⁰

28:10.a.2 **ἡΑΡΟΥΚΩΤΗ ΝΕΪ.** Mae² lacks formal representation of ἵνα; this is not unusual, for 14 of NA²⁷'s 23 total occurrences of ἵνα in extant passages of mae² are unrepresented.⁴¹ Here, however, the jussive may compensate for the lack of ἵνα, since it seems intended to convey the imperatival force of the subjunctive Greek verb in the ἵνα clause, especially since it is a command to be conveyed through the women's indirect speech to the disciples.

The instructions were for Jesus' brothers *to depart* (ἀπέλθωσιν) for Galilee, or perhaps more generally, that they were *to go* to Galilee. Crum, however, gives no indication that κωτη (sa: κωτε) ever translates ἀπέρχομαι (2005, 884), although its meaning *to return* comes close to fitting the context. Indeed, this is Schenke's understanding, as reflected in his retroversion ὑποστρεψάτωσαν.⁴²

jussive. However, this would be the only occurrence of paired jussives in mae². Moreover, the two corresponding Greek verbs have different tenses, as do bo^A and mae¹, leaving no motive for reconstructing both verbs in the same conjugation. In contrast, the other Coptic versions reflect other possibilities: mae¹ and bo^A have the conjunctive; sa⁹ has the circumstantial future; and to these alternatives, one might also add the optative.

38 Schenke translates, "Geht [und unterrichtet meine Brüder!] Sie sollen mir zurückkehren nach Galiläa" (2001, 189).

39 The translator may have deliberately omitted its representation in 14:27 out of a perceived redundancy in the Greek phrase θαρσεῖτε ... μὴ φοβεῖσθε, a perception perhaps facilitated by the similar phonetics of the words for heart (ἡντ) and fear (ἡκτῆ). Alternatively, the omission in 14:27 may have been an accident, since the words for *heart* and for *to fear* share a similar orthography, as well.

40 A *Vorlage* having a Hebrew association would hardly have suppressed the favourite Hebrew exhortation not to fear.

41 Cf. 12:10; 14:15; 18:6, 14; 19:16; 20:21; 23:26; 26:5, 16, 41; 27:20, 26, 32; 28:10.

42 NA²⁷ lacks any occurrence of the word in Matthew.

Initially, then, *mae*² and NA²⁷ seem different:

*Mae*²: Tell my brothers that they return to me to Galilee ...

NA²⁷: Tell my brothers that they depart for Galilee ...

Departing for a particular region, however, is tantamount to returning to a region if that region had been the original point of departure. This was precisely the case for the disciples. They began in Galilee, and went to Jerusalem, and were instructed to depart for Galilee which, in effect, was a command to return there.

28:10.b Text Critical Analysis.

28:10.b.1 ἀδελφοῖς μου. *Mae*² cannot attest the possessive μου in NA²⁷ against its absence in οἱ* since the text is lacunose, and because Coptic sometimes includes the possessive intermediate, even when the Greek possessive pronoun is lacking (cf. Emmenegger 2007, 105; Mink 1972, 233–237). *Mae*², however, does attest ἀδελφοῖς against μαθηταῖς in 157.

28:10.b.2 ὁψοντα. *Mae*² supports the third person reading of all other witnesses against the second person ὁψεσθε in ο5.

Matt 28:11

*Mae*² ετξαγ[ωε νεογ 7–11 letters]⁴³ ραῖνη ἡνη ετ[ναγξαρεξ] [12–16 letters
 ναρ]χιερεφε⁴⁴ [6–10 letters] [ξαγτα.]μαογ ερωβ νημ ερωπη *They
 having gone ... some of the ones who had been guarding ... the chief
 priests, to the city. They reported everything that had happened.*

43 Schenke's reconstruction ετξαγ[ωε νεογ ρεῖπη ρι] is problematic. To begin with, *mae*² gives representation to only 37.0% of NA²⁷'s occurrences of ἰδοῦ in passages that are extant in *mae*². If *mae*² did indeed represent ἰδοῦ, ρεῖπη ρι is probably not the way it was done, for ρεῖπη ρι does not ever occur in the extant text of *mae*². The occurrence of ρηπη ρι in 12:18 comes close, but in the ten occurrences where ἰδοῦ is represented, even this orthography occurs but once, with ρι(c) occurring six times, ρεῖπε (ρεῖπη) twice, and ετβη ογ once. Another problem is that representation of ἰδοῦ never occurs in *mae*² after the Coptic circumstantial. Regarding NA²⁷'s δέ, *mae*² may not have had it originally, for it often goes unrepresented in *mae*² (cf. 1.5).

44 Schenke reconstructs the line as [ξαγι ερετογ ηναρ]χιερεφε. However, ερετογ should not

NA²⁷ Πορευομένων δὲ αὐτῶν ἰδοῦ τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν
 Ἦ ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.

28:11.a *Translational Analysis.* The lacuna seriously hinders analysis of the translation. What actually remains of the text corresponds syntactically to the Greek, although the position of the reference to the chief priests occurs earlier in the text than a formal representation of the Greek would seem to allow.

28:11.b *Text Critical Analysis.* Assuming the reconstruction, mae² cannot reliably attest either NA²⁷'s reading ἀπήγγειλαν or the reading ἀνήγγειλαν in 01 05 038 565, for the words are so similar as to be indistinguishable in translation. Coptic uses the verb τᾱμα (sa: τᾱμο) to translate both ἀναγγέλλω and ἀπαγγέλλω (Crum 2005, 883–884).

Matt 28:12

Mae² τoтн ρ[α]γ[ταγ][τη⁴⁵ н]χη νεπρεσβγτερος μηλαος ραγι νογι[н][ωн
 н]ρετ ραγ† нмаου неммаτᾱι ετρερεξ *Then the elders of the people
 gathered. They took a lot of silver. They gave them to the soldiers who
 guard.*

NA²⁷ καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια
 ἱκανὰ ἔδωκαν τοῖς στρατιώταις

be assumed, for 1) the lacuna is so large; 2) none of the other Coptic versions use it; 3) reference to the guards going to the city is expected in this lacuna, prior to referring to the chief priests; 4) the notion that the guards presented themselves before the chief priests does not correspond to the Greek, but can only be inferred; and 5) the reconstruction seems short by about three to five letters. Since Schenke's ερετογ cannot be established, then three other crucial elements in his reconstruction are made more uncertain: 1) ραγῖ; 2) the preposition н-; and 3) the placement of ετπολιc after [нᾱρ]χιερεφс. Consequently, almost the entirety of Schenke's reconstruction of this verse is too precarious to accept. A final problem is that Schenke transcribes [нᾱρ]χιερεφс with a χ rather than a x, despite his index indicating 19 occurrences of the word with x, compared to 3 with χ (including reconstructed texts).

45 Schenke's transcription ραγ†[αγ][τη] is overly optimistic. Nonetheless, his reconstruction is otherwise assumed, for 1) the presence of [н]χε νεπρεсвγτερος implies a preceding verb; and 2) ραγ†[αγ][τη] is mae²'s common rendering of the corresponding Greek verb συνάγω.

28:12.a Translational Analysis. (Cf. 1.5.)

28:12.a.1 **Ξ[Δ]Υ[ΤΑΥ][ΤΗ Η]ΧΗ ΝΕΠΡΕΣΒΥΤΕΡΟΣ.** Although *mae*² lacks any representation of the preposition *μετά*, v. 11 implies that it was the chief priests who called the elders together, allowing the assumption that the chief priests met jointly with the elders.

28:12.a.2 **ΜΠΛΑΟΣ.** Without Greek support, both *mae*² and *mae*¹ expand the reference to the elders with *μπλαος*. This is a recurring phenomenon associated with an inconsistent representation of the terms for the Jewish leaders. While *sa*⁹ and *bo*^A consistently give formal representation to NA²⁷'s leadership titles, *mae*² and *mae*¹ often diverge, as indicated in the chart below.

	NA ²⁷	Mae ²	Mae ¹
16:21	τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων	[νσεξ] [μεν μφα]ρεϊσαιως μεν νεπρεσβυτερο[ς η]εν [ναρχι][ερεως] ⁴⁶	νεπρεσβυτερος μν ναρχιερεϋς μν νεγραμματεϋς
21:23	οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ	να[ρχιερεως] μεν νεπρεσβυτερος μπλαος	ναρχιερεϋς μν νεπρεσβυτερος μπλαος
26:3	οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ	ναρχιερεως μεν νε[π]ρεσβυ[τερο]ς μπλαος	ναρχιερεϋς μν νεπρεσβυτερος μπλαος
26:47	τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ	ναρχιερεω[ς η]εν νεπρεσβυτερος μπλ[α]ος	ναρχιερεϋς μν νεπρεσβυτερος μπλαος
26:57	οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι	νσ[εξ] μεν μφαρεϊσαιος ντε πλαος	νεγραμματεϋς μν νεπρεσβυτερος μπλαος
27:1	οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ	ναρχιερεως (omit “and elders”) μπλαος	ναρχιερεϋς μν νεπρεσβυτερος μπλαος

46 Since the lacuna is so extensive, Schenke's reconstruction (assumed above) is especially uncertain.

(cont.)

	NA ²⁷	Mae ²	Mae ¹
27:3	τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις	ἐναρχιερωσ (omit “and elders”)	ἠναρχιερευς ἡν νεπρεσβυτερος ἡπλαοσ
27:[12]	ἀρχιερέων καὶ πρεσβυτέρων	ναρχιερωσ ἡεν νεπρεσβυτε[ροσ ἡ]πλαοσ	ναρχιερευς ἡν νεπρεσβυτερος ἡπλαοσ
27:20	οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι	ναρχιερωσ ἡεν πσγνηρελριον	ναρχιερευς δε ἡν νεπρεσβυτερος
27:[41]	οἱ ἀρχιερεῖς ... μετὰ τῶν γραμματέων καὶ πρεσβυτέρων	[ναρχιερ]εωσ ἡεν (omit “and scribes”) νεπρ[εσβυ]τερος ἡπλαοσ	ἡκαίναρχιερευς ἡν νεγραμματευς ἡν νεπρεσβυτερος
28:12	τῶν πρεσβυτέρων	νεπρεσβυτερος ἡπλαοσ	νεπρεσβυτερος ἡπλαοσ

Mae² only corresponds formally with NA²⁷ in 3 of the 11 passages, while mae¹ corresponds with 7. While mae² likewise disagrees 4 times with NA²⁷ regarding references to “of the people,” it agrees with mae¹ but twice (27:12; 28:12), disagreeing in 27:3, 41. The apparatuses indicate no relevant *variae lectiones*.

The modifier ἡπλαοσ in 28:12 may be due to harmonisation, not only to those passages listed above, but also to the Old Testament (e.g., Exod 19:7; Isa 3:14). No such harmonisation, however, is evident in any of the Greek manuscripts of this verse. Alternatively, given the varied representation of the leadership terms in mae², the translator may have lacked a knowledge or appreciation of their distinctiveness. In particular, the Middle Egyptian versions may have included ἡπλαοσ to clarify that πρεσβυτερος did not refer to priests (cf. Forster 2002, 673), but to a body of leaders.

28:12.a.3 συμβούλιόν τε λαβόντες ἀργύρια ἰκανὰ ἔδωκαν. Mae² does not represent NA²⁷'s συμβούλιόν τε λαβόντες. Rather, the translator implies that the elders met in counsel in the verse's initial verb ρ[α]γ[ταγ][τη]. While NA²⁷ has συμβούλιόν as the object complement of the participle λαβόντες, the object complement in mae² is the money:

NA²⁷: συμβούλιόν τε λαβόντες

Mae²: ραγι νογι[η][ωη η]ρετ

Mae²'s reading may have been influenced by the word order in the Greek. Coptic syntax usually puts the complement after the verb. In NA²⁷, however, an object complement occurs not only prior to the verbal form λαβόντες, but also immediately thereafter: συμβούλιόν τε λαβόντες ἀργύρια. Both nouns are in the accusative, allowing ἀργύρια to be an ambiguous complement to λαβόντες. Accordingly, while NA²⁷ uses only the one verb ἔδωκαν, both mae² and bo^A convey the payment of the guards with two verbs: the leaders *took* a large sum of money and they *gave* it to the guards, the first of which makes the silver the object complement to the corresponding verb λαγχι.

28:12.a.4 **ετραρεε**. While NA²⁷ reads τοῖς στρατιώταις, mae² expands its representation to include the relative: νεμηματαῖ ετραρεε. This may have been deemed necessary since this is the narrative's first reference to the guards as soldiers.

28:12.b *Text Critical Analysis*. NA²⁷ indicates no textual variation.

Matt 28:13

Mae² [εγχ]ω ημας χε αχις χε α⁴⁷ νεφμαθητης λαγι ε[εν]⁴⁸ [τεγ]ωη ζωc
 τενηκατ λαγιτq ηχιουη *saying, "Say 'his disciples came in the night as
 we were sleeping. They stole him.'"*

NA²⁷ λέγοντες, Εἶπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν
 ἡμῶν κοιμωμένων.

28:13.a *Translational Analysis*. The only syntactical difference is that NA²⁷ has the absolute genitive ἡμῶν κοιμωμένων, while mae² uses ζωc to facilitate its use of present τενηκατ, without resorting to the circumstantial. This is also the case, for example, in 25:10. Given that Coptic lacks participles and a case system, the use of ζωc with the present finite form τενηκατ is not unexpected.

28:13.b *Text Critical Analysis*. NA²⁷ indicates no textual variation.

47 Schenke transcribes this as ανεφμαθητης, and writes, "Zwischen α und Lücke von einer Buchstabenbreite; vielleicht auf Grund von Rasur" (2001, 190).

48 Although common in the earlier chapters, the shorter orthography εν does not appear in any extant passage after chapter 12.

Matt 28:14

Mae² ⲉⲱ[ⲱ][ⲡⲏ]⁴⁹ ⲁⲣⲏ ⲡⲣⲏⲓⲉⲙⲁⲛ {ⲉ}ⲁⲩⲟⲩⲱⲧⲉⲙ⁵⁰ ⲉⲡⲓⲉⲥⲁⲫⲏ [ⲉⲛ]ⲉⲡⲓⲉⲛ⁵¹ ⲙⲙⲁⲩ
 ⲁⲟⲩⲱ ⲏⲧⲱⲧⲉⲛ ⲗⲱⲧⲉⲛ ⲉⲛ[ⲉⲣ]ⲧⲏⲏⲟⲩ⁵² ⲛⲁⲙⲉⲣⲓⲙⲛⲟⲥ *“If the governor should
 hear this word, we will persuade him, and as for you yourselves, we will
 make you worry free.”*

NA²⁷ καὶ ἐὰν ἀκουσθῆ τοῦτο Ἐπί τοῦ ἡγεμόνος, ἡμεῖς πείσομεν ὁ[αὐτὸν] καὶ ὑμᾶς
 ἀμερίμνους ποιήσομεν.

28:14.a Translational Analysis.

28:14.a.1 ⲉⲱ[ⲱ][ⲡⲏ] ⲁⲣⲏ ⲡⲣⲏⲓⲉⲙⲁⲛ {ⲉ}ⲁⲩⲟⲩⲱⲧⲉⲙ ⲉⲡⲓⲉⲥⲁⲫⲏ. NA²⁷ reads ... ἐὰν ἀκου-
 σθῆ τοῦτο ἐπί τοῦ ἡγεμόνος, with the verb in the passive. Mae², along with mae¹
 and bo^A, puts the verb in the active voice so that the governor is represented
 as the subject and not the complement. Moreover, τοῦτο is represented as the
 complement ⲉⲡⲓⲉⲥⲁⲫⲏ in mae² (and similarly in mae¹ and bo^A). Since the use
 of the preposition ⲉ- bound to ⲡⲓⲉⲥⲁⲫⲏ was determined by the decision to put
 the clause into the active voice, mae² is not a reliable witness either to NA²⁷'s
 ἐπί or to ὑπό in 03 05 pc.

49 Schenke's reconstruction ⲉⲱ[ⲱⲡⲏ] [ⲁⲉ] (cf. mae¹, sa⁹) is faulty because it extends the right margin too far by about two letters. The proposed reconstruction ⲉⲱ[ⲱ][ⲡⲏ] not only fits the space better, but also reflects the translator's tendency not to represent initial *καί* (cf. 1.5). Moreover, in the three other occurrences of NA²⁷'s *καὶ ἐὰν* in mae²'s extant passages, the translator conveys the Greek without representing *καὶ* with ⲁⲉ.

50 Given that the converter ⲁⲣⲏ indicates that the clause is conditional, Schenke is right to put the ⲉ of ⲉⲁⲩⲟⲩⲱⲧⲉⲙ in round brackets, indicating that the scribe meant to write ⲁⲩⲟⲩⲱⲧⲉⲙ.

51 Schenke's reconstruction [ⲁⲛⲁⲛ] ⲉⲡⲓⲉⲙⲓⲛ has two problems. First, the letters ⲉ and ⲛ of ⲉⲡⲓⲉⲙⲓⲛ have so little extant ink that they should be put inside brackets. Secondly, the manuscript probably did not have ⲁⲛⲁⲛ. Despite NA²⁷'s emphatic ἡμεῖς and the reading of the other Coptic versions, its absence in mae² seems evident, for there is an unambiguous space after the preceding word ⲉⲡⲓⲉⲥⲁⲫⲏ which can hardly signal anything else but the end of the line. Furthermore, the reconstruction of the additional four letters makes this line longer than the surrounding lines.

52 Schenke's reconstruction ⲉⲛ[ⲉⲣ]ⲧⲏⲏⲟⲩ is overly optimistic. Also, since haplography of the ⲉ of ⲉⲣ- occurs 12 times in the extant text of mae², the shorter form ⲉⲛ[ⲉⲣ]ⲧⲏⲏⲟⲩ is more likely since the line is already one of the longest of the page.

28:14.a.2 ἡμεῖς. Mae² gives no representation to the Greek emphatic pronoun in the initial clause of the apodosis, but compensates its absence by the optative [εἰ]εἶπεν. After all, in this context, the intensive pronoun does not serve to stress one subject over another, but rather to emphasise the surety of the chief priests' oath, a point underscored by the optative.⁵³

28:14.a.3 **ἴπωτεν ῥώτεν**. The use of ἴπωτεν ῥώτεν probably is an attempt to reflect ὑμᾶς in its intensive position at the head of the clause, especially since direct objects do not normally occur at the head of a clause in indigenous Coptic (Layton 2004, 146).

28:14.b *Text Critical Analysis.*

28:14.b.1 ἐπί. Cf. 28:14.a.1.

28:14.b.2 [αὐτόν]. The Coptic versions do not reliably attest either the presence of the pronominal object αὐτόν in NA²⁷, or its absence in some manuscripts, for regardless, they probably would supply some form of the complement, whether the pronominal suffix attached to the verb as in bo^A, or attached to the preposition as in the other three Coptic versions (cf. Emmenegger 2007, 105; Mink 1972, 233–237).

Matt 28:15

Mae² ΝΤΑΥ ΔΕ ΖΑΥΧΙ ΝΖΕΤ [ϰ]ΔΥΓΙΗ ΚΑΤΑ ΤΖΗ ΕΤΖΔΥΧΑΣ ΝΕΟΥ ΔΟΥΩ ΠΕΪ[ϰΕ]ΧΗ ΖΑΥϰΩΡ ΕΒΑΛ· ΖΕΝ ΤΟΥΔΔΑΙΑ ΤΗΡϰ ΩΔ[ϰΟ]Υ[Ν] ΕΠΑΟΥ *They, for their part, took (the)*⁵⁴ *money. They did as they were told. And this word spread in all Judea to the present day.*

NA²⁷ οἱ δὲ λαβόντες ὁτὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ Ἦ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον ^ο1[ἡμέρας].

28:15.a *Translational Analysis.*

53 “In actual occurrences, the meanings of main-clause ερε- are greatly affected by the types of discourse in which it occurs and the authority status of the speaker, in context. These include ... oaths ...” (Layton 2004, 264).

54 The article is necessary in English, but mae² lacks it.

28:15.a.1 **NTAY**. All four Coptic versions represent the substantivised participle οἱ ... λαβόντες with the personal independent preceding the verb, a typical way for Coptic to represent the Greek (cf. 9:31; 22:5; 26:66).

28:15.a.2 **ETZAXAC NEOY**. While the other Coptic versions translate the Greek verb διδάσκω formally with the verb ተርῶ *to teach*, mae² employs the verb 𐤬𐤨. Schenke writes, “28,15 wie ihnen *gesagt* worden war] und nicht ‘wie sie *belehrt* worden waren’; was mae 2 übersetzt, entspricht etwa einem (καθ)ὡς ἐρρέθη αὐτοῖς· aber nicht dem ὡς ἐδιδάχθησαν” (2001, 191). Schenke’s judgment is difficult to sustain considering that BDAG assigns the meaning “to tell someone what to do, *tell, instruct*” to the word διδάσκω as it is used in Matt 28:14 (Bauer 2001, 241). In this light, mae² seems to provide a contextually sensitive translation of ἐδιδάχθησαν, one which suggests that the leaders simply told the guards what to do, rather than giving them formal instruction. Mae² and sa⁹ include the object complement NEOY (sa⁹: NAY) as a matter of course.

28:15.a.3 **PEI[CE]XH ZACOP EBAL**. The four Coptic versions render NA²⁷’s passive διεφημίσθη ὁ λόγος οὕτως as an active. This eliminates the ambiguity of the guards being identified as the subject of the verb, as if the guards themselves were responsible for the perpetuation of the rumour.

28:15.a.4 **ZEN TOYΛAIA THPC**. Mae² and mae¹ convey that the guards’ report spread throughout all *Judea*, rather than among *the Jews*. The difference may be due to the use of the verb 𐤬𐤨 (mae¹: cop) which these two versions (and bo^A) use to convey *spread* (διεφημίσθη), for it was more typically used in regard to spreading throughout a *geographical area*, and not to spread something among a *people group*.

𐤬𐤨 is indeed the very regularly used by Bohairic to convey that a report spread widely (Matt 9:31; 28:15; Mark 1:45; Luke 4:37; 1 Thes 1:8). Apparently, the verb ተርῶ (sa⁹) was not an option for Bohairic (or for mae², mae¹, and Codex Glazier), for Crum cites no biblical occurrences of ተርῶ with this meaning in the Bohairic dialect.⁵⁵ In the Sahidic New Testament, 𐤬𐤨 is used only in Luke 11:22, where it describes the scattering of a strong man’s armour over an area. This is similar to its use in Bohairic (Isa 31:4; Ezek 36:19; Matt 9:31). Likewise, when 𐤬𐤨 is used to convey that a report, in particular, was spread abroad, as in

55 The sole occurrence is in Jer 13:22 where it means “to disgrace publicly,” without reference to spreading the report of the disgrace by word of mouth.

the case of Matt 28:15, its spreading was throughout a geographical area (Ruth 1:19^{sa}; Mark 1:45^{bo}; Luke 4:37^{bo}; 1Thes 1:8^{bo}).

The guards' report in Matt 28:15 in the Bohairic version is apparently the only occurrence of *ⲙⲱⲡ* being used to convey something being spread among *people* rather than throughout a *geographical location*. Yet, even here, there is evidence from bo^A* that this passage may have originally had a geographical reference in Bohairic. Horner's transcription of bo^A reads that the report spread among the Jews, although his apparatus indicates that this is a correction of *ⲬⲈⲚ ⲛⲒⲞⲨⲘⲁⲓ* in *Judea* (1898–1905, 1.279). Perhaps, then, the reading of Matt 28:15 in the Bohairic tradition was revised to reflect the source language more closely. Such a revision may have been facilitated by an orthographical similarity between the two words.

