

## Project 2: Textual Criticism of Mark 6:17-29

## Textual Variants in Mark 6:17-29

There are several textual variants found in the passage of interest. UBS4 lists four variants in three verses. NA27 lists many more. All variants from NA27 are listed below. Variants also listed in USB4 are printed in italic typeface.

*Verse 20: καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἠδέως αὐτοῦ ἤκουεν.*

A. single word ἠπόρει is replaced by ἐποιεῖ in A C D, etc.

B. single word ἠπόρει is replaced by α ἐποιεῖ in *f*<sup>13</sup>, 28 and a few others.

C. omitted in Δ and “bo<sup>ms</sup>”

D. NA27 text supported by ⚭ B L, etc.

E. USB4 confidence C;

Σ: ἀπόρεω => I am disturbed, at a loss, confused vs. ποιεω => I make, do

Same forms, different root. ποιεω would indicate that Herod did much as a result of hearing John, but this is unlikely result based on the content of the narrative.

*Verse 21: Ἡρώδης τ τοῖς γενεσίοις αὐτοῦ δείπνον*

A. εἷν is inserted between Ἡρώδης and τοῖς in *Ɔ*<sup>45</sup>.

Σ: εἷν is redundant with the dative article and noun following. Neither a significant variant

form or number of variants. Prefer NA27 as is.

*Verse 22, variant 1: τῆς θυγατρὸς ἡ αὐτοῦ Ἡρωδιάδος*

A. The NA27 reading αὐτοῦ replaces the NA25 reading αὐτῆς τῆς .

B. αὐτῆς τῆς appears in W (=the daughter of Herodias, her own daughter)

C. τῆς appears in uncial family 1, Syriac, few others (=the daughter of Herodias)

D. NA27 text supported by ⚭ B D L, etc.

E. USB4 confidence C;

Σ: That the girl was Herod's own daughter rather than by marriage alone is unlikely due to the circumstances. The common sense reading is supported by several early witnesses

*Verse 22, variant 2: καὶ ὀρχησαμένης ἡ ἤρρεσεν τῷ Ἡρώδη*

A. καὶ ἀρεσασῆς occurs in *Ɔ*<sup>45</sup> A, etc. (same verb but feminine participle)

B. NA27 text supported by ⚭ B C\*, etc.

Σ: Variant does not affect translation.

*Verse 22, variant 3: εἶπεν ὁ βασιλεὺς τῷ κορασίῳ*

A. In NA25, εἶπεν ὁ βασιλεὺς was ὁ δε βασιλεὺς εἶπεν per A B C, etc. The presence of the particle δε does not fit the context well. Word order difference has no effect on meaning.

B. Others witnesses have εἶπεν ὁ (βασιλεὺς) Ἡρωδῆς . No difference in meaning, though somewhat redundant.

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Σ: Variants are insignificant.

Verse 23, variant 1: καὶ ὤμοσεν ἑ αὐτῇ [πολλὰ] ἰ

- A. reading replaces NA25 which contained only αὐτῇ
- B.  $\mathfrak{P}^{45}$  and 28 read only πολλὰ
- C. These two words deleted in L and a few other manuscripts.
- D. USB4 confidence C;

Σ: Herod's oath and offer was to the girl, so "to her" is implied even if not specifically stated. πολλὰ has little supporting evidence and could be ignored.

Verse 23, variant 2: ἑ ὅ τι ἰ ἐάν

- A. NA25 read οτι ὅ (= that which) based on  $\mathfrak{N}$  A L  $\Theta$ , etc.
- B. D reads ει τι (= if anything)
- C. NA27 ὅ τι (= anything which) supported by  $\mathfrak{P}^{45}$  B  $\Delta$ .
- D. USB4 confidence C ;

Σ: Variants have little effect on meaning.

Verse 23, variant 3: ἐάν <sup>1</sup> με αἰτήσης ἰ δώσω σοι

- A.  $\mathfrak{N}$  L (N) etc. read αἰτήσης , A K and others read αἰτήσης με
- B. NA27 supported by B C D etc.

Σ: The με is implied whether actually present or not. Word order variants effect neither grammar nor translation.

Verse 23, variant 4: δώσω σοι <sup>2</sup> ἕως ἡμίσεως ἰ τῆς βασιλείας μου.

- A. some manuscripts and Latin translations support και (καν) το ημισυ
- B. καν = crasis of καὶ ἐάν (= even if, and if)

Σ: Taking και in the variant as "even", could mean "even the half..." Similarly καν ., "even if the half.." Only relatively few witnesses for this reading though.

Verse 24, variant 1: τί αἰτήσωμαι; ἡ δὲ εἶπεν <sup>τ</sup> .

- A. 28 adds αὐτῇ (=she said to her)
- B.  $\mathfrak{P}^{45}$  W sa add αἰτήσαι (aorist infv.=she said to ask)

Σ: So few witnesses of variant may be ignored, especially since they do not affect meaning.

Verse 24, variant 2: τὴν κεφαλὴν ἰ Ἰωάννου τοῦ <sup>ρ</sup> βαπτίζοντος.

- A. A C D, etc. adds -στοῦ
- B. text supported by  $\mathfrak{N}$  B L  $\Delta$   $\Theta$ , etc.

Σ: Not sure what to do with this one...

## Project 2: Textual Criticism of Mark 6:17-29

Verse 26, variant 1: διὰ τοὺς ὄρκους καὶ τοὺς ἱ ἀνακειμένους

A. replaced by συνανακειμένους in  $\aleph$  A, etc.

B. NA27 supported by B L W  $\Delta$ , etc.

$\Sigma$ : Words are synonymous.

Verse 26, variant 2: οὐκ ἠθέλησεν ἵ ἀθετήσαι αὐτήν <sup>2</sup> .

A. word order swapped in A D W, etc.

B. NA27 supported by  $\aleph$  B C L N  $\Delta$ , etc.

$\Sigma$ : Word order makes no difference here.

Verse 27, variant 1: ἐπέταξεν ἱ ἐνέγκαι τὴν κεφαλὴν αὐτοῦ.

A. A D L W etc. replace ἐνέγκαι (=to bring) with ενεχθηναι (=to be brought)

B. NA27 supported by  $\aleph$  B C  $\Delta$  etc.

$\Sigma$ : ενεχθηναι translates more smoothly in English, but they are equivalent in meaning. Also, no significant difference in the reliability of witnesses.

Verse 27, variant 2: ἱ καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ

A. A D  $\Delta$  replace και with ο δε

B. NA27 supported by B C L W etc.

$\Sigma$ : Little difference in meaning.

Verse 29, variant 1: ἦλθον ἱ καὶ ἦραν ἱ τὸ πτώμα αὐτοῦ

A. W and 28 read κηδευσαι in place of καὶ ἦραν . Aorist infinitive of κηδευω= I bury or prepare a corpse (BAG). Compare αιρω => I take.

$\Sigma$ : κηδευσαι may give stronger implication than ἦραν that they prepared his body for burial by embalming. But it is likely that they did this regardless of which word is used.

Verse 29, variant 2: καὶ ἦραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν ἱ αὐτὸ ἐν μνημείῳ.

A.  $\aleph$  W and a few others vary as αυτον , derived from parallel passage.

B. 1010 and a few others delete αὐτὸ

$\Sigma$ : Neuter accusative vs. masculine accusative. "...they put him in a tomb" (ie. the Baptist) vs. "... they put it in a tomb." (i.e. his body). Agreement with gender of τὸ πτώμα would prefer the latter.

## Summary of Exercise

For this pericope, none of the textual variants significantly affected the meaning of the passage.