The Marginal Readings of Gregory-Aland 274

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Abstract

The tenth-century Gospels minuscule Gregory-Aland (GA) 274, despite being noted for preserving the rare intermediate ending of Mark in its margin, has received little further study in New Testament text-critical literature. One likely reason for its being overlooked is the common Byzantine character of its text. Yet as it turns out, GA 274 preserves many decidedly non-Byzantine readings in its margin, some of which have only sparse or early support among extant manuscripts.

In this study, we first detail all of the marginal readings of GA 274, distinguishing between those that most probably represent corrections to common errors, those that are related to lectionary usage, and those that likely indicate knowledge of variant readings in the text. We evaluate the textual affinity of the readings in the last category using an extensive collation of Greek manuscript witnesses, and we isolate which witnesses most resemble those known to the author of the marginal notes. The presence and nature of these notes suggest that GA 274 was copied with some sympathy towards text-critical concerns, and based on certain inconsistencies in the main text, block mixture in the copying process may have been the source of the textual variants. We conclude that in spite of its ordinary text, the marginal readings of GA 274 commend it to a place in the apparatus of more critical editions of the New Testament.

I. The Manuscript

*Features and Text*

Gregory-Aland 274 (Bibliothèque Nationale de France, Suppl. Gr. 79; hereafter denoted GA 274) is a Gospels manuscript written in minuscule script, dated to the tenth century. Its pages are 23.8 cm tall and 16.6 cm long, with twenty-six lines of text to a page. It features many paratextual elements common to medieval copies: inscriptions and subscriptions, traditional chapter numbers and titles, Ammonian sections, lectionary notes (including those for the Synaxarion and Menologion), ekthesis with drop-capital letters at the start of new paragraphs, and pictures. The only extant illustrations are depictions of the evangelists Matthew and Luke; presumably, there were similar images for Mark and John, but the beginnings of these books are no longer extant. Its provenance is unknown, though according to Scrivener, it “once belonged to Maximus Panagiotes, *protocanon* of the Church at Callipolis.”[[1]](#footnote-1) Scrivener also notes that it had been examined, at least in part, by Burgon, who considered it “a specimen of the transition period between uncial and cursive writing.”[[2]](#footnote-2)

The manuscript is lacunose in the following seven passages: Mark 1:1–17, Mark 6:21–54, John 1:1–20, John 3:18–4:1, John 7:23–42, John 9:10–27, and John 18:12–29. Five of these missing texts are supplied by what appear to be five distinct later hands. The two texts not supplied are Mark 1:1–17 and John 1:1–20.[[3]](#footnote-3) Folios 62 (containing Matt 27:17–35) and 69 (containing Mark 1:36–2:9) have been swapped, presumably having been re-bound incorrectly after falling out.

The text is largely Byzantine in character, agreeing with the majority of later manuscripts. Wisse applied the Claremont Profile Method to GA 274 using test passages in Luke 1, 10, and 20. He found that it represented the Byzantine Kx profile in Luke 1 and Luke 20, while in Luke 10 the method was inconclusive. His findings broadly agreed with von Soden’s classification of GA 274 as part of the Kx family.[[4]](#footnote-4) In the Pericope Adulterae (PA) at John 7:53–8:11, its text is closest to that of von Soden’s μ6 profile.[[5]](#footnote-5) The manuscript is classified as Byzantine in the *Text und Textwert* volumes; in Matthew, it exhibits non-Byzantine readings at two *Teststellen*,agreeing with the critical text at none of these; in Mark, it exhibits non-Byzantine readings at five *Teststellen*, agreeing with the critical text at two of these; in Luke, it exhibits non-Byzantine readings at three *Teststellen*, agreeing with the critical text at two of these; and in John 1–10, it exhibits non-Byzantine readings at six *Teststellen*, agreeing with the critical text at none.[[6]](#footnote-6) Where it is extant in John 18, it disagrees with the majority of manuscripts at four variation units, agreeing with the critical text at two of these.[[7]](#footnote-7) It is excluded from the collations of Luke and John done by the International Greek New Testament Project (IGNTP).[[8]](#footnote-8)

*Scribal Habits*

Given the manuscript’s generally Byzantine profile, a good way to get a sketch of the scribal habits at play in its production is to collate its text against that of the 2018 Robinson-Pierpont (RP) Byzantine New Testament.[[9]](#footnote-9) To do this, we first digitally transcribed the entire text of GA 274 using the Online Transcription Editor (OTE) developed by the Institute of Textual Studies and Electronic Editing (ITSEE).[[10]](#footnote-10) From this tool, we were able to export our transcriptions as XML documents adhering to the schema of the Text Encoding Initiative (TEI) and the guidelines specified by the IGNTP.[[11]](#footnote-11) The 2005 edition of the RP Byzantine text is offered as a base text in the OTE, so we exported it in TEI XML format and adjusted it by hand in two locations to account for changes in the 2018 edition.[[12]](#footnote-12) After applying regularization rules to unclear and supplied text, word endings, and common abbreviations (e.g., *nomina sacra*), we used the CollateX software to perform the collation.[[13]](#footnote-13) Then, assuming the priority of the RP text, we manually labeled the potential causes for each recorded difference found in GA 274. The cause tags we used are detailed in Table 1.

Table 1: Scribal habit cause tags and their definitions.

|  |  |
| --- | --- |
| *cause* | *description* |
| concord | The variant corrects disagreement in number between subject and verb or enforces this disagreement where it is grammatically warranted (e.g., with a neuter plural subject). |
| narrative | The variant attempts to make the text clearer, smoother, more emphatic, or less redundant. |
| theological | The variant has doctrinal motivations or implications (e.g., orthodoxy, piety, or unity in non-narrative matters). |
| backward\_assimilation | The variant conforms the text to the near context preceding it. |
| forward\_assimilation | The variant conforms the text to the near context following it. |
| harmonization\_lxx | The variant harmonizes to the wording of the corresponding passage in the Septuagint. (For the sake of simplicity, we will use the Rahlfs edition for reference.) |
| harmonization\_matt | The variant harmonizes to the wording of the corresponding passage in Matthew. |
| harmonization\_mark | The variant harmonizes to the wording of the corresponding passage in Mark. |
| harmonization\_luke | The variant harmonizes to the wording of the corresponding passage in Luke. |
| lectionary | The variant was influenced by lectionary usage (e.g., the introduction of a passage is changed where a lectionary incipit occurs, or a lectionary explicit is added). |
| note | The variant was originally a paratextual note by a scribe or reader. |
| subconscious\_substitution | The variant arose through a subconscious exchange of synonymous terms, likely during the process of the scribe memorizing the reading. |
| transposition | The variant arose through a subconscious change in word order, likely during the process of the scribe memorizing the reading. |
| homoioarcton\_char | The variant arose through haplography from the beginning of one sequence of letters to another within or between words. |
| homoioarcton\_word | The variant arose through haplography from the beginning of a word or phrase to a similar beginning in another word or phrase. |
| homoioteleuton\_char | The variant arose through haplography from the ending of one sequence of letters to another within or between words. |
| homoioteleuton\_word | The variant arose through haplography from the ending of a word or phrase to a similar ending in another word or phrase. |
| small\_omission | The variant makes an omission of a small word or phrase (often an article, particle, conjunction, preposition, *nomen sacrum*, or pronoun) not explainable by haplography. |
| dittography | The variant repeats a sequence of characters or words. |
| drop\_cap | The variant arose from the scribe forgetting to write a drop capital at the start of a section or repeating the drop capital letter in the rest of the word. |
| augment | The variant adds or omits the doubled augment. |
| elision | The variant adds or omits an elided vowel. |
| itacism | The variant makes a substitution explainable by confusion of letters or diphthongs with the sound η (e.g., ει, ι, η, οι, υ). |
| αι\_ε | The variant makes a substitution explainable by confusion of the sounds αι and ε. |
| ο\_ω | The variant makes a substitution explainable by confusion of the sounds ο and ω. |
| orthographic | The variant uses a different, but recognized spelling of the same word. |
| crasis | The variant arose from one sequence of letters blending in sound with the sequence that follows it. |
| aural\_confusion | The variant arose by some other confusion of similar sounds (e.g., doubled / dropped consonants, words or syllables that are close in sound, but not identical). |
| linguistic\_confusion | The variant is an error resulting from an apparent misunderstanding of grammar or syntax. |
| paleographic\_confusion | The variant arose by confusion of two similar letters or sequences of letters. |
| contamination | The variant is not easily explained, but it occurs in other branches of transmission. |
| other | The variant arose by some cause not detailed in this table. |

We applied these cause tags to every variant occurring in GA 274; variants in the supplements were not considered. Where more than one cause could explain a variation, tags for all potential causes were included. In an effort to offer the clearest and most parsimonious summary of scribal habits, we used broader explanations (e.g., “narrative,” “aural confusion”) only where more specific causes were not applicable, we used the “contamination” tag only where external manuscript warranted it and no other explanation was available,[[14]](#footnote-14) and we used the “other” tag as a last resort. Where two causes in conjunction explained a variation, we treated them as a single tag (e.g., “paleographic\_confusion+dittography” to indicate repetition of a misread sequence of letters).

We then tabulated scribal habit statistics in two ways. First, we performed a raw count of all cause tags except for contamination.[[15]](#footnote-15) In total, 203 non-contamination tags were used in Matthew, 183 in Mark, 340 in Luke, and 228 in John. Taking this sum for each gospel and then dividing each cause tag’s count by it provides a rough estimate of scribal habits on average; the results are presented in Table 2. Because in many cases more than one cause tag is associated with a variation unit, this approach fails to treat alternative causes as mutually exclusive possibilities and overestimates certain causes’ densities as a result. To correct for this overestimate, we considered every variation unit with more than one potential cause and divided the count for that variation unit equally among all its potential causes. Dividing the resulting weighted counts by the number of variation units yielded the adjusted densities presented in Table 3.

Table 2: Distribution of scribal habits in GA 274 based on raw counts of cause tags.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | Matt | Mark | Luke | John |
| concord | 0.0000 | 0.0054 | 0.0000 | 0.0000 |
| narrative | 0.1171 | 0.0757 | 0.0824 | 0.1078 |
| theological | 0.0049 | 0.0054 | 0.0028 | 0.0043 |
| backward\_assimilation | 0.0390 | 0.0703 | 0.0284 | 0.0647 |
| forward\_assimilation | 0.0585 | 0.0270 | 0.0256 | 0.0000 |
| harmonization\_lxx | 0.0098 | 0.0054 | 0.0028 | 0.0043 |
| harmonization\_matt | 0.0000 | 0.0324 | 0.0284 | 0.0043 |
| harmonization\_mark | 0.0049 | 0.0000 | 0.0114 | 0.0043 |
| harmonization\_luke | 0.0049 | 0.0000 | 0.0000 | 0.0000 |
| lectionary | 0.0000 | 0.0000 | 0.0028 | 0.0086 |
| note | 0.0000 | 0.0054 | 0.0028 | 0.0000 |
| subconscious\_substitution | 0.0049 | 0.0108 | 0.0057 | 0.0129 |
| transposition | 0.0488 | 0.0378 | 0.0426 | 0.0517 |
| narrative+transposition | 0.0000 | 0.0000 | 0.0000 | 0.0043 |
| homoioarcton\_char | 0.0146 | 0.0108 | 0.0227 | 0.0172 |
| homoioarcton\_word | 0.0195 | 0.0162 | 0.0199 | 0.0431 |
| homoioteleuton\_char | 0.0098 | 0.0108 | 0.0199 | 0.0129 |
| homoioteleuton\_word | 0.0390 | 0.0486 | 0.0398 | 0.0431 |
| small\_omission | 0.1122 | 0.0703 | 0.0938 | 0.0991 |
| dittography | 0.0146 | 0.0216 | 0.0284 | 0.0431 |
| drop\_cap | 0.0000 | 0.0054 | 0.0028 | 0.0172 |
| drop\_cap+dittography | 0.0000 | 0.0000 | 0.0028 | 0.0086 |
| augment | 0.0293 | 0.0108 | 0.0227 | 0.0302 |
| elision | 0.0049 | 0.0054 | 0.0057 | 0.0000 |
| itacism | 0.1659 | 0.1730 | 0.1420 | 0.1466 |
| αι\_ε | 0.0488 | 0.0757 | 0.0653 | 0.0302 |
| αι\_ε+crasis | 0.0000 | 0.0000 | 0.0028 | 0.0000 |
| ο\_ω | 0.1512 | 0.0919 | 0.1051 | 0.0603 |
| transposition+ο\_ω | 0.0000 | 0.0054 | 0.0000 | 0.0000 |
| orthographic | 0.0341 | 0.0703 | 0.0455 | 0.0690 |
| crasis | 0.0000 | 0.0054 | 0.0341 | 0.0129 |
| aural\_confusion | 0.0439 | 0.0703 | 0.0710 | 0.0690 |
| linguistic\_confusion | 0.0000 | 0.0000 | 0.0170 | 0.0216 |
| paleographic\_confusion | 0.0146 | 0.0270 | 0.0114 | 0.0043 |
| paleographic\_confusion+dittography | 0.0000 | 0.0054 | 0.0000 | 0.0000 |
| paleographic\_confusion+homoioarcton\_char | 0.0000 | 0.0000 | 0.0028 | 0.0000 |
| paleographic\_confusion+homoioarcton\_word | 0.0000 | 0.0000 | 0.0000 | 0.0043 |
| paleographic\_confusion+homoioteleuton\_char | 0.0000 | 0.0000 | 0.0028 | 0.0000 |
| other | 0.0049 | 0.0000 | 0.0057 | 0.0000 |

Table 3: Distribution of scribal habits in GA 274 based on adjusted counts of cause tags.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | Matt | Mark | Luke | John |
| concord | 0.0000 | 0.0059 | 0.0000 | 0.0000 |
| narrative | 0.1134 | 0.0676 | 0.0785 | 0.1163 |
| theological | 0.0052 | 0.0020 | 0.0016 | 0.0025 |
| backward\_assimilation | 0.0361 | 0.0637 | 0.0203 | 0.0619 |
| forward\_assimilation | 0.0567 | 0.0235 | 0.0224 | 0.0000 |
| harmonization\_lxx | 0.0103 | 0.0059 | 0.0032 | 0.0017 |
| harmonization\_matt | 0.0000 | 0.0235 | 0.0267 | 0.0017 |
| harmonization\_mark | 0.0052 | 0.0000 | 0.0096 | 0.0050 |
| harmonization\_luke | 0.0052 | 0.0000 | 0.0000 | 0.0000 |
| lectionary | 0.0000 | 0.0000 | 0.0032 | 0.0099 |
| note | 0.0000 | 0.0059 | 0.0032 | 0.0000 |
| subconscious\_substitution | 0.0052 | 0.0118 | 0.0064 | 0.0149 |
| transposition | 0.0515 | 0.0412 | 0.0443 | 0.0594 |
| narrative+transposition | 0.0000 | 0.0000 | 0.0000 | 0.0050 |
| homoioarcton\_char | 0.0103 | 0.0088 | 0.0139 | 0.0124 |
| homoioarcton\_word | 0.0155 | 0.0147 | 0.0160 | 0.0371 |
| homoioteleuton\_char | 0.0052 | 0.0059 | 0.0123 | 0.0074 |
| homoioteleuton\_word | 0.0335 | 0.0471 | 0.0369 | 0.0347 |
| small\_omission | 0.1134 | 0.0696 | 0.1010 | 0.1064 |
| dittography | 0.0155 | 0.0206 | 0.0272 | 0.0347 |
| drop\_cap | 0.0000 | 0.0059 | 0.0032 | 0.0198 |
| drop\_cap+dittography | 0.0000 | 0.0000 | 0.0032 | 0.0099 |
| augment | 0.0309 | 0.0118 | 0.0256 | 0.0347 |
| elision | 0.0052 | 0.0059 | 0.0064 | 0.0000 |
| itacism | 0.1727 | 0.1882 | 0.1506 | 0.1535 |
| αι\_ε | 0.0515 | 0.0824 | 0.0721 | 0.0347 |
| αι\_ε+crasis | 0.0000 | 0.0000 | 0.0032 | 0.0000 |
| ο\_ω | 0.1572 | 0.0941 | 0.1138 | 0.0635 |
| transposition+ο\_ω | 0.0000 | 0.0059 | 0.0000 | 0.0000 |
| orthographic | 0.0361 | 0.0735 | 0.0497 | 0.0743 |
| crasis | 0.0000 | 0.0059 | 0.0283 | 0.0099 |
| aural\_confusion | 0.0438 | 0.0765 | 0.0737 | 0.0619 |
| linguistic\_confusion | 0.0000 | 0.0000 | 0.0192 | 0.0223 |
| paleographic\_confusion | 0.0155 | 0.0265 | 0.0128 | 0.0025 |
| paleographic\_confusion+dittography | 0.0000 | 0.0059 | 0.0000 | 0.0000 |
| paleographic\_confusion+homoioarcton\_char | 0.0000 | 0.0000 | 0.0032 | 0.0000 |
| paleographic\_confusion+homoioarcton\_word | 0.0000 | 0.0000 | 0.0000 | 0.0025 |
| paleographic\_confusion+homoioteleuton\_char | 0.0000 | 0.0000 | 0.0016 | 0.0000 |
| other | 0.0052 | 0.0000 | 0.0064 | 0.0000 |

Both tables demonstrate a similar trend. In all four books, the dominant scribal habit is itacism, with adjusted frequencies ranging from 15% to 19%. Following this are ο-ω interchanges, with adjusted frequencies from 6% to over 15%; changes motivated by narrative style, with adjusted frequencies from 7% to over 11%; omissions of small words, with adjusted frequencies from 7% to over 11%; and αι-ε interchanges, which range from 3% to over 8%. Other orthographic variations also occur relatively frequently.

Some of the scribe’s orthographic preferences are readily noticeable. The spelling Ναζαρέθ is preferred to Ναζαρέτ so consistently that it was likely normalized throughout the corpus at some point. Βηθσαϊδάν is preferred to Βηθσαϊδά. Βηθφαγή is used in place of the more Byzantine spelling Βηθσφαγή. As we would expect, the manuscript features later orthographic forms like ἔννατος (as opposed to ἔνατος), but it also retains non-Byzantine forms, such as κράβαττος (as opposed to κράββατος). It often features the double augment in words like ἤμελλεν, ἐρρήθη, ηὐδόκησα, and ηὑρέθη, even where RP prefers a single augment. On the other hand, in Luke 8:19, it prefers ἐδύνατο where RP prefers ἠδύνατο; in Luke 24:27, it has the unaugmented form διερμήνευεν; and in John 6:18, it has the unaugmented form διεγείρετο. Even more notable is its consistent use of ἀπεκατεστάθη with two augments (the common spelling being ἀποκατεστάθη). Nearly everywhere, it conjugates ὁράω without augmenting the omicron (e.g., ἑόρακα, ἑοράκαμεν, ἑοράκατε, ἑόρακεν, ἑοράκασιν, ἑορακώς, ἑορακότες). Most noteworthy are the handful of orthographic anomalies scattered throughout its text. In Matt 13:54, GA 274 rejects the Attic spelling ἐκπλήττεσθαι found in the Byzantine text in favor of ἐκπλήσσεσθαι. In Luke 13:34, it reads ἀποκτείνουσα against the Aeolic spelling ἀποκτένουσα adopted in RP. In Mark 12:32, it reads εἶπες where the Byzantine text normalizes to εἶπας. In Luke 2:5, it reads ἐνκύῳ in place of the more typical spelling ἐγκύῳ. Throughout Luke, it wavers between the spellings Μωϋσῆς and Μωσῆς for Moses’ name. In John 6:8, it uses the spelling ἀνέπεσαν in place of the more common normalized spelling ἀνέπεσον. In a quotation of the Psalms in John 10:34, it normalizes the εἶπα found in the Byzantine text and the LXX to εἶπον. In John 15:16, it prefers δώῃ to the δῷ found in RP.

The scribe of GA 274 also exhibits certain habits in paratextual matters. The word πνεῦμα (*spirit*) is typically abbreviated using the *nomen sacrum* πνς, except when referring to unclean spirits. The word κύριος (*lord*) is normally abbreviated κς, but explicit references to earthly lords are spelled in full. The word σταυρός (*cross*) is abbreviated with στς, a shorter alternative to στρος. One idiosyncrasy worth noting is the scribe’s inconsistency in abbreviating the word υἱός: the preferred *nomen sacrum* alternates between two-letter (υς) and three-letter (υις) forms throughout the manuscript.

Until now, the only thing that has made GA 274 noteworthy to most textual critics is its preservation of what is known as the “intermediate ending of Mark” between Mark 16:8 and 9 in its margin.[[16]](#footnote-16) While this observation is important in its own right, scholars should have taken it as an invitation to study the text and margin of GA 274 in full, but to the best of our knowledge, none did. The aim of this paper is to rectify the situation by listing, classifying, and commenting on all of the marginal readings found in GA 274, as well as determining, as confidently as possible, the origin of the marginal readings deemed genealogically significant.[[17]](#footnote-17)

II. Notation

We use some common notation in the marginal note descriptions and collation data presented in this study. For the descriptions, we employ common names for text-critical sigla found in the text and margin. These terms are detailed below, alongside images of the corresponding symbols:

For the collation data, we follow the naming conventions of the *Editio Critica Maior* (ECM), using GA numbers for all manuscripts and the same shorthand for versional and patristic witnesses found in the Nestle-Aland (NA) and United Bible Societies (UBS) editions, along with the following sigla:

\* (e.g., 05\*): Indicates the reading of the first hand in a manuscript where there is a correction.

A (e.g., 2A): Indicates an alternate reading to the main text in the given manuscript. In this study, we will understand this to include any marginal reading that is not obviously a correction. All of the marginal readings in GA 274 will be listed as having support from 274A in the textual apparatuses; they will be properly distinguished by their likely causes in the explanations following each apparatus.

C (e.g., 892C): Indicates the reading of a corrector in the given manuscript. When there is more than one corrector, the siglum may be further indexed (e.g., C1, C2a, C2b).

f (e.g., 032f): When following a witness’s siglum, indicates that that witness has a defective (*fehler*) form of the reading.

*f* (e.g., *f*1): Represents the reconstructed archetype of a family of related witnesses. The superscripted number is derived from a representative extant manuscript in the family.