Accordingly, the reference to the geographical region in *mae*² and *mae*¹ may reflect a concession to the indigenous Coptic of Middle Egyptian and Bohairic. Moreover, given the decimation of the Jewish community in Oxyrhynchus after the Jewish Revolt (115–117 CE), and its late and slow recovery in the late third century (Epp 2006, 32–46), the guards' report spreading *in Judea* may have made more sense than saying that it spread among *the Jews*, especially with the added comment that the rumour was active *to this day*.

28:15.b Text Critical Analysis.

28:15.b.1 *τὰ ἀργύρια*. Since the Coptic versions are generally unreliable witnesses to the Greek article, they should not be cited in support of presence of the Greek article prior to *ἀργύρια* in NA²⁷ or its absence in some manuscripts (cf. 1.5; Plumley 1977, 148).

28:15.b.2 *διεφημίσθη*. Coptic cannot distinguish the subtle distinction between the Greek word *ἐφημίσθη* in some witnesses and *διεφημίσθη* in NA²⁷.

28:15.b.3 *σήμερον [ἡμέρας]*. The reading *ⲉⲡⲟⲨ ⲛⲉⲣⲟⲨ* of sa⁹ and, similarly, *ⲉⲡⲁⲨ ⲛⲉⲗⲁⲟⲨ* in *mae*¹, seem to mimic NA²⁷'s emphatic reading *σήμερον [ἡμέρας]*. In contrast, *mae*² and bo^A have the shorter reading *ⲉⲡⲁⲟⲨ* (bo^A: *ⲉⲡⲟⲨ*), similar to most manuscripts. The Coptic versions may not reliably represent their respective *Vorlagen* in this difficult textual decision. For example, in 27:8 where the short form is unanimously found in the Greek, all the versions except *mae*² have the longer form.⁵⁶

56 Horner reports that one Bohairic manuscript also has the longer form (1898–1905, 1.260).

Matt 28:16

Mae² πῖ ἰᾶ ΔΕ ΜΗΔΗΤΗΣ ΖΑΥΩΝΕΘ[Υ] ΕΧΕΝ ΠΤΑΟΥ ΝΤΓΑΛΕΙΛΑΙΑ ΕΠΙΜΕ
 ΕΤΡΑ(Ϸ)ΤΑ[ΜΑΟΥ]⁵⁷ ΕΡΑϷ ΝΧΗ ΙΗϸ *The eleven disciples went upon the
 mountain of Galilee, to the place which Jesus had told them.*

NA²⁷ Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο
 αὐτοῖς ὁ Ἰησοῦς,

28:16.a Translational Analysis.

28:16.a.1 **ΕΧΕΝ ΠΤΑΟΥ ΝΤΓΑΛΕΙΛΑΙΑ.** With two asyndetic prepositional phrases, NA²⁷ indicates that the disciples went to a certain mountain in Galilee. The first phrase designates the larger geographical region, while the second specifies a location therein: εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος. In translation, perhaps as a concession to the receptor language, both Middle Egyptian versions reduce the two destinations to the single destination *the mountain of Galilee*, with the specific location preceding the larger region. Mae² reflects the same word order inversion in 21:1 (cf. CEV).

28:16.a.2 **ΕΤΡΑ(Ϸ)ΤΑ[ΜΑΟΥ] ΕΡΑϷ.** Assuming the reconstruction (cf. n. 57), mae² has the verb ΤΑΜΑ where NA²⁷ has the verb τάσσω. The two words share a similar semantic domain, although the Coptic word is used in regard to informing, while the Greek word is used in regard to appointing or commanding (Bauer 2000, 991). Authoritative persons, however, telling or informing (ΤΑΜΑ) their inferiors what they are to do is tantamount to commanding or instructing them (cf. 21:6; 26:19), so that mae²'s verb choice is appropriate for this context. ΤΑΜΑ in 28:16 was probably influenced by its occurrence in v. 10 where Jesus has the women tell or instruct (ΤΑΜΑ) his brothers to go to Galilee.

28:16.b *Textual Analysis.* NA²⁷ indicates no textual variation.

57 Instead of the verb ΤΑΜΑ, mae¹ and sa⁹ both use the loanword ΤΑϸϸΕ, which corresponds well with the Greek ἐτάξατο. While ΤΑϸϸΕ would fit mae²'s available space, the prepositional object ΕΡΑϷ that normally follows it is present, suggesting instead ΤΑ[ΜΑΟΥ].

Matt 28:17

Mae² ΝΤΑΥ ΔΕ ΕΤΖΑΥΝΕΟ[Υ ΕΡΑϞ ΖΑΥ]ΖΪΤΟΥ ΕΠΕΧΤ ΖΑΥΩΩ[Τ ΝΕϞ ΖΑΙΝΗ ΔΕ ΜΜΑΟΥ]⁵⁸ ΖΑΟΥΔΙΣΤΑΖΗ *When they saw him, they prostrated themselves. They worshiped him. But some doubted.*

NA²⁷ και ἰδόντες αὐτὸν προσεκύνησαν^τ, οἱ δὲ ἐδίστασαν.

28:17.a *Translational Analysis.*

28:17.a.1 [ΖΑΥ]ΖΪΤΟΥ ΕΠΕΧΤ ΖΑΥΩΩ[Τ ΝΕϞ]. Both Middle Egyptian versions use two verbs to convey the lexically dense verb προσκυνέω. Προσκυνέω was used frequently “to designate the custom of prostrating oneself before persons and kissing their feet ..., etc.” But the term can also refer to a person’s “complete dependence on or submission to a high authority figure” (Bauer 2001, 883). By using the two Coptic clauses, mae² and mae¹ convey both meanings of the one Greek word (cf. 12:22a).

28:17.a.2 ΝΤΑΥ ΔΕ. The use of the personal independent with the perfect is not an unusual way for mae² to represent the absolute genitive, a construction which otherwise lacks a formal syntactical equivalent in Coptic (cf. 11:7; 16:2; 28:15).

28:17.a.3 [ΖΑΙΝΗ ΔΕ ΜΜΑΟΥ] ΖΑΟΥΔΙΣΤΑΖΗ. Assuming the reconstruction, all four Coptic versions represent ambiguous οἱ with ΖΑΙΝΗ or its dialectal equivalent.

28:17.b *Text Critical Analysis.* The Coptic versions all use the verb οϞωωτ (mae¹: οϞωωτ) with an object ΝΕϞ (mae² mae¹ sa⁹; bo^A: ΜΜΟΥ), and would render the Greek verb προσεκύνησαν with an object whether the Greek object were absent or present (cf. 20:20; 28:9). Thus, mae² cannot reliably attest the shorter reading in NA²⁷ or the presence of the complement αὐτῶ in most manuscripts, or αὐτόν in 036 700*.

58 Schenke’s reconstruction ΖΑΥΩΩ[Τ ΝΕϞ] ΖΑ[ϣ]ϣ[η] is overly optimistic. The letters ϣ, ϣ, and η in ΖΑΙΝΗ should be placed within the brackets.

Matt 28:18

Mae² ραφσεχη [4–8 letters⁵⁹ νχη ꞖꞖ ρε] ραγ† νεῖ ντεζογια τη[pc 5–8 letters ριχεν]⁶⁰ πκερη *Jesus said (to them), “All authority has been given to me ... and on earth.”*

NA²⁷ και προσελθών ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν ἴουρανῶ καὶ ἐπὶ ὅ[τῆς] γῆς.[†]

28:18.a *Translational Analysis.* (Cf. 1.5.) For και προσελθών, cf. 28:2.a.1.

28:18.b *Textual Analysis.*

28:18.b.1 οὐρανῶ. The manuscript breaks off at the corresponding point, and so mae² cannot support the plural reading found in 05, against the grammatical singular elsewhere.

28:18.b.2 [τῆς]. Since the Coptic article is not a reliable indicator of the *Vorlage* (cf. 1.5; Plumley 1977, 148) mae² should not be cited in support of either variant reading. Schenke’s retroversion of πκερη as having the Greek article is pedantic, and wrongly suggests that mae² supports the omission in most manuscripts against its inclusion (in brackets) in NA²⁷.

28:18.b.3 καθὼς ἀπέστηλέν με ὁ πατήρ, κάγω ἀποστέλω ὑμᾶς. Mae² does not support the long singular reading found in 038. The gloss from John 20:21 in 038

59 Since there are various ways to reconstruct the text, the lacuna should be left partially unfilled. Schenke reconstructs with the preposition νογη in ραφσεχη [νογηογ νχη ꞖꞖ ρε], following the reading of mae¹ (cf. 11:7; 14:27; 22:46). However, σεχη could be followed by other prepositions such as μεν- (26:47), or η- (27:13). The uncertainty is compounded by the presence of the redundant participle of speech λέγων which is represented in the other three Coptic versions as εφχω μμος (μμας), but which Schenke leaves unrepresented in his reconstruction.

60 Schenke’s reconstruction τη[pc ηηατηη μεν ηετρηχεν] πκερη appears to exceed the available space by 3–7 letters. His reconstruction follows mae¹ closely, although the (proclitic) possessive pronouns (πα τας να; cf. Layton 2004, 46) are not frequent in mae², occurring but once in in the Passion narrative (27:56). Otherwise, Mae² regularly reads ρ(ε)η τηη where NA²⁷ has ἐν οὐρανῶ (cf. sa⁹ and bo^A). These competing reconstructions and the space issue suggest that the lacuna should be unfilled.

is instructive and cautionary: sometimes such accretions occur in manuscripts as a matter of course, and that similar glosses in *mae*² may be explained without resorting to an alternative *Vorlage*.

Matt 28:19

Mae² ⲙⲁϣ ⲙⲁⲥⲬⲱ ⲛⲛ[ϣⲉⲑⲛⲟⲥ ⲧⲏⲣⲟϥ ⲉⲧⲉⲧⲉⲛ]ⲃⲁⲓⲧⲏϥ⁶¹ ⲛⲙⲁⲟϥ ⲉⲡⲣⲉⲛ ⲛ[ⲡⲓⲱⲧ
ⲙⲉⲛ ⲡⲱⲏⲣⲏ] ⲙⲉⲛ ⲡⲛⲁ ⲉⲧⲟϥⲉ[ⲃ] “Go! Teach all peoples, baptizing them in
the name of the Father, and the Son, and the Holy Spirit.”

NA²⁷ πορευθέντες Ἦ οὖν μαθητεύσατε πάντα τὰ ἔθνη, Ἦ βαπτίζοντες αὐτοὺς εἰς τὸ
ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

28:19.a *Translational Analysis*. The only noteworthy syntactical difference is that *mae*² and the other three Coptic versions represent the initial participle as an imperative. The participle here, however, can have an imperatival function (cf. Wallace 1996, 650–651), just as all four Coptic versions represent it.

28:19.b *Textual Analysis*.

28:19.b.1 οὖν. Since *mae*² often gives no representation to οὖν (cf. 1.5), there is no way to discern whether its *Vorlage* had NA²⁷'s οὖν or lacked it as in most manuscripts. *Mae*², however, probably supports NA²⁷'s exclusion of οὖν against 05.

28:19.b.2 βαπτίζοντες. The text is lacunose, but regardless, *mae*² could not reliably support either the present tense of the participle in NA²⁷ or the aorist tense in 03 05. Even if the tense of the *Vorlage* were an aorist, the verb itself is a participle having imperatival force which cannot be conveyed in Coptic with the corresponding perfect.

61 The conjunctive [ⲛⲧⲉⲧⲉⲛ]ⲃⲁⲓⲧⲏϥ is a viable alternative (cf. sa⁹).

Matt 28:20

Mae² ⲉⲧ[ⲈⲦⲈⲦⲦⲤⲌⲪⲌ ⲙⲙⲌⲐⲐⲈ ⲉⲗⲐⲪ] ⲛⲙⲙ ⲈⲦⲗⲁⲓⲗⲟⲛ ⲙⲙⲌⲐⲐⲈ [ⲛⲙⲙⲦⲈⲗⲗⲉⲗ
 ⲉⲗⲐⲐⲐⲐ]⁶² < ⲗⲛⲌⲕ ⲧⲛⲉⲗⲟⲱⲛⲛⲛ ⲛⲉⲙ[ⲛⲙⲦⲦⲛ about 10–18 letters]⁶³ <
 >->->->->-ⲙⲙⲉⲓⲉⲱⲛ >->->->- “Teaching them everything which I have
 commanded you to keep. I will be with you ... of this age.”

NA²⁷ διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ ἴμεθ'
 ὑμῶν εἰμι¹ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.[†]

28:20.a Translational Analysis.

28:20.a.1 ⲧⲛⲉⲗⲟⲱⲛⲛ. While the Greek uses present tense (εἰμι), mae² uses the future auxiliary. The passage refers to the period from the present until the end-time consummation. The thoughtful translator, then, must decide whether his translation should emphasise the certainty of Jesus' contemporary presence, or of his future presence (cf. CEV). Mae²'s use of the future auxiliary emphasises that Jesus' assured presence *will* continue until the consummation.

28:20.a.2 ⲙⲙⲉⲓⲉⲱⲛ. While NA²⁷ reads τοῦ αἰῶνος, mae² has the demonstrative. With some frequency, mae² translates the Greek definite article as the demonstrative. This is seen, for example, in 10:32; 16:26; 17:9; 19:22; 25:28; 26:72; 27:21, 40, 42; 28:20. The other Coptic versions do so occasionally, as well (cf. 17:9^{mae1}; 19:22^{mae1}; 26:72^{mae1 boA}; 27:21^{mae1 sa9}). This phenomenon is facilitated by the change of a single vowel sound. It may be compared with the Coptic tendency to expand the article to include a pronominal intermediate (cf. Emmenegger 2007, 105; Mink 1972, 232–237).

62 My reconstruction above contrasts with Schenke's which reads, [ⲛⲙⲦⲦⲛ ⲕⲉ Ⲉⲗⲗⲉⲗⲗⲉ ⲉⲗⲐⲐⲐⲐ]. Schenke based his reconstruction on mae¹ which appears to be two to five letters too long. In contrast, my reconstruction agrees with sa⁹ and bo^A in using the infinitive form, although located earlier in the verse. Either reconstruction must remain uncertain.

63 Schenke's reconstruction ⲛⲉⲙ[ⲛⲙⲦⲦⲛ ⲛⲙⲉⲗⲟⲱⲛ ⲧⲦⲗⲟⲕ ⲉⲪⲌⲗ], although corresponding closely to NA²⁷ and following mae¹ exactly, is too long by six to ten letters, and needs to be shortened. Perhaps the translator thought *πάσας τὰς ἡμέρας* to be redundant in light of *ἕως τῆς συντελείας τοῦ αἰῶνος*, and did not give representation to the phrase, or an element was inadvertently omitted. The lacuna is best left unfilled, especially since there is further uncertainty over 1) whether *συντελείας* might have been represented by *ϥⲛⲧⲉⲗⲓⲌⲁ* (cf. 13:[39], [40], 49; 24:3) or by *ϥⲟⲕ*; 2) whether *εⲪⲌⲗ* was used (sa⁹); and 3) whether the preposition *ⲟⲗ* might have been used (sa⁹ bo^A).

28:20.b *Text Critical Analysis*

28:20.b.1 ἐγὼ μεθ' ὑμῶν εἶμι. Since word order is fixed much more stringently in Coptic than Greek (Plumley 1977, 143; Kreinecker 2008, 141), the Coptic versions cannot reliably support either NA²⁷'s placement of εἶμι in the last position or after the pronoun ἐγὼ prior to the prepositional phrase μεθ' ὑμῶν in 01 and 05

28:20.b.2 Ἀμήν. Mae² supports NA²⁷ (01 02* 03 05 032 f¹ 33) against inclusion of the Amen (02^c 038 f¹³ M).

5.3 Conclusion

The insights derived from the foregoing analysis of 28:1–20 regarding the general character of the translation and the individual translational decisions are similar to those found previously in 5:38–6:18 and 12:3–27. The analysis makes clear that there is no need to resort to an alternative *Vorlage* to explain mae², for translation and transmission factors account for most syntactical differences. Moreover, not only does the general content of the final leaf correspond to the Greek manuscript tradition of Matthew, but so does the general content of each verse, and this is true even of individual clauses (cf. 2.2.2). Most importantly, even when mae²'s syntax differs significantly from NA²⁷, mae² usually conveys the meaning of the Greek.

5.3.1 *Syntactical Differences*

The following chart depicts mae²'s significantly different readings from NA²⁷, with a brief summary of the explanation in the preceding full analysis.

Significant syntactical differences

	NA ²⁷	Mae ²	Alternate Greek reading with similar meaning	Explanation
28:7.a.2	Ὁψέ δέ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων	[ἔΞΕΝ Τ']ΟΥΤΩΗ ΔΕ ΗΠΙΣΑΜΠΑΘΟΗ Ζἱ ἠωρ[π] In <i>the night of the Sabbath, early in the morning</i>		The translator may have avoided the awkward repetition of the Sabbath reference because the day of the week was already established.

Significant syntactical differences (cont.)

	NA ²⁷	Mae ²	Alternate Greek reading with similar meaning	Explanation
28:1.a.3	τῆ ἐπιφωσκούση	ῥῖ ὠρῶ[πῖ ρεν] [πῖ]νεοῦ ἠπογαῖν ἐπὶ ἡρῆ ἠσιοῦ ἠπ[ὠῶῖ] <i>at daybreak while the stars were still above</i>		Mae ² 's reference to the stars probably reflects the attempt to convey the timing of the visit more precisely, for the word ἐπιφώσκω refers not generally to the dawn, but more precisely, to the twilight period of early morning prior to sunrise.
28:1.a.4	ἦλθεν ... θεωρήσαι τὸν τάφον	ῥαῖῖ ἐρετῖ ἠπιειρεο[ῖ] <i>They came to the tomb</i>		The translator reduced the verbal pair ἦλθεν ... θεωρήσαι to a single verb, as he does elsewhere when one of the verbs is redundant.
28:2.a.1	ἄγγελος ... καταβάς ... καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον	οῤαγγελος ... [ῥ]αῖῖ εβαλ ... ἀοῤω ῥαῖῖ ἠπῶῆῖ [εβαλ] <i>An angel came forth from heaven, and he took the stone away</i>		The translator often reduces redundant paired -ἔρχομαι verbs; cf. 28:9.a.2.
28:2.a.2	ἀπεκύλισεν τὸν λίθον	ῥαῖῖ ἠπῶῆῖ [εβαλ] <i>he took the stone away</i>		Perhaps because Copt readers may have been unaware of the Jewish custom of securing burial caves with round stones, mae ² indicates the stone's removal without explicitly stating that it was rolled away.

	NA ²⁷	Mae ²	Alternate Greek reading with similar meaning	Explanation
28:2.b.2	ἀπὸ τῆς θύρας τοῦ μνημείου	[χῖ ρ]ωϩ ηπειμθεοϩ <i>from the mouth of the tomb</i>	019 036 038 f ¹ f ¹³ 33 565 1241	Mae ² 's Vorlage may follow the well attested variant. But the expansion may be translational, arising coincidentally and independently as a harmonisation to 27:60, or to help Copt readers understand that the stone was not a grave marker, but a barrier to the entry of a hewn grave.
28:4.a.2	ἐγενήθησαν ὡς νεκροί	ξαγταϩ[ογν] [ντρ]η ηρεπρεμαογτ <i>they arose as dead people</i>		Mae ² (and Acts ^{Glazier}) supplies τωογν occasionally to predicate existence and to anticipate actions.
28:5.a.3	τὸν ἑσταυρωμένον	(omit)	348	The translator or a copyist may have omitted it accidentally, especially since the previous clause had already completed the thought.
28:7.a.2	ἰδοὺ εἶπον ὑμῖν	(omit)		The translator may have deliberately omitted the clause due to its curiousness and superfluity, exacerbated by his tendency to avoid representation of ἰδοὺ.
28:9.a.2	αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας	ἵταϩ Δε ξ]αγ(Δ)μερτη ημεφογηρητη <i>They,</i> <i>for their part,</i> <i>clasped his feet</i>		Coptic versions frequently lack representation of -ερχομαι participles.

Significant syntactical differences (cont.)

	NA ²⁷	Mae ²	Alternate Greek reading with similar meaning	Explanation
28:10.a.1	Μὴ φοβείσθε	(omit)		The translator or a copyist may have omitted it accidentally, especially since the previous clause had already completed the thought.
28:10.a.2	ἵνα ἀπέλθωσιν	μαρογκωτη <i>that they return</i>		The translator assumes the perspective that the disciples' journey originated in Galilee, hence, Jesus' instructions to depart (ἀπέλθωσιν) for Jerusalem constitutes a return (μαρογκωτη).
28:12.a.2	πρεσβυτέρων	νεπρeсvгтерoс μπιδoс <i>the elders of the people</i>		Mae ² may reflect harmonisation to Old and New Testament passages.
28:15.a.4	παρὰ Ἰουδαίους	ἐν Ἰουδαίᾳ τῆς <i>in all Judea</i>		ἐν is otherwise not used to convey distribution among people groups, but only of distribution over a geographical area, prompting the complement "in all Judea." Also, the local Jewish community had been decimated after the Jewish revolt, so that there may have been few local Jews among whom the report could be circulated "to this day."
28:15.b.3	σήμερον [ἡμέρας]	ἐπιoγ <i>to the present day</i>	01 02 032 0148 ^{vid} f ¹ 13 33 21	The Coptic versions probably are not reliable witnesses to this biblical idiom.

		Alternate Greek reading with similar meaning	Explanation
NA ²⁷	Mae ²		
28:17.a.1	αὐτὸν προσεκύνησαν	[ῤαγ]ῤίτογ ἐπεσχητ ῤαγωω[τ νεη] <i>they prostrated themselves. They worshiped him</i>	Mae ² uses two verbs to convey the fuller meaning of the one Greek word.
28:18.a	προσελθῶν ὁ Ἰησοῦς ἔλάλησεν αὐτοῖς	ῤαφσεχη [4–8 letters ηχη ἱησ] <i>Jesus said (to them)</i>	The Coptic versions frequently lack representation of -ἔρχομαι participles; cf. 28:9.a.2.

Schenke's alternative *Vorlage* view is all the less sustainable since there are very few renderings which convey a meaning that is actually different from known Greek readings.⁶⁴ Of the renderings which do convey a different meaning from NA²⁷, three may reflect transmission error: two possibly involving accidental omission (28:5.a.3; 28:10.a.1), and a third involving harmonisation (28:12.a.2).

Readings like these three are replete throughout the tradition, as exemplified by the omission of the clause ἦν δὲ ἡ εἰδέα αὐτοῦ in ο1 (28:4), or the omission of ἡν τεκεμαρια in sa³⁶⁴ (28:1; Kreinecker 2008, 35), or the gloss of John 20:21 incorporated into ο38 (28:18.b.3). Such readings are all the more possible in translation texts, for in addition to the typical transmission errors, one must also deal with errors in the translation process. The presumed early date of mae² and its short reception history probably made it even less likely for such errors to have been corrected.

A fourth rendering which differs in meaning from NA²⁷ is the lack of representation of ἰδοὺ εἶπον ὑμῖν (28:7.a.2) which could reflect a translational decision. The lack of representation of ἰδοὺ εἶπον ὑμῖν and μὴ φοβείσθε (28:10.a.1) would be all the more perplexing if mae² actually were associated with an alternative Hebrew Matthean redaction.

