CHAPTER 2

Analysis of the Textual Transmission

First Generation: The Archetype $\Omega_2'$

My assumption that the manuscript F reproduces a last hand edition by the author can explain the seemingly contradictory evidence on the origins of the textual transmission. On the one hand, as will be shown below, R and F derive from a common model, but on the other hand, F gives the correct text in some interesting cases in which all other surviving manuscripts, including R, share a common error.

One homoeoteleuton 270.20–21 of nine words in RJSVBHLM, corrected in F; 220.28 *declárese*, corrected *declare sí* F; 238.25 *otro* (metathesis) RJSVBHLM, corrected *Toro* in F.

The most likely hypothesis seems to be that the archetype, from which all our manuscripts derive, was a copy done by someone other than our author, and that the latter corrected some of the scribal mistakes. Common errors corrected in other manuscripts include:

Blank spaces in 233.4, 282.2, 350.4 were left open for for chronological specifications that the author forgot to supply. In 302.21, a verb missing in RFJBMHL is filled with *resollar* in SV. Other scribal mistakes include 242.12, where the entire textual tradition has *hermanos* instead of *hermanas*, corrected only in the index of B. 260.15 *relo* R rello FL rejo JSV tello M rollo BH, the original reading may have been *rollo*, being in early modern Spanish a column topped with a cross and the symbols of local jurisdiction where minor delinquents were exposed for infamy. A false preposition introduced in 349.4 in the précis of Genesis 48:17–18: *lo cual pesándole a José, dijo a su padre Jacob.* RJBH have intelligently corrected the text by omitting the second *a*; FSVLM supposed that Joseph’s reply was missing, and each one invented its own continuation.

The common archetype seems to have been bound because some marginal notes are truncated wherever they appear, especially the names of several ancestors in the second genealogy of Jesus.
Second Generation: The Three Hyparchetypes $\alpha$, $\beta$ and $\gamma$

**Hyparchetype $\alpha = RF$**

There are several good reasons indicating that the Venetian glosses and emendations conserved in F were again noted upon a scribe’s copy rather than on the autograph. F shares a number of scribal errors with R, against a correct text in the rest of the manuscript transmission. There is, however, no direct dependence on R, which contains sixteen homoeoteleuta of its own, whereas F leaps from one word to its repetition at twenty-five different instances.

Both manuscripts share only one homoeoteleuton, at 339.15–16, of eight words. At places where Dias plagiarizes sources, common errors of RF are easily detectable: 246.17 *Photinus* in Jean Quintin becomes *Fontino* JBSVHL, then *Fortino* M and *Fontonio* RF; 298.5 *Menandrian Quintin* Menandrianos LM Menandrinos BVH Menadrianos S Merandianos J Mandrianos RF; 314.7 *fica* in João de Barros is translated into Spanish *queda* JBSVHL, but *quedó* RF. There are also several common omissions: 221.6 *dos*; 240.21 *del mundo*; 281.17 *espacio de*; 301.13 *ir*; 306.17 *ver*; 308.14 *ofertas de*; 393.18 *de casa*. Additions: 246.17 *toda*; 285.13 *sin sacerdote*; 370.6 *cuando fueron*. Mistakes: 204.12 *Israel* instead of *Ben Israel*; 206.21 *de las últimas* instead of *en las últimas*; 216.16 *por no os parezca* R (false correction *por no os parecer* F) instead of *porque no os parezca*; 252.20 *pedía* instead of *podía*; 267.12 *era* instead of *fuera*; 277.18 *heredaros* instead of *heredarán*; 279.4 *Ashages* instead of *Astiages*; 281.2 *del profeta* instead of *al profeta*; 287.11 *estaba* instead of *entraba*; 302.17 *veces muchas* instead of *muchas veces*; 366.13 *hice* instead of *dice*; 390.9 *crecerá* instead of *creció*. Some rare intentional interventions, as in 213.18 *buena crianza* instead of *cortesía*.

**Hyparchetype $\beta = JSVBHW$ (and Danielillo)**

This group comprises a numerous descendence of six *recentiora*, all of them written in The Netherlands and none of them older than the 1680s. Their common origin is easy to establish.

They share no less than five homoeoteleuta: 247.9–10 (13 words); 264.12–14 (21); 269.14–15 (4); 272.23 (6); 291.6–7 (17); 326.15–17 (21). There are a number of common omissions: 211.13 *salid acá* (perhaps a leap from *Simca to acá*); 235.19 *y en las cosas della*; 237.25 *para cualquiera cosa diciendo*; 244.2 *sería*; 247.8 *diciendo*; 260.1 *a su pueblo*; 266.3 *cuando dijo: tres me son difíciles*; 268.13 *o Dios* (cf. 250.10); 276.11–12: *subid otro escalón, mirad estotro*; 289.4 *cantidad de*; 292.5 *no*; 309.15 *que no posuyesen ninguna cosa*; 333.17 *temía*. Words