K (e.g., 1424K): Represents the commentary in the given manuscript.

L (e.g., L36): Represents a lectionary manuscript. If the lectionary has multiple lections with different readings for the given variation unit, then the lections will be indexed with distinct suffixes (e.g., L36/1 for the first lection and L36/2 for the second).

P (e.g., P75): Represents a papyrus manuscript.

pt (e.g., *f*13 pt, syh pt, Euspt): When following a family, a version, or a patristic witness, indicates that only a portion of the manuscript tradition for that witness attests to the associated reading.

S (e.g., 1200S): The associated witness is lacunose here, but another hand has supplemented the material.

T (e.g., 2T): Indicates the text reading in manuscripts where there is an alternate or commentary reading.

vid (e.g., P45vid): Indicates that the given reading appears to have the support of the given witness, though parts of the reading may be uncertain or lacunose in the witness.

III. Collated Witnesses

*Methodology*

For the purposes of determining the textual affinities of certain marginal readings in GA 274, we have gathered collation data for the variation units that contain these marginal readings. We have selected 140 witnesses for our collations according to several guiding principles. First, due to their demonstrable antiquity, we have included all papyri and majuscules with accessible images whose text is legible and clearly identifiable.[[18]](#footnote-18) For several palimpsests and discolored purple majuscules, we used published transcriptions as they were available.[[19]](#footnote-19) For the textual families *f*1, *f*13, and *f*35, we used existing critical texts, noting major inter-family divisions where they occurred.[[20]](#footnote-20) For the minuscules, we attempted to sample a roughly equal number of manuscripts (typically two to four) from each of the textual groups determined by the Claremont Profile Method to have a viable profile of readings in Luke.[[21]](#footnote-21) For the groups whose critical texts we used in our collation, we did not sample additional manuscripts. These were Wisse’s groups 1 (*f*1), 13 (*f*13), and Κr (*f*35). The minuscules we sampled from the remaining groups were chosen on a balance of factors like strength of representation (measured by Wisse’s application of the Profile Method), age (with earlier manuscripts prioritized before later ones), and completeness (with fully extant manuscripts preferred to more lacunose ones). These witnesses, along with details of their age, current location, and Wisse groups, are outlined in Table 4.

Table 4: Manuscript witnesses collated for this study. The ID column contains each witness’s Gregory-Aland number or family number. The Siglum column contains alphabetical sigla often used to identify certain majuscules. The Date column contains the century or centuries to which the witness is dated. The Location column contains the current location of the witness. The Group column contains the textual group to which Wisse assigns the witness based on the Claremont Profile Method.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| *ID* | *Siglum* | *Date* | *Location* | *Group* |
| P3 |  | VI/VII | Austrian National Library |  |
| P4 |  | III | Bibliothèque Nationale de France |  |
| P37 |  | III/IV | University of Michigan Library |  |
| P45 |  | III | Chester Beatty Library |  |
| P53 |  | III | University of Michigan Library |  |
| P59 |  | VII | Morgan Library and Museum |  |
| P66 |  | III | Bodmer Library |  |
| P69 |  | III | Sackler Library |  |
| P75 |  | III | Biblioteca Apostolica Vaticana |  |
| P88 |  | IV | Università Cattolica del Sacro Cuore |  |
| P120 |  | IV | Sackler Library |  |
| 01 | א | IV | British Library | B |
| 02 | A | V | British Library | Πa |
| 03 | B | IV | Biblioteca Apostolica Vaticana | B |
| 04 | C | V | Bibliothèque Nationale de France | Mix |
| 05 | D | V | Cambridge University Library | B |
| 07 | E | VIII | Basel University Library | Kx |
| 09 | F | IX | University Library, Utrecht | Κmix |
| 011 | G | X | Trinity College | Κx |
| 013 | H | IX/X | State and University Library, Hamburg | Κx |
| 017 | K | IX | Bibliothèque Nationale de France | Πa |
| 019 | L | VIII | Bibliothèque Nationale de France | B |
| 021 | M | IX | Bibliothèque Nationale de France | M27 |
| 022 | N | VI | Russian National Library | Mix |
| 023 | O | VI | Bibliothèque Nationale de France |  |
| 024 | P | VI | Herzog August Bibliothek | Mix |
| 026 | Q | V | Herzog August Bibliothek | Mix |
| 027 | R | VII | British Library | Kx |
| 028 | S | X | Biblioteca Apostolica Vaticana | Kx |
| 029 | T | V | Bibliothèque Nationale de France |  |
| 030 | U | XI | Biblioteca Nazionale Marciana | Kmix |
| 031 | V | XI | State Historical Museum, Moscow | Kx |
| 032 | W | IV/V | Smithsonian Institution, Freer Gallery of Art | Mix |
| 033 | X | X | Universitätsbibliothek München | Mix |
| 034 | Y | IX | Cambridge University Library | Π171 |
| 035 | Z | VI | Trinity College |  |
| 036 | Γ | X | Bodleian Library | Kx |
| 037 | Δ | IX | Stiftsbibliothek, St. Gallen | Kx |
| 038 | Θ | IX | National Center of Manuscripts, Tbilisi | Mix |
| 039 | Λ | IX | Bodleian Library | Λ |
| 040 | Ξ | VI | Cambridge University Library | Mix |
| 041 | Π | IX | Russian National Library | Πa |
| 042 | Σ | VI | Museo Diocesano, Rossano |  |
| 043 | Φ | VI | Albanian National Archives |  |
| 044 | Ψ | IX/X | Lavra | Mix |
| 045 | Ω | IX | Dionysiou | Kx |
| 050 |  | IX | National Library of Greece |  |
| 053 |  | IX | Bavarian State Library | Kx |
| 054 |  | VIII | Biblioteca Apostolica Vaticana |  |
| 063 |  | IX | Bibliothèque Nationale de France |  |
| 070 |  | VI | Bibliothèque Nationale de France |  |
| 083 |  | VI/VII | Saint Catherine’s Monastery |  |
| 085 |  | VI | Russian National Library |  |
| 0102 |  | VII | Bibliothèque Nationale de France |  |
| 0105 |  | X | Austrian National Library |  |
| 0115 |  | IX/X | Bibliothèque Nationale de France |  |
| 0141 |  | X | Bibliothèque Nationale de France |  |
| 0162 |  | III/IV | Metropolitan Museum of Art, New York |  |
| 0211 |  | IX | National Center of Manuscripts, Tbilisi | Mix |
| 0234 |  | VIII | Unknown |  |
| 0274 |  | V | Coptic Museum, Cairo |  |
| 0283 |  | IX | Saint Catherine’s Monastery |  |
| 0287 |  | IX | Saint Catherine’s Monastery |  |
| 0290 |  | IX | Saint Catherine’s Monastery |  |
| 0292 |  | VI | Saint Catherine’s Monastery |  |
| 0315 |  | IV/V | de Hamel Collection, Cambridge |  |
| *f*1 |  |  |  | 1 |
| *f*13 |  |  |  | 13 |
| *f*35 |  |  |  | Kr |
| 2 |  | XI/XII | Basel University Library | Kx |
| 9 |  | XII | Bibliothèque Nationale de France | Kx |
| 16 |  | XIV | Bibliothèque Nationale de France | 16 |
| 22 |  | XII | Bibliothèque Nationale de France | 22b |
| 27 |  | X | Bibliothèque Nationale de France | M27 |
| 33 |  | IX | Bibliothèque Nationale de France | B |
| 71 |  | XII | Lambeth Palace | M27 |
| 75 |  | XI | Public and University Library, Geneva | 1167 |
| 114 |  | XI | Bibliothèque Nationale de France | Πa |
| 119 |  | XII | Bibliothèque Nationale de France | 16 |
| 157 |  | XII | Biblioteca Apostolica Vaticana | Mix |
| 161 |  | X | Biblioteca Apostolica Vaticana | Λ |
| 164 |  | XI | Biblioteca Apostolica Vaticana | Λ |
| 184 |  | XIII | Biblioteca Medicea Laurenziana | 1216 |
| 199 |  | XII | Biblioteca Medicea Laurenziana | Λ |
| 217 |  | XII | Biblioteca Nazionale Marciana | 16 |
| 269 |  | XI | Bibliothèque Nationale de France | 1519 |
| 274 |  | X | Bibliothèque Nationale de France | Kx |
| 291 |  | XIII | Bibliothèque Nationale de France | 291 |
| 371 |  | X | Biblioteca Apostolica Vaticana | 291 |
| 372 |  | XVI | Biblioteca Apostolica Vaticana | Mix |
| 431 |  | XII | Bibliothèque du Grand Séminaire | 1167 |
| 449 |  | XIII | British Library | 291 |
| 461 |  | XI | Russian National Library | Kx |
| 517 |  | XI/XII | Christ Church | 1675 |
| 544 |  | XIII | University of Michigan Library | Mix |
| 545 |  | XV | University of Michigan Library | 585 |
| 565 |  | IX | Russian National Library | B |
| 579 |  | XIII | Bibliothèque Nationale de France | B |
| 585 |  | XI | Biblioteca Estense | 585 |
| 700 |  | XI | British Library | B |
| 726 |  | XIII | Royal Library of Belgium | Πb |
| 740 |  | XIV | Bibliothèque Nationale de France |  |
| 804 |  | XI | Parliament Library, Athens | Mix |
| 892 |  | IX | British Library | B |
| 954 |  | XV | Dionysiou | 1675 |
| 1005 |  | XIV | Iviron | 22a |
| 1071 |  | XII | Lavra | Mix |
| 1079 |  | X | Lavra | Πa |
| 1093 |  | XIV | Panteleimonos | Mix |
| 1167 |  | XI/XII | Ioannou | 1167 |
| 1192 |  | XI | Saint Catherine’s Monastery | 22b |
| 1200 |  | XII | Saint Catherine’s Monastery | Πb |
| 1216 |  | XI | Saint Catherine’s Monastery | 1216 |
| 1241 |  | XII | Saint Catherine’s Monastery | B |
| 1243 |  | XI | Saint Catherine’s Monastery | 1216 |
| 1273 |  | XII | Auckland Public Library | Mix |
| 1319 |  | XII | Greek Orthodox Patriarchate, Jerusalem | Πb |
| 1321 |  | XI | Greek Orthodox Patriarchate, Jerusalem | 1519 |
| 1325 |  | XVIII | Greek Orthodox Patriarchate, Jerusalem | Mix |
| 1342 |  | XIII/XIV | Greek Orthodox Patriarchate, Jerusalem | Mix |
| 1365 |  | XII | Greek Orthodox Patriarchate, Jerusalem | 22a |
| 1424 |  | IX/X | Jesuit-Krauss-McCormick Library | 1675 |
| 1519 |  | XI | Lavra | 1519 |
| 1574 |  | XIV | Vatopedi | Mix |
| 1675 |  | XIV | Panteleimonos | 1675 |
| 2597 |  | XVI | Biblioteca Nazionale Marciana |  |
| 2786 |  | XIV | Unknown (formerly Thira, Prophetou Iliou) |  |
| L63 |  | IX | Bibliothèque Nationale de France |  |
| L387 |  | XI | National Library of Greece |  |
| L547 |  | XIII | Biblioteca Apostolica Vaticana |  |
| L627 |  | VIII | Dionysiou |  |
| L773 |  | XI | Ecumenical Patriarchate, Constantinople |  |
| L844 |  | IX | Saint Catherine’s Monastery |  |
| L846 |  | IX | Saint Catherine’s Monastery |  |
| L848 |  | IX | Saint Catherine’s Monastery |  |
| L849 |  | IX | Saint Catherine’s Monastery |  |
| L950 |  | XIII | Uppsala University Library |  |
| L1126 |  | XII | Vatopediou |  |
| L1602 |  | VIII | Morgan Library and Museum |  |
| L2211 |  | X | Saint Catherine’s Monastery |  |

Because many of these manuscripts are fragmentary, no textual apparatus in the next section contains all of them at once.

IV. The Marginal Readings

In what follows, we will list and discuss the marginal readings of GA 274. In most cases, we identified marginal readings by the presence of a siglum in the text and a matching siglum in the margin; in some cases, the siglum was only present in one location; in other cases, there was no siglum at all, but text was present in the margin. The marginal notes appear to have been written by more than one hand, as they can be found in majuscule script in some places and minuscule script in others. For each reading discussed, we will provide the page number where it occurs, a thumbnail of the siglum where one was used, and an indication of the script in which the marginal reading is written.[[22]](#footnote-22) For reasons of space, we will not attempt an exhaustive commentary on any reading; we will generally restrict our discussion to internal considerations that indicate the nature of the marginal reading and external considerations of age, distribution, and support among manuscripts, versions, and patristic citations where relevant.

Each marginal reading will be classified into one of the following types: A for alternate readings deemed to be adopted from sources other than the manuscript’s primary Byzantine exemplar; C for corrections, both in cases of obvious errors and in cases of conformation to the common text; L for readings deemed to be lectionary incipits or readings derived from lectionary usage; P for paratextual notes. Where we felt a marginal reading had more than one viable explanation, we placed it into multiple classes. For readings in class A, we have collated the textual witnesses listed in the previous section in order to help deduce the textual affinity of these readings in particular. Where readings in other classes are found in other witnesses, we will note this briefly in discussion.

*Matthew*

Matt 1:11

Page: 6v

Siglum: The siglum is an upright dotted obelos, as pictured here.



Text: *omit*

Margin: ἐγέννησεν τὸν ιωάκημ ιωάκημ δὲ

Hand: minuscule

Type: A

Collation:

*omit Jehoiakim in genealogy*

01 03 04 07 017 019 028 031 032 036 037 041 045 0211 *f*13 *f*35 2 9 27 75 114 157 164 269 274T 291 371 372 431 449 461 517 544 545 565 585 700 726 740 804 892 1005 1071 1079 1093 1167 1192 1200S 1241 1243 1273 1319 1321 1325 1365 1424 1519 1574 2597 2786 L547 L627 L773 L844 L848 L849 L1126 L2211

*add Jehoiakim to genealogy*

021 030 038 042 *f*1 16 33 71 119 161 184 199 217 274A 954 1216 1342 L63

Comments:

While the omission of Jehoiakim in Matthew’s genealogy of Jesus could be explained as a scribal accident (homoioarcton or homoioteleuton occasioned by the repeated phrasing of the genealogy), the marginal reading is unlikely to be a simple correction for two reasons. First, the longer reading is not well-attested in the Byzantine texttype to which GA 274’s text is most closely aligned, so the manuscript is less likely to have inherited the reading from its main exemplar. Second, the marginal reading is written in a minuscule hand that is clearly distinct from the first hand and probably later. The simpler explanation is that the scribe or reader responsible for the marginal reading was aware of the longer reading, either from memory or from checking the manuscript against another copy.

The *Text und Textwert* volume for Matthew, which includes this variation unit as a *teststellen*, lists 1246 manuscripts in support of the omission and 176 in support of the addition. Among the relatively few surviving manuscripts that preserve the longer reading, there is further variation in content. Some of this variation is significant in context. Manuscript GA 71, for instance, places Jehoiakim (spelled ιακειμ) between Amos and Josiah, where virtually all other witnesses to the longer reading place Jehoiakim after Josiah. For the most part, however, subvariation in the longer reading concerns the spelling of Jehoiakim’s name. Notably, the spelling ιωακημ found in the margin of GA 274 is an itacistic variant of the spelling ιωακειμ found in most of the manuscripts with the longer reading, which could indicate that the longer reading was recalled from memory rather than copied.

In terms of versional and patristic support, the longer reading can be found in some early witnesses. The apparatus of the UBS4 critical edition notes that it can be found as an alternate reading in the Harklean Syriac version (seventh century), the Palestinian Syriac version (c. sixth century), a Latin translation of Irenaeus (second century), and Epiphanius (fifth century).[[23]](#footnote-23) The support from Epiphanius is not explicit, but can be inferred in the absence of any other known textual variants in the Matthean genealogy.[[24]](#footnote-24)

Matt 1:11–12

Page: 6v

Siglum: The same siglum, a small zig-zag mark, is used twice for two related variants; the entirety of both marginal notes is shown here.



Text: ε (twice)

Margin: η (twice)

Hand: minuscule

Type: C

Comments:

The marginal note changes μετοικεσιας and μετοικεσιαν in these two verses to μετοικησιας and μετοικησιαν, respectively. What is more interesting than the orthographic change itself is the direction of the change. The spellings with *epsilon* appear to have been considered standard from very early on and in many places, as they are found in earliest witnesses and in many of the later ones, but the spellings with *eta* have widespread support among later manuscripts.[[25]](#footnote-25) The fact that all corrections among the manuscripts examined change *eta* to *epsilon* further supports the idea that at least some scribes of the time considered the *epsilon* spelling the correct one.[[26]](#footnote-26)

Still, while a change to non-standard spelling seems like a sign of something more than just a correction, we find it hard to believe that the reader or scribe responsible would find a matter of orthography like this worthy of noting as an alternate reading. The non-standard spellings of the words in question are common enough among later manuscripts that a more plausible explanation is correction of two related misspellings to the spellings found in the manuscript’s exemplar.

Matt 2:13

Page: 8r

Siglum: The siglum is a right-pointing arrow with a rounded tip.



Text: ἀναχωρησάντων δὲ αὐτῶν

Margin: ἀναχωρησάντων τῶν μ(ά)γ(ων)

Hand: majuscule

Type: L

Comments:

While a minority of continuous-text manuscripts does attest to the longer reading here,[[27]](#footnote-27) the lectionaries that unanimously support it makes its origin clear; the lection that begins at this verse demands that something clearer be substituted for αὐτῶν. The marginal note of GA 274 is either part of a lectionary incipit or the result of someone misreading a lectionary incipit for an alternate reading.

Matt 3:6a

Page: 9r

Siglum: There is no siglum in the margin, but a diagonal *distigme* appears in the text after καὶ ἐβαπτίζοντο.



Text: *omit*

Margin: πάντες

Hand: majuscule

Type: A

Collation:

*omit*

01 03 04\* 05 07 017 019 021 028 030 031 032 036 037 041 042 045 0211 *f*1 *f*13 *f*35 2 9 16 22 27 71 75 114 119 157 161 164 184 199 217 269 274T 291 371 372 431 449 461 517 544 545 565 579 585 700 726 740 804 892 954 1005 1071 1079 1093 1167 1192 1216 1241 1243 1273 1319 1321 1325 1365 1424 1519 1574 1675 2786 L63 L547 L627 L773 L844 L848 L849 L1126 L2211

*add* παντες

04C2 33 274A

Comments:

The addition of πάντες supplies the preceding verb phrase with a subject, but given the context, it is superfluous. Most likely, it was an inadvertent harmonization to the wording of Mark 1:5. More often, the other Synoptic Gospels were harmonized to Matthew; the rarity of the addition here may be taken as evidence for this.

The scarcity of support for the addition in the manuscript tradition also means that the marginal reading was not likely to be a correction to the text of a Byzantine exemplar. Rather, it was more likely to have arisen from knowledge of a variant reading. It is unclear how far back the variant reading goes. GA 33 is dated to the ninth century, but it preserves many readings from the earlier Alexandrian witnesses.[[28]](#footnote-28) GA 04 is dated to the fifth century, and its second corrector is thought to be from the sixth century.[[29]](#footnote-29)

Matt 3:6b

Page: 9v

Siglum: The entirety of the marginal note, including the siglum, has been erased. (See image below.) The siglum appears to have been another diagonal distigme. In the text, a smudge that appears to be due to erasure follows the word Ἰορδάνῃ.



Text: *omit*

Margin: [ποταμῷ]

Hand: unclear

Type: A

Collation:

*omit*

04C3 05 07 017 019 028 030 031 036 041 045 0211 *f*13 *f*35 2 9 27 114 119 161 217 274T 274C 291 371 372 461 517 544 545 565 585 700 804 892 954 1071 1079 1241 1243 1273 1325 1675 2786 L63 L387 L547 L627 L844 L848 L849

*add* ποταμω

01 03 04\* 021 032f (παταμω) 037 042 *f*1 16 22 33 71 75 157 164 184 199 269 274Avid 431 449 579 726 1005 1093 1167 1192 1216 1319 1321 1365 1424 1519 1574 L773 L1126 L2211

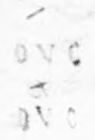
Comments:

Given the placement of the marginal note’s corresponding siglum in the text and the diverse support for the addition of ποταμῷ in the same place, it is highly likely that ποταμῷ (harmonizing again to Mark 1:5) was originally the marginal reading. If this note and the previous one were both made on the basis of a text harmonizing to Mark, then it is likely that both came from the same non-Byzantine manuscript and were added by same hand writing in majuscule script. Curiously, while that note was left intact, this one was erased.

Matt 3:8

Page: 9v

Siglum: The same siglum, a diagonal obelos, is used twice for two related variants; the entirety of both marginal notes is shown here.



Text: ὸν ... ον

Margin: οὺς ... ους

Hand: majuscule

Type: A

Collation:

καρπον αξιον

01 03 04 05S 07 017 021 028 031 032 036 037 041 042 045 0211 *f*1 *f*13 *f*35 9 16 22 27 71 75 114 119 157 161 164 184 199 217 269 274T 291 371 372 431 461A 517 544 545 565 579 700 804 892\* 954 1005 1071 1079 1093 1167 1192 1216 1241 1243 1321 1365 1424 1519 1574 2786 L547 L773 L844 L1126 L2211

καρπους αξιους

019 030 2 33 274A 449 461T 585 726 740 892C 1273 1319 1325 1675 L63

Comments:

The marginal note lists the plural “fruits worthy [of repentance]” as an alternative to the singular “fruit worthy [of repentance].” In contrast to the last two marginal notes, which indicated harmonizations to the parallel Mark, this one harmonizes to Luke 3:8. Such a harmonization is rare, but reasonably well-attested here. Because the Byzantine text preserves the singular here, the plural found in the margin is likely an alternative reading based on a non-Byzantine manuscript.

Though the manuscript evidence is not a strong indication, this textual variant has early origins. It has fourth-century attestation by Basil of Caesarea.[[30]](#footnote-30) The fourth-century majuscule GA 03 also features a distigme on the line containing this part of the verse. These markings are believed to be contemporary with manuscript’s production, and they have been argued to mark places where scribes knew of textual variants.[[31]](#footnote-31) If the distigmai of GA 03 are indeed indications of known textual variation, then they would serve as further evidence of the antiquity of this variant.