64 After scrutinising the various apparatuses in the research and writing phase of this chapter, I reviewed them all again looking for variants which might correspond to these 21 elements in particular. However, I was unable to find any corresponding Greek witnesses for any of them, except for the three listed in the chart.

The remaining syntactical differences between *mae*² and NA²⁷ are probably best explained as translation phenomena. A few of these syntactical differences might initially strike the reader as conveying a different meaning from NA²⁷. On the other hand, recognition of the translator's established patterns of translation (e.g., 28:1.a.4; 28:2.a.1), as well as identification of the constraints of his contextual-linguistic environment (e.g., 28:1.a.2; 28:1.a.3), and even consideration of culture (e.g., 28:2.a.2; 28:15.a.4), help explain how the translator may have produced his translation from a *Vorlage* not unlike our modern critical editions.

5.3.2 *Correspondence with Textual Variants*

Most of the variants cited in NA²⁷ cannot be reliably attested by *mae*² due to ambiguities in translation. Those readings which *mae*² reliably attests, however, do typically affirm NA²⁷ (28:7.b.1; 28:2.b.1; 28:2.b.2; 28:6.b; 28:7.b; 28:9.b.1; 28:10.b.1; 28:10.b.2; 28:20.b.2).

There are two readings in *mae*² which correspond syntactically with variants rejected by the editors of NA²⁷. In the case of NA²⁷'s textually difficult reading σήμερον [ἡμέρας] (cf. 28:15.b.3), *mae*² has the shorter reading επαογ rather than επαογ ηξαογ. The Coptic versions, however, probably are not reliable witnesses to this idiom (cf. Matt 27:8). If *mae*²'s *Vorlage* did have the shorter reading instead of NA²⁷'s longer bracketed reading, it would corroborate the considerable support of 01 02 032 0148^{vid} f¹ 13 33 M.

The other *mae*² reading which corresponds syntactically to a competing NA²⁷ variant is discussed in 28:2.b.2. NA²⁷ does not include either of the two expansive references to the stone's removal (*from the door*, or *from the door of the tomb*). The correspondence between *mae*² and the long Greek variant could hardly be closer, and it would seem that *mae*²'s *Vorlage* had the long variant. One cannot, however, discount the possibility that the variant in *mae*² arose coincidentally and independently, as a pragmatic explicitation of an unfamiliar tradition of the source language's culture. Such a possibility should be considered since *mae*² does not often disagree with its closest allies 01 and 03 on Greek variants which are obviously secondary.

The analysis in these last three chapters has reinforced the basis for rejecting Schenke's hypothesis of an alternative *Vorlage*, and has suggested instead that *mae*²'s *Vorlage* was in substantial agreement with most NA²⁷ readings. These conclusions provide the basis for the next chapter's identification of *mae*²'s closest allies through a text critical analysis of selected sample passages.

Identification of Mae² Allies

6.1 Introduction

6.1.1 Purpose

In this chapter, I outline the textual relationship between mae² and specific Greek manuscripts. I do so by assessing mae²'s correspondence with the Greek variants in select test passages.¹ The assessment identifies mae²'s allies, and allows their ranking according to their percentage of agreement. I also evaluate mae²'s support for NA²⁷, and compare their percentage of mutual agreement with other significant manuscripts.

In short, I compare an array of readings in mae² with an array of manuscripts along with the critical edition NA²⁷, and then rank mae²'s affiliation with them. Those wishing to go immediately into the assessment process may wish to proceed to section 6.2 Analysis of Test Passages which is largely self-explanatory. For those with greater patience, I provide considerable detail in the next several sections that is intended to illuminate the process and facilitate peer review.

6.1.2 Selection of Test Passages

I examined 272 different variant passages culled from the three sources listed below. Most of these could not be used. About a fourth of them (64 of 272) are unusable due to lacunae in mae². Of the 208 passages that are not lacunose, a little more than half (128 = 63.1%) could not be used due to translational ambiguity; this is not a remarkable proportion given *Editio Critica Maior's* rejection of about half of the Coptic citations in NA²⁷'s apparatus for 1 Peter 1 (cf. 1.3.3). Three variant passages were rejected because they were set within a verse omitted in mae² due to the scribe's own idiosyncratic error (6:5; 14:18; 20:10). In the end, a few more passages were excluded since they contained no competing variants supported by any of mae²'s allies (cf. 6.1.4). After elimination of these passages, 60 test passages remain. In 6.1.2.4, I have included a chart listing all

1 Cf. the criticism of quantitative analysis by D.C. Parker, and his commendation of the Coherence Based Genealogical Method (2008, 164–167). Since there seems to be little prospect that the Coherence Based Genealogical Method will be able to assess textual relationships between a versional witness and Greek manuscripts, quantitative analysis seems the best option to assess mae²'s relationships with extant Greek manuscripts.

272 variant passages. The chart indicates the source from which the variants were culled, and the basis for the exclusion of individual variant passages.

6.1.2.1 The *Teststellen*

Almost half of the viable test passages were taken from *Text und Textwert's* 64 *Teststellen* (Tst) for Matthew's Gospel (Aland et al. 1999). The editors identified these 64 passages as being especially important for assessing a manuscript's textual character. This feature distinguishes them from the other test passages, for the others were either determined indiscriminately or chosen with less discrimination. Additionally, the variants and their supporting manuscripts for the *Teststellen* have the advantage of being thoroughly documented. In the test passage summary charts below, the *Teststellen* are identified by the siglum Tst and their editors' numerical designation (e.g., Tst 19).

Each of the 64 *Teststellen* was analysed, although only 29 were used in the final analysis. In addition to 22 *Teststellen* that could not be used due to lacunae in mae², ten could not be used due to translational ambiguity between mae² and the relevant variants in a given passage; I justify their exclusion on an individual basis in 6.1.6. One was excluded due to an idiosyncratic scribal error involving the whole verse. Also, in the final analysis, two were excluded since their only support came from non-allied manuscripts (cf. 6.1.4). For further details, see the Comprehensive Chart of Considered Variants in 6.1.2.4.

Any given *Teststelle* may have more than two variants, but I only analyse the NA²⁷ reading, those variants that correspond in meaning to the text of mae², and those that correspond in meaning to those manuscripts determined (in the final analysis) to be mae² allies. Excluded readings are not analysed since their consideration would merely inflate the correspondence of mae² and all its allies to NA²⁷ without distinction, and not assist in ranking the allied manuscripts individually (cf. 6.3.2.1).

6.1.2.2 Variants from 3 Leaves (5:38–6:18; 12:3–27; 28:1–20)

The second set of variants was taken from NA^{27's} apparatus for the three leaves analysed in chapters three through five above. These were chosen due to the close scrutiny they received in the previous analysis. Further, in contrast to the highly discriminate selection of the *Teststellen* by the *Text und Textwert* editors, every Greek variant cited in NA²⁷ for 5:38–6:18; 12:3–27; 28:1–20 was assessed.²

² Variants from the three sample leaves with only versional support are excluded entirely from consideration: 5:47; 6:5, 9, 11; 12:10. Apart from 6:9, 11, the versional readings obviously lack correspondence with mae² (cf. 6:9.c n. 92; cf. 6:11.b).

Of the 102 additional variants listed in NA²⁷ on these leaves, however, 88 could not be used to help identify mae²'s Greek allies, allowing only 14 more passages for consideration.³ The vast majority of these excluded passages involved translational ambiguity. Analysis of both included and excluded passages has already been given in the previous three chapters, but summary data for the 14 passages are also provided in each test passage chart in 6.2. The Comprehensive Chart in 6.1.2.4 provides further information.

6.1.2.3 Variants from UBS⁴

In contrast to NA²⁷'s apparatus which was designed to assess the history of the text, the UBS⁴ apparatus is designed for New Testament translators (Aland et al. 1993, 45). The limitation of its apparatus to translatable variants makes the UBS⁴ especially useful in assessing the text of a version such as mae².

UBS⁴ has a total of 160 variant passages in Matthew's Gospel. Discounting the *Teststellen* and the variants appropriated from the three leaves (chapters 3–5) from these 160, there are 106 additional variant passages listed in UBS⁴. Instead of analysing all of these with the same level of scrutiny as I did for the three leaves, I restricted the selection of UBS⁴ variant passages to those containing competing variants which differ so significantly from one another that their correspondence to mae² seems obvious, minimally affected by translation factors, and relatively certain.⁴ Examples include addition or omission of an entire verse (Matt 12:47; 16:2–3) and addition or omission of a significant word (23:19; 27:24). There are 17 such additional passages.

I have assigned a sequential number (1–160) to each of the UBS⁴ variant passages as they occur in the UBS⁴ apparatus. In the test passage charts, I have labelled each UBS⁴ variant passage with the siglum UBS⁴, followed by the designated variant passage number. An asterisk (*) follows this number to indicate that UBS⁴ variant passages were not based on any thorough analysis, but on what seemed to me as immediately obvious and hardly disputable.

3 The count does not include those passages which are already counted separately as *Teststellen*.

4 On the other hand, there are 51 UBS⁴ variant passages extant in mae² which are not analysed since the certainty of their correspondence did not rise to the threshold of being obvious; some of these may in fact be helpful in assessing mae²'s allies should they be carefully examined. A case could be made that a few additional passages would qualify (11:15; 13:35b; 14:30; 15:4; 18:26; 19:9b, 20; 21:29–31; 27:16, 17). Ultimately, however, I deemed these as too susceptible to interference from other factors such as harmonisation or independent expansion for consideration.

Since mae²'s syntax in these passages so obviously corresponds to one Greek reading over another, I have generally assigned them a degree of certainty rating of 1 (cf. 6.1.3.1). A few were assigned a 2 rating, duly considering the possibility that they may reflect a harmonisation independent of the *Vorlage*.

6.1.2.4 Comprehensive Chart of Considered Variants

The following chart provides a list of all 272 variant passages that I considered for this project. Exclusion of variant passages is indicated in the columns on the right side of the chart, with an X indicating if a passage was excluded on the basis of 1) mae²'s lacunose text; 2) mae²'s inability to reliably attest one variant reading against another (translationally ambiguous or uncertain); or 3) the competing variant's lack of support from any of mae²'s closest allies, as determined in the final analysis; cf. 6.1.4.

The left hand columns contain information pertaining not only to the 60 passages that were utilised in the final analysis, but for the remaining passages as well. The first column on the left assigns a test passage number to included passages, consecutively numbered 1–60; excluded variant passages are not numbered and their respective cells for this column are blackened. The other three columns identify which of the three sources from which a given variant was culled.

Discussion from chapters three through five for the passages culled from the three leaves are cross-referenced in the pertinent column.

In many cases, an included passage might have been culled from more than one source; thus, a test passage may not only be a *Teststelle*, but also a passage from one of the three leaves, or from a UBS⁴ passage, or in some cases, from all three. In the statistical summary, care was taken not to double or triple count these variant passages. Accordingly, the totals for the variant passages from the three leaves and from UBS⁴ reflect only additional passages, and not the total number of either of the last two categories.

In the case of the three excluded variant passages in verses wholly affected by the scribe's own idiosyncratic error (6:5; 14:18; 20:10), the entire row of cells has been blackened.

Passages cited with an a or b after the verse number correspond to one of two *Teststellen* in the same verse, or to one of two UBS⁴ variant passages in the same verse.

Comprehensive chart of considered variants

Test passage no.	Variant passage	Source of variant passages			Reason for exclusion		
		Teststellen (tst no.)	3 Leaves (section no.) ⁵	UBS ⁴ (numbered 1–160) ⁶	Not extant ⁷	Trans-lationally uncertain ⁸	Unsupported by mae ² allies
	1:7–8			1	×		
	1:10			2	×		
	1:11	1		3	×		
	1:16	2		4	×		
	1:18a			5	×		
	1:18b			6	×		
	1:25a	3			×		
	1:25b	4		7	×		
	2:18	5		8	×		
	3:12	6			×		
	3:16a	7		9	×		
	3:16b	8		10	×		
	4:10	9		11	×		
	4:17			12	×		
	4:23	10			×		
	5:4–5	11		13	×		
	5:11	12		14	×		
	5:22	13		15	×		
	5:32			16	×		
	5:38		5:38.c			×	
	5:39		5:39.a.2			×	

5 Variants lacking Greek manuscript support are excluded. Cf. n. 2 above.

6 UBS⁴ does not list its variants in numerical sequence, although I have done so here.

7 For the UBS⁴ passages (excluding *Teststellen* and passages analysed in chapters 3–5), I have not attempted a thorough verification of Schenke's reconstruction of the lacunae. Where there seemed to be reasonable doubt regarding the reconstruction, I did not include the passage for consideration.

8 As explained in 6.1.2.3, the threshold for translational certainty was set high for those variants culled from UBS⁴'s 160 variant passages. Cf. 6.1.2.3, n. 4. Also, a number of passages were not considered because of the possibility that the translator may have independently harmonised to other passages.

Comprehensive chart of considered variants (cont.)

Test passage no.	Variant passage	Source of variant passages			Reason for exclusion			
		Teststellen (tst no.)	3 Leaves (section no.)	UBS ⁴ (numbered 1–160)	Not extant	Trans-lationally uncertain	Unsupported by mae ² allies	
1	5:39		5:39.c.2			×		
	5:39		5:39.c.3			×		
	5:40		5:40.a.2					
	5:40		5:40.b			×		
	5:41		5:41.a.1			×		
	5:41		5:41.a.3					×
2	5:42		5:42.c.1			×		
	5:42		5:42.c.2			×		
2	5:44a	14	5:44.c	17				
3	5:44b	15	5:44.c	18				
	5:45		5:45.c			×		
	5:46		5:46.c			×		
4	5:47	16	5:47.c.2	19				
	5:47		5:47.c.1			×		
	5:47		5:47.c.3			×		
	5:48		5:48 ⁹			×		
	5:48		5:48 ¹⁰			×		
	6:1		6:1.c.1					×
	6:1		6:1.c.2					×
5	6:1		6:1.c.3			×		
	6:2		6:2.c					
	6:4		6:4.c.1			×		
	6:4		6:4.c.2			×		
6	6:4	17	6:4.c.3	20				
	6:5		6:5.c.1			×		
	6:5 ¹¹		6:5.c.2					
	6:5		6:5.c.3					×

9 Due to the large lacunae, there is no analysis of 5:48 in chapter 3.

10 Due to the large lacunae, there is no analysis of 5:48 in chapter 3.

11 The scribe, probably by accident, copied the similar text of v. 7 at this point.

Test passage no.	Variant passage	Source of variant passages			Reason for exclusion		
		Teststellen (tst no.)	3 Leaves (section no.)	UBS ⁴ (numbered 1-160)	Not extant	Trans-lationally uncertain	Unsupported by mae ² allies
	6:5		6:5.c.4			×	
7	6:6	18	6:6.c	21			
8	6:7		6:7.c				
9	6:8		6:8.c.1	22			
	6:8		6:8.c.2				×
	6:10		6:10.c.1				×
	6:10		6:10.c.2			×	
	6:12		6:12.c			×	
10	6:13	19	6:13.c	23			
	6:14		6:14-15.c.1			×	
	6:14		6:14-15.b.1			×	
	6:14		6:14-15.b.3			×	
	6:15		6:14-15.b.3			×	
	6:15	20	6:14-15.c.4	24		×	
	6:16		6:16.c.1			×	
	6:16		6:16.c.2			×	
	6:16		6:16.c.3			×	
	6:18		6:18.c.1			×	
	6:18		6:18.c.2			×	
	6:18		6:18.c.3	25			×
	6:25			26	×		
	6:28			27	×		
11	6:33	21		28			
	7:13			29	×		
	7:14a			30	×		
	7:14b			31	×		
	7:21	22			×		
	7:24			32	×		
	8:9	23			×		
	8:10	24		33	×		
	8:18			34	×		
	8:21			35	×		
12	8:25a	25		36			

Comprehensive chart of considered variants (cont.)

Test passage no.	Variant passage	Source of variant passages			Reason for exclusion		
		Teststellen (tst no.)	3 Leaves (section no.)	UBS ⁴ (numbered 1–160)	Not extant	Trans-lationally uncertain	Unsupported by mae ² allies
	8:25b			37	×		
	8:28			38	×		
	9:4	26		39		×	
13	9:8	27		40			
14	9:14	28		41			
	9:34			42			×
15	10:3	29		43			
	10:23	30		44	×		
	11:2			45	×		
	11:5	31				×	
	11:8	32				×	
	11:9			46		×	
	11:15			47		×	
16	11:17	33		48			
	11:19	34		49	×		
	11:23a			50	×		
	11:23b	35		51	×		
	11:27			52	×		
	12:2	36				×	
	12:4		12:4.b.2	53		×	
	12:4		12:4.a.2			×	
	12:4		12:4.b.3			×	
	12:5		12:5.b			×	
	12:6		12:6.b			×	
	12:9		12:9.b			×	
	12:10		12:10.a.1			×	
	12:10		12:10.b.2			×	
	12:10		12:10.b.3			×	
	12:11		12:11.a.1			×	
	12:11		12:11.a.2			×	
	12:11		12:11.b.3			×	
	12:11		12:11.b.4			×	

Test passage no.	Variant passage	Source of variant passages			Reason for exclusion		
		Teststellen (tst no.)	3 Leaves (section no.)	UBS ⁴ (numbered 1-160)	Not extant	Trans-lationally uncertain	Unsupported by mae ² allies
	12:11		12:11.a.5			×	
	12:12		12:12.a.1			×	
17	12:13		12:13.b				
	12:14		12:14.b				×
18	12:15	37	12:15.b	54			
19	12:16		12:16.b				
	12:17		12:17.b			×	
	12:18		12:18.b			×	
	12:18		12:18.b			×	
	12:20		12:20.b.1				×
	12:20		12:20.b.2				×
	12:21		12:21.b			×	
20	12:22		12:22.b.2				
	12:22		12:22.b.1			×	
	12:22		12:22.b.3			×	
	12:24		12:24.b			×	
21	12:25		12:25.b.2	55			
	12:27		12:24.b			×	
	12:27		12:27.b.2			×	
	12:36	38				×	
22	12:47			56			
	13:1	39				×	
	13:9			57		×	
	13:13			58	×		
23	13:35a	40		59			
	13:35b			60		×	
	13:43			61		×	
24	13:44	41					
25	13:45	42					
	13:55			62		×	
	14:3	43		63	×		
	14:9	44		64		×	

Comprehensive chart of considered variants (cont.)

Test passage no.	Variant passage	Source of variant passages			Reason for exclusion		
		Teststellen (tst no.)	3 Leaves (section no.)	UBS ⁴ (numbered 1–160)	Not extant	Trans-lationally uncertain	Unsupported by mae ² allies
	14:18 ¹²	45					
26	14:24			65			
27	14:26	46					
	14:29			66		×	
	14:30			67		×	
	15:4			68		×	
	15:6a			69		×	
28	15:6b	47		70			
	15:14			71		×	
	15:15			72		×	
	15:31			73	×		
	15:35–36	48			×		
	15:39			74	×		
29	16:2–3			75			
	16:8	49			×		
	16:12	50		76		×	
	16:13			77		×	
	16:20			78		×	
	16:27			79		×	
	17:2			80			×
30	17:4			81			
31	17:15	51					
32	17:20a	52		82			
33	17:21	53		83			
	17:22			84		×	
	17:26			85		×	
34	18:10–11	54		86			
	18:14			87		×	
	18:15			88		×	

12 The verse is missing entirely, presumably due to scribal error.

Test passage no.	Variant passage	Source of variant passages			Reason for exclusion		
		Teststellen (tst no.)	3 Leaves (section no.)	UBS ⁴ (numbered 1-160)	Not extant	Trans-lationally uncertain	Unsupported by mae ² allies
	18:19			89	×		
	18:26			90		×	
	19:4			91	×		
	19:7			92		×	
35	19:9a			93			
36	19:9b			94			
	19:10			95		×	
	19:11			96		×	
	19:16			97	×		
37	19:17	55		98			
	19:20			99		×	
	19:24			100			×
38	19:29a			101			
	19:29b			102	×		
	20:10 ¹³			103			
	20:15			104		×	
39	20:16	56		105			
	20:17			106		×	
40	20:22			107			
	20:23			108		×	
	20:26			109		×	
	20:30			110		×	
	20:31			111		×	
41	21:12	57		112			
	21:29-31			113		×	
	21:39			114			×
42	21:44			115			
	22:10			116		×	
	22:23			117		×	
43	22:30			118			

13 The verse is missing entirely, presumably due to scribal error.

Comprehensive chart of considered variants (cont.)

Test passage no.	Variant passage	Source of variant passages			Reason for exclusion		
		Teststellen (tst no.)	3 Leaves (section no.)	UBS ⁴ (numbered 1–160)	Not extant	Trans-lationally uncertain	Unsupported by mae ² allies
	22:32			119		×	
44	22:35			120			
45	23:3	58					
	23:4			121		×	
	23:9			122		×	
	23:13			123			×
46	23:19			124			
	23:23			125	×		
	23:25			126		×	
	23:26			127		×	
47	23:38			128			
	24:6	59		129			×
	24:7			130		×	
	24:31			131		×	
48	24:36	60		132			
	24:38			133		×	
49	24:42			134			
50	25:1			135			
	25:13	61		136			×
	25:15–16			137		×	
	26:20			138		×	
	26:27			139	×		
	26:28			140	×		
	26:71			141		×	
	27:2			142	×		
	27:4			143		×	
	27:5	62				×	
	27:9			144		×	
51	27:10			145			
	27:16			146		×	
	27:17			147		×	
52	27:24			148			

Test passage no.	Variant passage	Source of variant passages			Reason for exclusion		
		Teststellen (tst no.)	3 Leaves (section no.)	UBS ⁴ (numbered 1–160)	Not extant	Trans-lationally uncertain	Unsupported by mae ² allies
	27:28			149		×	
	27:29			150		×	
53	27:35			151			
	27:40			152	×		
	27:42			153	×		
54	27:49	63		154			
55	28:1		28:1.b.1				
	28:1		28:1.b.2			×	
	28:1		28:1.b.2			×	
56	28:2a		28:2.b.1				
57	28:2b		28:2.b.2				
	28:3		28:3.b.1			×	
	28:3		28:3.b.2			×	
	28:4		28:3.b.2			×	
58	28:6		28:6.b	155			
	28:7		28:7.b				×
	28:8		28:8.b	156		×	
59	28:9	64	28:9.b.1	157			
	28:9		28:9.b.2		×		
	28:9		28:9.b.3		×		
	28:10		28:10.b.1			×	
	28:10		28:10.b.2				×
	28:11		28:11.b	158		×	
	28:14		28:14.a.1			×	
	28:14		28:14.b.2			×	
	28:15		28:15.b.3	159		×	
	28:15		28:15.b.1			×	
	28:15		28:15.b.2			×	
	28:17		28:17.b			×	
	28:18		28:18.b.1		×		
	28:18		28:18.b.2			×	
	28:18		28:18.b.3				×
	28:19		28:19.b.1			×	

Comprehensive chart of considered variants (cont.)

Test passage no.	Variant passage	Source of variant passages			Reason for exclusion		
		Teststellen (tst no.)	3 Leaves (section no.)	UBS ⁴ (numbered 1–160)	Not extant	Trans-lationally uncertain	Unsupported by mae ² allies
	28:19		28:19.b.2		×		
	28:20		28:20.b.1			×	
60	28:20		28:20.b.2	160			

	Test- stellen	Three leaves ¹⁴	UBS ⁴ ¹⁵	Total
Total number of considered passages	64	102	106	272
Number of excluded passages due to lacunae in mae ²	22	10	32	64
Number of excluded passages due to translational ambiguity	10	68	50	128
Number of excluded passages due to lack of mae ² allies	2	9	6	17
Number of excluded passages due to mae ² larger scribal error	1	1	1	3
Total Number of excluded passages	35	88	89	212
Total Number of included passages	29	14	17	60

6.1.3 Presentation of Information in the Test Passage Charts

Basic information for each test passage (6.2) is encapsulated in its own chart, with each chart labelled according to the test passage number and to chapter and verse reference. Additionally, the source for each test passage is indicated (cf. 6.1.2). Each of the 60 test passage charts includes

- the identification of the affected text of NA²⁷
- the competing variant(s)
- my transcription of the relevant text of mae² with an English translation
- a list of supporting manuscripts for each considered variant.

¹⁴ Column excludes *Teststellen* which are already counted.

¹⁵ Column excludes variant passages from the three leaves and the *Teststellen* which are already counted.

In many passages, mae²'s support for a given variant is obvious and needs no further explanation; otherwise, comments are provided below the chart.

6.1.3.1 Degree of Certainty

Since mae²'s degree of correspondence to a textual variant is relative, I have provided my own assessment of the degree of certainty that mae²'s text reflects one variant and not another. This is indicated in the chart on a scale of one to three, with one being the most certain, and three being the least certain.¹⁶ While the rating is subjective, I have attempted to give due consideration to five factors, usually in combination with each other:

- The degree of formal equivalency in syntax between the Coptic and the Greek
- Translation features that can be documented as frequent or typical
- Degree of correspondence in meaning between the Coptic and Greek
- Degree of similarity or difference between the competing Greek variants
- Non-translational phenomena; these include
 - The possibility of correspondence being independent of the *Vorlage* due to scribal error or through the translator's own contributions
 - Relative certainty of mae²'s reconstructed text
 - Agreement of mae² allies¹⁷

Establishing the degree of certainty is particularly difficult and subjective in regard to the possibility of coincidental correspondence, for any reading could be said to have arisen coincidentally. For example, although implausible, it is possible that the scribe accidentally omitted his *Vorlage*'s long ending of the Lord's Prayer (6:13). Or, more plausibly, the scribe may have independently expanded the *Vorlage*'s reference to the temple (21:12) to read as the temple *of God*, as if in agreement with the majority reading. Since one would think that such coincidental agreement is the exception rather than the rule, the certainty ratings have been affected by them only in the more plausible cases.

16 The certainty ratings have nothing to do with judging a reading's viability as the earliest attainable text, but only with judging the relative certainty of whether mae² supports a given Greek variant.

17 The circularity in restricting variant readings to mae² allies to determine mae² allies is minimised by the preliminary assessment explained in 6.1.4, and by its use being restricted to assessing the degree of certainty; cf. 6.3.3.3.

6.1.3.2 Presentation of Variants

The designation of variants as enumerated readings (e.g., Reading 3; Reading 4) follows that of *Text und Textwert*, although Reading 1 variants are specifically identified as majority readings (Maj), and Reading 2 variants are specifically identified as NA²⁷ readings. Readings are occasionally identified as NA²⁵ readings.

Text critical sigla used in NA²⁷ are incorporated into the NA²⁷ reading.¹⁸ When possible, differences between readings are underscored to facilitate their identification.

I cite in the second column of each test passage chart those variants listed in NA²⁷ which corresponds in meaning to mae². In the third column, variants which disagree in meaning with mae² are listed so long as they are attested by at least one mae² ally (as determined in the final analysis). Variants which do not correspond in meaning with mae² and lack support from mae² allies are excluded since they would not serve to identify mae²'s allies (cf. 6.3.2.1).

6.1.3.3 Citation of Supporting Manuscripts

In the chart, support from mae²'s eight allies is fully cited for each reading (cf. 6.1.3.2). This reflects the purpose of this chapter to identify manuscripts that are most closely allied with mae². Additionally, support for the included reading from Greek manuscripts not allied with mae² is cited if they are cited in NA²⁷, although they are excluded from the final statistical analysis.

6.1.4 *Method for Determining Mae² Allies*

To identify mae²'s closest allies of the 1,757 manuscripts examined in *Text und Textwert*, I eliminated 1,699 manuscripts which agree with the majority reading in 80.0% or more in the *Teststellen*, leaving 58 manuscripts for further evaluation. I was justified in so doing by my initial surveys of mae² (e.g., as seen in 2.5 above) which indicate that mae² often disagrees with majority readings if they are not adopted by NA²⁷. Of the 58, 24 were excluded because they are defective in more than half of the *Teststellen*.¹⁹ This left 34 manuscripts: 01 03 05 019 032 038 1 4 13 22 33 118 124 205 209 279 346 372 543 700 788 826 828 892 983 1192 1424 1582 1604 1675 2586 2680 2737 2786.

18 The sigla are informed by data from NA²⁷, UBS⁴, and *Text und Textwert*, but may not be an exact reflection of the sigla as they are found NA²⁷'s text. For the key to text-critical sigla, cf. Aland et al. 1993, 52.

19 P³⁵ P⁶⁴ + 67 02 024 035 036 073 085 0170 0250 0281 79 687 837 1129 1295 1306 1372 1414 2589 2597 2607 2784.

Ideally, these 34 manuscripts should have been analysed in regard to all 60 of the test passages. Unfortunately, many of these manuscripts are not cited in the Greek apparatuses, and accessing their texts would be practically insurmountable for this project. Consequently, I conducted a preliminary assessment of the relationship between mae² and these 34 manuscripts based upon the *Teststellen* and their correspondence with mae²'s text; this was possible since *Text und Textwert* thoroughly documents support for variant readings of all 34 manuscripts. The preliminary assessment allowed me to rank the 34 manuscripts according to percentage of agreement with mae². Disregarding the manuscripts with the lowest percentages of agreement, I only considered the 13 manuscripts agreeing with mae² in 36% or more of the 29 *Teststellen*.²⁰ These 13 are 01 03 05 019 038 1 22 33 118 892 1582 205 209. Of these, eight manuscripts have an agreement rate of 50% or more with mae² in all 60 test passages. These eight were deemed to be mae²'s allies: 01 03 019 038 1 33 205²¹ 892 1582.²²

6.1.5 *Classification of Mae² Allies*

The eight allied manuscripts may be categorized in two classes, according to the rates of their agreement in all 60 test passages. Supporting manuscripts for a given reading are cited in the charts accordingly:

Class 1 (agreement with mae² of 70% or more): 01 03

Class 2 (agreement with mae² of 50.0–69.9%): 019 1 33 205 892 1582

The classification is relative, and the setting of boundaries between the two classes is subjective. There is a gap, however, of nearly 15 percentage points

20 The decision to set the limit of agreement at 36% was a practical decision. Had it been lowered to 30%, the number of included manuscripts would have doubled. Moreover, there were no manuscripts ranging from 36%-40%.

21 Additionally, f¹ member 209 also has more than 50% agreement with mae² in the *Teststellen*. However, it is excluded not only for practical reasons (I could not check its text since none of the apparatuses consistently incorporates its readings), but because its readings in the *Teststellen* agreed exactly with 205. Amy Anderson concludes that although 205 and 209 are obviously very close, her own collations could not confirm either the claim that 205 had been copied from 209 in the Gospels, or that 205 and 209 had the same exemplar (2004, 116).

22 Only two of 05's singular readings included in the *Teststellen* were used in the preliminary assessment. When 05's singular readings for all 272 passages were included in the analysis, the rate of agreement fell below 50%. However, discounting 05's many singular passages, the rate of agreement between mae² and 05 is significant.

between any Class 1 manuscript and any Class 2 manuscript. Moreover, the Class 2 manuscripts are all within 6 percentage points of each other, making a third class impractical.

6.1.6 *Inclusion of Subvariants Having Ambiguous Support*

In 14 test passages (Test Passages 6, 9, 11, 12, 19, 21, 24, 26, 27, 37, 43, 45, 50, 53), subvariants are involved, so that while *mae*² clearly lacks correspondence with the competing primary variant, it supports more than one of the subvariants in a given passage. In such cases, I have placed in parentheses the supporting manuscripts for the subvariant which *mae*² may theoretically support, but which are less likely to reflect *mae*²'s *Vorlage*. I do so on the basis of the strength of *mae*²'s supporting allies for a given reading.

6.1.7 *Exclusion of Ten Teststellen*

Ten *Teststellen*, discussed in this section, are excluded from the statistical analysis. Eight of ten *Teststellen* are excluded because *mae*² could not support one reading against another due to translational ambiguity. Two others (6:15; 16:12) are excluded because *mae*²'s syntax is so different that correspondence could not be assessed.

Matt 6:15 (Tst 20, with v. 14)

NA²⁷ 14 Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος. 15 Ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν

Mae² [εωωπη ατε]νωδάνκ[ω εβαλ η]νερω[μη νεεγ][παραπτωμα κνεκω
 νχη π]ετνῖω[τ ετρεν] ηπη εβ[αλ ητηεν ρωτεν νετεπ]αρ[απτωμα
 ε]ωωπ[η δε ατετη][τμκω εβαλ ηρωμη νεεγπαραπτω]μα [ο]γδε
 η[2–4 letters][4–6 letters πετ(ε)νῖωτ ετρε(ε)]η πι[ογη νεεη]κ[ω] εβαλ
 η[ητη] *If you forgive men their trespasses, your Father in heaven will
 forgive you yourselves your trespasses. But if you do not forgive men their
 trespasses, neither ... will your Father in heaven forgive you*

While *mae*²'s syntax corresponds formally to the majority reading which includes a reference to trespasses in the protasis of v. 15, I argued previously in chapter three (6:14–15, b.3) that when variants involving *παραπτώματα* in 6:14–15 are taken together, the Coptic versions lack formal correspondence to the Greek, and so should not be cited in support of one reading against the other.

Matt 9:4 (Tst 26)

NA²⁷ = Maj και ἰδῶν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν

NA²⁵ και εἰδῶς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν

Reading 4 εἰδῶς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν

Mae² [ε]φνεογ πι ενεγμ[ηογη νρητ] *perceiving their thoughts*

Given the similarity of meaning between ἰδῶν and εἰδῶς, and the proliferation of textual variation in most of the occurrences of either word in the Greek tradition, mae²'s support for either ἰδῶν or for εἰδῶς is unreliable. Also, mae² does not reliably attest the occurrence of post-positive δέ (Reading 4; cf. 1.5).

Matt 11:5 (Tst 31)

NA²⁷ °και νεκροὶ ἐγείρονται και πτωχοὶ εὐαγγελίζονται

Maj νεκροὶ ἐγείρονται και πτωχοὶ εὐαγγελίζονται

Reading 3 νεκροὶ ἐγείρονται πτωχοὶ εὐαγγελίζονται

Mae² νιρεφμαογτ σετωογν νιρη[κη σε]κηργςση ναγ *the dead are raised, the poor are preached to*

Since mae² frequently lacks representation of και, it cannot reliably attest its presence in NA²⁷ or its absence in the majority reading or in Reading 3 (cf. 1.5).

Matt 11:8 (Tst 32)

NA²⁷ ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν

Maj ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλείων εἰσίν

Reading 3 ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων

Mae² ἕἱ ἡαηἱραἱἱἱ ἕγḡḡḡ ḡḡ ḡḡἱ ḡḡἱἱἱἱḡḡḡ. *those of soft clothing (are) in royal houses or those of soft clothing (are) in houses of kings*

Coptic uses nouns as descriptors; in order to describe a house as royal, the noun for king must be used, mediated by the attributive construction following the word for house.²³ Thus, mae² could reflect βασιλείων in the majority reading or βασιλέων in NA²⁷.

Likewise, one cannot surmise whether mae² represents εἰσὶν in NA²⁷ and the majority reading against Reading 3, for Coptic often predicates existence without a state of being verb (13:52^{co}; 18:20^{mae2 mae1}; 21:42^{mae1 sa9}), a phenomenon perhaps facilitated by ἰδοὺ (ḡἱ); cf. 1.5.

Matt 12:2 (Tst 36)

NA²⁷ = Maj οἱ δὲ Φαρισαῖοι ἰδόντες[†] εἶπαν αὐτῶ

Reading 3 οἱ δὲ Φαρισαῖοι ἰδόντες αὐτούς εἶπαν αὐτῶ

Mae² ἡοἱἱ ḡ[λ.]ḡḡḡḡ ḡραḡḡ [ḡḡḡ ḡḡ]ḡραἱἱἱἱἱḡḡ ḡḡḡḡ ḡḡḡ *Then the Pharisees saw them. They said to him*

Since Coptic often supplies the object where there is none in the Greek (cf. mae²: 6:6, 18; 7:3; 9:11; etc.), ḡραḡḡ in mae² may not indicate the presence of αὐτούς in Reading 3.

23 Layton writes that the mediated attributive construction is “the most frequent attributive construction of the noun ... This is the only construction in which a *gendered* common noun can be actualized as an attributive. (Such attributives usually require an adjective translation in English: e.g., the lexeme ἄρο ‘king’ actualized as an attributive ἄρο-ἄρο means ‘royal’ βασιλικός Acts 12:21)” (2004, 81).

Matt 12:36 (Tst 38)

NA²⁷ πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν ὁ ἄνθρωποι

Maj πᾶν ῥῆμα ἀργὸν ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι

Reading 3 πᾶν ῥῆμα ἀργὸν ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι

Reading 4 πᾶν ῥῆμα ἀργὸν ὃ λαλοῦσιν οἱ ἄνθρωποι

Mae² ⲥⲈⲬⲏ ⲛⲓⲙ ⲈⲦⲠⲟⲘⲎⲤ ⲈⲦⲠⲟⲘⲛⲬⲁⲟⲘ ⲛⲬⲏ ⲛⲈⲛⲠⲟⲩⲛⲓ *every idle word which men will say*

Since “... in an articulated attributive clause ..., na- [mae²: ne or nh] can express generalization and potentiality rather than futurity” (Layton 2004, 239), similar to the Greek subjunctive, mae² does not reliably attest any of the four readings (cf. 5:40.a.1).

Matt 13:1 (Tst 39)

NA²⁷ ἐξελθὼν ὁ Ἰησοῦς ἰτῆς οἰκίας

Maj ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας

Reading 3 ἐξελθὼν ὁ Ἰησοῦς ἐκ τῆς οἰκίας

Mae² ⲙⲏⲥ [ⲉⲗⲁⲩⲓ] ⲈⲐⲁⲖ ⲉⲤⲈⲛ [ⲛⲏⲓ] *Jesus came out of the house*

Since nowhere in NA²⁷'s text of the New Testament does ἐξέρχομαι occur without a preposition when followed by a genitive noun, identifying typical translation patterns is problematic not only for mae², but for Coptic in general (cf. Plumley 1977, 149). Consequently, this *Teststelle* cannot be used to establish mae²'s allies.

Matt 14:9 (Tst 44)

NA²⁷ και Ἰλυπηθεις ὁ βασιλευς δια τους ὄρκους

Maj και ἔλυπήθη ὁ βασιλευς δια δέ τους ὄρκους

Mae² [ⲧ]ⲟⲩⲏ ρⲁⲃⲱⲗⲕ ⲛⲥⲏ ⲡⲉⲣⲁ ⲉⲧⲃⲏ ⲛⲉⲛⲟⲣⲕ *Then the king grieved because of the oaths*

Since mae² and the other Coptic versions use the perfect not only to represent the Greek aorist, but also the Greek aorist participle, mae² should not be cited in support of the Greek aorist participle in NA²⁷ or of the aorist indicative in the majority reading. Kreinecker, for example, documents the Coptic perfect representing the Greek aorist participle in 11 of the 18 occurrences in the Resurrection accounts (2008, 252). Likewise, mae² does not reliably support the presence or absence of δέ since mae² often avoids its representation (cf. 1.5).

Matt 16:12 (Tst 50)

NA²⁷ τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων ἄλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων

Maj τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου ἄλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων

Reading 3 τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης ἄλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων

Reading 4 τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων

Reading 6 τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων ἄλλὰ ἀπὸ τῆς διδασκαλίας τῶν Φαρισαίων καὶ Σαδδουκαίων

Reading 8 τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῶν ἄρτων ἀλλὰ ἀπὸ τῆς διδασχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων

Mae² ραγῦι[η χε ναρρακ][ς]ε.χ.η [νε]μηεοϋ εν ετβη οϋραμειρ *They understood that he was talking with them not about leaven* (omitting representation of the final phrase)

Outside of the variant unit, mae² lacks representation of two significant elements in this verse: 1) προσέχειν; and 2) the positive assertion in the remainder of the verse ἀλλὰ ἀπὸ τῆς διδασχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.²⁴ Mae²'s significant truncation of this passage makes its correspondence to any one of the readings difficult to assess. Considering only the variant unit as defined in *Text und Textwert*, without reference to προσέχειν or to the remainder of the verse, Reading 3 would be closest in syntax to mae². Metzger wrote that transcriptional probabilities indicate that Reading 3, supported by 05 and 038, were likely original, although the UBS³ editorial committee settled on τῆς ζύμης τῶν ἄρτων due to its better external attestation (01^{c2} 03 019 892).²⁵ Mae² does not, however, correspond with 05 and 038 without substantial support from its other allies, making this an uncertain *Vorlage* for mae². One cannot rule out that the translator rendered his *Vorlage* in such a way that it cannot now be identified. Consequently, I have decided not to factor this *Teststelle* into the final analysis.

Matt 27:5 (Tst 62)

NA²⁷ ῥίψας τὰ ἀργύρια ῥεις τὸν ναόν᾽

Maj ῥίψας τὰ ἀργύρια ἐν τῷ ναῶ

Mae² ραρηιογη νενηετ· εβαλ νροϋ[ν] [ε]εν φιερον *he threw the money into the Temple*

24 Likewise 579 also lacks the last phrase, probably by coincidence. Ἄλλὰ is not present in 33. Φαρισαίων καὶ Σαδδουκαίων are inverted in 03. Where the others have διδασχῆς, 01 has διδασκαλίας.

25 *Text und Textwert* records 10 readings for this passage. The majority reading is supported by Class 2 ally 205. Reading 4 is supported by Class 2 ally 33. Reading 8 is supported by Class 2 allies 1 and 1582.

Since the two Greek prepositions are so close in meaning, and since the Coptic versions use Ϸ(ε)ⲛ to translate them both (Crum 2005, 683–685), *mae*² should not be cited to support the preposition εἰς in NA²⁷, or the preposition ἐν in the majority reading (cf. Plumley 1977, 149). This is especially true of *mae*² in this verse since the verb ῥίπτω (ῥιπτέω) occurs so rarely in Matthew that a pattern of translation cannot be established.

6.2 Analysis of Test Passages

In most cases, no discussion is necessary since the correspondence or non-correspondence is clear. In many cases, previous discussion from chapters three to five is cross-referenced.

Test Passage 1: Matt 5:40 (cf. chap. 3 5:40.a.2)

<i>Mae</i> ²	Reading corresponding with <i>mae</i> ²	Non-corresponding reading(s)
ⲛⲧⲕⲉⲗⲁⲓⲧⲏ ⲉⲃ[ⲁ]ⲗ ⲛⲥⲟⲩ <i>Even the garment to him</i>	NA ²⁷ = Maj: τὸ ἰμάτιον [†] Class 1: 03 Class 2: 019 1 205 1582 Non- <i>mae</i> ² allies: (<i>rell</i>) Certainty: 2	Reading 3: τὸ ἰμάτιον <u>σου</u> Class 1: 01 Class 2: 33 892 Non- <i>mae</i> ² allies: 1241 1424

Test Passage 2: Matt 5:44a (Tst 14; cf. chap. 3 5:44.c)

<i>Mae</i> ²	Reading corresponding with <i>mae</i> ²	Non-corresponding reading(s)
ⲛⲉⲣⲓ ⲛⲉⲧⲛⲕⲁⲗ[ⲏⲟⲩ] <i>Love your enemies</i>	NA ²⁷ : ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν [†] Class 1: 01 03 Class 2: 1 205 1582 Certainty: 1	Maj: ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, <u>εὐλογεῖτε τοὺς καταρωμένους</u> <u>ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν</u> <u>ὑμᾶς</u> Class 2: 019 33 892 Non- <i>mae</i> ² allies: (05) 032 f ¹³

Test Passage 3: Matt 5:44b (Tst 15; cf. chap. 3 5:44.c)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[ΤΩΒ]Ζ ΕΧΕΝ Ν[ΕΤΠ]ΗΤ ΝΩΤΗ <i>Pray for the ones persecuting you</i>	NA ²⁷ : καὶ προσεύχεσθε ὑπὲρ τῶν Ὑ διωκόντων ὑμᾶς Class 1: 01 03 Class 2: 1 205 1582 Certainty: 2	Maj: καὶ προσεύχεσθε ὑπὲρ τῶν <u>ἐπηρραζόντων ὑμᾶς</u> καὶ διωκόντων ὑμᾶς Class 2: 019 (33) 892 Non-mae ² allies: (05) (032) (038) f ¹³

Mae² supports the reading of NA²⁷ against the majority reading. The one caveat to this assessment is that Mae² occasionally reduces synonymous word pairings to a single word.²⁶ This is probably not the case here, for the strong support for the shorter reading from mae²'s Class 1 allies 01 and 03 suggests otherwise, especially since mae²'s Class 2 allies 892 and 019 which support the majority reading are not strongly affiliated with mae² in this part of Matthew's Gospel.

Test Passage 4: Matt 5:47 (Tst 16; cf. chap. 3 5:47.c.2)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ΟΥΧΙ [ΝΙΚΕ-ΖΕ]ΘΗΝΙΚΟΣ [ΖΩΟΥ ΦΑΡΟΥΓΪΗ ΜΠΕΙ] ²⁷ <i>Do not even the Gentiles do this?</i>	NA ²⁷ : οὐχὶ καὶ οἱ ἑθνικοὶ τὸ αὐτὸ ποιοῦσιν Class 1: 01 03 Class 2: 1 33 205 892 1582 Non-mae ² allies: 05 035 1241 1424 Certainty: 1	Maj: οὐχὶ καὶ οἱ <u>τελώναι</u> τὸ αὐτὸ ποιοῦσιν Class 2: 019 Non-mae ² allies: (032) 038 (f ¹³)

26 Examples of reduction of synonymous elements can be found in 8:21; 9:27, 36; 11:1; 12:11, 18, 44; 21:21; 23:3; 26:4, 74; 27:2, 5, 48; 28:1.

27 Mae² can only support the reading ἑθνικοὶ and not any of the subvariants which might otherwise have been found in the lacuna.