Matt 3:11

Page: 9v

Siglum: The entirety of the marginal note, including the siglum, has been erased. (See image below.) The siglum appears to have been an ancora with the point facing upwards. In the text, a smudge that appears to be due to erasure follows the phrase ἐν πνι ἁγίῳ.



Text: *omit*

Margin: [καὶ πυρί]

Hand: unclear

Type: A

Collation:

*omit*

07 028 031 045 *f*35 2 27 75 164 199 269 274T 431 461 517 544 545 579 726 740 954 1167 1192 1243 1319 1321 1424 1519 1574 2786 L63 L773

*add* και πυρι

01 03 04 05S 017 019 021 030 032 036 037 041 042 0211 *f*1 *f*13 9 16 22 33 71C 114 119 157 161 184 217 274Avid 291 371 372 449 565 585 700 804 892 1005 1071 1079 1093 1200 1216 1241 1273 1325 1365 1675 L547 L844 L1126 L2211

Comments:

Again, the placement of the marginal note’s siglum in the text and the presence of a well-known variant in the same place serve as strong indications that και πυρι was the original content of the marginal note. This continued harmonization to the parallel in Luke gives us reason to suspect that the same person responsible for the last note was responsible for this one and likely derived the reading from the same source. Despite the relative popularity of the longer reading here, the Byzantine text lacks it, which gives us another reason to conclude that the marginal reading was derived from a source other than its main exemplar.

The manuscript evidence already places the longer reading in the fourth century at the latest. Patristic citations from Basil of Caesarea and Cyril of Jerusalem add further support.[[32]](#footnote-32) Finally, GA 03 contains a distigme on the line containing the longer reading, which may indicate knowledge on the part of fourth-century scribes of this variant.

Matt 4:13

Page: 10v

Siglum: The siglum is a vertically-oriented dotted obelos, as pictured below.



Text: *omit*

Margin: κ(αὶ) καταλιπὼν τὴ(ν) ναζαρὲθ

Hand: majuscule

Type: C

Comments:

No obvious mechanical cause lends itself to a simple explanation of this omission, but since no other manuscript is known to omit this phrase, the note is better explained as a correction than as an omission. The best explanation we can offer is that the scribe of GA 274 attempted to copy a long sequence of locations (Galilee, Nazareth, Capernaum, the regions of Zebulun and Naphtali) from memory and forgot this part of the sequence.

Matt 5:44

Page: 14r

Siglum: The siglum is a diagonal dotted obelos, as pictured below.



Text: *omit*

Margin: καλῶς ποιεῖτε τοῖς μισοῦσιν ἡμᾶς

Hand: minuscule

Type: C

Comments:

There is a well-known textual issue concerning the two-part admonition εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς.[[33]](#footnote-33) A few important witnesses (GA 01, 03, *f*1, 22, 1192, 2786\*) omit both phrases, supported by an Old Latin manuscript from the fourth or fifth century, the Curetonian and Sinaitic Syriac versions of the fourth century, the Sahidic Coptic version of the fourth century, and the church fathers Theophilus of Antioch (second century), Irenaeus (second century), Origen (third century), Adamantius (fourth century), Cyprian (third century), and Faustus of Milevis (fourth century). Only the first phrase is found in GA 274T, 1071, 1325\*, 1675, L866, and L1016, as well as in patristic citations from Clement of Alexandria (third century), Eusebius (fourth century), Theodoret (fifth century), and Tertullian (third century). The *Didache* (1:3) also appears to support the inclusion of only the first phrase,[[34]](#footnote-34) and in his discussion of textual variation at this point, Peter of Laodicea appears to have no knowledge of the second phrase.[[35]](#footnote-35) Another reading that omits the first phrase and includes the second is also preserved, though primarily by versional and patristic evidence. The longest reading, which includes both phrases, is supported by the majority of manuscripts, including the Byzantine tradition. This line in GA 03 is marked with an umlaut, so it is possible that one of the longer variants was known at this point, though we have no way of knowing which one. Because the main exemplar of GA 274 most likely had the longest reading, its support for the first shorter reading is probably accidental, resulting from homoioteleuton from one ὑμᾶς to the next. The itacistic substitution of ἡμᾶς for ὑμᾶς in the marginal correction suggests that the second phrase was supplied from memory.

Matt 6:22

Page: 15v

Siglum: The siglum is a right-pointing arrow, as pictured below.



Text: *omit*

Margin: ουν

Hand: majuscule

Type: C

Comments:

While the omission in the text of GA 274 is also found in the fourth-century majuscule GA 01 and a few versions (the Old Latin, Curetonian Syriac, and Middle Egyptian), the agreement is more likely than not coincidental; given that the words surrounding οὖν in the manuscript are ἐάν and ὁ, homoioteleuton or homoioarcton could easily explain the omission, and since the rest of the manuscript tradition supports the word’s inclusion, the marginal note is surely a correction.

Matt 7:6

Page: 16v

Siglum: The entire marginal note, including the siglum, is erased, but it is clear that the siglum is a right-pointing arrow. The marginal note is pictured below.



Text: τὸν ἅγιον (corrected to τὸ ἅγιον)

Margin: [τὰ ἅγια]

Hand: unclear

Type: A

Collation:

τον αγιον

274\*

το αγιον

01 03 04 07 011 017 019 021 022 028 030 031 032 033 037 038 041 042 043 045 0211 0287 *f*1 pt *f*13 *f*35 2 9 16 22 27 33 71 75 114 119 161 164 184 199 217 269 274C 291 371 372 449 517 545 565 579 585 700 726 804 892 954 1005 1071 1079 1167 1192 1216 1241 1243 1273 1319 1321 1325 1365 1424T 1519 1675 L63 L387 L547 L627 L773 L844 L848 L950 L2211

τα αγια

*f*1 pt 157 274Avid 431 461 544 740 1093 1200 1342 1424K 2786

Comments:

This is the only known variant in the text found on the line where the marginal note is placed. The majority of the manuscript tradition, including the Byzantine texttype, overwhelmingly favors the reading τὸ ἅγιον, so the reading in the margin is far more likely to have come from a source other than GA 274’s main exemplar and is therefore unlikely to be a correction to the common text.

Still, while it is not very widely-attested, the minority reading is earlier than the manuscript tradition indicates. Specifically, it finds fourth-century support in allusions made by Cyril of Jerusalem and in multiple citations by Didymus the Blind.[[36]](#footnote-36) The commentary of GA 1424 is attributed to Chrysostom, so if indeed it accurately preserves his words, then he could be marshaled as another fourth-century witness to the plural reading.

Matt 8:13

Page: 19r

Siglum: The siglum is an asteriskos, as pictured below.



Text: *omit*

Margin: καὶ ὑποστρέψ(ας) ὁ ἑκατόνταρχος εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ τῇ ὥρ(ᾳ) εὗρε τὸν παῖδα αὐτοῦ ὑγιαίνοντα

Hand: minuscule

Type: A

Collation:

*omit*

01C1 03 07A 011 017 019 028 031 032 036 037 041 045 *f*13 pt *f*35 2 27 71 75 114 157 164 199 269 274T 291 371 372 431 461 517 565 585 579 700 726 804 892 954 1071 1079 1167 1192 1200 1243 1319 1321 1325 1342 1424T 1519 1675 2786 L547 L627 L773 L848 L950 L2211

*add* longer reading

01\* 01C2 04 07T 021 022 030 033 038 042 043 0211 *f*1 *f*13 pt 9 16 22 33 119 161 184 274A 449 544 545 1005 1093 1216 1241 1365 1424A

*add* και παντες εθαυμαζον και εδοξαζον τον θν

L844

Comments:

The classification of this marginal reading is difficult. The lack of mainstream Byzantine support for the longer reading makes it less likely that this was a correction to an omission of text from the manuscript’s main exemplar. The addition could be a harmonization to the parallel in Luke 7:10 or to a similar passage in John 4:52–53.[[37]](#footnote-37)

On the other hand, a number of explanations exist for the omission. One is that the longer reading was intentionally omitted for stylistic reasons, with some scribes considering it redundant after the previous verse. Another is that the omission was occasioned by homoioarcton from the καὶ at the start of the longer reading to the καὶ at the start of v. 14. A third possibility is that the longer reading was omitted due to lectionary usage because it originally occurred between the end of the lection containing v. 13 and the beginning of the lection containing v. 14.[[38]](#footnote-38)

It is worth noting that GA 03 has a distigme on the line containing the shorter reading. If the siglum can be understood to indicate knowledge of textual variation, then it could be a fourth-century witness to this variant, although in this case, it could also refer to a variant concerning the presence or absence of αὐτοῦ after ὁ παῖς, which occurs on the same line.

Matt 12:42

Page: 28v

Siglum: The siglum is a small zig-zag mark, as pictured below.



Text: ο

Margin: ω

Hand: majuscule

Type: C

Comments:

The marginal note is clearly a correction to the spelling of Solomon’s name. As was demonstrated earlier, erroneous ο-ω interchanges were common for the scribe of GA 274.

Matt 13:32

Page: 30v

Siglum: The alternate reading is not in the margin, but is written above the text in a majuscule script, as pictured below.



Text: *omit*

Margin: παντων

Hand: majuscule

Type: A

Collation:

*omit*

01 03 04 05 07 09 011 019 021 022 023 028 030 031 032 033 036 037 038 042 043 045 0211 *f*1 *f*13 2 16 22 27 33 71 119 164 184 199 274T 461 517 579 700 740 892 954 1093 1192 1216 1241 1273 1325 1342 1675 2786 L773

*add* παντων

017 034 041 *f*35 9 75 114 157 269 274A 291 371 431 449 544 545 565 585 726 804 1005 1071 1079 1167 1200 1243 1319 1321 1365 1424 1519 1574 L950

*add* αυτων

372

Comments:

The omission could be explained as the result of homoioteleuton from the -ν of the preceding word μεῖζον, but since the Κx textual family, represented by the Robinson-Pierpont Byzantine text,[[39]](#footnote-39) omits, the marginal reading is less likely to be a correction to GA 274’s main exemplar. The diversity of manuscript support for the longer reading, which includes a portion of the majority, makes it all the more likely that the addition came from an outside source, whether directly or by way of a scribe or reader’s memory.

Matt 15:28

Page: 35v

Siglum: The siglum is an ancora with the point facing right, as pictured below.



Text: εις

Margin: ης

Hand: majuscule

Type: C

Comments:

The marginal reading changes the indicative θέλεις to the subjunctive θέλῃς. While the subjunctive is viable and has surprisingly diverse attestation here,[[40]](#footnote-40) the majority of the manuscript evidence, including the Byzantine texttype, supports the indicative, and as was shown earlier, itacism was a common error for the scribe of GA 274.

Matt 19:27

Page: 43r

Siglum: The siglum is another ancora, this one with the point facing up and to the right, as pictured below.



Text: *omit*

Margin: δε

Hand: majuscule

Type: L

Comments:

The corresponding siglum in the text is placed after τότε ἀποκριθεὶς and it presumably changes it to ἀποκριθεὶς δὲ. The vast majority of manuscripts have the reading of GA 274T, and the outside support for the marginal reading consists of the lectionaries L387, L547, L627, L773, L848, and L950. Of the two other lectionaries selected for this study, one (L1126) preserves the common reading, and the other (L844) has ἀποκριθεὶς by itself. Moreover, because the lection covering Matt 10:32–38 is patched together with Matt 19:27–30 in many lectionaries, the substitution can be explained as a stylistic assimilation to the new context of a transplanted passage.

Matt 20:23

Page: 44v

Siglum: This siglum is another small zig-zag mark, as pictured below.



Text: *omit*

Margin: τουτο

Hand: majuscule

Type: A

Collation:

ουκ εστιν εμον δουναι

01 03 07 011 013 017 019 021 022 023 028 031 033 034 035 036 038 042 045 *f*1 *f*13 *f*35 2 9 22 27 71 75 119\* 157 161 164 184 199 269 274T 291 372 431 449 461 517 544 579 700 740 804 892 954 1005 1071 1167 1192 1200 1241 1243 1319 1321 1325 1365 1424 1519 1574 1675 2597 2786 L63 L773 L950

τουτο ουκ εστιν εμον δουναι

274A1 545 565 585

ουκ εστιν τουτο εμον δουναι

0211

ουκ εστιν εμον τουτο δουναι

04 05 030 032 037 043 085 16 33 114 119C 274A2 371 1079 1093 1216 1273 1342 L844

ουκ εστιν εμον δουναι τουτο

041

Comments:

This variation unit is complicated not just by the number of distinct placements of τοῦτο found in the manuscript tradition, but also by the fact that the hand responsible for adding the marginal reading’s siglum to the text first placed it at the beginning of the phrase (274A1), then crossed it out and placed it later in the phrase (274A2). Given that the majority of the tradition, including the Byzantine texttype, favors the shorter reading, it is unlikely that either form of the marginal reading was a correction to the primary exemplar of GA 274. Given the sparse support for the former placement of τοῦτο, we might suppose that the reader or scribe responsible for it first attempted to recall the reading by memory and ended up placing the additional word in the place where it seemed most natural. If this was indeed the case, then a check against a secondary exemplar containing the addition could have corrected the marginal reading to οὐκ ἔστιν εμὸν τοῦτο δοῦναι. The early and diverse support for this reading give at least reasonable probability to such a scenario.

While the earliest manuscripts containing οὐκ ἔστιν εμὸν τοῦτο δοῦναι date to the fifth century, patristic evidence can trace it a bit farther back.[[41]](#footnote-41) Some citations by John Chrysostom (fourth century) support the placement of τοῦτο in this location, though other citations support the reading without τοῦτο. Even the reading of GA 274A1 finds fourth-century support in an allusion by Macarius of Egypt.[[42]](#footnote-42) Finally, the absence of τοῦτο in the parallel text of Mark 10:40 has been taken as intrinsic evidence that one of the longer readings, and probably the one supported by GA 274A2, is earlier than the shortest reading found in most manuscripts.[[43]](#footnote-43)

Matt 23:9

Page: 50r

Siglum: The siglum is an ancora with the point facing up and to the right, as pictured below.



Text: omit

Margin: [υμ]εις δε παντες αδελφοι εστε

Hand: majuscule

Type: A

Collation:

*add* υμεις δε παντες αδελφοι εστε *after* 23:8

01 03 05 07 09 011 013 017 019 021 023 028 032 034 036 037 038 041 042 045 0102 0211 *f*1 *f*13 *f*35 2 9 16 22 27 33 71 114 119 157 161 164 184 199 269 274T 291 371 372 449 461 544 565 579 700 740 804 892 954 1005 1071 1079 1093 1192 1200 1216 1241 1243 1273 1319 1321 1325 1365 1424 1519 1675C 2597 2786 L547 L773 L844 L848 L950

*add* υμεις δε παντες αδελφοι εστε *after* 23:9

030 75 274A 431 517 545 585 1167 1342

*omit in both locations*

1675\*

Comments:

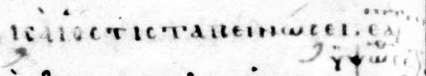
The marginal reading is probably best understood as marking a transposition rather than an addition, since the text of GA 274 already includes this phrase at the end of the previous verse, and no known manuscript includes the phrase in both places. Because of this, and because of the overwhelming external support for the placement of the phrase after v. 8, the marginal reading is also best understood as an indication of a known variant reading rather than as a correction.

Less certain is how the transposition originated. Stylistic considerations offer one transcriptional explanation: a statement about the brotherhood of the disciples seems more fitting after a description of God as Father than after a statement about whom to call “Teacher,” so the transposition would have been natural to some scribes. There does not appear to be any early versional or patristic evidence supporting the placement of this phrase at the end of v. 9, so the transposition may well have a later origin.

Matt 23:12

Page: 50v

Siglum: The marginal reading has no siglum, but is written after the end of the line of text and into the margin, as pictured below.



Text: *omit*

Margin: καὶ ὅστις ταπεινώσει ἑαυ(τὸν) ὑψωθ(ή)σετ(αι)

Hand: majuscule

Type: C

Comments:

The shorter reading is obviously the result of omission by homoioteleuton. Since the only other witness known to omit this phrase is GA 4, there is no doubt that the marginal reading is a correction.

Matt 23:18

Page: 50v

Siglum: The siglum is an asteriskos, as pictured below.



Text: *omit*

Margin: καὶ ὃς ἐὰν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ οὐδέν ἐστιν

Hand: minuscule

Type: C

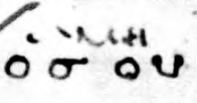
Comments:

Again, the simplest explanation for the omission is a haplography. A skip of the eye from ὃς ἐὰν ὀμόσῃ in this phrase to the similar phrase ὃς δ’ ἂν ὀμόσῃ later in the verse led the scribe to omit the first phrase. As far as we can tell, this reading is singular to GA 274, so the marginal note is undoubtedly a correction.

Matt 24:2

Page: 52r

Siglum: The alternate reading is not in the margin, but is written above the text in a majuscule script, as pictured below.



Text: *omit*

Margin: μη

Hand: majuscule

Type: C

Comments:

The μη written above the text is placed before the phrase οὐ καταλυθήσεται, but it was surely intended to be read after οὐ. Omission of small words, as we have already established, was a reasonably common habit for the scribe of GA 274, so the longer reading could plausibly be considered a correction on transcriptional grounds. Moreover, the placement of μη directly above the text, rather than in the margin with a siglum, also seems more in line with the process of correction than that of noting variant readings.

Classifying this note would be easier if the external evidence were not as closely divided. The earliest witnesses support the shorter reading, but the longer reading has sixth-century support from GA 043 and widespread attestation, even from Family 1 and part of Family 13. According to the Robinson-Pierpont edition, the Byzantine text predominantly has the shorter reading here, but some manuscripts and manuscript families considered to have Byzantine ties were found to support the longer reading in our collation.

Ultimately, what decides the matter for us is the likelihood that the longer reading found its way into multiple branches of the textual tradition independently. Harmonization (whether conscious or inadvertent) to the parallel in Mark 13:2 would be an easy enough mistake for multiple scribes to have made. Such an explanation would nicely account for the diversity of the witnesses that bear the longer reading. If this is in fact what happened, then it is not hard to see how the same addition could have occurred in an ancestor of GA 274. And if that is true, then the added μη in GA 274 could be explained as a simple correction to a common mistake made by its scribe.

Matt 25:19

Page: 55v

Siglum: The siglum is a small zig-zag mark, as pictured below. The siglum is found in the margin, but not the text, so the text and margin readings have been inferred from the placement of the siglum and the knowledge of an existing variant in this location.



Text: ε

Margin: αι

Hand: majuscule

Type: C

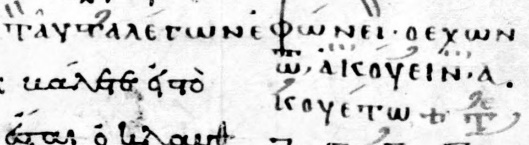
Comments:

Here, a difference of a couple letters between the readings in the text and the margin effects a subtle difference in the meaning of a verb in the Parable of the Talents—whether the master “took up accounts” (συναίρει) with his slaves or “had a word together” (συνερεῖ) with them. Both readings have early support,[[44]](#footnote-44) but συναίρει, the common reading, is clearly more widely-attested in the manuscript tradition. Since we’ve already shown that phonetic confusion between αι and ε was common to the scribe of GA 274, the text was most likely the product of a scribal error, which the marginal note subsequently corrected.

Matt 25:29

Page: 56r

Siglum: There is no siglum in the margin or the text, but the marginal reading begins at the end of the line of text and continues out into the margin, as pictured below.



Text: *omit*

Margin: ταῦτα λέγων ἐφώνει· ὁ ἔχων ὦτ(α) ἀκούειν, ἀκουέτω

Hand: majuscule

Type: L

Comments:

The longer reading is a common explicit used in several lections, and it is known to have been incorporated into the text in different forms and at different places in a number of manuscripts.[[45]](#footnote-45) Since no siglum is supplied in the margin of GA 274 here, it is likely that the note was understood to be for lectionary purposes only, but in any event, it is a marginal note, and for that reason we have included it in this study. Surprisingly, of the lectionaries we collated, most lack the explicit, and in some that use this passage for two lections, the explicit is found in one lection, but not the other.[[46]](#footnote-46)

Matt 26:28

Page: 58v

Siglum: The siglum is a right-pointing arrow with a rounded tip, as pictured below.



Text: ἐστι

Margin: γάρ ἐστιν

Hand: majuscule

Type: C

Comments:

While both readings have early support,[[47]](#footnote-47) the longer reading found in the margin is demonstrably more widespread, with support from Alexandrian witnesses, the Byzantine majority, and other textual families.[[48]](#footnote-48) Because the omission of small words has been shown to be a common mistake for the scribe of GA 274, it is highly likely that the shorting reading is the result of an accidental omission and the marginal note is a correction.

As the early support for both readings has already made clear, this variant appears to have a very early origin. This line in the text has a distigme in GA 03, which may indicate knowledge of this textual issue in the fourth century.

Matt 26:39

Page: 59r

Siglum: The siglum is an asteriskos, as pictured below. The marginal note is written in the bottom margin rather than the usual place in the edge margin.



Text: *omit*

Margin: καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς

Hand: majuscule

Type: L

Comments:

The lectionary text commonly transposed Luke 22:43–44 to this location in the Matthean parallel. A note in the edge margin next to Matt 26:39 indicates that the lection skips to the appropriate passage in Luke and says the contents of that passage. The marginal note under discussion is clearly intended to inform the reader to use the phrase from the beginning of Luke 22:45 to transition back to Matt 26:40.

*Mark*

Mark 1:34

Page: 68v

Siglum: The siglum is horizontal dotted obelos, as pictured below.



Text: *omit*

Margin: χν εἶναι

Hand: majuscule

Type: A

Collation:

αυτον

01\* 02 05 07 09 017 028 030 034 036 037 041 043 045 0130 2 9 27 71 114 119 157 161 269 274T 291 371 372 449\* 461 579 726 740 804 1071 1079 1093 1200 1319 1321 1325 1519 1574

αυτον χν ειναι

03 019 032 038 042 0211 *f*1 *f*35 22 28 33 75 274A 431 565 585 1167 1192 1273 1342 1365 2542 L387 L773 L950

αυτον τον χν ειναι

01C2 011 021 *f*13 16 184 449C 545 700 954 1192 1216 1243 1424 2786 L2211

τον χν αυτον ειναι

04 164 199 517 892 954 1005 1241 1675

αυτον τον ιν ειναι

544

Comments:

The support for the marginal reading is widespread enough to make the marginal note difficult to classify. Indeed, the reading is found in Family 35 (which von Soden designated Κr, a Byzantine subgroup), and it occurs in the margin of the Robinson-Pierpont edition, indicating that a substantial portion of the Byzantine texttype supports it, so it is certainly plausible that the exemplar of GA 274 attested to this reading and the marginal note merely indicates a correction back to that text. Thankfully, since this variation unit was included as a *teststellen* in the *Text und Textwert* Mark volume, we have access to much more comprehensive data: specifically, 960 witnesses support the reading αὐτόν, 477 support αὐτὸν χν εἶναι, 148 support αὐτὸν τὸν χν εἶναι, 49 support τὸν χν αὐτὸν εἶναι, and 20 support αὐτὸν εἶναι τὸν χν.

The strongest argument against the interpretation of the marginal note as a correction is transcriptional probability: there is no obvious mechanical explanation for the omission of the longer phrase. Lacking an explanation in terms of accidental omission, we would have to conclude that the first hand of GA 274 omitted χν εἶναι intentionally, but as Metzger argues, “there is no reason why it should have been altered or eliminated entirely.”[[49]](#footnote-49) The *Text und Textwert* data shows that about 58% of the surviving manuscript tradition supports the shorter reading, so it is perfectly likely that the exemplar of GA 274 had the shorter reading in the first place. The widespread support for the reading found in the margin makes it just as likely that the reader or scribe responsible for that reading knew of it or had access to a copy containing it.

Mark 2:16

Page: 70r

Siglum: The siglum is a right-pointing arrow with a rounded tip, as pictured below.



Text: *omit*

Margin: ἔλεγον τοῖς μαθηταῖς αὐτ(οῦ) Τί ὅτι μετὰ τῶ(ν) τελωνων κ(αὶ) ἁμαρτωλ(ων)

Hand: minuscule

Type: C

Comments:

While the omission is found in a few scattered witnesses,[[50]](#footnote-50) they can all be easily explained as independent occurrences of haplography from one τελωνῶν καὶ ἁμαρτωλῶν to the next. The marginal note is clearly a correction.

Mark 2:25

Page: 71r

Siglum: The siglum is an ancora, with the point facing up and to the right, as pictured below.



Text: *omit*

Margin: κ(αὶ) ἐπείνασ(εν)

Hand: majuscule

Type: C

Comments:

Since the only other witnesses that omit here are GA 544 and 1241, and since the omission is obviously explained by homoioteleuton following the phrase χρείαν ἔσχεν, there is no reason to doubt that the marginal reading was written to correct this error.

Mark 5:21

Page: 76r

Siglum: The siglum is a diagonal dotted obelos, as pictured below.



Text: *omit*

Margin: εἰς γενήσαρετ

Hand: majuscule

Type: A

Collation:

*omit*

P45vid 01 02 03 04 05 07 09 011 013 017 019 021 022 028 030 032 034 037 038 041 042 045 0211 *f*1 *f*13 *f*35 2 9 16 22 27 33 71 75 114 119 157 161 164 184 199 217 269 274T 291 371 372 431 449 461 517 544 545 565 579 585 700 726 740 804 892 954 1005 1071 1079 1093 1167 1192 1200 1216 1241 1243 1273 1319 1321 1325 1365 1424 1519 1574 1675 2786 L2211

*add* εις γεννησαρετ

274Af (… γενησαρετ) 1342

Comments:

The external evidence is as compelling as it can be: only one other witness is known to preserve the longer reading. The marginal reading is therefore clearly not a correction or a lection-related note, and it most likely indicates knowledge of a variant reading.

That said, the source of the variant reading is unclear. It may be an imperfect harmonization to Matt 14:34, which mentions Gennesaret after the verb διαπεράω. Such an addition, however, would be redundant, as the phrase εἰς τὸ πέραν occurs a few words later in the verse. Neither of the supporting witnesses omits this phrase to avoid the problem; in fact, the margin of GA 274 goes to the trouble of adding such a problem lacking in the text.

Mark 6:55

Page: 80r

Siglum: The siglum is another diagonal dotted obelos, as pictured below.



Text: *omit*

Margin: ον

Hand: majuscule

Type: C

Comments:

The text, which reads ηκου, is clearly defective. The margin simply corrects it back to ἤκουον, the reading found in virtually all other manuscripts. The omission is easily explained as homoioteleuton occasioned by the preceding ου in the word, since in the minuscule script of GA 274, the final form of *nu* looks like an *upsilon* with a tail at the end.

Mark 7:2

Page: 80r

Siglum: The siglum is another diagonal dotted obelos, as pictured below.



Text: *omit*

Margin: ὅτι

Hand: majuscule

Type: A

Collation:

*omit*

02 05 07 09 011 013 017 021 022 028 030 032 033 034 036 038 041 042 043 045 0211 0292 *f*1 *f*13 *f*35 2 9 16 22 27 71 75 114 119 157 164 184 199 217 269 274T 291 371 431 449 461 544 545 565 585 700 726 804 954 1005 1079 1093 1167 1192 1200 1216 1243 1273 1319 1321 1325 1365 1519 1574 2786 L387 L773 L950

*add* οτι

01 03 019 037 0274 33 274A 372 517 579 740 892 1071 1241 1342 1424 1675

Comments:

The textual question is whether or not the phrase beginning with κοιναῖς χερσίν is introduced with the conjunction ὅτι. It is difficult to ascertain the intention of the marginal reading, as the internal and external evidence point in opposite directions. On transcriptional grounds, as we have shown already, the omission of small words was a reasonably common error for the scribe of GA 274. On external grounds, though, most witnesses, including those of the Byzantine texttype, omit it here, so there is a good chance that the primary exemplar of GA 274 did not have the conjunction, either.

Ultimately, considerations of context will decide the question. The textual variant here is clearly connected to the variant between the participle ἐσθίοντας and the indicative ἐσθίουσιν later in the verse. Together, the two combinations of readings make the difference between reading the larger phrase as “seeing some of his disciples eating with common hands” and “seeing some of his disciples, that they ate with common hands.” The majority of witnesses adopt the first reading, omitting ὅτι and using the participle ἐσθίοντας, while a minority that includes early witnesses adopts the second, adding ὅτι and using the indicative ἐσθίουσιν. An interesting point to note here is that the text of GA 274 has the combination of readings found in the Byzantine text, but the margin only adds ὅτι and does not comment on the other variant.

We also observe a connection with the textual variants at the end of v. 2 and the beginning of v. 5. Regardless of which combination of readings is chosen earlier in v. 2, the content of the verse up to this point is grammatically incomplete; we expect Mark to tell us what the Pharisees did upon seeing how the disciples ate. The fifth-century manuscript GA 05 supplies this with the verb κατέγνωσαν (“they judged [them]”), while the Byzantine text, or at least part of it,[[51]](#footnote-51) does so with ἐμέμψαντο (“they found fault”). In the remaining witnesses, no verb is provided, so we are left to understand the explanation of vv. 3–4 as a lengthy parenthetical interruption to the narrative. This distinction may also be connected to the textual variant between καὶ and ἔπειτα at the beginning of v. 5; for the witnesses lacking a verb at the end of v. 2 and treating vv. 3–4 as parenthetical, continuing the interrupted narrative with καὶ would not be as problematic, especially since the phrase καὶ ἐπερωτῶσιν αὐτὸν would serve as the verbal phrase expected since v. 2.

In these verses, GA 274 omits ὅτι, uses the participle ἐσθίοντας, omits any verb at the end of v. 2, and begins v. 5 with ἔπειτα. Because each of these readings is supported by at least part of the Byzantine tradition, while the addition of ὅτι is not, the most likely explanation for the marginal reading is that it was written to indicate knowledge of a variant at this place. More importantly, a handful of the manuscripts supporting the addition of ὅτι (namely, GA 517, 740, 780, 1071, 1241, 1424, and 1675) also retain ἐσθίοντας. The author of the marginal note may have been consulting such a manuscript or may have made the same oversight of the second variant.

Mark 7:4

Page: 80r

Siglum: The reading does occur strictly in the margin, but it is written, after a noticeable space, at the end of the line. A right-pointing arrow with a rounded tip is drawn on each side of the phrase, as pictured below.



Text: τὴν κοιλίαν

Margin: *omit* (assuming the surrounding sigla are meant to indicate an omission)

Hand: minuscule, same as first hand

Type: C

Comments:

The first hand adds the phrase τὴν κοιλίαν (“the belly”) between κρατεῖν and βαπτισμοὺς. Because this reading is not known to occur in any other manuscript, we have good reason to suspect that the addition does not belong in the text. The only question is, were the sigla written around it intended to mark it as dubious, or was the phrase written with the surrounding sigla from the beginning to distinguish it from the text? The phrase τὴν κοιλίαν seems far too short to be a useful note. Likewise, if it were intended as a heading to the passage, then there is no reason why it should be in the accusative; *kephalaia* are virtually always presented in a περὶ + genitive construction, and besides this, the common heading for this passage is περὶ τῆς παραβάσεως τῆς εντολῆς τοῦ θυ.

This leaves the possibility that the phrase was an addition or gloss that was marked so as not to be confused as part of the text. This idea may have some merit, as the placement of the phrase after κρατεῖν would make sense in the context. Without the added phrase, the object of the infinitive κρατεῖν is understood to be the “many other things” that the Pharisees have received by tradition. If τὴν κοιλίαν is instead taken to be the object of κρατεῖν, then the phrase has the sense “any many other things, which they have received by tradition [in order] to master the belly.” Another possibility would be to treat τὴν κοιλίαν as the subject of κρατεῖν. In the context of food, κρατέω can mean “to digest,”[[52]](#footnote-52) so in this construction, the larger phrase would have the sense, “and many other things, which they have received by tradition for the belly to digest.” Both options admittedly strain the imagination, but presently, we have no better explanation for this apparently singular reading.

Mark 7:13

Page: 80v

Siglum: The siglum looks like a wavy obelos with four dots, as pictured below.



Text: *omit*

Margin: του θυ

Hand: majuscule

Type: C

Comments:

The corresponding siglum in the text appears to have been placed one line too high by mistake; the phrase ἀκυροῦντες τὸν λόγον at the beginning of v. 13 is missing τοῦ θυ at the end, and since no other manuscript is known to lack the phrase there, we have no reason to doubt that this was an accidental omission, which the marginal note was written to correct. A short article followed by a two-letter *nomen sacrum* would have been easy enough for an absentminded scribe to omit, even without any additional mechanical cause, but in this case, the first letter of the next phrase, τῇ παραδόσει, provides an occasion for homoioarcton.

Mark 7:26

Page: 81v

Siglum: The siglum is a right-pointing arrow, as pictured below.



Text: σύρα φοινίκισσα

Margin: συροφοινίκισσα

Hand: majuscule

Type: C

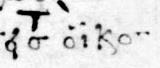
Comments:

This spelling variation surely arose through the hands of multiple scribes independently; as the NA28 apparatus demonstrates, it fractures virtually every textual family, including the Byzantine. While the widespread attestation of both readings would make knowledge of the other reading perfectly plausible, the likelihood of the marginal reading being in GA 274’s exemplar makes it just as plausible that the marginal reading is a correction to an error introduced by the scribe of GA 274. Since the second explanation is the simpler of the two, we prefer it.

Mark 8:26

Page: 83v

Siglum: The alternate reading is not in the margin, but is written above the text with a common abbreviation, as pictured below.



Text: *omit*

Margin: τὸν

Hand: The only letter written is majuscule, but given the darker hue of the ink and the more informal appearance of the script, this was likely written by a different hand than the one responsible for other majuscule marginal notes.

Type: C

Comment:

While the shorter reading εἰς οἶκον αὐτοῦ has early and widespread support, the Byzantine text preserves the more grammatically standard reading εἰς τὸν οἶκον αὐτοῦ. Between that, the presence of this reading in the text rather than the margin, and the observed tendency of GA 274’s scribe to make short omissions, we have no reason to doubt that this note was intended to be a correction.

Mark 9:11

Page: 85r

Siglum: The siglum is a diagonal dotted obelos, as pictured below.



Text: *omit*

Margin: κ(αὶ) οἱ φαρισαίοι

Hand: majuscule

Type: A

Collation:

λεγουσιν οι γραμματεις

02 03 04 07 09 011 017 021 022 028 030 032f (… γραμματις) 033 034 036 037 041 042 045 0211 *f*1 *f*13 *f*35 2 9 16 22 27 33 71 75 114 119 157 164 184 199 217 269 274T 291 371 372 431 449 461 517 544 545 579 585 700 726 740 804 892 954 1005 1071 1079 1167 1192 1200 1216 1241 1243 1273 1319 1321 1325 1365 1424 1519 1574 1675 2786 L387 L773 L950\*f (… γραμματης) L950C

οι γραμματεις λεγουσιν

05 038f (… γραμματις …)

λεγουσιν οι φαρισαιοι και οι γραμματεις

01f (… γραμματις) 019 1093 1342

λεγουσιν οι γραμματεις και οι φαρισαιοι

274A

*replace entire phrase with* τι εστιν το εκ νεκρων αναστηναι

565

Comments:

Here, the margin preserves not only a rare longer reading, but an evidently singular transposition of a rare longer reading. Lacking an extant witness to the word order of GA 274A, the best explanation we can offer is that the scribe or reader responsible wrote it down from memory and accidentally transposed the word order in the process. The common reading and the reading λεγουσιν οι φαρισαιοι και οι γραμματεις both have fourth-century support from Greek manuscripts. The latter reading, according to the NA28 apparatus, finds support from the Vulgate and part of the Old Latin tradition.[[53]](#footnote-53) On the grounds of homoioarcton, a transcriptional argument could be made that it predates the common reading.

Mark 9:42

Page: 86v

Siglum: The siglum is another diagonal dotted obelos, but facing the direction opposite the previous one. The siglum is pictured below.



Text: *omit*

Margin: τουτων

Hand: majuscule

Type: A

Collation:

*omit*

07 09 011 013 017 021\* 028 030 032 033 034C 036 041 042 044 045 0211 *f*13 *f*35 2 9 22 27 71 75 114 157 164 199 274T 291 371 431 449 461 544 545 585 726 740 804 892 1005 1079 1167 1192 1200 1273 1319 1321 1325 1365 1519

*add* τουτων

01 02 03 04 05 019 021C 022 034\* 037 038 043 *f*1 16 119 184 217 269 274A 372 517 565 579 700 954 1071 1093 1216 1241 1243 1342 1424 1574 1675 2786 L387 L773 L950

Comments:

The question is whether the phrase is ἕνα τῶν μικρῶν τῶν πιστευόντων or ἕνα τῶν μικρῶν τοῦτων τῶν πιστευόντων. The shorter reading can be explained transcriptionally as the result of homoioteleuton or homoioarcton. The latter reading can be explained as a harmonization to Matt 18:6 or Luke 17:2. Both readings are widely attested, but the support of the Byzantine texttype belongs to the shorter reading. For this reason, we can conclude that the text of GA 274 was likely copied faithfully from its exemplar, but the longer reading was well-known enough to be copied, either from another exemplar or from memory, into the margin.

Mark 9:44

Page: 86v

Siglum: The siglum is an asteriskos, as pictured below. The marginal note is written in the bottom margin rather than the usual place in the edge margin.



Text: *omit*

Margin: πᾶς γὰρ ἐν πυρὶ ἁλισθήσεται

Hand: majuscule

Type: L

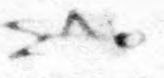
Comments:

The typical location of this concluding phrase is in v. 49, and there, the majority of witnesses and GA 274 itself have a longer form that adds καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται. No other Greek manuscript is known to contain the margin’s addition after v. 44, but one lectionary among those collated for this study, GA L387, skips from v. 44 to v. 49 in the lection containing this passage. Further study is needed to determine if this is a common occurrence in other parts of the lectionary tradition, but if it is, then it would explain the marginal addition as a note related to lectionary usage.

Mark 11:26

Page: 91v

Siglum: The siglum is a right-pointing arrow with a rounded tip and a triangle shape drawn over the middle, as pictured below.



Text: *omit*

Margin: ἄλλου εὐαγγελ(ίου) αἰτεῖτε καὶ δοθήσεται ὑμῖν ζητεῖτε κ(αὶ) εὑρήσετε κρούεται καὶ ἀνοιγήσετ(αι) ὑμ(ῖν) πᾶς γὰρ ὁ αἰτῶ(ν) λαμβάνει κ(αὶ) ὁ ζητ(ῶν) εὑρίσκει κ(αὶ) τῷ κρούοντι ἀνοιγήσεται

Hand: majuscule

Type: L

Comments:

A well-known textual variant in this location concerns the addition or omission of the entire verse. An early and diverse minority of the manuscripts collated for this study, consisting of GA 01, 03, 019, 028, 032, 037, 044, 2, 157, 184, 565, 700, 892, 1093, 1216, and 1325, omits the verse, while all other collated witnesses, including GA 274, include it. Based on its placement in the text, however, the marginal note is meant to indicate an addition at the end of v. 26. The “other gospel” (ἄλλου εὐαγγελίου) mentioned in this note probably refers to Matt 7:7–8 or Luke 11:9–10 and not another copy of Mark. The same an addition to v. 26 is found in GA 021, 034A, 274A, 579, 804, 1200A, L63, L387, L773 (in the second of two lections containing v. 26), and L950. The presence of the addition primarily in lectionaries,[[54]](#footnote-54) manuscripts like GA 021 with strong lectionary influence, and the margins of other manuscripts suggests to us that it owes its presence, both in the margin of GA 274 and elsewhere, to lectionary usage.

Mark 12:26

Page: 93v

Siglum: The siglum is a small zig-zag mark, as pictured below.



Text: τοῦ

Margin: τ(ῆς)

Hand: majuscule

Type: A

Collation:

επι του βατου

01 02 03 04 07 09 011 013 017 019 028 030 031 033 034 036 037 041 043 044\* vid 045 0211 *f*1 *f*13 *f*35 2 9 22 27 71 75 114 119 161 164 199 217 269 274\* 274C 291 371 431 449 461 544 545 579 585 740 804 892 1005 1071 1079 1167 1192 1200 1241 1273 1319 1321 1325 1365 1519 1574 L387 L773 L950

επι της βατου

05 021 032 038 042 044C 16 33 184 274A 372 517 565 700 726 954 1093 1216 1243 1342 1424 1675 2786

επι τω βατω

157

Comments:

A minority of witnesses treats the word βάτος (*thorn bush*) as feminine, where the majority, including the Byzantine texttype, treats it as masculine. Based on the external evidence, the marginal note more likely indicates knowledge of a variant reading than a correction towards the manuscript’s main exemplar. Another potential piece of evidence is the observation that

Mark 13:2

Page: 95r

Siglum: The siglum is a diagonal dotted obelos with a loop at the left end, as pictured below.



Text: *omit*

Margin: ὧδε

Hand: majuscule

Type: A

Collation:

*omit*

02 07 09 013 017 021\* 028 033 034 036 041 043 045 0211 2 9 16 22 27 71 75 114 119 157 161 164 184 199 217 269 274T 291 371 431 449 461 544 545 585 726 740 804 1005 1079 1093 1167 1192 1200 1216 1241 1243 1273 1319 1321 1325 1365 1519 2542

*add* ωδε

01 03 05 011 019 021C 030 032 037 038 042 044 *f*1 *f*13 *f*35 28 33 274A 372 517 565 579 700 892 954 1071 1342 1424 1574 1675 2786 L387 L773 L950

Comments:

The textual question is whether ὧδε is added or omitted between οὐ μὴ ἀφεθῇ and λίθος. On the one hand, the word in question is short enough to make accidental omission plausible, and on the other hand, the addition could be a harmonization to the parallel in Matt 24:2. Both readings have widespread and early attestation, and according to the NA28 apparatus, the support of the Byzantine texttype is divided between the addition and the omission.[[55]](#footnote-55) Without any further details, the external evidence would mildly support the classification of the marginal reading as a correction. Thankfully, this variation unit is covered as a *teststellen* in the *Text und Textwert* volume for Mark, which cites 1294 witnesses in favor of the omission and 254 in favor of the addition. Because the Byzantine division is far less even than we might infer from the NA28 apparatus, it becomes less likely that the marginal reading was based on a Byzantine exemplar. We will therefore tentatively conclude that the margin of GA 274 records a known variant reading.

Mark 13:18

Page: 96r

Siglum: The siglum is another diagonal dotted obelos with a loop at the left end, as pictured below.



Text: *omit*

Margin: μηδὲ σαββάτου

Hand: majuscule

Type: A

Collation:

*omit*

01 02 03 05 07 09 011 013 017 021 028 030 032 033 034 036 037 038 041 043 044 045 083 0211 *f*1 *f*13 *f*35 2 22 27 71 75\* 114 157 161 164 199 269 274T 291 371 372 431\* 449 461 545 565 579 585 700 740 804 1005 1079 1093 1167 1192 1241 1273 1321 1325 1519 1574 L387 L773 L950

μηδε σαββατου

042 9 75C 217 274A 1071 1243 1342

η σαββατου

019

μηδε σαββατω

16 119 184 1216 1365

μηδε εν σαββατω

431C 544 2786

μη εν σαββατω

1675

η εν σαββατω

517f (… σαββατωι) 726 892 954 1200 1319 1424

Comments:

A puzzling variety of additions harmonize this passage to Matt 24:20. The best-attested of these, which happens to be the one found in the margin of GA 274, is an imperfect harmonization. The majority of manuscripts, including those of the Byzantine texttype, agree on the disharmonizing omission, so the best conclusion is that the margin preserves a known variant reading.

Mark 14:27a

Page: 98v

Siglum: The siglum is an upside-down carat with a distigme above, as pictured below.