Test Passage 5: Matt 6:2 (cf. chap. 3 6:2.c)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[ε]ἀμην <i>Amen</i>	NA ²⁷ = Maj: ἀμὴν [†] Class 1: 03 Class 2: 019 1 33 205 892 1582 Non-mae ² allies: (<i>rell</i>) Certainty: 2	Reading 3: ἀμὴν ἀμὴν Class 1: 01 Non-mae ² allies: 13

Test Passage 6: Matt 6:4 (Tst 17; cf. chap. 3 6:4.c.3)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s) ²⁸
πεκίωτ εφνεογ ε[ρακ ρη πετ-ρηπτ] εφε† νεκ ἡτεγφεβιω <i>Your father, seeing you in secret, he will give you their reward</i>	NA ²⁷ : ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἄποδώσει σοι [†] Class 1: 01 03 Class 2: 1 33 205 1582 Non-mae ² allies: (05) 035 Certainty: 1	Reading 3: ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ Class 2: 019 892 Non-mae ² allies: 0250 032 038 f ³

Test Passage 7: Matt 6:6 (Tst 18; cf. chap. 3 6:6.c)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
πεκίωτ ετρεν πετρηπτ φνεγ [ερακ] εφετογῖαγ νεκ <i>Your father being in secret sees you. He will reward you</i>	NA ²⁷ : ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι [†] Class 1: 01 03 Class 2: 1 205 1582 Non-mae ² allies: 05 035 Certainty: 1	Maj: ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ Class 2: 892 Class 3: 33 019 Non-mae ² allies: 032 038 f ³

28 The majority reading (ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ) is unsupported by any mae² ally.

Test Passage 8: Matt 6:7 (cf. chap. 3 6:7.c)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ἠΝΙΞΕΘΗΚΟC <i>Gentiles</i>	NA ²⁷ = Maj: ἑθνικοί Class 1: 01 Class 2: 019 1 33 205 892 1582 Non-mae ² allies: (<i>rell</i>) Certainty: 1	Reading 3: ὑποκριταί Class 1: 03 Non-mae ² allies: 1424

Test Passage 9: Matt 6:8 (chap. 3 cf. 6:8.c.1)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[ϸϸ]ΔΟΥΝ Γ[Δ]Ρ [ΜΠΕ]ΤΕΤΗΧΡΗΑ <i>He knows what you need</i>	NA ²⁷ = Maj: οἶδεν γὰρ ὁ πατήρ ὑμῶν ὡν χρεῖαν Class 1: 01 Class 2: 019 (1) ²⁹ 33 (205) 892 1582 Non-mae ² allies: 05 032 035 038 0170 ^{vid} f ³ Certainty: 3	NA ²⁵ : οἶδεν γὰρ ὁ θεὸς ὁ πατήρ ὑμῶν ὡν χρεῖαν Class 1: 03 Non-mae ² allies: 01 ¹

Test Passage 10: Matt 6:13 (Tst 19; cf. chap. 3 6:13.c)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ἀλλὰ ε[ΚΕΝΕΞ]ΗΜΗΝ [ΕΒΑΔ ΖΗ ΠΠΟΝΗΡΟC] <i>But deliver us from the evil one</i>	NA ²⁷ : ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ ^T Class 1: 01 03 Class 2: 1 205 1582 Non-mae ² allies: 05 035 0170 11 (17) Certainty: 1	Maj: ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ ὅτι σοὺ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ δόξα εἰς τοὺς αἰῶνας. ἀμήν Class 2: 019 33 892 Non-mae ² allies: 032 038 0233 f ³ (1253) (2148)

29 In a rare disagreement in the 60 test passages, 1582 has ὑμῶν, while 1 has ἡμῶν, supported by 205.

Test Passage 11: Matt 6:33 (Tst 21)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[κωτη ἵταϛ ἵϛαρπ ἵσα.] τεϛμντ(ε)ρα [μεν τεϛδικαιοσυνη] Seek first his kingdom and his righteousness	NA ²⁵ : ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ Class 1: 01 (03) ³⁰ Certainty: 2	NA ^{27†} = Majority : ζητεῖτε δὲ πρῶτον τὴν βασιλείαν ᾠ[τοῦ θεοῦ]` καὶ τὴν δικαιοσύνην αὐτοῦ Class 2: 019 1 33 205 892 1582 Non-mae ² allies: 032 037 038 0233* f ¹³

The possessive article and intermediate τεϛ in τεϛμντ(ε)ρα indicates that the *Vorlage* lacked NA^{27†}'s [τοῦ θεοῦ].

Mae²'s support of the shorter reading in 01 (03) may warrant reconsideration of NA^{27†}'s inclusion of [τοῦ θεοῦ]. The shorter reading probably explains all others, for adding τοῦ θεοῦ out of familiarity with the stock phrase seems more likely than its accidental or intentional omission (Metzger 1994, 15–16). The NA²⁷ editors adopted the longer reading, albeit in brackets, perhaps because the shorter reading in 01 is only partially supported by 03, and because 01 has a high number of singular readings attributed to scribal error (Westcott and Hort 1988, 246–247). Mae²'s support for the shorter reading, however, makes the suspicion that 01 reflects one of the copyist's errors of omission no longer tenable, so that removal of the brackets should be considered.

30 Τοῦ θεοῦ is lacking in 03, although *Text und Textwert* considers it a separate reading from 03 due to its differing word order (Reading 5). The difference in the order of the noun pair in 03 has been understood as a scribal alteration to convey that righteousness is requisite for the kingdom (e.g., Metzger 2002, 16).

Test Passage 12: Matt 8:25 (Tst 25)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[... μαθ]ΗΤΗΣ ... <i>disciples</i>	Reading 3: και προσελθόντες οί μαθηται αὐτοῦ ἤγειραν αὐτόν Class 2: (ο19) ³¹ 1 205 1582 Non-mae ² allies: ο4* ο32 ο38 f ³ 1424 Certainty: 3	NA ²⁷ : και προσελθόντες τ ἤγειραν αὐτόν Class 1: ο1 ο3 Class 2: 33 ^{vid} 892

Mae²'s extraposed [μαθ]ΗΤΗΣ supports the presence of the nominal reference to the disciples (οί μαθηται) against its absence in NA²⁷, for mae² regularly gives formal representation to Greek references to disciples.³² Nonetheless, since there are three intervening subjects (storm, boat, and a pronominal reference to Jesus) between the antecedent reference to the disciples and the present verse, the reading might reflect the translator's independent clarification of the verb's subject (cf. Williams 2004, 25–26).

Since mae²'s determinator is no longer extant, mae² supports both ο19 representing the majority reading which has the possessive and the other manuscripts which lack it.

31 και προσελθόντες οί μαθηται ἤγειραν αὐτόν. In this portion of Matthew's Gospel, ο19 is not a strong ally of mae².

32 Mae² corresponds very closely to NA²⁷'s references to the disciples in terms of nominal and pronominal forms. In 54 passages which are extant in Mae² and have no significant variation in the Greek tradition, mae² only deviates twice from representing the reference to the disciples with the corresponding syntactical form as NA²⁷, for a rate of deviation from NA²⁷ of 3.7%. This contrasts significantly with Jesus references in which mae² has a 10.3% rate of deviation.

Test Passage 13: Matt 9:8 (Tst 27)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
εΤΡΑΥΝΕΥ [Π]Η ΝΧΗ ΝΡΩΜΗ ΖΑΥΕΡΖΑΓΗ <i>The people having seen (it), they were afraid</i>	NA²⁷: ἰδόντες δὲ οἱ ὄχλοι ἤεφοβήθησαν Class 1: 01 03 Class 2: 1 33 205 892 1582 Non-mae ² allies: 05 032 0281 1424 Certainty: 1	Maj: ἰδόντες δὲ οἱ ὄχλοι <u>ἐθαύμασαν</u> Class 2: 019 Non-mae ² allies: 04 038 0233 f ¹³

Test Passage 14: Matt 9:14 (Tst 28)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[ΤΕΝ]ΝΗΣΤΕΥΗ ΝΕΚΜΑΘΗΤΗΣ <i>We fast. Your disciples ...</i>	NA²⁵: νηστεύομεν, οἱ δὲ μαθηταὶ σου Class 1: 01 03 Non-mae ² allies: 0281 Certainty: 1	NA^{27†} = Maj: νηστεύομεν ἤ[πολλά], οἱ δὲ μαθηταὶ σου Class 2: 019 1 33 205 892 1582 Non-mae ² allies: 01 ² 04 05 032 038 0233 f ¹³

Test Passage 15: Matt 10:3 (Tst 29)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ΩΝΑΣ ΝΕΝ ΝΑΘ-ΘΑΙΟΣ ΠΙΤΕΛΩΝΗΣ [ΙΑΚΚΩΒ]ΟΣ ΠΑΛΦΑΙΟΣ ΘΑΔΔΑΙΟΣ ΣΙΜΩΝ ΠΕ [ΚΑΝΑΝ]ΕΩΣ <i>Thomas and Matthew the tax collector, James (the son of) Alphaeus, Thaddeus, Simon who was a Canaanite</i>	NA²⁷: Θωμᾶς καὶ Ματθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ ἤΘαδδαῖος, Σίμων ὁ Καναναῖος Class 1: 01 03 Class 2: 892 Certainty: 1	Maj: Θωμᾶς καὶ Ματθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ <u>Λεββαῖος ὁ ἐπικληθεὶς</u> <u>Θαδδαῖος</u> , Σίμων ὁ Κανανίτης Class 2: (019) 1 33 205 1582 Non-mae ² allies: 04 ² 032

Test Passage 16: Matt 11:17 (Tst 33)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[ϰΔΝΡ]ΙΗΗ ΜΠΕΤΝΝΗΡΓΠΗ	NA ²⁷ : ἐθρηγήσαμεν [†] καὶ οὐκ ἐκόψασθε Class 1: 01 03	Maj : ἐθρηγήσαμεν ὑμῖν καὶ οὐκ ἐκόψασθε
<i>We wept; you did not mourn</i>	Class 2: 1 892 1582 Non-mae ² allies: 05 035 Certainty: 2	Class 2: 019 33 205 Non-mae ² allies: 04 032 038 f ¹³

Despite the lacuna, the lack of a second person plural pronominal complement after the verb is sure, and suggests correspondence with the reading in NA²⁷. While Coptic often supplies the object when it is lacking in the Greek *Vorlage*, the absence of the object in Coptic suggests as much for the Greek. The strong agreement of mae²'s Class 1 allies strengthens the certainty of this conclusion.

Test Passage 17: Matt 12:13 (cf. chap. 4 12:13.b)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ϰΔΣΕΡ [ΤΡΗΗ] ΝΝ†ΚΗΟΥΪ	NA ²⁷ = Maj : ἀπεκατεστάθη ὑγιής [□] ὡς ἡ ἄλλη ^ν	Reading 3 : ἀπεκατεστάθη ὑγιής Class 1: 01
<i>It became as the other</i>	Class 1: 03 Class 2: 019 1 33 205 1582 Non-mae ² allies: (rell) Certainty: 1	Class 2: 892 Non-mae ² allies: 04 ²

Test Passage 18: Matt 12:15 (Tst 37; 12:15.b)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ϰΔΥ[ΟΥΕΡΟΥ] [ΝΚΩΦ] ΝΧΗ ΟΥ(ΝΔ)Χ ΜΜΗΩΗ	NA ²⁷ = Maj : καὶ ἠκολούθησαν αὐτῷ Ὶ[ὄχλοι] πολλοί [†] Class 2: 019 1 33 205 892 1582	Reading 4 : καὶ ἠκολούθησαν αὐτῷ πολλοί, Class 1: 01 03
<i>A great crowd, they followed him</i>	Non-mae ² allies: 05 032 038 0281 f ¹³ Certainty: 2	

The reading ογ(να)χ μνηων in mae² supports the inclusion of both the noun ὄχλοι and its adjective πολλοί. This majority reading is adopted by NA²⁷, although its uncertainty is stressed by the use of brackets. Mae²'s support for NA²⁷ = Maj is substantiated since the word ὄχλος is represented by the corresponding noun in 20 of its 22 occurrences in NA²⁷ which are extant in mae².³³ Moreover, in the four occurrences of the reference to “numerous crowd(s)” in NA²⁷, mae² gives representation to ὄχλος each time.³⁴ These data suggest that mae² is a reliable witness to the occurrence of ὄχλος in its *Vorlage*. Mae²'s support for NA²⁷ and the majority reading breaks from its closest allies o1 and o3, allowing the possibility that mae² is the purer witness to the earlier text form, and suggesting that the Nestle-Aland committee re-evaluate the reading and perhaps remove the brackets from the text.

Test Passage 19: Matt 12:15–16 (chap. 4 12:16.b)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ραφθαραπεγ[η μμαου] [τηρ]ουγ ραφεπιτιμα νεγ <i>He healed them all.</i> <i>He warned them</i>	NA ²⁷ : ἐθεράπευσεν αὐτοὺς ῥ πάντας καὶ ἐπετίμησεν αὐτοῖς Class 1: o1 o3 Class 2: o19 33 205 892 Non-mae ² allies: (o38) ³⁵ Certainty: 1	Reading 3: ἐθεράπευσεν αὐτοὺς πάντας δὲ οὓς ἐθεράπευσεν <u>ἐπέπλησεν</u> αὐτοῖς Class 2: 1 1582 Non-mae ² allies: (o5)

33 14:23 is exceptional, for μνηων would have occurred only two words away from its last occurrence. More difficult is 27:15, but the shifts in syntax may have caused the nominal reference to have been overlooked. Two other instances are not considered since they involve clear copyist error (14:19; 23:1).

34 In 14:14, however, the adjective is absent.

35 ἐθεράπευσεν αὐτοὺς καὶ ἐπετίμα αὐτοῖς.

Test Passage 20: Matt 12:22 (cf. chap. 4 12:22.b.2)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ρωστε πιελ· ηφεε.χη αγω φνεγ εβαλ <i>So that the deaf person spoke and saw</i>	NA²⁷ : ὥστε ῥτον κωφόν ¹ λαλεῖν καὶ βλέπειν Class 1: 01 03 Class 2: 892 Non-mae ² allies: 05 1424 Certainty: 2	Maj : ὥστε τὸν τυφλὸν καὶ κωφὸν λαλεῖν καὶ βλέπειν Class 2: 33 Non-mae ² allies: 04 0281 Reading 3 : ὥστε τὸν κωφὸν καὶ τυφλὸν λαλεῖν καὶ βλέπειν Class 2: 019 1 205 1582 Non-mae ² allies: 032 037 038 0233 f ¹³ 700

Test Passage 21: Matt 12:25 (cf. chap. 4 12:25.b.2)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ετραφνεογ πιη ενεγμηογη <i>Perceiving their thoughts</i>	NA²⁷ : ῥεἰδῶς δὲ ῥ τὰς ἐνθυμήσεις αὐτῶν ³⁶ Class 1: 01 03 Class 2: (892) Non-mae ² allies: (P21) (01 ¹) 01 ² (05) Certainty: 2	Maj : εἰδῶς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν Class 2: 019 1 205 1582 Non-mae ² allies: 04 032 038 0106 (f ¹³) Reading 4 : ἰδῶν δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν Class 2: 33 Non-mae ² allies: 0281 ^{vid} 892 ^c

Mae² reliably attests the absence of the nominal reference to Jesus against the majority reading and Reading 4, for mae² regularly uses the name to represent the Greek construction consisting of participle + δέ + ὁ + Ἰησοῦς.

36 Manuscripts in parenthesis read ἰδῶν δέ.

Test Passage 22: Matt 12:47 (UBS⁴: 56*)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
(omit v. 47)	Reading 3: (omit v. 47) Class 1: 01 03 Class 2: 019 Non-mae ² allies: 036 Certainty: 1	NA²⁷ = Maj: [□] [εἶπεν δέ τις αὐτῷ, Ἴδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλήσαι.] [^] Class 2: 1 33 205 892 1582 Non-mae ² allies: (<i>rell</i>)

Test Passage 23: Matt 13:35 (Tst 40)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[τκατα]βολη ηκκοσμος <i>from the foundation of the world</i>	NA²⁷ = Maj: ἀπὸ καταβολῆς ὁ κόσμου. Class 1: 01 Class 2: 019 33 205 892 Non-mae ² allies: 01 ² 04 05 032 038 f ¹³ Certainty: 3	Reading 3: ἀπὸ καταβολῆς. Class 1: 03 Class 2: 1 1582 Non-mae ² allies: 01 ^{c1}

While mae² certainly has ηκκοσμος in support of NA²⁷'s κόσμου, I have given this passage a low certainty rating since one cannot rule out that the word was added at the point of translation, whether as a harmonisation (cf. Matt 25:34) or as the completion of a stock phrase. This is so especially since mae² allies are about evenly divided between the two readings.

Test Passage 24: Matt 13:44 (Tst 41)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[ραφ† ηπετ]εντεφ τηρφ εβαλ <i>He sold all that he had</i>	NA²⁷†: καὶ ῥπωλει πάντα ὅσα ἔχει [^] Class 1: 01 Class 2: (019) 1 (33) 205 (892) 1582 Non-mae ² allies: (04) 05 (032) (038) (0106) (0233) 0242 (0250) f ¹³ 1241 Certainty: 2	NA²⁵: καὶ πωλει ὅσα ἔχει Class 1: 03

Mae² opposes o3's singular reading adopted by NA²⁵. On the other hand, mae² supports both the readings of NA²⁷ and the majority's πάντα ὅσα ἔχει πωλεῖ (support cited in parenthesis). Mae²'s syntax has the verb prior to the object, but this is the normal word order for Coptic, and would be the probable word order regardless of the *Vorlage*.

Test Passage 25: Matt 13:45 (Tst 42)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
τμηντερα νενπιη [ασινη νογεωωτ] νρωμη <i>The kingdom of heaven is like a merchant (man)</i>	NA^{27†} = Maj: ἡ βασιλεία τῶν οὐρανῶν ἄνθρωπῳ ἐμπόρῳ Class 2: 019 1 33 205 892 1582 Non-mae ² allies: 04 05 032 038 0106 0233 0242 0250 f ¹³ Certainty: 1	NA²⁵: ἡ βασιλεία τῶν οὐρανῶν ἐμπόρῳ Class 1: 01 03 Non-mae ² allies: 036 1424

Mae²'s νρωμη supports the majority reading ἄνθρωπος in NA²⁷ against its absence in NA²⁵. This is so because, although the translator may have tended toward the reduction of the word pair ἄνθρωπῳ ἐμπόρῳ, its expansion to include νρωμη without ἄνθρωπος in its *Vorlage* would be unexpected. Mae²'s disagreement with its Class 1 allies 01 and 03 is noteworthy.

Test Passage 26: Matt 14:24 (UBS⁴: 65*)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
πιχαῖ ρ[αϿ][οϿ]ηῖη εβαλ ηπεκρα νογηνηωη νσταδιον <i>The boat had gone away from the shore a lot of stadia.</i>	NA²⁷: τὸ δὲ πλοῖον ἤδη ἵσταδίου πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν ¹ Class 1: 03 Non-mae ² allies: (038) ³⁷ f ¹³ (700) ³⁸ Certainty: 1	Maj: τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν Class 1: 01 Class 2: 019 1 33 205 892 1582 Non-mae ² allies: 04 (05) 032 073 0106 (1424)

37 ἀπεῖχεν ἀπὸ τῆς γῆς σταδίου ἰκανούς.

38 σταδίου τῆς γῆς ἀπεῖχεν ἰκανούς.

Test Passage 27: Matt 14:26 (Tst 46)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ετξαγνεου ερ[αϭ] <i>having seen him</i>	Reading 5: <u>ιδόντες δὲ αὐτόν</u> ³⁹ Class 1: 01 Class 2: (1) (1582) Non-mae ² allies: 038 (073) 700 (1241) (1424) Certainty: 2	Maj: <u>καὶ ἰδόντες αὐτὸν οἱ μαθηταί</u> Class 2: 019 33 205 892 Non-mae ² allies: 04 032 0106 NA ²⁷ : <u>οἱ δὲ μαθηταὶ ἰδόντες αὐτόν</u> ¹ Class 1: 03 Non-mae ² allies: 05 f ¹³

The absence of the nominal reference to the disciples in mae² precludes its support for the occurrence of μαθηταί in NA²⁷ or the majority reading (cf. Test Passage 12).

Test Passage 28: Matt 15:6b (Tst 47)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ξατε[ηακγροϭ μηνο]μοϭ μη[ϕτ ετβη τετενηπαρραδοϭ] <i>You have nullified the law of God on account of your tradition</i>	Reading 3: <u>καὶ ἠκυρώσατε τὸν νόμον</u> τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν Class 1: 01 Non-mae ² allies: 04 073 f ¹³ Certainty: 3	Maj: <u>καὶ ἠκυρώσατε τὴν ἐντολὴν</u> τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν Class 2: 019 1 33 205 1582 Non-mae ² allies: 032 0106 1424 NA ²⁷ : <u>καὶ ἠκυρώσατε τὸν λόγον</u> ¹ τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν Class 1: 03 Class 2: 892 Non-mae ² allies: 01 ¹ 05 038 579 700

Schenke reconstructs the text as [μηνο]μοϭ. Since the η of -μοϭ is uncertain, a close alternative could be λοϭοϭ. Coptic New Testament texts, however, regularly avoid the loanword λοϭοϭ except in the compound †λοϭοϭ *to give an account* (12:36) or to refer to a report or an account (Acts 1:1). Instead, the

39 Support marked in parentheses reads καὶ ἰδόντες αὐτόν.

corresponding indigenous word (mae²: Ⲙⲉⲕⲉ) is consistently used to represent λόγος. Accordingly, the loanword λογος is not used in the extant text of mae².⁴⁰ It is also not extant in the other Middle Egyptian biblical codices Mudil, Scheide, Glazier, or Milan,⁴¹ making Schenke's reconstruction [ⲙⲡⲟⲛⲟ]ⲙⲟⲥ probable.

Mae²'s *Vorlage* is made more uncertain by the translator's tendency to render its *Vorlage* without lexical equivalence, even when loanwords are involved.⁴² In this case, the translator may have used ⲛⲟⲙⲟⲥ to render τὸν λόγον. Since Greek copyists had a "tendency to replace λόγον with either ἐντολήν or νόμον" (Metzger 1994, 39), perhaps mae² is evidence that early translators might have done so as well.⁴³ Thus, this combination of factors lowers the degree of certainty to be at best 3, although there is a higher degree of certainty that mae²'s *Vorlage* did not have τὴν ἐντολήν in Reading 1.⁴⁴

40 Schenke's attempt to reconstruct it in the damaged lower margin as a scribal correction to 24:35 is not convincing.

41 The Milan Codex is so fragmentary that of the 59 occurrences of λόγος in Romans through 2 Thessalonians, only in nine passages can its representation be discerned (Eph 4:29; Col 1:5; 1 Thes 1:8; 2:13a, b; 2 Thes 2:2, 15, 17; 3:14).

42 E.g., in 11:5 where the Greek reads εὐαγγελίζονται, with the other Coptic versions reading ⲉⲃⲁⲅⲅⲉⲗⲓⲥⲉ, mae² has ⲕⲏⲣⲥⲥⲏ; cf. Emmenegger 2007, 99, 102.

43 The Old Latin manuscripts are about equally divided between *verbum* and *mandatum*, (cf. Jülicher 1972, 1:105), with no obvious way to test whether *mandatum* actually translated τὸν λόγον.

44 If this *Teststelle* were excluded, mae²'s rate of agreement with NA²⁷ would increase correspondingly, while mae²'s affiliation with 01 would be correspondingly decreased. This is important to note since an analysis of mae²'s rendering of 15:6 involves uncertainties on three sides. First, the reconstruction poses an uncertainty. Secondly, whether the reconstructed text actually reflects τὸν νόμος in the *Vorlage* is likewise uncertain. Thirdly, NA²⁷'s reading τὸν λόγον is uncertain as to whether it actually reflects the earliest attainable reading, for Metzger writes that an alteration of τὸν νόμον to τὸν λόγον to harmonise with Mark 7:13 is possible (1994, 39). His argument against this explanation is based on external evidence which might be countered, at least to some extent, by the testimony of mae².