Text: *omit*

Margin: ὑμεῖς

Hand: majuscule

Type: A

Collation:

παντες

01 02 03 04 07 09 011 013 017 019 021 022 028 030 032 033 034 036 037 038 041 042 043 044 045 0211 *f*1 *f*35 2 9 22 27 71 75 114 119 157 161 164 199 269 274T 291 371 372 431 449 461 517 545 565 585 700 726 740 804 892 954 1005 1071 1079 1093 1167 1192 1200 1241 1273 1319 1321 1325 1424 1519 1675 2786 L387 L773 L950

παντες υμεις

05 *f*13 16 184 217 274A 544 579 1216 1243 1342 1365 1574

Comments:

On transcriptional grounds, the shorter reading could have resulted from the longer by homoioteleuton, but the addition could have arisen through a desire for clarity in the subject or through harmonization to Matt 26:31. The shorter reading is found in the majority of manuscripts, including the Byzantine texttype. Due to the predominance of the external evidence, the marginal reading is quite unlikely to have been the reading of GA 274’s main exemplar. We therefore consider the marginal reading to be a variant reading known to the scribe or reader responsible for the note.

Mark 14:27b

Page: 98v

Siglum: The siglum is a diagonal dotted obelos, as pictured below.



Text: *omit*

Margin: τ(ῆς) ποίμν(ης)

Hand: majuscule

Type: A

Collation:

*omit*

01 02 03 04 05 011 013 019 022 028 030 032 033 036 037 038 042 043 044 045 *f*1 *f*13 *f*35 2 16 22 27 71 75 119 157 161 164 184 199 217 269 274T 371 372 431 461 517 544 545 565 585 700 726 740 892 954 1005 1167 1192 1200 1216 1241 1243 1273 1319 1321 1325 1365 1424 1519 1675 L773

της ποιμνης

07 09 017 021 034 041 0211 9 114 274A 291 449 579 804 1071 1079 1093 1342 1574 2786 L387 L950

Comments:

The omission of τῆς ποίμνης is difficult to explain, but the addition could reasonably be explained as a harmonization to the parallel in Matt 26:31. In terms of external evidence, the addition has support from a small number of Byzantine witnesses, but the Byzantine texttype at large attests to the shorter reading. Again, the external evidence commends the classification of the marginal note as an alternative to the majority reading preserved in the text.

Mark 14:47

Page: 99v

Siglum: The siglum is an ancora, with the point facing to the right, as pictured below.



Text: ε

Margin: αι

Hand: majuscule

Type: C

Comments:

The marginal note changes the text from ἔπεσε to ἔπαισε. As the early and widespread manuscript support for both readings suggests,[[56]](#footnote-56) either reading is viable; the disciple could have “struck” (ἔπαισε) the high priest’s servant with the sword or “fell upon” (ἔπεσε) him, in the sense of attacking him. Of course, while the viability of both readings explains why they are both well-preserved, the explanation of how either arose is simple: aural confusion between αι and ε would have made both words sound identical. The susceptibility of the scribe of GA 274 to this type of error, combined with the apparent prevalence of ἔπαισε(ν) among Byzantine witnesses, leads us to conclude that the marginal note was most likely a correction towards the manuscript’s Byzantine exemplar.

It is worth noting that the same textual issue barely took root in the parallel text of John 18:10. Thanks to Morrill’s comprehensive collation work in John 18,[[57]](#footnote-57) we can see that the vast majority of manuscripts preserved the reading ἔπαισε(ν), but ἔπεσε(ν) seems to have arose once early on, being preserved by the papyrus GA P66, and a few times independently later on.

Mark 16:1

Page: 103v

Siglum: The siglum is a right-facing arrow with a rounded tip, as pictured below.



Text: αὐτόν

Margin: τὸν ιν

Hand: majuscule

Type: L

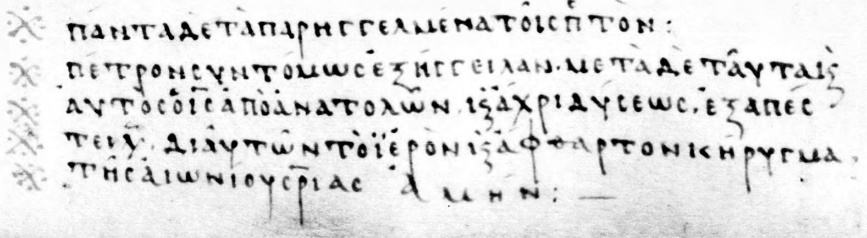
Comments:

The manuscript tradition variously alters the wording here for the purposes of clarity and piety. The majority of the tradition, including the Byzantine texttype, supports the reading αὐτόν preserved in the text of GA 274. The next-best attested reading is τὸν ιν, found in the margin of GA 274. Smaller minorities support τὸν κν, τὸ σῶμα τοῦ ιυ, and τὸ σῶμα τοῦ κυ ιυ. While the manuscript evidence clearly supports αὐτόν as the earliest and most widely-attested reading, τὸν ιν finds support from several distinct textual groups, including *f*13, *f*35, part of the tradition of the vulgate, and, perhaps most importantly, from the lectionary tradition.[[58]](#footnote-58) Given that the marginal note is unlikely to be a correction to GA 274’s Byzantine exemplar and given the marginal reading’s apparent dominance in the lectionary tradition, the best explanation is that the note indicates a variant derived from lectionary usage.

Mark 16:8

Page: 104r

Siglum: The siglum in the margin is a column of asteriskoi, as pictured below. The marginal note is written in the bottom margin rather than the usual place in the edge margin.



Text: *omit*

Margin: πάντα δὲ τὰ παρηγγελμένα τοῖς πε(ρὶ) τὸν Πέτρον συντόμως ἐξήγγειλαν· μετὰ δὲ ταῦτα κ(αὶ) αὐτὸς ὁ ις ἀπὸ ἀνατολῶν κ(αὶ) ἄχρι δύσεως, ἐξαπέστειλ(εν)· δι αὐτῶν τὸ ἱερὸν κ(αὶ) ἄφθαρτον κήρυγμα τῆς αἰωνίου σριας ἀμήν

Hand: majuscule

Type: A

Collation:

*omit*

01 02 03 04 05 07 011 017 021 028 030 032 033 036 037 038 041 042 0211 *f*1 *f*13 *f*35 2 9 16 22 27 33 71 75 114 119 157 161 164 199 217 269 274T 291 371 372 431 449 461 517 544 545 565 585 700 726 740 804 892 954 1005 1079 1093 1167 1192 1200 1216 1241 1243 1273 1319 1321 1325 1342 1365 1424 1519 1574 1675 2786 L387 L627 L773 L844 L846 L848 L849 L1126 L2211

*add intermediate ending*

019 044 083 099 274A 579 L1602

Comments:

As we have remarked earlier in the introduction, the primary reason GA 274 has received any scholarly attention at all is the presence of the intermediate ending of Mark in its margin at this location. The intermediate ending is well-known and has received ample treatment in the literature,[[59]](#footnote-59) so we will not detain ourselves with further discussion here. It will suffice to say that the rarity of the intermediate ending makes our classification of the marginal note virtually certain.

Mark 16:9

Page: 104r

Siglum: The siglum is a right-pointing arrow with a rounded tip, as pictured below.



Text: *omit*

Margin: ὁ ις

Hand: majuscule

Type: L

Comments:

The addition of ὁ ις after ἀναστὰς δὲ has the effect of clarifying the subject of the action described later in the verse. As Jesus is not introduced before this point, the transition from v. 8 to v. 9 is awkward without such an addition, even in continuous-text manuscripts.[[60]](#footnote-60) The same is doubly true of the lectionary manuscripts with a lection that starts at this verse.[[61]](#footnote-61) While we might reasonably classify this marginal note as a reference to a variant reading found in other continuous-text manuscripts, the clearer need for the addition in the lectionary tradition makes a slightly stronger case that the margin is referring to a reading borrowed from the lectionary tradition.

*Luke*

Luke 2:21

Page: 113r

Siglum: The siglum is an ancora with the point facing upwards and to the right, with a hook at the end, as pictured below.



Text: αὐτόν

Margin: τὸ παιδίον

Hand: minuscule

Type: A

Collation:

αυτον

01 02 03 017 019 027 028 030 031 033 034 037 038 039 040 041 044 *f*1 *f*35 16 22 27 114 161 274T 291 371 449 461 545 565 579 585 700 726 804 892 954 1005 1071 1079 1192 1200 1241 1243f (αυτων) 1319 1321 1365 1424 1519 1675 L627 L1126

αυτο

9 184 1216f (αυτω) 1342

το παιδιον

05 07 011 013 021 045 053 *f*13 2 33 71 75 119 157 164 199 217 269 274A 372 431 1093 1167 1325 2786 L63 L387 L773 L848 L849

αυτο το παιδιον

036

Comments:

Both readings found in GA 274 are early and widely-attested. The earliest manuscript support for αὐτόν comes from the fourth-century majuscules GA 01 and 03, while τὸ παιδίον finds fifth-century support in GA 05. In terms of versional and patristic evidence, we can push these dates a bit farther: αὐτόν has early support from the Old Latin tradition, and τὸ παιδίον has third-century support from Origen, at least according to some Latin copies of his works. The majority of the manuscript evidence, including that of Byzantine texttype, is divided between the two readings, so the main exemplar of GA 274 could plausibly have preserved either variant. Transcriptionally speaking, τὸ παιδίον could have been shortened to αὐτόν by a scribe copying the larger phrase absentmindedly from memory, or αὐτόν could have been expanded to τὸ παιδίον for the sake of narrative clarity, so the marginal note could reasonably be a correction to the text. Finally, the lectionary tradition supports τὸ παιδίον, so the note could have arisen due to lectionary usage.

In summary, the marginal reading could be argued to be an alternative reading, a correction, or a lection-related reading. The argument that the note is related to lectionary usage would be stronger if the variation unit occurred at the start of a lection, but in fact, Luke 2:21 occurs at the end of a lection. Transcriptional arguments and external evidence allow for the possibility that the margin is a correction to the text, but our estimation of the scribal habits for the copyist of GA 274 suggests that the more likely direction of change would be from αὐτόν to τὸ παιδίον, not the other way around. Meanwhile, the widespread support for both readings would make it easy for an editor or a later reader to have access to or memory of the reading found in the margin. For these reasons, we will conclude with the guarded assertion that the margin indicates knowledge of a variant reading.

Luke 2:51

Page: 114v

Siglum: The siglum is a right-pointing arrow with a rounded tip, as pictured below.



Text: καὶ ἡ

Margin: ἡ δὲ

Hand: minuscule

Type: L

Comments:

The textual contest is between the phrase καὶ ἡ μηρ αὐτοῦ and ἡ δὲ μηρ αὐτοῦ. Transcriptionally speaking, it would not be unreasonable for a scribe to have changed ἡ δὲ to καὶ ἡ subconsciously following a sequence of several phrases beginning with καί. According to the external evidence, however, the marginal reading does not appear to have mainstream Byzantine support; of the sixteen Κx witnesses included in the IGNTP collation of the first half of Luke,[[62]](#footnote-62) three read ἡ δὲ, and the corrector of one changes καὶ ἡ to ἡ δὲ.[[63]](#footnote-63) This sample is too small to be conclusive, but the IGNTP collation does offer something just as helpful: it notes that the lectionary tradition overwhelmingly supports ἡ δὲ. Given this fact, we have reason to suspect that GA 274, as well as other Byzantine manuscripts, adopted the marginal reading by way of lectionary influence.

Luke 3:38

Page 117r

Siglum: The note is not technically in the margin, but it fills in the space left over at the end of the second column of the Lukan genealogy. The note is surrounded by two sigla: on the left, a diagonal obelos with two cross-strokes; on the right, an asteriskos. The note with its sigla are pictured below.



Text: *omit*

Margin: γενεαὶ οζ

Hand: minuscule, same as the first hand

Type: P

Comments:

Given its surrounding sigla, the note is surely intended to be a paratextual comment on the genealogy. It offers a total count of seventy-seven (οζ) generations, which can be reached by including Jesus as the first entry or including God as the last. (Based on the two-column layout of the genealogy, the scribe of GA 274 followed the latter procedure.) Similar notes appear in two other manuscripts collated for this study: GA 9 (which adds a running count before each generation, placing οζ with τοῦ θυ) and 461 (which adds ομου γενεαι οζ, “seventy-seven generations in all,” in its margin).

Luke 4:24–25

Page: 118v

Siglum: The siglum is an ancora with the point facing up and to the right, as pictured below.



Text: *omit*

Margin: ὅτι οὐδεὶς προφήτης· δεκτός ἐστιν. ἐν τῇ πατρίδι αὐτοῦ· ἐπ᾽ ἀληθείας δὲ. λέγω ὑμῖν

Hand: majuscule

Type: C

Comments:

The omission in the text is an obvious case of homoioarcton from one λέγω ὑμῖν to the next.

Luke 5:19

Page: 121r

Siglum: No siglum appears next to the marginal note or the corresponding place in the text. The reading appears by itself in the margin, as pictured below.



Text: ποίας

Margin: πῶς

Hand: majuscule

Type: A

Collation:

ποιας

01 02 03 04 05 07 017 019 021 022\* 028 030 031 032 033 034 036 037 038 039 040 041 044 045\* 0211 *f*1 pt 16 22 27 33 71 114\* 119 161 184 199T 217 269 274T 291 449 461 544 545 565 579 585 700 804 892 1071 1079 1192 1216 1243 1321 1342 1424\* 1519 1574 1675 2786 L773 L844

ποιας οδου

726 1200 1319

δια ποιας

164 372 1325

δια ποιας οδου

740 954

πως

022C *f*1 pt *f*35 2 9 75 114C 157 199A 274A 371 431 517 1093 1167 1241 1424C L547

πος

045C L387

ποθεν

*f*13 1005 1273 1365 L848 L950

Comments:

The reading with the earliest attestation from Greek manuscripts is clearly ποίας. It is also the reading with the most Byzantine attestation, but the support in this case is far from unanimous. The reading πῶς, found in the margin of GA 274, is supported by a significant bloc of the majority text, including *f*35, and it has fifth-century support from two Old Latin witnesses.

The marginal reading is unlikely to be a correction to the text for two reasons: first, the mainstream Byzantine texttype supports the reading of the text, so the main exemplar of GA 274 most likely preserved this reading; and second, while ποίας and πῶς are similar words in appearance and sound, no single mechanical error explains them both, so the odds of the scribe of GA 274 changing πῶς to ποίας by mistake are low. Likewise, lectionary influence is unlikely to be the culprit, because the lectionary tradition supports the reading ποίας. The most likely explanation, then, is that the marginal reading arose from a scribe or reader’s knowledge of a well-attested variant reading.

Luke 5:39

Page: 122v

Siglum: The siglum is a diagonal dotted obelos, as pictured below.



Text: *omit*

Margin: οἶνον

Hand: majuscule

Type: A

Collation:

*omit*

P4 P75 01 02 03 04 07 09 017 019 021 027 028 030 031 032 033 034 036 037 038 039 041 044 045 0211 *f*1 *f*13 *f*35 2 9 16 22 27 33 71 75 114 119 157 161 164 184 199 217 269 274T 291 372 431 449 461 517 544 545 565 579 585 700 726 740 804 892 954 1005 1071 1079 1093 1167 1192vid 1200 1216 1241 1243 1273 1319 1321 1325 1365 1424 1519 1574 1675 2786 L387 L773

*add* οινον

274A 371 1342 L950

Comments:

The classification of this marginal reading leaves little room for doubt. The clarifying addition of οἶνον after παλαιὸν is remarkably rare, being preserved in only a few other Greek manuscripts. Yet in spite of its rarity, the marginal reading is also demonstrably ancient on the basis of versional evidence: the Syriac Peshitta (fifth century) and both the Arabic and Persian translations of the Diatessaron (which itself is dated to the second century) attest to it.

Luke 6:2

Page: 122v

Siglum: The siglum is a right-pointing arrow with a rounded tip, as pictured below.



Text: *omit*

Margin: ποιεῖν

Hand: majuscule

Type: C

Comments:

While the omission of ποιεῖν after ἔξεστιν has very early support,[[64]](#footnote-64) the sparsity of its witnesses compared to the unanimous Byzantine support for the addition, the general textual dissimilarity of GA 274 to its witnesses, and the easy transcriptional explanation for the omission in terms of homoioteleuton from -ιν to -ιν all come together to support the classification of the marginal note as a correction to a common scribal error in the text.

Luke 6:10

Page: 123r

Siglum: The siglum is a γρ abbreviation, as pictured below.



Text: ὁ δὲ ἐποίησεν

Margin: κ(αὶ) ἐξέτεινεν

Hand: majuscule

Type: A

Collation:

ο δε εποιησε(ν)

02 03 07 019 021 028 030 031 034 036 037 038 039 044 045 2 22 27 33 71 119 161T 164 199 217 269 274T 291 371 449 461 545 579C 585 700 892 954 1005 1192 1273 1321 1325f (… εποιησαι) 1342 1365 1519 1574 2786 L773 L848

ο δε εποιησεν ουτως

017 041 *f*35 9 16 75 114 184 372 431 544 565 726 804 1079 1167 1200 1216 1241 1243 1319 L547

ος ευθεως εποιησε(ν)

740

και εξετεινε(ν)

05 032f (… εξετινεν) 274A 517 1424 1675 L950

ο δε εξετεινε(ν)

01f (… εξετινεν) 033 0211 *f*1 *f*13 157 161A 1071 2542

ο δε ειπε(ν)

579\* vid

Comments:

The majority of manuscripts, including the Byzantine texttype, supports the reading found in the text of GA 274, with a small group smoothing the reading further with the addition of οὕτως. Meanwhile, two small groups of manuscripts, both with early manuscript support, harmonize the text to the parallels of Matt 12:13 and Mark 3:5 to varying degrees by changing the verb to ἐξέτεινεν.

The support of the Byzantine texttype for ὁ δὲ ἐποίησε(ν) and the support of the lectionary tradition for ὁ δὲ ἐποίησεν οὕτως, combined with the relative rarity of the marginal reading, would already make a strong case that the marginal note is an indication of a textual variant, but since the siglum is a common one used to indicate an alternative reading, the classification is obvious.

Luke 6:29

Page: 124v

Siglum: The siglum is a diagonal dotted obelos, as pictured below.



Text: ε

Margin: αι

Hand: majuscule

Type: C

Comments:

Several scattered manuscripts (GA 07, 032, 371, and L387) join GA 274 in reading ἔροντός where the vast majority of witnesses have αἴροντός. The spelling as found in the text does not appear sensible; while ἐρῶντος is within the reach of aural confusion, it does not make sense in the context. The text is surely an error due to confusion between the sounds αι and ε (a mistake common to the scribe of GA 274), with the correction to the common reading being supplied in the margin.

Luke 8:15

Page: 130r

Siglum: The siglum is an ancora with the point facing up and to the right, as pictured below.



Text: *omit*

Margin: ταῦτα λέγων ἐφώνει· ὁ ἔχων ὦτα ἀκούειν ἀκουέτω

Hand: majuscule

Type: L

Comments:

While this addition at the end of the verse has reasonably diverse support, the omission has the earliest and most widespread attestation. The most notable support for the addition comes from the lectionary tradition, which employs it as a standard explicit to lections centered on Jesus’ parables. The reading found in the margin of GA 274, therefore, likely ended up there, as it did in other continuous-text manuscripts, by way of lectionary influence.[[65]](#footnote-65)

Luke 8:41

Page: 132r

Siglum: The siglum is another ancora with the point facing up and to the right, as pictured below.



Text: *omit*

Margin: εἰσελθεῖν εἰς τὸ(ν) οἶκον αὐτ(οῦ)

Hand: majuscule

Type: C

Comments:

The omission is not known to occur in any other manuscript, and it can be plausibly explained as an instance of homoioteleuton from the preceding αὐτὸν to αὐτοῦ. The marginal note is surely intended as a correction to this common scribal error.

Luke 9:12

Page: 133v

Siglum: The siglum is another ancora with the point facing up and to the right, as pictured below.



Text: *omit*

Margin: ἡ δὲ ἡμέρα ἤρξατο κλίνειν

Hand: minuscule

Type: C

Comments:

No other continuous-text manuscript omits this phrase at the beginning of the verse. The immediate context does not provide an obvious mechanical explanation for the omission, but the lectionary tradition does: the incipit τῷ καιρῷ ἐκείνῳ takes the place of the phrase in question in most lectionaries. The most straightforward explanation for the omission is that the scribe of GA 274 was copying from or consulting a lectionary at the beginning of this verse and, in the process of copying the text after the incipit, left out the original beginning of the verse. A later scribe or reader, noticing the omission, added it back in the margin as a correction.

Luke 9:35

Page: 135r

Siglum: The siglum is a γρ abbreviation, as pictured below.



Text: ὁ ἀγαπητὸς ἐν ᾧ εὐδόκησα

Margin: ὁ ἐκλελεγμένος

Hand: majuscule

Type: A

Collation:

ο αγαπητος

02 04\* 07 011 013 017 022 024 027 028 030 031 032 033 034 036 037 039 041 045 0211f (… αγαπιτος) *f*1 pt *f*13 *f*35 2 9 16 22A 33 114 119 157 161 184 199 217 269 291 371 372 431 449 461 545 565 585 700 726 740 804 954 1071 1079 1093 1167 1192 1200 1216 1243 1273 1319 1325 1424 1519 1675 2542 L63f (… αγαπιτος) L844

ο αγαπητος εν ω ευδοκησα / ηυδοκησα

04C3f (… ευδοκισα) 05 021 044 27 71 75 164 274T 544 1574 L387 L627 L773 L848 L849

ο εκλελεγμενος / εκλεγμενος

P45 P75 01 03 019 040 274A 579 892 1241 1342 2786 L1126f (… εκλεκμενος)

ο εκλεκτος

038 *f*1 pt 22T 1005 1365 L547 (ουτος εστιν αληθως ο εκλεκτος μου υιος)

Comments:

The reading preserved in the margin of GA 274 is rare and demonstrably ancient,[[66]](#footnote-66) but even if this were not the case, the classification of the marginal note would be easy in this case; the siglum used indicates that the note is meant to indicate knowledge of a variant reading.

Luke 9:39

Page: 135r

Siglum: The siglum is a right-pointing arrow, as pictured below.