Test Passage 29: Matt 16:2b–3 (UBS⁴: 75^{*})

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
<p>ΝΤΑϞ Π[Ε]ΧΕϞ ΝΑ[ΟΥ ΧΕ ΤΕΪ ΓΕΝΕΑ] ΕΤΡΑΟΥ Ν[ΝΑ]ΕΙΚ <i>He said to them, “This evil and adulterous generation”</i></p>	<p>Reading 3: ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς Class 1: 01 03 Non-mae² allies: 033 f¹³157 579 Certainty: 1</p>	<p>NA²⁷ = Maj: ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, [□][ὁψίας γενομένης <u>λέγετε, Εὐδία, πυρράζει γὰρ ὁ οὐρανός· 3 καὶ πρῶτῃ, Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν,</u> <u>τὰ δὲ σημεῖα τῶν καιρῶν οὐ</u> <u>δύνασθε.]</u> Γενεὰ πονηρὰ καὶ μοιχαλὶς Class 2: 019 1 33 205 892 1582 Non-mae² allies: (rell)</p>

Test Passage 30: Matt 17:4 (UBS⁴: 81^{*})

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
<p>†ΝΕΤΑ(Η)ΪΔ ΝΕΚ ΝΓ ‘ΤΗ’ ΝΣΚΗΝΗ <i>I will make for you three tents</i></p>	<p>NA²⁷: Ἦ ποιήσω ὧδε τρεῖς σκηνάς Class 1: 01 03 Non-mae² allies: 04 700[*] Certainty: 1</p>	<p>Maj: ποιήσωμεν ὧδε τρεῖς σκηνάς Class 2: 019 (1) 33 205 892 1582 Non-mae² allies: 04³ 05 032 038 0281 f¹³</p>

Test Passage 31: Matt 17:15 (Tst 51)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
<p>ϞΗΔΚΖ ΕΗΔΟΥΔ <i>he suffers greatly</i></p>	<p>NA^{27†} = Maj: κακῶς Ἦ πάσχει· Class 2: 1 33 205 892 1582 Non-mae² allies: 04 05 032 f¹³ Certainty: 1</p>	<p>NA²⁵: κακῶς ἔχει· Class 1: 01 03 Class 2: 019 Non-mae² allies: 035 038 579</p>

Test Passage 32: Matt 17:20 (Tst 52)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
εΤΒΗ ΤΕΤΕΝΚΟΓΪ ΜΠΙΣΤΙC <i>because of your little faith</i>	NA ²⁷ : διὰ τὴν ἴδιγγοπιστίαν ὑμῶν Class 1: 01 03 Class 2: 1 33 892 1582 Non-mae ² allies: 038 0281 f ³ 579 700 Certainty: 1	Maj : διὰ τὴν ἀπιστίαν ὑμῶν Class 2: 019 205 Non-mae ² allies: 04 05 032

Test Passage 33: Matt 17:21 (Tst 53)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
(omit v. 21)	NA ²⁷ : (omit v. 21) Class 1: 01 03 Class 2: 33 892 Non-mae ² allies: 038 Certainty: 1	Maj : τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ Class 3: 019 1 (205) 1582 Non-mae ² allies: (01 ²) 04 05 032 f ³

Test Passage 34: Matt 18:10–11 (Tst 54)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
(omit v. 11)	NA ²⁷ : (omit v. 11) Class 1: 01 03 Class 2: 019 1 33 892 1582 Non-mae ² allies: 038 f ³ Certainty: 1	Maj : ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός Class 2: 205 Non-mae ² allies: 05 019 ^{ms} 032 038 ^c 078 ^{vid} (579 892 ^c)

Although lacunose, mae² clearly does not have sufficient space to accommodate v. 11 of the majority reading.

Test Passage 35: Matt 19:9a (UBS⁴: 93*)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ΠΗ ΕΤΝΕΖΪ ΤΕϞ-Ϟ[ϞΙ]ΜΗ ΕΒΑΛ· <u>ΔΧΧΕΝ ΟΥΣΕΧΗ</u> ΝΠΟΡΝΕΙΑ ⁴⁵ <i>The one who will divorce his wife, except for a case of fornication</i>	Reading 3: ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ <u>παρεκτὸς λόγου</u> πορνείας Class 1: 03 Class 2: 1 33 205 1582 Non-mae ² allies: 05 Certainty: 1	NA²⁷ = Maj: ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ ᾿μὴ ἐπὶ πορνείᾳ ¹ Class 1: 01 Class 2: 019 892 Non-mae ² allies: 04 ^c 032 035 038 078

Test Passage 36: Matt 19:9b (UBS⁴: 94*)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[Δ] ΝΝΔΙΚ ⁴⁶ <i>commits adultery</i>	NA²⁷: μοιχᾶται [†] Class 1: 01 Class 2: 019 Non-mae ² allies: 04 ^c 05 828 Certainty: 1	Maj: μοιχᾶται· καὶ ὁ ἀπολελυμένην <u>γαμήσας μοιχᾶται.</u> Class 1: 03 Class 2: 892 Non-mae ² allies: 035 Reading 3: μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται. Class 2: (1) 33 (205) (1582) Non-mae ² allies: (04*) 032 038 078 ^{f3}

45 Mae² lacks representation of καὶ γαμήσῃ ἄλλην, but otherwise corresponds to the short reading of NA²⁷.

46 Mae² lacks representation of καὶ γαμήσῃ ἄλλην, but otherwise corresponds to the short reading of NA²⁷.

Test Passage 37: Matt 19:17 (Tst 55)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[α]ϋρακ κωμηη μη[αἰ ε]ναγαθον ογε πε παρ[α]θος <i>Why do you inquire of me about the good? There is one (who is) good</i>	NA ²⁷ : ῥτί με ἐρωτᾷς περι τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός ⁷ Class 1: 01 (03) ⁴⁷ Class 2: (1) ⁴⁸ 019 (892) ⁴⁹ Non-mae ² allies: 038 1424 ^m g Certainty: 1	Maj: τί με λέγεις ἀγαθόν; οὐδεις ἀγαθός εἰ μή εἷς ὁ θεός Class 2: 33 205 Non-mae ² allies: 04 (05) 032 f ¹³

Although *Text und Textwert* indicates many variants and subvariants, the primary difference is that in most manuscripts, Jesus asks the young man why he calls him good, and asserts that no one is good except God, whereas in NA²⁷ and its two subvariants, he asks why the young man should enquire of him about the good, and asserts that there is one who is good. Between the two, mae² unambiguously supports NA²⁷.⁵⁰

Test Passage 38: Matt 19:29a (UBS: 101*)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ϋαυτ ϋἰ μηοϋ ϋι ϋμηη <i>Father or mother or wife</i>	Maj: πατέρα ἢ μητέρα ἢ γυναῖκα Class 1: 01 Class 2: 019 33 205 892 Non-mae ² allies: 04 032 037 f ¹³ 579 Certainty: 2	NA ²⁷ : πατέρα ἢ μητέρα ⁷ Class 1: 03 Non-mae ² allies: (05) Reading 3: γονεῖς ἢ γυναῖκα Class 2: 1 1582

Although mae²'s syntax corresponds to the majority text against NA²⁷, the certainty rating has been lowered to 2 to reflect the possibility that the translator or a copyist expanded the reading to include the reference to one's wife independently of the *Vorlage*.

47 O3 lacks με.

48 1 lacks ὁ.

49 892 has δεις for εις.

50 *Text und Textwert* indicates that 1582 is unreadable.

Test Passage 39: Matt 20:16 (Tst 56)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ἡπρωτη ἐγερ[ελη] <i>The first will be last</i>	NA²⁷ : οἱ πρῶτοι ἔσχατοι. [†] Class 1: 01 03 Class 2: 019 892 Non-mae ² allies: 035 085 1424 Certainty: 1	Maj : οἱ πρῶτοι ἔσχατοι. πολλοὶ γὰρ εἰσιν κλητοί· ὀλίγοι δὲ ἐκλεκτοί. Class 2: 1 33 205 1582 Non-mae ² allies: 04 05 032 (038) f ³

Test Passage 40: Matt 20:22b–23 (UBS⁴: 107*)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[τετηνεω]ch ⁵¹ [παπα]τ ε†νεσαϷ πε.χνοϷ [τηνενεω] εαϷχη]ογω η.χη ἰη̅ς εϷχω ημας παπα(τ) [μεν ετετηνε]νεωσαϷ <i>“Will you able to drink my cup which I will drink?” They said, “We will be able.” Jesus said to them, saying, “My cup indeed you will drink.”</i>	NA²⁷ : δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; ᾠ λέγουσιν αὐτῷ· δυνάμεθα. λέγει αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε. ¹ Class 1: 01 03 Class 2: 019 1 1582 Non-mae ² allies: 05 035 038 085 f ³ Certainty: 1	Maj : δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; λέγουσιν αὐτῷ· δυνάμεθα. Καὶ λέγει αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε Class 2: 33 205 (892) Non-mae ² allies: 04 032 037

51 Schenke notes that the form betrays haplography of the η of future -νε-, with the η of the second person plural (2001, 213).

Test Passage 41: Matt 21:12 (Tst 57)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
εΞΟΥΝ ΕΠ 'ΙΕΡΟΝ <i>into the temple</i>	NA ²⁷ : εἰς τὸ ἱερὸν [†] Class 1: 01 03 Class 2: 019 33 892 Non-mae ² allies: 038 0281 ^{vid} f ¹³ 700 1424 Certainty: 2	Maj: εἰς τὸ ἱερὸν τοῦ θεοῦ Class 2: 1 205 1582 Non-mae ² allies: 04 032

Mae² lacks representation of τοῦ θεοῦ, and so supports NA²⁷ against the majority reading which includes it. While it is possible that mae² may have truncated the longer reading, the word group ἱερὸν τοῦ θεοῦ is common enough as a stock phrase to make this less likely.

Test Passage 42: Matt 21:44 (UBS⁴: 115*)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
(Omit v. 44)	Reading 3: (Omit v. 44) Class 2: 33 Non-mae ² allies: 05 Certainty: 1	NA ²⁷ = Maj: [□] [καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὄν δ' ἂν πέσῃ λιχμῆσει αὐτόν]` Class 1: 01 03 Class 2: 019 1 205 892 1582 Non-mae ² allies: 04 032 035 (038) 0102 f ¹³

Test Passage 43: Matt 22:30 (UBS⁴: 118*)

Mae²	Reading corresponding with mae²	Non-corresponding reading(s)
ἀλλὰ ἀγνε(ρ) τῆς ἡνιαγγελοῦ <i>But they will be as the angels</i>	NA²⁷ : ἀλλ' ὡς ἄγγελοι ^{†52} Class 1: 03 Class 2: (1) 205 (1582) Non-mae ² allies: 05 (038) 700 Certainty: 2	Reading 3 : ἀλλ' ὡς ἄγγελοι θεοῦ Class 1: 01 Class 2: 019 33 892 Non-mae ² allies: 035 f ¹³

Test Passage 44: Matt 22:35 (UBS⁴: 120*)

Mae²	Reading corresponding with mae²	Non-corresponding reading(s)
ἓξ οὐκ ἴμασθ οὐνομικῶς εἰς αὐτῶν <i>One of them, a lawyer, asked him</i>	NA²⁷ = Maj : ἐπηρώτησεν εἰς ἓξ αὐτῶν [νομικῶς] ^ο Class 1: 01 03 Class 2: 019 33 892 Non-mae ² allies: 05 032 038 0102 f ¹³ 700 1424 Certainty: 2	Reading 3 : ἐπηρώτησεν εἰς ἓξ αὐτῶν Class 2: 1 205 1582

52 Support marked in parentheses reads ἀλλ' ὡς οἱ ἄγγελοι.

Test Passage 45: Matt 23:3 (Tst 58)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ρω[β] νηη ετογνε.χ.λογ νητην αριτογ <i>Everything which they will say to you, do them.</i>	Reading 7: ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε Class 1: ο1 Non-mae ² allies: (036) Certainty: 3	Maj: ὅσα ἐὰν εἴπωσιν ὑμῖν <u>τηρεῖν,</u> <u>τηρεῖτε καὶ ποιεῖτε</u> Class 2: 33 Non-mae ² allies: 032 0102 0107 f ¹³ NA²⁷: ὅσα ἐὰν εἴπωσιν ὑμῖν ᾿ποιήσατε καὶ τηρεῖτε᾿ Class 1: 03 Class 2: 019 892 Non-mae ² allies: 035 038 Reading 3: ὅσα ἐὰν εἴπωσιν ὑμῖν <u>ποιεῖτε καὶ τηρεῖτε</u> Class 2: 1 205

Where NA²⁷ has the synonymous verb pairing ποιήσατε καὶ τηρεῖτε, mae² has the single verb αριτογ *do*, suggesting that mae² supports ο1's singular reading ποιήσατε. Mae², however, often compresses synonymous verb pairings to a single verb,⁵³ and does so often enough to justify the suspicion that its *Vorlage* may indeed have included both verbs. The suspicion is strengthened by the widespread support of mae²'s allies for the verbal pairing in NA²⁷. On the other hand, the shorter reading is supported by mae²'s Class 1 ally ο1. This makes a decision very difficult, and one is tempted to discount this test passage altogether. Nonetheless, it is factored into the statistics as an agreement with the reading in ο1 against NA²⁷ and the majority.⁵⁴

53 For example, where the two blind men are reported as crying out and saying (κράζοντες καὶ λέγοντες), mae² reduces this to εγογ *crying* (9:27). Or, where Jesus has compassion on the multitudes for they were distressed and scattered, mae² reduces this to ναγχα[ρη] *they were scattered*. Cf. also 11:1; 12:44; 21:21; 23:23; 26:4, 74; 27:2, 48.

54 1582 is lacunose.

Test Passage 46: Matt 23:19 (UBS⁴: 124*)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ΝΒΕΛΛ[ΗΘ]Υ <i>You blind!</i>	NA²⁷: Ὑ τυφλοί Class 1: 01 Class 2: 1 019 205 892 1582 Non-mae ² allies: 05 035 038 Certainty: 1	Maj: μωροὶ καὶ τυφλοί Class 1: 03 Class 2: 33 Non-mae ² allies: 04 032 0102 f ³

Test Passage 47: Matt 23:38 (UBS⁴: 128*)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ΠΕΤ]ΕΝΗ ΚΗ ΕΡΩΤΕΝ <i>Your house is abandoned to you</i>	NA²⁵: ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν Class 1: 03 Class 2: 019 Certainty: 2	NA^{27†} = Maj: ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος Class 1: 01 Class 2: 1 33 205 892 1582 Non-mae ² allies: P77 ⁵⁵ 04 05 032 038 0102 f ³

Although mae² sometimes reduces redundant elements, ἔρημος seems too colourful to be subsumed by the word ΚΗ (κω).

55 NA²⁷ cites P77^{vid} as supporting the longer reading. Since the publication of NA²⁷, two independent studies suggest the shorter reading is more probable (Head 2000, 6; Min 2004, 201). However, my own analysis, in conjunction with David Champagne and Stephen Whatley at the Center for New Testament Textual Studies, New Orleans, concludes that the letters μω are indeed extant.

Test Passage 48: Matt 24:36 (Tst 60)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[6–9 letters]ϣ οϣΔε ϩ[20–25 letters]εγαετϣ ⁵⁶ ... <i>neither</i> ... <i>alone</i>	Maj: οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατὴρ ἴσως. Class 2: 019 1 33 205 892 1582 Non-mae ² allies: 01 ^c 032 Certainty: 3	NA²⁷: οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, ^ϩ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ ἴσως. Class 1: 01 03 Non-mae ² allies: 05 038 f ¹³

The text is so lacunose and there are so many ways to reconstruct it that there is some merit in excluding this passage from consideration. Schenke has reconstructed the passage without reference to the Son's ignorance of the timing of the end, agreeing with the majority reading. There may be sufficient space, however, in the lacuna to accommodate the reference to the Son not knowing (οὐδὲ ὁ υἱός), so that mae² might support its inclusion in NA²⁷.⁵⁷ Nonetheless, the constraints of space slightly favour the majority reading.

56 Schenke reconstructs the text as [ⲙⲙⲉⲛ ϣⲓⲛⲏ ⲉⲣ]ⲁϣ οϣΔε ϩ[ⲉⲁⲓⲛⲉⲗⲟⲥ ϣⲉⲛ ⲙⲡⲏ ⲁⲙ][ⲙⲏⲧⲏ ⲡⲓ]ⲱⲧ (ο)ϣⲁⲉⲧϣ; however, the other Coptic versions imply other possibilities. Apart from orthographic and dialectal considerations, Schenke's reconstruction differs from the other Coptic versions in four ways: 1) it lacks a pronoun (i.e., "no one") as the subject of the verb for knowing (mae¹: ϣ; sa⁹: λⲁⲗϣ; bo^A: ϣⲓ); 2) it employs the verb ϣⲓⲛⲏ instead of ϣⲟⲩⲛⲏ (cf. mae¹ sa⁹); 3) it incorporates the morph κε for the entity term ⲛⲕⲉⲁⲓⲛⲉⲗⲟⲥ (cf. mae¹), instead of the unexpanded term ⲛⲏⲁⲓⲛⲉⲗⲟⲥ (cf. sa⁹ bo^A); and 4) εἰ μὴ is represented by ⲁⲙⲙⲏⲧⲏ (cf. mae¹ sa⁹), instead of ⲉⲃⲁⲗ (cf. bo^A).

57 This is more possible if the translator did not use the morph κε, which Schenke included in the reconstruction ϩ[ⲉⲁⲓⲛⲉⲗⲟⲥ]. As it stands, there is almost nothing of the κ remaining, leaving Schenke to reconstruct the reading on the basis of mae¹. Given mae²'s frequent reduction of assumable or redundant elements, the entity term ⲛⲕⲉⲁⲓⲛⲉⲗⲟⲥ may have lacked the expansion of ⲛⲏⲣⲉⲛ ⲙⲡⲏ *in heaven*.

Test Passage 49: Matt 24:42 (UBS⁴: 134*)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ἠΤΕΤΕΝΣΑΟΥΝ ΕΝ ἡΠΕΡΑΟΥ <i>You do not know the day</i>	NA²⁷ : οὐκ οἶδατε ποία ἡμέρα Class 1: 01 03 Class 2: 1 33 892 1582 Non-mae ² : allies: 05 032 038 13 788 1424 Certainty: 1	Maj : οὐκ οἶδατε ποία ὥρα Class 2: 019 205 Non-mae ² allies: 017 036 0281 565 579 700 828 ^c 1241 1582 ^c

Test Passage 50: Matt 25:1 (UBS⁴: 135*)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ἡΠΝΥΜΦΙΟΣ <i>The bridegroom</i>	NA²⁷ = Maj : τοῦ νυμφίου [†] Class 1: 01 03 Class 2: 019 33 205 (892) ⁵⁸ Non-mae ² allies: (04) ⁵⁹ 032 035 0249 † ³ Certainty: 1	Reading 3 : τοῦ νυμφίου <u>καὶ</u> τῆς <u>νύμφης</u> Class 2: 1 1582 Non-mae ² allies: 05 038

Test Passage 51: Matt 27:10 (UBS⁴: 145*)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ΕΔΥΤΕΟΥ ΕΔ ΠΟΡΗ <i>They gave them for the field</i>	NA²⁷ = Maj : ἔδωκαν αὐτὰ εἰς τὸν ἀγρόν Class 1: 03 Class 2: 019 1 33 205 892 1582 Non-mae ² allies: 04 038 † ³ Certainty: 2	Reading 3 : ἔδωκα αὐτὰ εἰς τὸν ἀγρόν Class 1: 01 Non-mae ² allies: 032

58 τῶν νυμφίων.

59 τῶ νυμφίῳ.

Test Passage 52: Matt 27:24 (UBS⁴: 148*)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
†[ογεβ δη]ακ επεσ[να]Ϸ <u>μπεϊλκεος</u> <i>I am clean in regard to the blood of this righteous person</i>	Maj: Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου Class 1: 01 Class 2: 019 1 33 205 892 1582 Non-mae ² allies: (02) ⁶⁰ 032 f ¹³ Certainty: 1	NA²⁷: Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τῆς αἵματός Class 1: 03 Non-mae ² allies: 05 038

Test Passage 53: Matt 27:35 (UBS⁴: 151*)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[εδαρι κλη]ροσ εραοϷ <i>They cast lots for them</i>	NA²⁷ = Maj: βάλλοντες κλήρον [†] Class 1: 01 03 Class 2: 019 33 (892) ⁶¹ Non-mae ² allies: 02 05 032 Certainty: 1	Reading 3: βάλλοντες κλήρον ἵνα πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλήρον Class 2: 1 205 1582

60 τούτου τοῦ δικαίου.

61 βάλλοντες κλήρον ἐπ' αὐτά.

Test Passage 54: Matt 27:49 (Tst 63)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
η[ϰνερεμη] ρα κεογέ ραϰχι νογλογχη ραϰτα[ϰϰϰ ραϰϰε]τ неспир ρα ογκναϰ ι εβαλ· μεν [ογμαογ] ... save him. Another took a spear, jabbed him, pierced the sides; blood came out with water	Reading 3: σώσων αὐτόν. Ἄλλος δὲ λαβῶν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα. Class 1: 01 03 Class 2: 019 Non-mae ² allies: 04 Certainty: 1	NA²⁷ = Maj: σώσων αὐτόν. [†] Class 2: 1 33 205 892 1582 Non-mae ² allies: 02 05 032 038 f ¹³

Mae² unambiguously has the longer Reading 3 against the shorter text as it is reflected in NA²⁷ and the majority reading.

Mae²'s reference to blood and water in mae² corresponds to the order of αἷμα καὶ ὕδωρ found in some manuscripts.⁶² Alteration of order in such pairings is a documented phenomenon in translation (e.g., 5:45^{mae2}; cf. Williams 2004, 205–234). Given the support for water and blood by mae²'s closer allies, the agreement in word order between mae² and those manuscripts which have the other word order could be a coincidence of translation.

62 Although not cited in NA²⁷, *Text und Textwert* cites Reading 3c as being supported by 036 48 67 115 127* 160 364 782 1392 1448 1555 1780* 2117* 2139 2283 2328[†] 2437* 2586 2680 2787. Additional support for Reading 3a, following the order water and blood, comes from 5 26* 175* 871 1010 1011 1057 1300^c 1566 1701* 2126 2585 2622^L 2766*.