Text: μόγις

Margin: μόλις

Hand: majuscule

Type: A

Collation:

μογις

P75 01 02 04 05 07 011 013 017 019f (μογγεις) 021 028 030 031 033 034 036 037 039 041 044 045 0115 *f*1 pt *f*13 *f*35 2 9 16 22 27 33 71 75 114 119 161 164 184 199 217 269 274T 291 371 372 431 449 461 544 545 565 579 726 740 804 892 1005 1079 1093 1167 1192 1200 1216 1241 1243 1273 1319 1325 1342 1365 1519 1574 2786 L773 L848 L950 L387f (μογης)

μολις

03 027 032 038 0211f (μωλης) *f*1 pt 157 274A 700 954 1071 1424 1675 L547f (μολυς)

Comments:

Both readings are synonymous, sharing the meaning “with great difficulty”; μόλις occurs more frequently in post-Homeric writings.[[67]](#footnote-67) The relative rarity of μόλις makes a sufficiently strong case for the classification of the marginal note as indicating knowledge of a variant reading.

Luke 9:50

Page: 136r

Siglum: The siglum is a wavy arrow with a rounded tip facing down and to the left, as pictured below.



Text: *omit*

Margin: οὐ γάρ ἐστιν καθ’ ὑμῶν

Hand: majuscule

Type: A

Collation:

*omit*

P75 01 02 03 04 05 07 09 011 013 017 021 028 030 031 032 033 034 036 037 038 039 041 045 0211 *f*1 *f*13 *f*35 2 9 16 22 27 71 75C 114 119 157 161 164 184 199 217 269 274T 291 371 372 431 449 461 544 545 565 579 585 700 726 740 804 954 1005 1071 1079 1093 1167 1192 1200 1216 1241 1243 1273 1319 1321 1325 1365 1424 1519 1574 1675 2786 L387 L950

*add* ου γαρ εστι(ν) καθ υμων

019 040 044 33 75\* 274A 892 1342

*substitute* ου γαρ εστι(ν) καθ υμων ουδε υπερ υμων *for next phrase*

P45

Comments:

Here, the margin of GA 274 departs from the generally Byzantine profile of the manuscript’s text to preserve a rare Alexandrian reading. As P45 and other manuscripts not selected for this study indicate, variations in this saying have an early and widespread history: GA 7, 60, 267, 1630, 1654, and L211 and L1642 (both in their second lections containing this passage) feature the same addition, but with ἡμῶν in place of ὑμῶν; GA L184, in its first lection containing this passage, adds only οὐ γάρ εστιν; GA L12 (in its first lection containing this passage), L80 (in its first lection containing this passage), and L1642 makes no addition here, but in its first lection containing this passage, it substitutes οὐ γάρ ἐστιν καθ’ ἡμῶν· ὑπὲρ ἡμῶν ἐστιν for the next phrase. As our clarifications regarding the lectionary support have hinted, even within the lectionary tradition, many witnesses with two lections featuring this passage, transmitted different readings at this variation unit in each lection.

The omission could easily be explained as an omission by homioiarcton; the added phrase starts with οὐ γάρ and the next phrase with the similar-looking ὅς γάρ. The transcriptional probability of such an error supports the classification of the marginal note as a correction, but the external evidence does not. The Byzantine text is unanimous in omitting here, so the main exemplar of GA 274 almost surely did, too. That said, even if a scribe or reader did write the marginal note as a correction to an easily-explained scribal error, the source of the correction was probably a manuscript distinct from GA 274’s primary Byzantine exemplar.

Luke 9:52

Page: 136r

Siglum: No siglum appears in the margin or text. The marginal reading is written at the end of the line of text, barely extending into the margin. The reading is pictured below.



Text: *omit*

Margin: τόπον

Hand: majuscule, apparently in the same ink as the first hand

Type: A

Collation:

*omit*

P45 P75 01 02 03 04 05 07 09 011 013 017 019 021 028 030 031 032 033 034 036 037 038 039 040 041 044 045 0211 *f*1 *f*13 *f*35 2 9 16 22 27 33 71 75 114 119 157 161 164 184 199 217 269 274T 291 371 372 449 461 544 545 565 579 585 700 726 740 804 892 954 1005 1071 1079 1093 1167 1192 1200 1216 1243 1273 1319 1321 1325 1365 1424 1519 1574 1675 2786 L387 L773 L950

*add* τοπον

274A (after αυτω) 1342 (before αυτω)

Comments:

The addition is exceedingly rare, being found in only one other manuscript, and there in a different word order. Given the overwhelming evidence of the manuscript tradition, we can confidently conclude that the addition was derived from a source other than the main exemplar of GA 274.

Luke 10:36

Page: 139r

Siglum: The siglum appears to be a small upsilon or an upside-down omega with a single dot above it, as pictured below.



Text: *omit*

Margin: τοῦτων

Hand: majuscule

Type: C

Comments:

There are two shorter readings in this unit: τίς οὖν τῶν τρίων, found in *f*1 pt, 16, 164, 274T, and 804, and τίνα οὖν, found in GA 05. In contrast, the most common reading by far is the one indicated by the margin of GA 274: τίς οὖν τοῦτων τῶν τρίων, and the reading with the earliest attestation is τίς τοῦτων τῶν τρίων. Furthermore, the word τοῦτων is in doubly jeopardy of omission by haplography, with the preceding οὖν furnishing an occasion for homoioteleuton and the following τῶν for homoioarcton. Based on these considerations, it is perfectly reasonable to conclude that the marginal note was a correction to a very probable scribal error.

Luke 11:29

Page: 141v

Siglum: The siglum is an upside-down version of the siglum used in Luke 10:36, as pictured below.



Text: *omit*

Margin: γενεὰ

Hand: majuscule

Type: L

Comments:

The majority of the manuscript tradition, including the Byzantine texttype, omits here, but the addition has early and widespread support.[[68]](#footnote-68) While this makes a classification of the marginal note as a correction unlikely, it does make it more likely that a scribe or reader could have come across the addition in another source and noted it in the margin. In this case, however, a simpler explanation for the marginal note exists: a lection begins in this verse, and the lectionary tradition uniformly attests to the addition. We consider it most likely that a scribe made a marginal note of this change in the lectionary text after accounting for the usual changes involving the incipit at the very beginning of the verse.

Luke 12:21

Page: 144r

Siglum: The siglum is curve with a loop at the left end and two cross-strokes, as pictured below.



Text: *omit*

Margin: ταῦτα λέγων ἐφώνει· ὁ ἔχω(ν) ὦτα ἀκούειν ἀκουέτω

Hand: majuscule

Type: L

Comments:

As we have already established in our discussion of the same marginal note in Matt 25:29 and Luke 8:15, this was a common explicit for lections involving parables. This is the most probable explanation for the marginal note.

Luke 12:49

Page: 145v

Siglum: The siglum is an ancora with the point facing up and to the right, as pictured below.



Text: εἰς

Margin: ἐπὶ

Hand: majuscule

Type: L

Comments:

The readings εἰς τὴν γῆν and ἐπὶ τὴν γῆν both have early and widespread support, and the Byzantine texttype is divided between them, so the marginal note could plausibly be a correction or an indication of known textual variation. Two other factors, however, together make a stronger case for its classification as a lectionary-related note: first, a lection begins at this verse, so this variation unit would be especially vulnerable to lection-related rewording; and second, the lectionary tradition is united in reading ἐπὶ instead of εἰς. While this does not necessarily imply that the ἐπὶ reading originated in the lectionary tradition, it does offer a compelling case for how it ended up in the margin of GA 274, since, as we have demonstrated in previous discussions, the manuscripts features many other marginal notes best explained as arising from lectionary influence.

Luke 14:24

Page: 149v

Siglum: The siglum is a curve with a loop on the right end and a hook on the left, as pictured below.



Text: *omit*

Margin: πολλοί γάρ εἰσιν κλητοὶ ὀλίγοι δέ, ἐκλεκτοί

Hand: majuscule

Type: L

Comments:

While all the earliest manuscripts support the omission, the rest of the manuscript tradition, including the Byzantine texttype, is closely divided between both readings. It is also worth noting that GA 03 has a distigme on this line, which could potentially indicate that the variant was known to scribes around the time GA 03 was produced. Again, the evidence allows for the possibilities that the marginal note was a correction or that it was an indication of a known variant reading. But the placement of the addition right after the τέλος marker on this line in GA 274, coupled with the predominance of the addition in the lectionary tradition, makes a compelling case that, at least in GA 274, the addition was intended for lectionary usage.

Luke 17:35

Page: 155v

Siglum: The siglum is an asteriskos, as pictured below.



Text: *omit*

Margin: ἔσονται β ἀλήθουσαι ἐπὶ τὸ αὐτ(ό)· ἡ μία παραληφθήσεται, κ(αὶ) ἡ ἑτέρα ἀφεθήσετ(αι)

Hand: majuscule

Type: C

Comments:

The only other collated manuscripts that omit this verse are GA 01\*, 032\*,[[69]](#footnote-69) 1216, and 2786, none of which has particularly close ties to GA 274 textually. The IGNTP Luke collation lists only GA 123 and 1352 as additional witnesses to this omission. Versional evidence for the omission is equally sparse, consisting of one Old Latin manuscript, one Vulgate manuscript, one copy of the Arabic Diatessaron, and the Persian Diatessaron. Even more curiously, the addition of v. 36 (a parallel of Matt 24:40) by a minority of witnesses is a better-attested variant, but GA 274 omits v. 36 without comment. All of this indicates that the omission of v. 35 in the text was likely a scribal mishap caused by homoioteleuton following v. 34, and that the note in the margin was written to correct it.

Luke 18:1

Page: 155v

Siglum: The siglum is a right-pointing arrow with a rounded tip and a cross-stroke down the middle, as pictured below.



Text: προσέχειν

Margin: προσεύχ(εσ)θαι

Hand: majuscule

Type: C

Comments:

The verb προσέχω (*to be cautious*), while viable in the context, is not known to occur in any other manuscript at this location, and can be explained as arising from the common reading προσεύχεσθαι due to two factors: the similarity in both words’ beginnings, and the frequency with which both Matthew and Luke employ the verb προσέχω.[[70]](#footnote-70) An absentminded scribe could easily make such a substitution. For this reason, we find that the evidence favors the classification of the marginal note as a correction to an error in the text.

Luke 20:19

Page: 161r

Siglum: The siglum is an ancora with the point facing down and to the left, as pictured below.



Text: *omit*

Margin: τὸν λαόν

Hand: majuscule

Type: L

Comments:

The external evidence is divided, with the earliest manuscripts, part of the Byzantine texttype, and the lectionary tradition adding τὸν λαόν after καὶ ἐφοβήθησαν, a small group of manuscripts adding τὸν ὄχλον instead, one manuscript (GA 1319) adding ἅπαντα τὸν ὄχλον instead, and a diverse group of other manuscripts, including a substantial part of the Byzantine texttype, omitting.

Transcriptionally, the omission could have arisen from any of the three longer readings by homoioteleuton following the previous phrase, and since the longer reading featuring τὸν λαόν is supported by part of the Byzantine tradition, it is certainly possible that the marginal reading is a correction based on a Byzantine exemplar. In this case, however, the lectionary tradition, which is united in its support for the marginal reading, offers an even more compelling explanation: since this verse is the start of a lection, the addition of τὸν λαόν would provide clarity and context following the verb. Thus, while there is reasonable internal and external evidence for the claim that the marginal reading is a correction, we feel there is stronger evidence that the marginal note is a reference to a lection-related change.

Luke 21:4

Page: 162v

Siglum: The siglum is an ancora with the point facing up and to the right, as pictured below.



Text: *omit*

Margin: ταῦτ(α) λέγ(ων) ἐφώνει· ὁ ἔχ(ων) ὦτ(α) ἀκούειν ἀκουέτ(ω)

Hand: majuscule

Type: L

Comments:

Again, the best explanation for the marginal note is lectionary usage, the marginal reading being a common explicit for lections involving parables.

Luke 21:24

Page: 163v

Siglum: The siglum is a diagonal dotted obelos, as pictured below.



Text: έ

Margin: αί

Hand: majuscule

Type: C

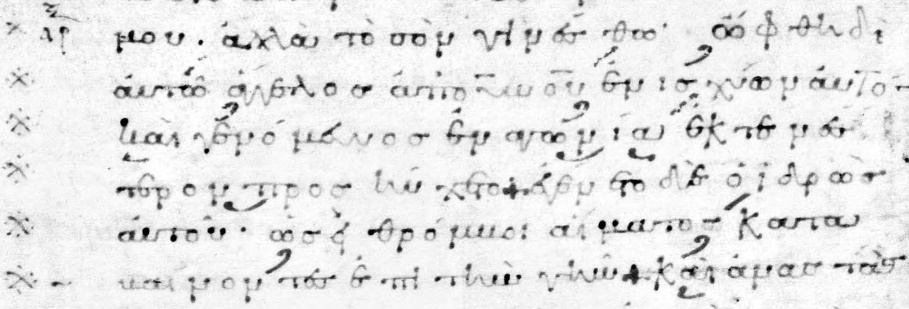
Comments:

The marginal note changes μαχέρας to μαχαίρας. Since the former is obviously a misspelling of the latter due to the aural similarity of αι and ε (a common mistake for the scribe of GA 274), and since no other manuscript collated for this study attests to this spelling, the marginal note undoubtedly indicates a correction.

Luke 22:43–44

Page: 166v

Siglum: Both verses are marked with a column of asteriskoi in the margin, as pictured below.



Text: vv. 43–44

Margin: *omit*

Hand: none

Type: L

Comments:

The textual question of the authenticity of these verses has been the subject of much study.[[71]](#footnote-71) The addition and omission both possess widespread and early support from manuscript, versional, and patristic evidence. Thankfully, for the purposes of our study, we need only focus on how the omission arose in the margin of GA 274 and not the rest of the manuscript tradition, and we have multiple clues that point to the lectionary tradition as the culprit here. The first and most obvious is the presence of the lectionary markings and notes surrounding the marginal sigla: the αρξ. abbreviation indicating the start of a lection occurs on both sides of the first marked line, and underneath the last marked line, there is a lectionary note that reads ὑποστρέψον εἰς τ(ὸν) Ματθ(αίον) κε(φάλαιον) σϙϛ κ(αὶ) λέγει ἔρχεται πρὸς τοὺς μαθητ(ὰς). An earlier lectionary note in Matt 26:39 tells the reader to jump to this section of Luke; this note indicates that the reader, after having read Luke 22:43–44, should return back to the passage in Matthew and pick up at Matt 26:40. The second clue is that the lectionary tradition, for the sake of ease, actually copies these Lukan verses between Matt 26:39 and 26:40. For these reasons, the marginal sigla are more likely intended to highlight a text patched together with another text for a lection than to indicate a corrective omission or dubious textual status.

Luke 24:1

Page: 170v

Siglum: The siglum is a line with loops on both ends and an arrowhead in the middle, as pictured below.



Text: *omit*

Margin: γυναῖκες

Hand: majuscule

Type: L

Comments:

The marginal reading has sparse support from continuous-text manuscripts,[[72]](#footnote-72) but it and similar additions (like αἱ τίμιαι γυναῖκες in GA L2211) abound in the lectionary tradition. This is likely because a lection begins at this verse, and without the context of Luke 23:55, a clarification of the sentence’s subject is necessary. For all of these reasons, we can confidently classify the marginal reading as lectionary-based.

*John*

John 1:21

Page: 174r

Siglum: The siglum is an ancora with the point facing up and to the right, as pictured below.



Text: *omit*

Margin: καὶ λέγει· οὐκ εἰμί· ὁ προφήτης εἶ σύ;

Hand: majuscule

Type: C

Comments:

Two points favor the classification of this marginal reading as a correction to the omission in the text: first, the only other witness known to make a similar omission is GA 565, a manuscript with no significant textual relationship to GA 274 observed thus far; and second, the omission is easily explained by homoioteleuton following the previous exchange, which in GA 274 ends with εἶ σύ.

John 1:28

Page: 174r

Siglum: The siglum is a curved arrow with a rounded tip pointing up and to the right, as pictured below.



Text: ἐν βηθανίᾳ

Margin: ἐν βηθαβαρᾷ

Hand: majuscule

Type: A

Collation:

εν βηθανια

P66 P75 01\* 02 03 04\* 07 09 011f (… βιθανια) 013 019 021 022 028 031 032S 033f (… βιθανια) 034 037 (... βεθανια) 038 044 045 063 0211 *f*1 pt 2\* 9 16 22A 27 71 75 114C 119 157 161 184 199\*f (... βηθηνια) 217 269 274T 291 371 431 449 461 544 545 565f (… βιθανια) 579 585T 700 726 740T 804\* 892T 954 1005 1071f (… βιθανια) 1167 1192Af (… βιθανια) 1200 1216 1241 1243 1273 1319 1321 1325f (… βιθανια) 1342 1424 1574 1519f (… βιθανια) 1675 2786 L387 L547S L627 L848f (… βιθανια) L950 L1126f (… βηθανεια)

εν βηθαβαρα

01C2f (… βηθαραβα) 04C1 017 029 030f (... βιθαβαρα) 036 039f (… βηθεβαρα) 041 083 0141f (... βιθαβαρα) *f*1 pt *f*13f (… βηθεβαρα) *f*35f (... βιθαβαρα) 2C 22T 33 114\* 164\* 164Cf (… βηθαιρα) 199C1 199C2f (... βιθαβαρα) 274A 372 585A 740K 804C 892A 1079 1093 1192T 1365f (... βιθαβαρα) L773

Comments:

This variant has a rich history. The textual issue is mentioned in early patristic sources,[[73]](#footnote-73) and the variant readings divide the manuscript and versional evidence. While GA 03 reads ἐν Βηθανίᾳ without any correction, the line containing the reading features a distigme, which could very well indicate scribal knowledge of the alternate reading. Because both readings have substantial Byzantine support, we might plausibly argue that the marginal reading is a correction, but the biggest problem with this argument is that there is no obvious explanation for either reading in terms of scribal error. The change, in whichever direction it occurred, seems more deliberate than accidental. Besides this, we note that, at least among the manuscripts collated for this study, the marginal reading of GA 274 is more often found as a correction, alternate reading, or commentary reading than as a first-hand reading. In other words, many scribes, editors, and readers were aware of the textual variant here and took note of it accordingly, and the one responsible for the marginal reading of GA 274 was no different.

John 2:12

Page: 176r

Siglum: The siglum is an ancora with the point facing up and to the right, as pictured below.



Text: *omit*

Margin: κ(αὶ) οἱ μαθ(η)ταὶ αὐτ(οῦ)

Hand: majuscule

Type: C

Comments:

The larger phrase found in the common text reads αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ. Of the manuscripts collated for this study, only GA 01 and the text of 274 read αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, with versional support from the Armenian version and part of the Old Latin tradition and patristic support from Epiphanius and Jerome. Since the Byzantine exemplar of GA 274 most likely had the marginal reading as its text, and since the omission can be easily explained by the common scribal error of homioiteleuton, the marginal reading is best classified as a correction to the text.

John 3:2

Page: 177r

Siglum: The siglum is a right-pointing arrow with a rounded tip, as pictured below.



Text: αὐτὸν

Margin: τὸν ιν

Hand: majuscule

Type: L

Comments:

While the reading τὸν ιν is somewhat widespread, finding support from *f*1, *f*35, and several other scattered witnesses, a large part of its support comes from the lectionaries, and it is not hard to see why. John 3:2 is the start of a lection in many lectionaries, and without the preceding context, a clarification for the referent αὐτὸν would be necessary in these witnesses. For this reason, the marginal reading is best explained as an adjustment to be made following the lectionary incipit.

John 6:24

Page: 185v

Siglum: The siglum is a diagonal dotted obelos, as pictured below.



Text: *omit*

Margin: εἰς (written twice with what appear two different shades of ink, but the same hand)

Hand: majuscule

Type: C

Comments:

Of all the manuscripts collated for this study, GA 274 is alone in omitting εἰς before καπερναοὺμ. Since, as we have established, omissions of short words were a common mistake for the scribe of GA 274, the marginal reading can easily be explained as a correction.

John 7:19

Page: 188v

Siglum: The siglum is an ancora with the point facing down and to the left, as pictured below.



Text: *omit*

Margin: κ(αὶ) οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον

Hand: majuscule

Type: C

Comments:

While it would be tempting to view the omission as a theologically-motivated excision intended to soften the force of Jesus’ question, it is far more likely that the omission resulted from homoioteleuton following another phrase that ends in τὸν νόμον. The marginal note is clearly a correction.

John 10:12–13

Page: 196r

Siglum: The siglum is an ancora with the point facing up and to the right, as pictured below.



Text: *omit*

Margin: καὶ ὁ λυκὸς ἁρπάζει αὐτὰ κ(αὶ) σκορπίζῃ τὰ πρόβατ(α) ὁ δὲ μισθ(ωτὸς) φεύγῃ

Hand: minuscule

Type: C

Comments:

Since no other manuscript is known to omit this portion of vv. 12–13, and since the omission is easily explained by homoioteleuton from one φεύγει to another,[[74]](#footnote-74) the marginal reading is best explained as a correction to an obvious error in the text.

John 11:13

Page: 198r

Siglum: The siglum is a small zig-zag mark, as pictured below.



Text: αὐτοὶ

Margin: ἐκεῖνοι

Hand: majuscule

Type: C

Comments:

Here, the first hand of GA 274 substitutes a more common pronoun for a less common one, changing the ἐκεῖνοι δὲ ἔδοξαν found in all other collated manuscripts to αὐτοὶ δὲ ἔδοξαν. Based on the absence of any external support for the text reading, the simplest explanation is that the substitution was a subconscious alteration towards more common wording that the scribe made while copying a line from memory.

John 12:1

Page: 200r

Siglum: The siglum is a right-pointing arrow with a rounded tip, as pictured below.



Text: *omit*

Margin: ὁ ις

Hand: majuscule

Type: L

Comments:

The lectionaries that contain the lection starting with this verse transpose the chapter’s introductory phrase, ὁ οὖν ις, πρὸ ἓξ ἡμερῶν τοῦ πάσχα, ἦλθεν εἰς Βηθανίαν, to πρὸ ἓξ ἡμερῶν τοῦ πάσχα, ἦλθεν ὁ ις εἰς Βηθανίαν. The tradition appears to have influenced a handful of continuous-text manuscripts, including GA 013, 038C, 045C, 69\*, 109, 333, 1009, 1093, 1241, 1561, and 1788. For this reason, the marginal note probably indicates a transposition, not an addition, and is based on the standard lectionary incipit for this verse.