Test Passage 55: Matt 28:1 (cf. chap. 5 28:1.b.1)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[ῥεν τ]ΟΥΥΗ ΔΕ ΜΠΣΑΜΠΑΘΟΝ <i>In the night of the Sabbath</i>	NA ²⁷ = Maj: Ὁψὲ ᾠδὲ σαββάτων Class 1: 01 03 Class 2: 1 205 892 1582 Non-mae ² allies: (rell) Certainty: 2	Reading 3: Ὁψὲ σαββάτων Class 2: 019 33 Non-mae ² allies: 579 1241 1424

Test Passage 56: Matt 28:2a (cf. chap. 5 28:2.b.1)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[ῥ]αϋῖ ΕΒΑΛ ῥΕΝ ΤΠΗ ΛΟΥΩ ῥΑϋϋ ΜΠΩΝΗ [εβαλ] ⁶³ <i>He came forth from heaven, and took the stone away</i>	NA ²⁷ : καταβάς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον Class 1: 01 03 Class 2: 019 33 Non-mae ² allies: 04 032 Certainty: 3	Maj: καταβάς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισεν τὸν λίθον Class 2: 1 205 892 1582 Non-mae ² allies: 02 05 038 f ³

Test Passage 57: Matt 28:2b (cf. chap. 5 28:2.b.2)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s) ⁶⁴
ῥΑϋϋ ΜΠΩΝΗ [εβαλ] [ῥῖ ρ]Ωϋ ΜΠΕΜῤΕΟΥ <i>He took the stone away from the mouth of the tomb</i>	Reading 3: ἀπεκύλισεν τὸν λίθον ἀπὸ τῆς θύρας τοῦ μνημείου Class 2: 019 1 33 205 1582 Non-mae ² allies: 036 038 f ³ 565 1241 Certainty: 3	NA ²⁷ : ἀπεκύλισεν τὸν λίθον [†] Class 1: 01 03 Class 2: 892 Non-mae ² allies: 05 700

63 Mae² lacks representation of the second participle (προσελθὼν), and represents ἀπεκύλισεν with ῥΑϋϋ [εβαλ].

64 The majority reading (ἀπεκύλισεν τὸν λίθον ἀπὸ τῆς θύρας) is unsupported by any mae² ally.

Test Passage 58: Matt 28:6 (cf. chap. 5 28:6.b)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
[ΔΗΗΙΗ]Η ΤΑΡΕΤΕΝΝΕΟΥ ΕΠΗΗ [ΕΤΝΑΦΚΗ ΜΜΑΦ] “Come and you will see the place where he lay”	NA ²⁷ : δεύτε ἴδετε τὸν τόπον ὅπου ἔκειτο [†] Class 1: 01 03 Class 2: 33 892 Non-mae ² allies: 038 Certainty: 1	Maj: δεύτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ κύριος Class 2: 019 1 205 1582 Non-mae ² allies: 02 04 05 032 0148 f ¹³

Test Passage 59: Matt 28:9 (Tst 64; 28:9.b.1)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ἸΗΣ ΔΕ ΖΑΦΑΡΑΝΤ]Δ ΝΕΟΥ ⁶⁵ <i>Jesus met them</i>	NA ²⁷ : Ἦ καὶ ἰδοὺ Ἰησοῦς ὑπὴντησεν αὐταῖς Class 1: 01 03 Class 2: 33 892 Non-mae ² allies: 05 032 038 f ¹³ Certainty: 2	Maj: ὥς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ καὶ ἰδοὺ Ἰησοῦς ὑπὴντησεν αὐταῖς Class 2: 019 1 205 1582 Non-mae ² allies: 02 04 0148 (1424)

Test Passage 60: Matt 28:20 (cf. chap. 5 28:20.b.2)

Mae ²	Reading corresponding with mae ²	Non-corresponding reading(s)
ΗΠΕΙΩΩΗ }-)-)-) <i>Of this age</i>	NA ²⁷ : τοῦ αἰῶνος [†] Class 1: 01 03 Class 2: ⁶⁶ 1 33 1582 Non-mae ² allies: 02 05 032 Certainty: 1	Maj: τοῦ αἰῶνος, Ἀμήν. Class 2: 205 892 Non-mae ² allies: 02 ^c f ¹³

65 Mae² consistently avoids representation of καὶ ἰδοὺ (cf. 1.5), so that any correspondence with two readings involving the absence of ἰδοὺ is probably coincidental, especially since both readings are attested only by singular witnesses unallied with mae².

66 019 is lacunose here.

6.3 Statistical Analysis

6.3.1 Summary Chart of Statistical Analysis

Statistical data from the 60 test passages are encapsulated in the chart below, with the manuscripts arranged in rank of agreement with mae², and set alongside with their agreement with NA²⁷. Test passage numbers in grey highlighting indicate agreement. Lacunae are indicated by the number being in light grey (1582: 37 and 45; 019: 60).

Statistical analysis chart

Ms	Mae ² base comparison		NA ²⁷ base comparison	
	Agreement between mae ² and subject ms	Agreement rate of mae ² and subject ms	Agreement between NA ²⁷ and subject ms	Agreement rate of NA ²⁷ and subject ms
mae ²	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	(60 of 60 = 100.0%)	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	44 of 60 = 73.3%
01	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	45 of 60 = 75.0%	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	41 of 60 = 68.3%
03	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	42 of 60 = 70.0%	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	44 of 60 = 73.3%

Statistical analysis chart (cont.)

Ms	Mae ² base comparison		NA ²⁷ base comparison	
	Agreement between mae ² and subject ms	Agreement rate of mae ² and subject ms	Agreement between NA ²⁷ and subject ms	Agreement rate of NA ²⁷ and subject ms
1582	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	32 of 58 = 55.2%	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	34 of 58 = 58.6%
1	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	33 of 60 = 55.0%	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	35 of 60 = 58.3%
892	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	33 of 60 = 55.0%	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	42 of 60 = 70.0%
33	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	32 of 60 = 53.3%	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	33 of 60 = 55.0%

Ms	Mae ² base comparison		NA ²⁷ base comparison	
	Agreement between mae ² and subject ms	Agreement rate of mae ² and subject ms	Agreement between NA ²⁷ and subject ms	Agreement rate of NA ²⁷ and subject ms
019	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	30 of 59 = 50.9%	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	29 of 59 = 49.2%
205	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	30 of 60 = 50.0%	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	30 of 60 = 50.0%

6.3.2 Explanation

6.3.2.1 Identification of Mae² Allies

The analysis of these 60 passages indicates that mae²'s closest ally is 01 with a 75.0% agreement, followed by 03 at 70.0%. Thereafter, the other manuscripts agree with mae² at a rate of 15–20 points lower, all ranging about 5 percentage points of each other, at about 50–55%.

With 205 at the lower range, at 50.0%, the three f¹ members (1 205 1582) show a moderate affiliation with mae². This affiliation, however, is derived not from shared f¹ readings, but rather from the large number of readings in common with NA²⁷.⁶⁷

67 Of the fifteen test passages in mae² which do not agree with NA²⁷, only two belong to f¹'s special readings (cf. 6.3.4.2). Test Passage 27 might constitute a third, but in this passage, mae² supports the f¹ reading as much as it supports the other reading in 01. Presumably, 209 would share a similar rate of agreement as 205 (cf. n. 21 above).

Block mixture in 019 and 892 in the earlier chapters of Matthew reduced the rate of agreement between mae² and these two manuscripts. In the last half of Matthew, these two manuscripts are particularly strong allies of mae², especially 892.

The rates of agreement would be higher, except that the analysis dismissed variants which, in the final analysis, lacked support from mae²'s allies. If the 17 variant passages which lack support from mae² allies for the competing variant were to be included, the rates of agreement between mae² and 01 and 03 would be increased to 80.5% and 76.6%, respectively. Moreover, half of the test passages were *Teststellen* which were intentionally chosen to illuminate affiliation, and have the net effect of producing rates of agreement lower than what is typical in ordinary sample passages.⁶⁸

6.3.2.2 Mae²'s Agreement with NA²⁷ and Other Critical Editions

Perhaps the most striking result of this analysis is mae²'s high rate of agreement with NA²⁷. None of the other manuscripts examined has a higher rate in these 60 test passages. Mae² shares the same rate of 73.3% as 03.⁶⁹

If NA²⁷ is assumed to be the critical text which best represents the earliest attainable text, then mae² may be deemed as having a particularly good underlying text, at least in the 60 test passages. The point may be pressed in regard to other critical editions. Mae² disagrees with NA²⁷ in 15 of the test passages, but finds agreement with other modern critical editions in nine of these 15, as follows: 6:33 (SBL NA²⁵ WH); 9:14 (NA²⁵ WH); 12:47 (WH); 16:2b–3 (WH); 19:29 (SBL); 21:44 (WH^{ms}); 23:38 (NA²⁵); 24:36 (Tregelles); 27:24 (Tregelles); 27:49 ([[WH]]).

6.3.3 Verification of Results

The analysis has produced two significant conclusions about mae² which invite scepticism: 1) mae²'s textual affinity with 01 and 03 exceeds that of any of the 1,757 manuscripts of Matthew's Gospel evaluated in *Text und Textwert* that are substantially preserved; and 2) mae²'s underlying Greek text more consistently reflects what the NA²⁷ editors deem as the probable earliest attainable text

68 One might note Eldon Epp's comment, "As to the definition of 'text-type,' no one yet has surpassed that offered by Ernest C. Colwell: 'The quantitative definition of a text-type is a group of manuscripts that agree more than 70 percent of the time and is separated by a gap of about 10 percent from its neighbors'" (2005g, 372).

69 If the 17 variant passages lacking support from mae² allies were included, the rate of agreement between mae² and NA²⁷ would increase to 79.2%.

of Matthew's Gospel than most of NA²⁷'s consistently cited manuscripts. Such conclusions require significant verification and scrutiny.

The selection of the 60 test passages could hardly be prejudiced, for they were determined by external factors. Every variant passage that could be used from the three sources (from *Text und Textwert*'s 64 *Teststellen*, the three sample leaves of mae², and UBS⁴'s passages involving extensive additions or omissions or significant differences in meaning) were incorporated into the analysis.

6.3.3.1 Diversity of Test Passages

Since the test passages were culled from these three different groups, they have differing characteristics which help assure an accurate assessment. Almost half of the passages, 29, were derived from texts which specialists deemed most significant in assessing textual relationships. More than a fourth (17) may be characterised as minimally affected by translational phenomena. And a few less than a fourth (14) may be characterised as involving typical variants and were derived from different parts of the codex to guard against block mixture. The three groups bring to the analysis different advantages, and this diversity helps legitimise the analysis, and increases the reliability of its conclusions.

The agreement rate between mae² and NA²⁷ in the *Teststellen* is 74.2%, similar to the 71.4% agreement rate in those UBS⁴ passages involving significant additions or omissions, or significant differences in meaning. In contrast, the three sample leaves have a higher agreement rate with NA²⁷, 92.9%. This, however, is not unexpected, for the *Text und Textwert* editors chose their *Teststellen* to highlight differences, and because the variants involving major differences in UBS⁴ tend toward polarisation of the manuscript tradition. In contrast, the selection of test passages from the three leaves was as inclusive as possible or practical (cf. 6.1.2.2), with the result that a more ordinary variation is reflected therein.⁷⁰

6.3.3.2 Exact Correspondence in Passages Involving Significant Omission

The high rate of agreement between NA²⁷ and mae² was anticipated in chapter two where I analysed 15 passages involving only additions or omissions of entire verses or significant clauses (2.5). In 13 of the 15 passages, mae² supports the shorter text, allowing for exact and assured correspondence between mae² and any Greek manuscript also omitting the pertinent text. In 10 of these 13

⁷⁰ The eight *Teststellen* which are found in the three leaves all happen to have agreement between mae² and NA²⁷.

passages, mae² enjoyed exact correspondence with NA²⁷, while the other three were passages in which NA²⁷ put its text in brackets. Mae²'s agreement with 10 of the 13, along with NA²⁷'s uncertainty in the other three, suggest that mae² preserves proportionately more early readings than other manuscripts, so that the high agreement with NA²⁷ in this present chapter should come as no surprise.

6.3.3.3 Exclusion of Passages

The most important element in critiquing this assessment is whether or not the correct passages were excluded from consideration. Many were necessarily excluded due to mae²'s lacunose text. Justification of the exclusion of the passages which were culled either from *Text und Textwert's Teststellen* or from the three sample leaves of the manuscript has been given in full, either in this chapter, or in previous three chapters. While I did not justify exclusion of any of the 107 UBS⁴ variant passages which are extant in mae², most of them should be immediately obvious as not qualifying as involving variants of lengthy additions or omissions, or of significant difference in meaning. Although reviewers may disagree with some of the particulars or decisions about some of the test passages, I am confident that any re-assessment of these excluded passages would not significantly impact the statistical analysis.

6.3.3.4 Low Degree of Certainty

Some judgments are unavoidably subjective, but if I have erred, I have attempted to do so to guard against a sensationally high rate of agreement between mae² and NA²⁷. In particular, I begrudgingly include four dubious passages which decrease mae²'s rate of agreement with NA²⁷, only because I want to err on the less sensational side (Test Passages 28, 45, 48, 57).

Altogether, I deemed 9 of the 60 test passages as having a low degree of certainty.⁷¹ If these nine were omitted from the analysis, mae²'s agreement with NA²⁷ would increase from 73.3% to 78.4%, and would surpass o3's rate of agreement with NA²⁷ by 5.8 percentage points. Exclusion of these nine test passages from the analysis would yield the following results, listed in rank of agreement with mae², set in contrast against the ranking with the test passages included.

71 Test Passages 9 (6:8), 12 (8:25), 23 (13:35), 28 (15:6b), 44, (22:35), 45 (23:3), 48 (24:36), 56 (28:2a), 57 (28:2b).

Subject manuscript	Inclusive: rates of agreement including low degree of certainty readings		Exclusive: rates of agreement excluding low degree of certainty readings	
	Agreement rate of mae ² and subject ms	Agreement rate of NA ²⁷ and subject ms	Agreement rate of mae ² and subject ms	Agreement rate of NA ²⁷ and subject ms
mae ²	60 of 60 = 100.0 %	44 of 60 = 73.3 %	51 of 51 = 100 %	40 of 51 = 78.4 %
03	42 of 60 = 70.0 %	44 of 60 = 73.3 %	40 of 51 = 78.4 %	37 of 51 = 72.6 %
01	45 of 60 = 75.0 %	41 of 60 = 68.3 %	39 of 51 = 76.5 %	39 of 51 = 76.5 %
892	33 of 60 = 55.0 %	42 of 60 = 70.0 %	30 of 51 = 58.8 %	35 of 51 = 68.6 %
1	33 of 60 = 55.0 %	35 of 60 = 58.3 %	30 of 51 = 58.8 %	33 of 51 = 64.7 %
1582	32 of 58 = 55.2 %	34 of 58 = 58.6 %	28 of 50 = 56.0 %	32 of 50 = 64.0 %
33	32 of 60 = 53.3 %	33 of 60 = 55.0 %	26 of 51 = 50.1 %	28 of 51 = 54.9 %
019	30 of 59 = 50.9 %	20 of 59 = 49.2 %	23 of 50 = 46.0 %	23 of 50 = 46.0 %
205	30 of 60 = 50.0 %	30 of 60 = 50.0 %	25 of 51 = 49.0 %	28 of 51 = 54.9 %

The adjustment would result in a marginally stronger alliance between 03 and mae², at the slight expense of 01, although 01 and 03 would both maintain their sole status as mae²'s Class 1 allies. Thus, given the subjectivity of some aspects of the analysis, mae² could have been shown to have had an even higher rate of agreement with NA²⁷ than the earlier conclusions indicate.

Family 1 manuscripts 1 and 1582 would increase their rate of agreement with NA²⁷ significantly, by over 10 percentage points, and 205 by nearly 5 percentage points. Still, mae²'s agreement with NA²⁷ would be about 14 percentage points higher than the agreement between NA²⁷ and Family 1 members 1 and 1582. The other manuscripts would have but marginal adjustments in agreement with NA²⁷.

6.3.3.5 NA²⁷'s Bracketed Texts

Seven of the 60 test passages involve extremely difficult text-critical decisions, as indicated by NA²⁷'s use of brackets.⁷² Five of the eight involve disagreements with mae². Thus, even if some of my analysis is adjudged invalid, then the

72 Test Passages 11 (6:33), 14 (9:14), 18 (12:15), 22 (12:47), 29 (16:2b-3), 42 (21:44), 44 (22:35).

vulnerability and susceptibility of these passages to change might compensate for any re-assessment.

6.3.3.6 Quantity of Test Passages

Although one could wish for more test passages, the 29 *Teststellen* used in the final analysis of mae²'s extant text is more or less proportionate to the 64 *Teststellen* used for the whole of Matthew by *Text und Textwert*. Considering lost and lacunose pages, probably about half of Matthew is preserved in mae². Thus, the 29 *Teststellen* that are used for the analysis of mae² is proportionate to the 64 used for the whole of Matthew. Considering the passages included from the three leaves analysed in chapters three through five and those from the UBS⁴ variant passages, the total number of test passages seem adequate to ascertain mae²'s textual affiliation.

6.3.3.7 Margin of Error

A margin of error is impossible to calculate, involving as it would complex issues such as the relative certainty of the correspondence of mae²'s text to the Greek, not to mention the possible presence of singular readings in mae²'s *Vorlage*. Some of this uncertainty is offset by considerations noted in the subsections of the present section 6.3.3. Regardless, even if mae²'s 73.3% rate of agreement with NA²⁷ had an implausibly high 20% margin of error, mae²'s rate of agreement with NA²⁷ would still be within the same range of agreement, for example, as that of NA²⁷'s consistently cited witnesses of the first order.

6.3.4 Implications

6.3.4.1 Early Attestation of Matthew

As indicated in 1.1.3, second and third century attestation of Matthew's text is not extensive. Of 1,070 verses total, only 154 verses are attested in this earliest period, or about 14%, as the chart indicates:⁷³

73 Data is derived in part from Hurtado 2006, 217–218. Roger Bagnall (and others) have argued that many second and third century manuscripts need to be dated later or with a wider range of dates (2009, 1–24).

Second and third century attestation of Matthew's Gospel

Chapter	1	2	3			4		5	6	7	8	9	10
Manuscript	℘1	℘70	℘70	℘64*	℘101	℘101	℘102	℘64*					℘110 0171
Number of verses extant	17	6	1	2	5	3	4	7					9 9
Number of verses unattested	8	17		8		21		41	34	29	34	38	25

Chapter	11	12	13	14	15	16	17	18	19	20	
Manuscript	℘70	℘70	℘103								℘45
Number of verses extant	2	2	3								9
Number of verses unattested	28	48	55	36	39	28	27	35	30	25	

Chapter	21		22	23	24	25	26				27	28
Manuscript	℘45	℘104		℘77	℘70	℘45	℘45	℘64*	℘37	℘53		
Number of verses extant	7	4		10	8	6	39	10	34	12		
Number of verses unattested	39		46	29	43	40	32				66	20

* I.e., ℘64, ℘67 (℘4).

Chapters 6–9, 14–19, 22, 27–28 are not attested at all by the early papyri, and the remaining chapters are attested only in several verses.⁷⁴ Thus, whether mae² is dated earlier (4th century) or later (5th century),⁷⁵ it is nonetheless one of the earliest substantial witnesses to Matthew's Gospel, one which has strong affiliation with 01 and 03.

6.3.4.2 Mae²'s Witness to a Textform and Transmission Technique

Mae², 01, and 03 have a relationship with each other that the other mae² allies do not share. In addition to mae²'s strong textual affiliation with 01 and 03, as indicated in the research above, this relationship is further reflected in their high number of common *Sonderlesarten*. *Text und Textwert* understands *Sonderlesarten* to be those readings which are neither the majority reading nor the putative earliest attainable text (i.e. NA²⁷; Aland et al. 1999, 21). In the 60 test passages, remarkably, the three manuscripts 01, 03, and mae² have five *Sonderlesarten* in common: Test Passages 11 (6:33), 14 (9:14), 22 (12:47), 29 (16:2b–3), and 54 (27:49). No other manuscript shares as many *Sonderlesarten* with 01 and 03 as mae²; 019 has two (Test Passages 31 and 54), while the individual manuscripts 033 036 038 f¹³ 157 579 1424 have but one each in common. Additionally, mae² shares Test Passages 27 (14:26), 28 (15:6), and 45 (23:3) as *Sonderlesarten* with 01, while mae² shares one more Test Passage (number 47, 23:38) by itself as a *Sonderlesart* with 03.

In addition to having individual rates of agreement with 01 and 03 that are 15–25 percentage points higher than its allies, mae²'s unique relationship with 01 and 03 may be seen through its high rate of agreement with 01 and 03 combined. There are 41 of the 60 test passages (68.3%) where 01 and 03 agree with each other. Of the 60, the three manuscripts together agree in 34 passages (56.7%). This agreement significantly surpasses 892's 23 agreements with 01 and 03 (38.3%) by 18.4%, and is much higher than f¹'s and 33's 18 agreements each (30.0%), and 019's 15 agreements (25.4%).⁷⁶ The unique relationship is seen also when the agreements of the two manuscripts mae² and 01 are used for the comparison base to analyse the relative proximity of the other allies, as well as when mae² and 03 are so used:

74 Chapter 26 is the best attested, with 43 verses attested in four different papyri. Thereafter, chapters 1 and 10 are attested in 17 verses, and then chapter 21 in 13 verses.

75 Cf. Chapter 1, n. 12.

76 Note the earlier statement by Colwell that a text-type consists of manuscripts that agree more than 70 percent, with a gap of about 10 percentage points from other manuscripts (6.3.2.1 n. 71).

Mae² 01 and 03 agreements with class 2 allies

Base manuscripts	Mae ²	01	03	f ¹	892	33	019
01 and 03 40 of 60 = 68.3%	34 of 60 = 56.7%			18 of 60 = 30.0%	23 of 60 = 38.3%	18 of 60 = 30.0%	15 of 59 = 25.4%
Mae² and 01 45 of 60 = 75%			34 of 60 = 56.7%	21 of 60 = 35.0%	27 of 60 = 45.0%	22 of 60 = 36.7%	20 of 59 = 33.9%
Mae² and 03 43 of 60 = 71.6%		34 of 60 = 56.7%		21 of 60 = 35.0%	21 of 60 = 35.0%	20 of 60 = 33.3%	18 of 60 = 30.5%

Noteworthy is that mae² has a higher rate of agreement with either 01 (75%) or 03 (71.6%) than 01 and 03 (68.3%) have with each other, by 3.2 to 6.7 percentage points.

A possible way to explain this unique relationship between mae², 01, and 03 is to posit a line of transmission of their shared readings from an earlier text form. The significance of the relationship between 01 and 03 in this regard has long been noted and advanced as a text-type (Westcott and Hort 1988, 212–227), although the validity of text-types has been questioned (Parker 2008, 159–175; cf. Epp 2005g, 360 n. 45). The relatively high percentage of shared readings between 01 03 and mae², however, many of which could hardly have arisen independently of each other, does allow the possibility that their shared readings may have existed coherently in earlier individual manuscripts. As such, mae²'s unique relationship with 01 and 03 raises the confidence of retracing such a line of transmission of these readings, and may help define the earlier textform.

In addition to its possible attestation of an earlier textform, mae²'s agreement with 01 and 03 on significant variant passages may also support Eldon Epp's assertion of a strict transmission technique in the early period. He argues, on the basis that P75 and 03 are nearly identical, that they reflect a strict line of transmission (2005g, 368–373), and that other manuscripts such as 01 and some of the papyri reflect a similar strictness in transmission. For those papyri assumed to be of the second or third centuries which contain parts of Matthew, he included into this category P64 + 67, P1, and P53. He does so with great tentativeness, partly due to their fragmentary texts, a tentativeness which is all the more necessary when the collation base is restricted to Matthew. Accordingly, these papyri together contain a total of 29 verses for Matthew. Since mae² is so much more substantial than these papyri, and since it is so strongly affili-

ated with o_1 and o_3 which are primary witnesses to this type of transmission technique, mae^2 may offer early and significant data which, duly considered, may strengthen the case for a strict line of transmission in regard to Matthew's Gospel.⁷⁷

6.3.4.3 Mae²'s Support of o_1 's Singular Readings

Another significant implication of the close affiliation between mae^2 and o_1 is that some of o_1 's heretofore singular readings may now be assumed to have genetic coherence. Previously, under the influence of Westcott and Hort who argued that many of o_1 's singular readings were "individualisms of the scribe himself" (Westcott and Hort 1988, 246–247), New Testament editors may have been hesitant to incorporate o_1 's singular readings into their critical texts. The new evidence from mae^2 may show that some of these singular readings in o_1 do in fact have genetic coherence. Test Passages 28 (15:6) and 45 (23:3) are two possible examples, as is Test Passage 11 (6:33, although UBS⁴ cites o_3 as giving qualified support to o_1 's reading).