John 13:9

Page: 203v

Siglum: The siglum is a diagonal obelos, as pictured below.



Text: *omit*

Margin: μου

Hand: majuscule

Type: C

Comments:

While the omission of μου between μὴ τοὺς πόδας and μόνον has early and diverse attestation in GA P66, 05, 07, 2, 9, 27, 71, 274T, 1005, 1365, L547, L848 (in the first lection), and L1126, as well as in some Old Latin witnesses and in commentary by Gregory of Nazianzus, the vast majority of witnesses includes μου. The tendency of the scribe of GA 274 to omit small words or the possibility of homoioarcton from μου to μον- would easily explain the omission by the first hand, and the mainstream Byzantine support for the addition makes it likely that the exemplar of GA 274 included it. The marginal reading is therefore likely to be a correction.

John 19:13

Page: 214r

Siglum: The siglum is a curved arrow pointing down and to the left with a rounded tip, as pictured below. Identical sigla appear before διὰ τοῦτο in v. 11 and in the margin at the end of that line before a lectionary note indication a skip to the next marked location.



Text: ὁ οὖν πιλᾶτος

Margin: τότε ὁ πιλᾶτος

Hand: majuscule

Type: L

Comments:

Given the placement of the identical sigla, the nature of the marginal reading is undoubtedly lection-related. In the lection containing this passage, the lectionary tradition omits part of John 19:11, starting with διὰ τοῦτο, and all of 19:12. The change in conjunction from οὖν to τότε is occasioned by the omission of v. 12; Pilate’s response logically follows from the crowd’s accusation in that verse, but not from Jesus’ words in the first half of v. 11, so a smoother transition with τότε is necessary.

John 19:35

Page: 215v

Siglum: The siglum is a right-pointing arrow with a rounded tip, as pictured below.



Text: αὐτοῦ ἐστιν ἡ μαρτυρία

Margin: ἐστιν ἡ μαρτυρία αὐτοῦ

Hand: majuscule

Type: A

Collation:

αυτου εστιν η μαρτυρια

01 02 03 05S 019 021 032 033 036 038 041 044 0141 0211 *f*1 *f*13 pt 2 9 16 33 114 157 184 274T 449 461 565 1071 1079 1200S 1243 1273 1342 2786 L63/3 L63/4 L63C/1 L627/1 L773/2 L844 L1126/2

εστιν αυτου η μαρτυρια

P66 07 011 017 022 028 030 034 039 045 0290 22 71 75 119 164 199 269 291 371 431 700 892S 954 1167\* 1192 1216 1675 L387f (… μαρτυρηα) L547 L773/1 L773/3 L848/2 L1126/3

εστιν η μαρτυρια αυτου

013 054 *f*13 pt *f*35 27S 217 274A 544 545 579f (εστην …) 585 726 740 1005 1093 1167C 1241 1319 1321 1325 1365 1424 1519 1574 L63/2 L63/5 L627/2 L627/3 L773/4 L848/1 L848/3 L849/3 L950/3 L1126/1

εστιν η μαρτυρια

L63\*/1

Comments:

The first three readings have substantially widespread manuscript support, dividing even parts of the Byzantine tradition, and the first two have support from early witnesses. Notably, many of the lectionaries collated for this study that have multiple lections containing this verse have different word orders in different lections; some, like GA L773, feature all three of the best-attested variants between different lections. While this may point to lectionary influence as the cause of the marginal reading, such an explanation would fail to account for other important facts. First, the lectionary tradition is not the only part of the manuscript evidence divided by these readings; each major reading has diverse support from many continuous-text manuscripts. Second, we do not know of any reason why scribes involved in the transmission of the lectionary tradition would deliberately change the word order of this phrase for different lections.

That leaves two remaining explanations for the marginal reading: correction and knowledge of a textual variant. We consider the first explanation unlikely, because the word order of the text is more complex and emphatic than the word order presented in the margin. That is, if the text reading were the result of a scribal error, we would expect the scribe in question to have copied the more standard word order and not the more complicated one. This leaves knowledge of a variant reading as the most likely source of the marginal reading, an explanation supported by the widespread attestation of both readings.

John 19:38

Page: 216r

Siglum: The siglum is an ancora with the point facing up and to the right, as pictured below.



Text: μετὰ ταῦτα

Margin: τῷ κ(αιρ)ῷ

Hand: majuscule

Type: L

Comments:

Since this verse begins a lection and the marginal note appears to be an abbreviation for the common lectionary incipit τῷ καιρῷ ἐκείνῳ, the note is surely related to lectionary usage.

John 21:19

Page: 219v

Siglum: The siglum is a small zig-zag mark, as pictured below.



Text: έ

Margin: αί

Hand: majuscule

Type: C

Comments:

The marginal note changes the defective spelling σημένων in the text to σημαίνων. While the defective spelling is found in a few other witnesses (GA 05, 022, 038, and the first lection of L63), the vast majority of the manuscript tradition, including the Byzantine texttype, has the common spelling. For this reason, and because we know that αι-ε interchanges were a common mistake for the scribe of GA 274, we can confidently classify the marginal note as a correction.

IV. Textual Affinity of Alternate Readings

Now that we have determined which of GA 274’s marginal readings are likely based on sources other than the manuscript’s main exemplar and the lectionary tradition, we want to discover what these sources most likely were. Because many manuscripts of individual Gospels exist and some Gospels manuscripts are known to exhibit different textual profiles in different books, we should attempt to account for this type of mixture in the marginal readings of GA 274. To do this, we will analyze the textual agreement of GA 274A with the other manuscript witnesses collated for this study separately for each gospel.

Our methodology is simple; for each gospel, we will list the other witnesses in descending order of the number of units in which they agree with the margin of GA 274. For the sake of getting a conservative estimate of textual agreement, lacunae are treated as disagreements. Defective and alternate orthographic forms are normalized for the purposes of comparison. After normalization, only first-hand readings are included in our tabulations; corrections, alternate readings, and commentary readings are excluded. If a marginal reading has support from a division of a textual family (e.g., *f*1 pt) or one of multiple lections in a lectionary (e.g., L63/2) then the witness is treated as supporting the marginal reading.

*Matthew*

Table 5 lists the top twenty witnesses agreeing with GA 274A in Matthew.

Table 5: Witnesses with the highest number of agreements with GA 274A in Matthew.

|  |  |
| --- | --- |
| *witness* | *agreements* |
| 33 | 7/10 |
| 030 | 6/10 |
| *f*1 | 5/10 |
| 16 | 5/10 |
| 449 | 5/10 |
| 585 | 5/10 |
| 1093 | 5/10 |
| 1216 | 5/10 |
| 04 | 4/10 |
| 021 | 4/10 |
| 042 | 4/10 |
| 157 | 4/10 |
| 184 | 4/10 |
| 431 | 4/10 |
| 545 | 4/10 |
| 1005 | 4/10 |
| 1342 | 4/10 |
| 1365 | 4/10 |
| 01 | 3/10 |
| 032 | 3/10 |

We note that GA 33, a ninth-century minuscule known to preserve many earlier Alexandrian readings,[[75]](#footnote-75) just barely manages to top the list. The three readings not covered by this witness are τὰ ἅγια in 7:6, the addition of πάντων in 13:32, and the transposition of the concluding phrase of 23:8 to 23:9. All three of these readings are found in GA 431, a twelfth-century minuscule noted by Scrivener for having “many unusual readings.”[[76]](#footnote-76) Thus, the alternate readings noted in the margin in Matthew appear to have a mixed profile, though with stronger Alexandrian elements.

It is worth recalling here that one of GA 274’s marginal readings demonstrates an almost exclusive agreement with GA 33. This is the addition of πάντες in 3:6, whose only outside support from the witnesses collated for this study comes from a later corrector of GA 04.

*Mark*

Table 6 lists the top twenty witnesses agreeing with GA 274A in Mark.

Table 6: Witnesses with the highest number of agreements with GA 274A in Mark.

|  |  |
| --- | --- |
| *witness* | *agreements* |
| 1342 | 10/11 |
| 019 | 6/11 |
| 579 | 6/11 |
| 1071 | 5/11 |
| 01 | 4/11 |
| 03 | 4/11 |
| 05 | 4/11 |
| 038 | 4/11 |
| 042 | 4/11 |
| 33 | 4/11 |
| 372 | 4/11 |
| 517 | 4/11 |
| 565 | 4/11 |
| 1093 | 4/11 |
| 1243 | 4/11 |
| 1424 | 4/11 |
| 1574 | 4/11 |
| 1675 | 4/11 |
| 2786 | 4/11 |
| L387 | 4/11 |

Here, the textual affinity of GA 274A is much clearer: it agrees with GA 1342, a thirteenth- or fourteenth-century minuscule, everywhere except at the addition of the intermediate ending after 16:8. This reading happens to be covered by the next two closest manuscripts, GA 019 (eighth century) and 579 (thirteenth century). While the latter two manuscripts are well-known,[[77]](#footnote-77) GA 1342 has received slightly less attention; its text in Mark was described and collated by Silva New in 1932,[[78]](#footnote-78) and Parker remarks on it briefly: “1342 is a manuscript that has an interesting text in Mark; I do not know that its text of Luke has ever been studied.”[[79]](#footnote-79) Given that this witness covers virtually all of the alternate readings found in the margin of GA 274, we have reason to suspect that these marginal readings were copied from a single, now-lost manuscript similar to GA 1342, but with the intermediate ending added.

In multiple places in Mark, the margin of GA 274 agrees exclusively or almost exclusively with GA 019, 579, or 1342. In 5:21, only GA 274A and 1342 add the phrase *into Gennersaret*. In 9:11, only four collated witnesses, two of which are GA 019 and 1342, join GA 274A in adding any mention of the Pharisees. Similarly, the small handful of Greek manuscripts that add the intermediate ending after 16:8 includes GA 019 and 579.

*Luke*

Table 7 lists the top twenty witnesses agreeing with GA 274A in Luke.

Table 7: Witnesses with the highest number of agreements with GA 274A in Luke.

|  |  |
| --- | --- |
| *witness* | *agreements* |
| 1342 | 5/9 |
| 157 | 4/9 |
| 03 | 3/9 |
| 05 | 3/9 |
| 019 | 3/9 |
| 040 | 3/9 |
| *f*1 | 3/9 |
| 33 | 3/9 |
| 75 | 3/9 |
| 892 | 3/9 |
| 1241 | 3/9 |
| 2786 | 3/9 |
| P75 | 2/9 |
| 01 | 2/9 |
| 032 | 2/9 |
| 038 | 2/9 |
| 044 | 2/9 |
| *f*13 | 2/9 |
| 2 | 2/9 |
| 164 | 2/9 |

The situation in Luke is a bit less clear. As in Mark, GA 1342 is the top-ranking witness, followed closely by the twelfth-century minuscule GA 157.[[80]](#footnote-80) Other manuscripts maintaining a high rank from elsewhere in the Gospels include GA 019 and 33. The only reading not covered by GA 157 and 1342 is καὶ ἐξέτεινεν in 6:10, which is found in GA 05. With these three witnesses providing a composite picture of the source of GA 274’s alternate readings, the best description we can offer for such a source, if there was only one, is “mixed.”

Nevertheless, there are several places in Luke where the margin of GA 274 agrees almost exclusively with some of these witnesses. For instance, in 5:39, the only collated witnesses attesting to the addition of οἶνον are GA 274A, 371, 1342, and L950. The situation is similar in 6:10, where only GA 05, 032, 274A, 517, 1424, 1675, and L950 support καὶ ἐξέτεινεν. In 9:52, GA 1342 is the only other manuscript known to add τόπον.

*John*

Table 8 lists the top twenty witnesses agreeing with GA 274A in John.

Table 8: Witnesses with the highest number of agreements with GA 274A in John.

|  |  |
| --- | --- |
| *witness* | *agreements* |
| *f*13 | 2/2 |
| *f*35 | 2/2 |
| 1093 | 2/2 |
| 1365 | 2/2 |
| L773 | 2/2 |
| 013 | 1/2 |
| 017 | 1/2 |
| 029 | 1/2 |
| 030 | 1/2 |
| 036 | 1/2 |
| 039 | 1/2 |
| 041 | 1/2 |
| 054 | 1/2 |
| 083 | 1/2 |
| 0141 | 1/2 |
| *f*1 | 1/2 |
| 22 | 1/2 |
| 33 | 1/2 |
| 114 | 1/2 |
| 164 | 1/2 |

Since only two marginal readings in John (those at 1:28 and 19:35) are classified as possibly indicating knowledge of textual variants, and since in both cases the Byzantine texttype is divided between the text and marginal readings, it is fair to say that the text of John in GA 274 and 274A is thoroughly Byzantine, with little to none of the mixture found in the Synoptic Gospels.

V. Concluding Remarks

In our analysis of the marginal readings of GA 274, we have shown that the margin of this manuscript preserves readings of all types, from corrections to lection-related variants to variants of genealogical significance. The marginal readings in the last category have a mixed profile throughout the Synoptic Gospels, skewing Alexandrian (in agreement in GA 33) in Matthew, resembling the mixed text of GA 1342 in Mark, and having readings from a variety of sources, including GA 1342, in Luke. In John, the marginal readings typically consist of corrections, alterations intended for lections, and variants within the Byzantine text. Based on the marginal notes’ connections to it in Mark and Luke, we feel that further investigation into the textual character of GA 1342, particularly in Luke, would be a fruitful future effort; the manuscript is included in the IGNTP Luke collation, so the data needed for such a study is already available in full.

To help determine which marginal notes were likely corrections, we tabulated statistics of scribal habits in GA 274 based on its points of variation from the Robinson-Pierpont Byzantine text. While we are confident in the accuracy of the collation, we are certain that the cause tags we added to variation units to measure scribal habits are not as comprehensive as they could be. Since the tagging process amounts to an exercise in evaluating various transcriptional scenarios, there are likely many possibilities we have not considered at certain variation units. We hope that the approach taken in this study will prove valuable in its own right and that its application by more knowledgeable textual critics will lead to improvements.

We have noted that the marginal notes of GA 274 appear to be written by multiple distinct hands, some using majuscule script and others using minuscule script. Exactly how many distinct hands were responsible for the notes, and how old they are, are questions that remain to be answered. We have noted that the shade of one majuscule note (in Luke 9:52) gives the impression that it was written with the same ink used for the main text, so we have reason to suspect that some of the notes were written by the scribe responsible for the text.

A more important question is why the non-correction, non-lection-related notes were written in the first place. Lacking a simpler explanation, we suppose that the scribes or readers responsible for these notes added them simply because they knew of textual issues in these places. Given the textual affinities of these notes in the synoptics, the noted variants may have been identified by the scribes or readers responsible checking the text of GA 274 against a single non-Byzantine exemplar, or perhaps a few non-Byzantine exemplars. If this was indeed what happened, then the margin of GA 274 would serve as a remarkably extensive example of New Testament textual criticism in the Middle Ages.

Another more nuanced possibility is that the marginal notes arose through a copying process that involved block mixture. While the text of GA 274 is largely Byzantine, it occasionally departs from the Byzantine textual profile in subtle ways. Our transcription of GA 274 revealed several locations where the text seems to have been copied from, or at least influenced by, a non-Byzantine exemplar. In Matt 3, as we have already shown, GA 274 features three significant marginal variants in close succession; in Matt 23:30, not long after the marginal note at 23:9, its text has εἰ ἤμεθα ... οὐκ ἂν ἤμεθα where the Byzantine text has εἰ ἦμεν ... οὐκ ἂν ἦμεν; in Mark 7:2, after the marginal note adding ὅτι in the same verse, it omits ἐμέμψαντο; in Mark 14:27, the same verse that contains two marginal notes, it omits the harmonizing ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ found in the Byzantine text; in Luke 9:55–56, following four significant marginal notes in the same chapter, it omits the Byzantine addition καὶ εἶπεν, Οὐκ οἰδατε οἵου πνεύματός ἐστε ὑμεῖς· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Further study is needed to determine if this trend persists throughout the Gospels, but if it does, then the genealogically-significant marginal readings would have to be the work of the first hand, as they would represent places where the scribe was copying the text from a non-Byzantine exemplar, noticed that there was a variant in the process of copying, and supplied a Byzantine reading from memory, relegating the text of the non-Byzantine exemplar to the margin.

Whatever the source of GA 274’s marginal notes is, it is clear that in many cases, they were written with the express purpose of recording non-Byzantine variants, many of which are known to be early. Even apart from the text of GA 274, which has some uncommon characteristics of its own, the margin attests to readings with sparse (in some cases, otherwise singular) support, and for this reason, we feel that GA 274, or at least its margin, is worthy of inclusion in the apparatus of critical editions of the New Testament.

1. Frederick Henry Ambrose Scrivener, *A Plain Introduction to the Criticism of the New Testament for the Use of Biblical Students*, 4th ed., ed. Edward Miller (London: George Bell and Sons, 1894), 226. [↑](#footnote-ref-1)
2. Ibid. [↑](#footnote-ref-2)
3. Scrivener (ibid.) seems to suggest that all seven lacunae are supplied by a later hand, but no supplemental pages for these passages are present in current microfilm images of GA 274. This point is clarified in Hermann Frieherr von Soden, *Die Schriften des Neuen Testaments in Ihrer Ältesten Erreichbaren Textgestalt Hergestellt auf Grund Ihrer Textgeschichte*, vol. 1.1, 134. [↑](#footnote-ref-3)
4. Frederik Wisse, The Profile Method for the Classification and Evaluation of Manuscript Evidence as Applied to the Continuous Greek Text of the Gospel of Luke, SD 44, ed. Irving Alan Sparks (Grand Rapids, MI: Eerdmans, 1982), 58. [↑](#footnote-ref-4)
5. For information, see von Soden, *Die Schriften des Neuen Testaments,* vol. 1.1, 487–490. [↑](#footnote-ref-5)
6. For Matthew: Kurt Aland, Barbara Aland, Klaus Wachtel, eds., in collaboration with Klaus Witte, *Text und Textwert der Griechischen Handschriften des Neuen Testaments, vol. 4: Die Synoptischen Evangelien, num. 2: Das Matthäusevangelium, band 2.1: Handschriftenliste und Vergleichende Beschreibung*, ANTF 28 (Berlin: Walter de Gruyter, 1999), 120.

   For Mark: Kurt Aland and Barbara Aland, eds., in collaboration with Klaus Wachtel and Klaus Witte, *Text und Textwert der Griechischen Handschriften des Neuen Testaments, vol. 4: Die Synoptischen Evangelien, num. 1: Das Markusevangelium, band 1.1: Handschriftenliste und Vergleichende Beschreibung*, ANTF 26 (Berlin: Walter de Gruyter, 1998), 164.

   For Luke: Kurt Aland, Barbara Aland, and Klaus Wachtel, eds., in collaboration with Klaus Witte, *Text und Textwert der Griechischen Handschriften des Neuen Testaments, vol. 4: Die Synoptischen Evangelien, num. 3: Das Lukasevangelium, band 3.1: Handschriftenliste und Vergleichende Beschreibung*, ANTF 30 (Berlin: Walter de Gruyter, 1999), 118.

   For John: Kurt Aland, Barbara Aland, and Klaus Wachtel, eds., in collaboration with Klaus Witte, *Text und Textwert der Griechischen Handschriften des Neuen Testaments, vol. 5: Die Johannesevangelium, num. 1: Teststellenkollation der Kapitel 1–10, band 1.1: Handschriftenliste und Vergleichende Beschreibung*, ANTF 35 (Berlin: Walter de Gruyter, 2005), 186. [↑](#footnote-ref-6)
7. Michael Bruce Morrill, “A Complete Collation and Analysis of All Greek Manuscripts of John 18” (PhD diss., University of Birmingham, 2012), 88, accessible online at https://etheses.bham.ac.uk/id/eprint/3733/. [↑](#footnote-ref-7)
8. For Luke, see *The Gospel according to St. Luke*, ed. the American and British Committees of the International Greek New Testament Project (Oxford: Clarendon Press, 1984–1987); for John, see http://www.iohannes.com/. [↑](#footnote-ref-8)
9. Maurice A. Robinson and William G. Pierpont, eds., *The New Testament in the Original Greek: Byzantine Textform* (Nürnberg: VTR Publications, 2018). [↑](#footnote-ref-9)
10. Accessible at http://www.itsee.birmingham.ac.uk/ote/. [↑](#footnote-ref-10)
11. For more information, see https://tei-c.org/ and H. A. G. Houghton, *IGNTP Guidelines for XML Transcriptions of New Testament Manuscripts (Version 1.5)*, 2016, Manual, International Greek New Testament Project (unpublished), accessible at http://epapers.bham.ac.uk/1892/. Our TEI XML transcriptions are freely accessible at [place GitHub link here]; however, at this time, none of these transcriptions has been reconciled against a second one, so some errors may be present. [↑](#footnote-ref-11)
12. The first change is from βάλε τὴν μάχαιράν σου to βάλε τὴν μάχαιραν in John 18:11; the second is from ἤμελλεν to ἔμελλεν in John 18:32. [↑](#footnote-ref-12)
13. For more information, see https://collatex.net/. [↑](#footnote-ref-13)
14. Because of the complications surrounding the textual history of the PA, we tagged all disagreements between GA 274 and RP in that passage as being due to contamination. [↑](#footnote-ref-14)
15. Contamination is excluded because it is not properly classified as a scribal error or innovation; it is simply the act of copying faithfully from a different exemplar. [↑](#footnote-ref-15)
16. For more on the textual problem of the ending of Mark, including discussion of the intermediate ending of Mark and its attestation in GA 274, see Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 4th ed. (Oxford: Oxford University Press, 2005), 322–327; D. C. Parker, *The Living Text of the Gospels* (Cambridge: Cambridge University Press, 1997), 124–147; Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 102–106; Philip Wesley Comfort, *A Commentary on the Manuscripts and Text of the New Testament* (Grand Rapids, MI: Kregel Academic, 2015), 197–206; and Nicholas P. Lunn, *The Original Ending of Mark: A New Case for the Authenticity of Mark 16:9–20* (Eugene, OR: Pickwick Publications, 2014). [↑](#footnote-ref-16)
17. [Add acknowledgements here; thank Brent Niedergall for providing helpful comments on the first draft.] [↑](#footnote-ref-17)
18. We accessed images primarily through the INTF’s Virtual Manuscript Room (http://ntvmr.uni-muenster.de) and the Center for the Study of New Testament Manuscripts (http://csntm.org). Manuscripts deemed illegible were generally palimpsests without published transcriptions. Where these manuscripts had transcriptions available, we used them. Some manuscripts, like the commentary majuscule GA 055, have incomplete contents and are not indexed in the Virtual Manuscript Room, so we have opted not to use them. [↑](#footnote-ref-18)
19. For convenience, we will cite all of these sources below.