6.3.4.4 Conclusion

Mae^2 's presumed early date, its quality of text, and its close affiliation with o_1 and o_3 suggest that New Testament editors and text critics should utilise it in their attempts to establish the earliest attainable text. Specific passages are discussed further in 7.6.2. Mae^2 's text-critical value, however, cannot be realised without a thorough understanding of its translator's translational habits.

77 In contrast both to Epp's tentativeness and the relatively large amount of mae^2 's extant text, consider this assessment of \mathfrak{P}_1 : "The copyist of \mathfrak{P}_1 seems to have faithfully followed a very reliable exemplar. Where there are major variants, \mathfrak{P}_1 agrees with the best Alexandrian witnesses, especially B, from which it rarely varies" (Comfort and Barrett 2001, 39). Yet, the comment was made on the basis of 17 extant verses, containing only one *Teststelle*. By comparison, Matthew's Gospel is extensively preserved in mae^2 .

Conclusions

I was drawn to *mae*² through my interest in early non-canonical Jesus traditions. Schenke, who first introduced the manuscript to the public through his *editio princeps*, claimed that *mae*² is a witness to an alternative Gospel dating to the earliest period (cf. 1.2 above). This was an allurements difficult to resist. Consequently, I began my research with expectations of finding early Jesus traditions not otherwise known.

Initially, I was impressed by *mae*²'s strikingly different readings, such as the women going to the tomb “in the night of the Sabbath, early in the morning at the hour of light, while the stars were still above,” or that the guards at the tomb “arose like dead men” (28:1, 4), or the shift from third person to first person so that Jesus conveys, “If *I* had not made those days short, no flesh would be saved. But on account of *my* elect, *I* will make those days short.”¹ Moreover, Schenke's retroversion seemed to suggest that *mae*² is so different from our familiar Matthew as to justify its comparison to Epiphanius' characterisation of the Gospel of the Ebionites as false and mutilated (“gefälscht und verstümmelt” [Schenke 2001, 30]).² Further into my research, however, as I compared *mae*²'s Coptic text with the Greek text and the other Coptic versions, I had five realisations which led me to reject Schenke's views.

7.1 Mae²'s Affinity with Familiar Matthew

First, I found that *mae*² has too much in common with our canonical Matthew to reflect an alternative Gospel. This is evident in the analysis of text unaffected or minimally affected by translation. In particular, the correspondence between *mae*² and our familiar Matthew in regard to sequence of pericopes and verses, content, and the occurrence of names is all too high for *mae*² to

1 The shift from third person to first person may be an accommodation to Coptic's lack of a passive voice. Attributing the shortening of days to Jesus himself probably seemed more desirable than assigning such a role to non-descript persons through the use of the dynamic passive. Regarding the intrusion of the possessive article with the personal intermediate, its occurrence in *mae*² and in Coptic translation generally, is frequent (cf. 6:14–15.c.4; Mink 1972, 223).

2 For the negative assessment of Schenke's retroversion, cf. 3.5.2.2.

be an alternative. One of my most fruitful research endeavours was to compare variants involving larger additions or omissions which are affected little by translation. There are 15 such passages extant in mae², with mae² supporting the text of NA²⁷ at a higher rate of agreement than most of NA²⁷'s consistently cited manuscripts, coming second only to o1, and tied with o3 (cf. chapter two).

7.2 Homogeneity and Heterogeneity of Mae² and the Coptic Versions

My second realisation came when I compared mae² with manuscripts from the broader Coptic tradition. Although mae² is independent from them, they nonetheless share many common features. Through my intraversional analysis, I quantified the lexical and syntactical differences between mae² and the others, and discovered that mae² has fewer unique elements than sa⁹ and bo^A (cf. 3.5.1). The fact that mae² has so much in common with the other Coptic versions, and the fact that they have as many or more unique syntactical elements as mae², make untenable the claim that mae² is a hitherto lost alternative version.

7.3 Predictability of Mae²'s Translation

The third realisation was that many unexpected readings actually reflect mae²'s translational habits or Coptic convention elsewhere. This is seen generally in the *Konjunktionsnetz* (1.4.2.4–1.4.2.5). Indeed, the lack of representation of initial *καί* and post-positive *δέ* is so pervasive as to be nearly predictable. This would commend a translational explanation over one that appeals to its *Vorlage*, especially since there seems to be no viable motive for an editor to remove such features. Moreover, like mae², the other Coptic versions also have *Konjunktionsnetz* readings that are sometimes incongruous with the Greek, strengthening the credibility of the translational explanation.

Other “surprising” features are more or less predictable, as well. For example, mae² consistently avoids representing the many occurrences of *-ἔρχομαι* verbs in NA²⁷ that are paired redundantly with other verbs (cf. 28:2.a.1). Other features incongruous with the Greek which occur less frequently in the other Coptic versions, but more regularly in mae², include the use of the personal independent (ⲁⲛⲁⲕ) with an inflected modifier (ϣⲱ) for the formulaic “I say to you” (cf. 12:6.a.1), and the use of the periphrastic conditional *ἵ* for the Greek subjunctive (cf. 6:2.b.1). Examples of these and other such features abound.

Other syntactical aspects are less predictable, but not unexpected in light of their treatment elsewhere in *mae*². For example, *mae*² may use the future $\mu\epsilon$ in hypothetical contexts where the future is not used in the Greek (cf. 5:40.a.1). In some instances *mae*²'s tendencies are reflected in the simplification of complex Greek syntax (cf. chapter 4 12:18.a), while elsewhere they are seen in the expansion of a text to clarify the Greek (cf. 28:1.a.3), or to convey information that is otherwise merely assumed by the Greek (cf. 12:11.a.5). While these phenomena occur more frequently in *mae*² (ten Kate 2007, 622), they also occur elsewhere in the Coptic tradition (Perttilä 2008, 368, 376).

The theoretical basis of translational expectations and the appeal to a translation theory to explain incongruities between *mae*² and its Greek *Vorlage* were set forth in 1.3 and 1.4 above, while the interplay of theory and praxis is seen in the translational analysis of each verse in chapters three through five above.

7.4 *Mae*²'s Correspondence in Meaning with the Greek

The fourth realisation was that, despite significant differences in syntax, *mae*² sufficiently conveys the meaning of Matthew's Gospel as it is known in the Greek manuscript tradition. Interestingly, Schenke also commented, with some amazement, that *mae*² omits smaller or larger text elements yet nonetheless conveys the meaning of the Greek text as it is otherwise known to us (cf. chapter 3 n. 10). As a matter of fact, Schenke provides no examples in his introductory material which would suggest that *mae*² differs significantly in its depiction of the Jesus story. As it turns out, in the surveyed material in chapters three through five, the differences in meaning were minimal if not trivial, even though the syntactical differences were often significant. For summaries, cf. 3.5.2.1, 4.3.1, and 5.3.1.

7.5 *Mae*²'s Textual Affiliation

Conclusions reached through my translational analysis of *mae*² yielded a fifth realisation, one which was entirely unanticipated from the onset, but one of great significance. When I had established that *mae*²'s *Vorlage* was not unlike our known Greek manuscripts of Matthew's Gospel, I noticed that *mae*² often agrees with variant readings adopted by NA²⁷ and other modern critical editions. This in itself is not surprising, given its purported date and provenance. What is surprising is the nearly unprecedented extent to which *mae*² supports variant readings accepted by scholars as the earliest attainable reading. In the

60 test passages, I found that mae² had a higher rate of agreement with NA²⁷ than any of its allies, except for o3 with which it is tied. Conclusions regarding the textual analysis were reached in chapter six above.

The textual analysis also allowed a ranking of mae²'s closest allies, by percentage of agreement. The closest allies by far are o1 (75%) and o3 (70%), with the next closest allies lagging by about 15%.³ Indeed, mae²'s rate of agreement with either o1 or o3 is higher than o1 and o3 have together (6.3.4.2).

The results of the analysis may support the notion of an earlier textform containing the shared readings of mae², o1, and o3, a textform which would otherwise be attested extensively in Matthew only by o1 and o3. The close affiliation of the three allows for their triangulation to help determine the better external attestation of certain variants, and has other important text-critical implications (cf. 6.3.4 above).⁴

7.6 Implications

7.6.1 *Translation Theory*

My research has shown that perceptions of translation equivalency need to be more flexible and broadened. Such perceptions for Coptic translation of Greek have hitherto been largely informed by Sahidic and Bohairic translations, typically reflected in manuscripts produced centuries later than mae²'s probable date. Schenke's assessment of mae² may have been unduly influenced by later Coptic versions. Mae², in fact, may represent a more natural, indigenous style of Coptic, and be less influenced by the source language than the style typical of the Sahidic and Bohairic versions. Accordingly, mae² may give insights into a Coptic style representative of the era prior to the impact of Shenoute and of translation Coptic (cf. chapter 1 n. 23).

7.6.2 *Reconsideration of Variants for Editors of the Greek New Testament*

In light of the textual analysis in chapter six, I include a chart indicating the impact of mae²'s witness upon variant passages where mae² disagrees with

3 The rates of agreement would be higher, except that the analysis dismisses variants which, in the final analysis, lack support from mae²'s allies. For these statistics, cf. 6.3.2.1.

4 A comparison of the significance of the *Vorlage* of mae² with that of P75 might be proffered in regard to their mutual attestation to a particular transmission technique and to their witness to earlier textforms which they have in common with o1 and o3. However, the relationship of P75 and o3 in Luke and John is so close that the triangulation exemplified between mae², o1, and o3 in 7.6.2 (below) is not feasible for P75, o1, and o3.

NA²⁷. The degree of impact is determined by the triangulation of the three closely related manuscripts mae², o1, and o3. The unique relationship of these three was shown in 6.3.4.2. It is this unique relationship which provides the basis for triangulating mae², o1, and o3 to help surmise which reading might extend back toward the earlier textform.

The last column of the chart indicates the relative degree of impact mae² has on external attestation, with 1 being the greatest, and 3 being the least. The degree of impact is assessed as follows:

1. A one rating is used where mae² has the most significant impact on external attestation. It is assigned in those instances where mae² disagrees with both o1 and o3, or agrees with either o1 or o3 if one of them is an otherwise singular reading (in particular, Test Passage 11 for o1).
2. A two rating is used where mae² has a moderate impact on external attestation. It is assigned in those instances where mae² supports either o1 against o3 or o3 against o1.
3. A three rating is used where mae² has a marginal impact on external attestation. It is assigned in those instances where mae² supports a reading already supported by both its allies o1 and o3.

Mae²'s impact on external attestation is most significant when it disagrees with o1 and o3 because its disagreement shows for the first time that the three-fold witness to the earlier textform is divided. Its impact is also strong whenever it gives new evidence that one of the other two is not a singular reading. Mae²'s impact is moderately significant when it sides with one of the two against the other, so that the attestation to the earlier textform is no longer equally divided between o1 and o3, but is weighted toward one or the other by mae²'s new witness. Mae²'s impact is least significant when it merely confirms that the three witnesses to a reading are in agreement.

In these passages, mae²'s witness may combine with other factors to imply that a change in NA²⁷'s text is needed. The degree of impact, however, only considers external attestation, and does not take into consideration internal evidence or intrinsic probabilities which are necessary for a final judgment.

The chart only includes those passages analysed in chapters three through six; analysis of the whole of the manuscript would likely reveal many more passages.⁵

5 Not included are Test Passages 28, 45, 48, and 57, since mae²'s correspondence with the variant readings may reflect factors unrelated to mae²'s *Vorlage*.

Highly uncertain readings which the NA²⁷ editors placed in brackets are presented in bold to emphasise their special susceptibility to alteration. Relevant features are underscored when practical.

Variants supported by mae² against NA²⁷

Test passage	NA ²⁷ and Greek manuscript support	Variant for re-consideration with supporting manuscripts	Mae ²	Impact: 1 = greatest 2 = moderate 3 = minimal
No. 11 6:33	ζητείτε δὲ πρῶτον τὴν βασιλείαν [□] [τοῦ θεοῦ] [\] καὶ τὴν δικαιοσύνην αὐτοῦ	ζητείτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ	[ΚΩΤΗ ΝΤΑϚ ΝΩΔΑΡΠ ΝΣΑ] ΤΕΦΜΗΤ(Ε)ΡΑ [ΜΕΝ ΤΕΦΔΙΚΑΙΟΣΥΝΗ] <i>Seek first his kingdom and his righteousness</i>	1
	019 032 037 038 0233* f ¹³ 33 892 ℳ	† 01 (03) ⁶ mae ²		
No. 12 8:25	καὶ προσελθόντες [†] ἡγείραν αὐτόν	καὶ προσελθόντες οἱ <u>μαθηταὶ</u> αὐτοῦ ἡγείραν αὐτόν	[... ΜΔΘ]ΗΤΗΣ ... <i>disciples</i>	1
	01 03 33 ^{vid} 892	04 (019) 032 038 f ¹ 13 1424 (ℳ) mae ²		
No. 14 9:14	νηστεύομεν [†] [πολλά], οἱ δὲ μαθηταὶ σου	νηστεύομεν, οἱ δὲ μαθηταὶ σου	[ΤΕΝ]ΝΗΣΤΕΥΗ ΝΕΚΜΑΘΗΤΗΣ <i>We fast. Your disciples ...</i>	3
	01 ² 04 05 019 032 038 0233 f ¹ 13 33 892	† 01 03 0281 mae ²		

6 The reason why I assigned a 1 impact on external attestation is because 01 otherwise appears to be a singular reading due to 03's qualified support (cf. Test Passage 11).

Test passage	NA ²⁷ and Greek manuscript support	Variant for re-consideration with supporting manuscripts	Mae ²	Impact: 1 = greatest 2 = moderate 3 = minimal
No. 18 12:15	καὶ ἠκολούθησαν αὐτῷ Ὶ[ὄχλοι] πολλοί [†] 04 05 019 032 038 (^ς 0233 <i>pc</i>) f ¹ 13 33 892 ℣℞ mae ²	καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί ([†] 01 03 omit ὄχλοι; mae ² supports removal of brackets)	εἰς[ογερογ] [ηκωq] ηκη ογ(ηα)χ ηηηωη <i>A great crowd, they followed after him</i>	1
No. 22 12:47	Ὶ[εἶπεν δὲ τις αὐτῷ, Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἕξω ἐστήκασιν ζητοῦντές σοι λαλήσαι.] [᾽] (01 ¹) 04 (05) 032 035 038 f ⁽¹⁾ 13 (33) 892 ℣℞	Omit 01* 03 019 036 mae ²	(omit)	3
No. 27 14:26	οἱ δὲ μαθηταὶ ἰδόντες αὐτόν ^{᾽7} 01 ¹ 03 (04) 05 (019) (032) (0106) f ¹³ (33) (205) (892) (℣℞) <i>pc</i>	<u>ἰδόντες δὲ αὐτόν</u> ⁸ 01* 038 (073) (f ¹) 700 (1241) (1424) <i>pc</i> mae ²	εἰδραγνεογ ερ[αγ] <i>having seen him</i>	2

7 Support marked in parenthesis reads καὶ ἰδόντες αὐτόν οἱ μαθηταί.

8 Support marked in parentheses reads καὶ ἰδόντες αὐτόν.

Variants supported by *mae*² against NA²⁷ (cont.)

Test passage	NA ²⁷ and Greek manuscript support	Variant for re-consideration with supporting manuscripts	Mae ²	Impact: 1 = greatest 2 = moderate 3 = minimal
No. 29 16:2b–3	ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, [□] [ὀψίας γενομένης λέγετε, Εὐδία, πυρράζει γὰρ ὁ οὐρανός· ³ καὶ πρωῖ, Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.] ⁹ Γενεὰ πονηρὰ καὶ μοιχαλὶς 04 05 019 032 038 f ¹ 33 892 ℣	ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς 01 03 033 036 f ¹³ 579 <i>al</i> <i>mae</i> ²	νταϛ η[ε]ϛεϛ να[οϛ ϛε τεῖ γενεα] εϛεϛοϛ η[να]εικ <i>He said to them, "This evil and adulterous generation"</i>	3
No. 35 19:9a	ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ ῥμὴ ἐπὶ πορνείᾳ ⁹ 01 04 ^c 019 032 035 038 078 892 ℣	ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ <u>παρεκτός λόγου</u> πορνείας 03 05 f ¹ 13 33 <i>mae</i> ²	πη εϛνεϛῖ τεϛε[ε]μη 2 εβαλ· <u>α.χ.χ.ε.ν ο.ϛ.ε.χ.η</u> ηπορνεια ⁹ <i>The one who will divorce his wife, except for a case of fornication,</i>	2

9 Mae² lacks representation of καὶ γαμήσῃ ἄλλην, but otherwise corresponds to the short reading of NA²⁷.

Test passage	NA ²⁷ and Greek manuscript support	Variant for re-consideration with supporting manuscripts	Mae ²	Impact: 1 = greatest 2 = moderate 3 = minimal
No. 38 19:29	πατέρα ἢ μητέρα ^T 03 (05)	πατέρα ἢ μητέρα ἢ <u>γυναῖκα</u> 01 04 019 032 037 f ¹³ 33 205 892 579 M mae ²	ϱιϱωτ ϱι̅ μεου ϱι̅ ϱριμη <i>Father or mother or wife</i>	2
No. 42 21:44	□[καὶ ὁ πεσῶν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λιχμήσει αὐτόν] ¹⁰ 01 03 04 019 035 (038) 0102 f ¹ 13 892	(omit) 05 33 mae ²	(omit)	1
No. 44 22:35	ἐπηρώτησεν εἰς ἐξ αὐτῶν [νομικός] ^o 01 03 019 33 892 mae ²	ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικός (f ¹ omits νομικός; mae ² supports removal of brackets)	ϱα ουγε ἡμαου ογνομικος ϱαϱωεντϱ <i>One of them, a lawyer, asked</i>	3

10 If the Nestle-Aland editors bracketed the verse on the strength of the testimony of 05 and 33, how much less secure is the reading on the basis of its omission in mae²?

Variants supported by mae² against NA²⁷ (cont.)

Test passage	NA ²⁷ and Greek manuscript support	Variant for re-consideration with supporting manuscripts	Mae ²	Impact: 1 = greatest 2 = moderate 3 = minimal
No. 47 23:38	ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος P77 01 04 05 032 038 0102 f ¹ 13 33 892	ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν † 03 019 mae ²	πετ]ενηῖ κη ερωτεν <i>Your house is abandoned to you</i>	2
No. 52 27:24	Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος Ἰούτου 03 05 038	Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ <u>δικαίου</u> 01 (02) 019 032 f ¹ 13 33 892 mae ²	†[ογεβ αν]ακ επεс[на]q <u>μηπειδικεос</u> <i>I am clean in regard to the blood of this righteous person</i>	2
No. 54 27:49	σώσων αὐτόν. [†] 02 05 032 038 f ¹ 13 33 892	σώσων αὐτόν. Ἄλλος δὲ <u>λαβὼν λόγχην ἐνύξεν</u> <u>αὐτοῦ τὴν πλευράν, καὶ</u> <u>ἐξῆλθεν ὕδωρ καὶ αἷμα.</u> 01 03 04 019 mae ²	η[ιμερεμη] ρα κεογέ ραϋχι νογλογχη ραϋτα[ϋсϋ ραϋϋε]τ неспρ ρα ογснаϋ ἰ εβαλ· мен [ογηαογ] <i>... save him. Another took a spear, jabbed him, pierced the sides; blood came out with water</i>	3

All these readings should be reviewed by Greek New Testament editors. In particular, due to mae²'s new support for certain readings, and its impact on external attestation as it is triangulated with its closest allies 01 and 03, I would especially consider a change for Test Passages 11, 18, 42, and 47; these readings are either already set in brackets or were changed from NA²⁵. Moreover, the

marginally additional weight that *mae*² adds to Test Passages 22, 29, and 44 might be deemed sufficient to remove the bracketed readings, as well.

7.7 Final Assessment

I have set forth certain conclusions based on various parts of *mae*² and numerous test passages. While the analysis is extensive enough to justify these conclusions in general, a more accurate assessment must involve a complete verse-by-verse analysis in regard to translation, and a variant-by-variant analysis in regard to textual affiliation.

Schenke has been praised, with considerable justification, for his magisterial *editio princeps*. Indeed, my work is almost wholly dependent upon it, especially upon his grammatical indices which reflect a mammoth effort, great scholarly maturity, and a completeness rarely seen in manuscript editions. Reviewers have also duly noted the speed with which the edition was produced (Baarda 2004b, 302; Depuydt 2003, 630). One wonders, however, whether Schenke would have come to different conclusions if there had been more time for him to investigate more fully a translational explanation, and for testing his own theories.¹¹

Had Schenke's assessment that *mae*² was derived from a hitherto lost Hebrew Matthew been correct, the implications would be significant. First, there would be important new data to help resolve the Synoptic problem, as Schenke himself suggested (chapter 1 n. 21). Moreover, there would be an expectation that the manuscript would contain not only more data for reconstructing the historical Jesus, but data that are derived from an earlier date. Such a treasure trove would be incalculably valuable for early Christian studies. Unfortunately, these expectations are not fulfilled in the considerable remains of Codex Schøyen, and perhaps were altogether unrealistic to begin with.

What actually is contained in the codex, however, realistically endows *mae*² with great worth. In the final assessment, there are seven factors which reflect *mae*²'s great value (cf. 1.1.3):

1. It is a witness to a hitherto unknown subdialect of Middle Egyptian Coptic.
2. It bears the text of what some have surmised as one of the earliest Coptic translations (1.6).

¹¹ Regrettably, Schenke died the year after the publication of the *editio princeps*. A reflection of his life was written by his friend and colleague Hans-Gebhard Bethge (2005), in which some comments were made in regard to *mae*².

3. It may preserve a more natural Coptic style, less affected by the source language than later Coptic texts, and as such, may provide information about early indigenous Coptic (1.3), especially if its probable 4th century date is sustained.
4. It is a text which exemplifies the freedom a translator might enjoy in the early period of New Testament translation (1.6).
5. It is probably one of the earliest substantial witnesses to our familiar Gospel of Matthew (6.3.4.1).
6. It has a *Vorlage* which is a relatively pure witness to the textform that it shares with its closest allies o1 and o3 (6.3.4.2) so that the three witnesses may sometimes be triangulated to assess their relative impact on external attestation.
7. Relative to other manuscripts, it has a very high rate of agreement with NA²⁷, comparable to that of o3 (6.3.2.2).

Points 3–7 are features Schenke could not observe since they are incompatible with his understanding of mae². It is these last five features, however, along with the first two, that give mae² such significance. As a consequence, mae² is worthy of further analysis and is likely to be used extensively to help establish the text of Matthew's Gospel in those passages which are not translationally ambiguous.

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