    For GA 04: Constantin von Tischendorf, *Codex Ephraemi Syri Rescriptus, sive Fragmenta Novi Testamenti…* (Leipzig: Tauchnitz, 1843) and R. W. Lyon, “A Re-Examination of Codex Ephraemi Rescriptus,” *NTS* 5 (1959), 260–272.

    For GA 022: H. S. Cronin, *Codex Purpureus Petropolitanus: The Text of Codex N of the Gospels Edited with an Introduction and Appendix*, TextsS 5.4 (London: C. J. Clay & Sons, 1899).

    For GA 024: Constantin von Tischendorf, *Monumenta Sacra Inedita*, vol. 6(Leipzig: J. C. Hinrichs, 1869).

    For GA 026: Constantin von Tischendorf, *Monumenta Sacra Inedita*, vol. 3 (Leipzig: J. C. Hinrichs, 1860).

    For GA 027: Constantin von Tischendorf, *Monumenta Sacra Inedita*, vol. 2 (Leipzig: J. C. Hinrichs, 1857).

    For GA 035: Thomas Kingsmill Abbott, *Par Palimpsestorum Dublinensium: The Codex Rescriptus Dublinensis of St. Matthew's Gospel (Z)* (Dublin: Hodges, 1880).

    For GA 040: S. P. Tregelles, *Codex Zacynthius: Greek Palimpsest Fragments of the Gospel of Saint Luke* (London: Samuel Bagster and Sons, 1861) and J. H. Greenlee, “A Corrected Collation of Codex Zacynthius (Cod. Ξ),” *JBL* 76 (1957).

    For GA 042: Oscar von Gebhardt, *Die Evangelien des Matthaeus und des Marcus aus dem Codex Purpureus Rossanensis* (Leipzig: J. C. Hinrichs, 1883).

    For GA 043: Pierre Batiffol, *Les manuscrits grecs de Berat d’Albanie et le Codex Purpureus Φ*, (Paris: Imprimerie Nationale, 1886). [↑](#footnote-ref-19)
20. For convenience, these are cited below.

    For Family 1: Kirsopp Lake, *Codex 1 of the Gospels and Its Allies*, TextsS 3, vol. 7, ed. J. Armitage Robinson (repr. Eugene, OR: Wipf and Stock Publishers, 2004).

    For Family 13: Kirsopp Lake and Silva Lake, *Family 13 (The Ferrar Group): The Text according to Mark, with a Collation of Codex 28 of the Gospels*, SD 11 (Philadelphia, PA: University of Philadelphia Press, 1941); Jacob Geerlings, *Family 13—The Ferrar Group: The Text according to Matthew*, SD 19 (Salt Lake City, UT: University of Utah Press, 1961); Jacob Geerlings, *Family 13—The Ferrar Group: The Text according to Luke*, SD 20 (Salt Lake City, UT: University of Utah Press, 1961); and Jacob Geerlings, *Family 13—The Ferrar Group: The Text according to John*, SD 21 (Salt Lake City, UT: University of Utah Press, 1962).

    For Family 35: Wilbur N. Pickering, *The Greek New Testament according to Family 35*, 2nd ed. (Wilbur N. Pickering, 2015). [↑](#footnote-ref-20)
21. These groups are described in Wisse, *Profile Method*, 91–116. [↑](#footnote-ref-21)
22. All images are taken from gallica.bnf.fr / National Library of France. [↑](#footnote-ref-22)
23. Barbara Aland et al., eds., *The Greek New Testament*, 4th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 2. [↑](#footnote-ref-23)
24. Amy M. Donaldson, “Explicit References to New Testament Variant Readings among Greek and Latin Church Fathers” (PhD diss., University of Notre Dame, 2009), 344–345. [↑](#footnote-ref-24)
25. Of the eighty-nine witnesses checked for this variation unit, fifty-eight have the *epsilon* spellings, while thirty-one have the *eta* spelling for at least one of the two words involved. [↑](#footnote-ref-25)
26. Of the manuscripts sampled for this study, four are corrected here: GA 269, 461, 1192, and 1519. Of these, 461 and 1192 are corrected to the standard spelling for both words. In 269, only the first spelling is corrected. The first hand of 1519 used the eta spelling for the first word, but omitted the beginning of v. 12, probably due to a skip of the eye; the corrector that supplied the missing text did so with the epsilon spelling, but did not bother to make the spelling in v. 11 consistent with this correction. [↑](#footnote-ref-26)
27. Specifically, GA 16, 119, 217, 517, 892, and 1675 have the longer reading as their main text; GA 2, 75, and 461 join 274 in placing it in the margin; and the second corrector of GA 05 adds (and subsequently crosses out) τον μαγον after the shorter reading. [↑](#footnote-ref-27)
28. Metzger and Ehrman, *The Text of the New Testament*, 87–88. [↑](#footnote-ref-28)
29. Ibid., 69–70. [↑](#footnote-ref-29)
30. Jean-François Racine, *The Text of Matthew in the Writings of Basil of Caesarea*, NTGF 5 (Atlanta, GA: Society of Biblical Literature, 2004), 45. [↑](#footnote-ref-30)
31. See Philip B. Payne, “Fuldensis, Sigla for Variants in Vaticanus, and 1 Cor 14.34–5” *NTS* 41 (1995) 240–262; Philip B. Payne and Paul Canart, “The Originality of Text-Critical Symbols in Codex Vaticanus,” *NovT* 42 (2000), 105–113; J. Edward Miller, “Some Observations on the Text-Critical Function of the Umlauts in Vaticanus, with Special Attention to 1 Corinthians 14.34–35,” *JSNT* 26.2 (2003), 217–236; Philip B. Payne, “The Text-Critical Function of the Umlauts in Vaticanus, with Special Attention to 1 Corinthians 14.34-35: A Response to J. Edward Miller” *JSNT* 27.1 (2004) 105–112; Christian-B. Amphoux, “Codex Vaticanus B: Les points diacritiques des marges de Marc,” *JTS* 58.2 (2007): 440–466; Edward D. Gravely, “The Text Critical Sigla in Codex Vaticanus” (PhD diss., Southeastern Baptist Theological Seminary, 2009); Philip B. Payne and Paul Canart, “Distigmai Matching the Original Ink of Codex Vaticanus: Do they Mark the Location of Textual Variants?” in Patrick Andrist, ed., *Le manuscrit B de la Bible (Vaticanus graecus 1209): Introduction au fac-similé, Actes du Colloque de Genève (11 Juin 2001), Contributions supplémentaires* (Lausanne: Éditions du Zèbre, 2009), 199–226; Edward D. Gravely, “The Relationship of the Vaticanus Umlauts to Family 1,” in Mark Billington and Peter Streitenberger, eds., *Digging for the Truth: Collected Essays regarding the Byzantine Text of the Greek New Testament; a Festschrift in Honor of Maurice A. Robinson* (Norden: FocusYourMission KG, 2014), 54–72; Philip B. Payne, “Vaticanus Distigme-obelos Symbols Marking Added Text, Including 1 Corinthians 14.34–5,” *NTS* 63.4 (2017), 604–625. [↑](#footnote-ref-31)
32. See Racine, *The Text of Matthew in the Writings of Basil of Caesarea*, 46–47, and Roderic L. Mullen, *The New Testament Text of Cyril of Jerusalem*, NTGF 7 (Atlanta, GA: Society of Biblical Literature, 1997), 73. [↑](#footnote-ref-32)
33. In what follows, we will selectively combine our collation data with data found in Aland et al., *The Greek New Testament*, 16. [↑](#footnote-ref-33)
34. Michael W. Holmes, ed., *The Apostolic Fathers: Greek Texts and English Translation*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2007), 344. [↑](#footnote-ref-34)
35. So Donaldson, “Explicit References to New Testament Variant Readings,” 355, f. 8. [↑](#footnote-ref-35)
36. See Mullen, *The New Testament Text of Cyril of Jerusalem*, 78, and Bart D. Ehrman, *Didymus the Blind and the Text of the Gospels*, NTGF 1 (Atlanta, GA: Society of Biblical Literature, 1986), 50. It is worth noting that Didymus the Blind alternates between citing τὰ ἅγια and τὸ ἅγιον in different writings. [↑](#footnote-ref-36)
37. Comfort, *Commentary*, 140. [↑](#footnote-ref-37)
38. All but one of the lectionaries selected for this study end the lection with the shorter reading, and the one remaining lectionary (L844) adds a common explicit. Of the manuscripts with the longer reading that include lectionary notation, the longer reading occurs between the τελος abbreviation marking the end of the lection and the αρχη abbreviation marking the start of the next lection: GA 04, 07, 038, 0211, 1, 184, 348, 545, 895, 983, 1190, 1194, 1216, 1528, and 1689. While the lectionary marking in the fifth-century majuscule GA 04 appears to have been supplied by a later hand, the placement of the markings is considerably widespread. Of course, many other manuscripts with the longer reading place the τελος marker after it, and a more comprehensive study of the lectionary tradition may reveal that parts of the tradition include the longer reading in the lection. Additionally, it is possible that the longer reading is a later addition, and scribes merely placed the lectionary markings around it because they knew it was not found in their lectionaries. [↑](#footnote-ref-38)
39. Maurice A. Robinson and William G. Pierpont, eds., *The New Testament in the Original Greek: Byzantine Textform* (Nürnberg: VTR Publications, 2018). [↑](#footnote-ref-39)
40. It is also found in GA 021, *f*13 pt, 2\*, 9, 184, 199, 371, 565, 579, 1005, 1216, 1243, 1325, 1342, 1424, 1519, and L63. [↑](#footnote-ref-40)
41. Versional evidence would certainly offer other early witnesses for us to consider, but since transpositions of word order can easily be lost in translation, we feel it is safer to set aside versional evidence so as not to risk a misinterpretation of the evidence here. [↑](#footnote-ref-41)
42. Aland et al., *The Greek New Testament*, 77. [↑](#footnote-ref-42)
43. Metzger, *Textual Commentary*, 42. [↑](#footnote-ref-43)
44. The marginal reading συνερεῖ is found in the fifth-century majuscules GA 05 and 032, while συναίρει has fifth-century support in GA 02 and 04 and fourth-century support in GA 01 and 03 and a citation from Basil of Caesarea (Racine, *The Text of Matthew in the Writings of Basil of Caesarea*, 214). [↑](#footnote-ref-44)
45. The full lectionary explicit is added after v. 29 in GA 0211, 2\*, 75, 269, 371, 431, 954, 1243, and 1519. The shorter explicit ὁ ἔχων ὦτα ἀκούειν ἀκουέτω is added after v. 29 in GA 1167\*. The full explicit is added after v. 30 in GA 034, 036, 045, *f*13, 804, and 1675. [↑](#footnote-ref-45)
46. Specifically, GA L63, L844, L848, L1126, and L2211 lack the explicit altogether, and each of GA L773 and L950 has one lection with the explicit and one without it. [↑](#footnote-ref-46)
47. The longer reading has early support from GA P45 (third century), P37 (third or fourth century), and 01 and 03 (fourth century). Clement of Alexandria (second century) appears to support the shorter reading with a citation that begins with τοῦτο μου ἐστὶν τὸ αἷμα (Carl P. Cosaert, *The Text of the Gospels in Clement of Alexandria*, NTGF 9 [Atlanta, GA: Society of Biblical Literature, 2008]). Of course, we must be careful in taking Clement’s citation as evidence for two reasons: first, the citation may be indirect or imprecise, since it already transposes the larger phrase to an order not found in any known manuscript and shares elements with some forms of Mark 14:23; second, the context of the citation in Clement’s commentary may have led him to drop a γάρ originally present in his lemma. [↑](#footnote-ref-47)
48. Of the witnesses collated for this study, the only ones that support the shorter reading are *f*1, 22, 75, 274T, 291, 449, 700, 1319, 1519, L63, L627, L773, L848, L950, and L1126. [↑](#footnote-ref-48)
49. *Textual Commentary*, 64. [↑](#footnote-ref-49)
50. These include GA 274T, 732, 803, 2106\*, and 2206\*. [↑](#footnote-ref-50)
51. The Robinson-Pierpont edition prints ἐμέμψαντο in its text as the Byzantine reading, with no alternative listed in the margin. The critical apparatus of NA28 places the *pm* (*permulti*) siglum under the addition of ἐμέμψαντο and the omission, indicating that the majority is divided between the two readings here (Barbara Aland *et al*., eds., *Nestle-Aland Novum Testamentum Graece*, 28th ed. [Stuttgart: Deutsche Bibelgesellschaft, 2012], 129). [↑](#footnote-ref-51)
52. [This is entry A.II.3.b in LSJ, but a reference to a printed lexicon would be better.] [↑](#footnote-ref-52)
53. Aland *et al*., *Nestle-Aland Novum Testamentum Graece*, 139. [↑](#footnote-ref-53)
54. Further collation data is needed to determine how common the addition was in the lectionary tradition. Besides the lectionaries collated in this study, we have also found the addition in GA L46, L182, and L563. [↑](#footnote-ref-54)
55. Aland *et al*., *Nestle-Aland Novum Testamentum Graece*, 158. [↑](#footnote-ref-55)
56. Of the manuscripts collated for this study, those supporting ἔπεσε(ν) include GA 01, 04, 05, 019, 032, 036, 037, 038, 0211, *f*13, 179, 217, 274T, 346, 349, 371, 382, 472, 543, 579, 700, 726, 788, 826, 828, 1071, 1241, 1253, 1319, 1321, 1342, 1365, 1424, 1519, 1546, 1675, 2766, L387, and L950. Meanwhile, support for ἔπαισε(ν) includes GA 02, 03, 07, 017, 021, 022, 028, 030, 033, 034, 041, 042, 044, 045, *f*1, *f*35, 2, 9, 16, 22, 27, 71, 75, 114, 119, 157, 161, 164, 184, 199, 269, 274A, 291, 372, 431, 449, 461, 517, 544, 545, 565, 585, 804, 892, 954, 1005, 1079, 1093, 1167, 1192, 1200, 1216, 1243, 1325, 2786, L773. [↑](#footnote-ref-56)
57. Michael Bruce Morrill, “A Complete Collation and Analysis of All Greek Manuscripts of John 18” (PhD diss., University of Birmingham, 2012), 496–497. [↑](#footnote-ref-57)
58. The lectionaries that support this reading include GA L60 (in two lections), L142, L211, L387 (in two lections), L563 (in two lections), L680, L770, L773 (in two lections), L848, L950, L957, L1126. Those that support the common reading include GA L12, L627, and L1692. Meanwhile, GA L547 is a rare witness to the reading τὸν κν. Further investigation into the distribution of these readings among the lectionaries is necessary to confirm our suspicion. [↑](#footnote-ref-58)
59. See the sources cited in the introduction. [↑](#footnote-ref-59)
60. This is supported by the continuous-text manuscripts known to make the addition; these include GA 045C (which places ο ις before δὲ), 0211, *f*1 pt, *f*13, *f*35, 2C, 27C, 274A, 517, 545, 585, 740, 954, 1005, 1071, 1200C, 1216C, 1241, 1273, 1342, 1365, 1519C, 1574, and 1675. [↑](#footnote-ref-60)
61. Most, such as GA L63, L387, L547, L627, L773, L848, L849, and L1126, add ὁ ις; others, including GA L844, L846, and L2211, add ὁ κς ἡμῶν ις ὁ χς. [↑](#footnote-ref-61)
62. *The Gospel according to St. Luke: Part One, Chapters 1–12*, The New Testament in Greek 3, ed. by the American and British Committees of the International Greek New Testament Project (Oxford: Oxford University Press, 1984). The following selected minuscules are listed as having the Κx profile: GA 2, 60, 123, 158, 343, 475, 577, 669, 1195, 1203, 1247, 1338, 1351, 1352, 1452, and 1458. [↑](#footnote-ref-62)
63. The specific witnesses are GA 2, 475C, 1338, and 1452. [↑](#footnote-ref-63)
64. It is found in GA P4, P75vid, 03, 05, 019, 027, 274T, and 700, as well as several versions, including the Old Latin, Latin Vulgate, and Sahidic Coptic. [↑](#footnote-ref-64)
65. We realize that the addition could also be explained as an assimilation to the appearance of the same phrase in 8:8, but given its coincidence with the end of a lection and its presence throughout the lectionary tradition, we feel that the explanation of lectionary influence lends itself much more readily to the classification of this marginal note. [↑](#footnote-ref-65)
66. Besides having third-century support from GA P45 and P75 and fourth-century support from GA 01 and 03, it finds indirect support in the fifth century from Cyril of Alexandria, who offers the conflation ὁ ἀγαπητὸς ὁ ἐκλελεγμένος. Textual critics also consider it to be authorial on intrinsic and transcriptional grounds. Metzger asserts, “The original Lukan reading is undoubtedly ἐκλελεγμένος, which occurs in a quasi-technical sense only here in the New Testament” (*Textual Commentary*, 124); Comfort goes into greater detail, remarking on the connection of this reading to the context and Luke’s broader narrative goals:

    The reading of the [critical] texts, supported by the four earliest manuscripts … is without question the one Luke wrote. The wording in Luke reveals the twofold position of Jesus as both God’s Son and the chosen One—that is, the Father chose his Son to be the Messiah. Luke’s wording is reminiscent of Ps 2:7 and especially of Isa. 42:1 (lxx), which speaks of the messianic Servant … This entirely suits the context which speaks of Jesus’s “exodus from Jerusalem” (9:31). (*Commentary*, 219–220) [↑](#footnote-ref-66)
67. [I got this from LSJ online and Strong’s, but page numbers from printed lexicons would be better.] [↑](#footnote-ref-67)
68. It has third-century support from GA P75 and fourth-century support from GA 01 and 03 and the Coptic versions. Other support comes from *f*1, *f*13, the lectionary tradition, and the Latin, Armenian, and Georgian versions. [↑](#footnote-ref-68)
69. The first hand of GA 032 started to write v. 36 after v. 34, but then erased the beginning of v. 36, added v. 35 at the start of the next page, and added v. 36 afterwards. [↑](#footnote-ref-69)
70. Matthew uses it six times, while Luke uses it four times in his account of the gospel (not including the variation unit in question) and six times in Acts. [↑](#footnote-ref-70)
71. See, for instance, Metzger and Ehrman, *The Text of the New Testament*, 286; Parker, *Living Text*, 157–159; Metzger, *Textual Commentary*, 151; Comfort, *Commentary*, 235–236; Bart D. Ehrman, *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament* (Oxford: Oxford University Press, 2011), 219–227; Bart D. Ehrman and Mark A. Plunkett, “The Angel and the Agony: The Textual Problem of Luke 22:43–44,” *CBQ* 45 (1983), 401–416; Claire Clivaz, “The Angel and the Sweat Like ‘Drops of Blood’ (Lk 22:43–44): 𝔓69 and *f*13,” *HTR* 98.4 (2005), 419–440; and Lincoln H. Blumell, “Luke 22:43–44: An Anti-Docetic Interpolation or an Apologetic Omission?” *TC* 19 (2014). [↑](#footnote-ref-71)
72. Of the manuscripts collated for this study, GA 011, 013, 038, 0211, 274A, 461A, 544, 892\*, 1005, 1093, and 1365 add γυναῖκες, the third corrector of GA 04 adds γυνεκες, and GA 199 and 1241 add αἱ γυναῖκες. Notably, the addition γυναῖκες has fourth-century support from Eusebius and fifth-century support from Hesychius of Jerusalem, and αἱ γυναῖκες has fourth-century support from Cyril of Jerusalem. [↑](#footnote-ref-72)
73. As Donaldson notes, Chrysostom considered ‘Bethabara’ to be the reading found in the most accurate manuscripts, but kept ‘Bethany’ as the base text for his commentary; Epiphanius read ‘Bethabara,’ but noted in passing that some copies had ‘Bethany’; and Origen, while remarking that most copies known to him read ‘Bethany,’ preferred ‘Bethabara’ on intrinsic grounds. (“Explicit References to New Testament Variant Readings,” 426–428) [↑](#footnote-ref-73)
74. One might object that the marginal reading has the subjunctives σκορπίζῃ and φεύγῃ in place of the indicatives σκορπίζει and φεύγει found in the common text, making homoioteleuton less likely. A reasonable explanation for this is that the exemplar of GA 274 originally had the indicatives, but the scribe or reader responsible for the marginal reading supplied it from memory or from a poorly-copied exemplar, with itacism resulting in the changed spellings. [↑](#footnote-ref-74)
75. See Metzger and Ehrman, *The Text of the New Testament*, 87–88, and Comfort, *Commentary*, 112. [↑](#footnote-ref-75)
76. *Plain Introduction*, 238. [↑](#footnote-ref-76)
77. See Metzger and Ehrman, *The Text of the New Testament*, 77, 89. [↑](#footnote-ref-77)
78. Silva New, “Codex 1342: Jerusalem, Patriarchal Library, St. Saba 411 (Greg. 1342, von Soden ε1311),” in Kirsopp Lake and Silva New, eds., *Six Collations of New Testament Manuscripts* (repr. Eugene, OR: Wipf and Stock, 2007), 72–94. [↑](#footnote-ref-78)
79. Parker, *Living Text*, 61. [↑](#footnote-ref-79)
80. Scrivener remarks that “This MS. is remarkable for its eclectic text, which is said by Zahn to approach sometimes that of Marcion” (*Plain Introduction*, 214). It is also listed among “Important Witnesses to the Text of the New Testament” in Metzger and Ehrman, *The Text of the New Testament*, 88–89, who cite Streeter’s opinion that it had a Caesarean textual profile. [↑](#footnote-ref-80)