

**FAMILY II IN THE GOSPEL OF MARK**

**By**

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## ABSTRACT

Family II is a group of manuscripts identified by Hermann von Soden as the Ka-text with 017, 041 and 02 as its leading members. Silva Lake later argued that 02 was not a member of the II group, but was distantly related and she presented a stemma of manuscripts and a reconstructed archetype of Mark. The present study uses new digital tools to offer a fresh study of Family II in the Gospel of Mark. Twenty-seven manuscripts of Mark were transcribed and collated using the Workspace for Collaborative Editing. These manuscripts are: 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411. The digital transcription and collation files are made available in an electronic edition accompanying this thesis. During the later stages of this study, the *Editio Critica Maior* of the Gospel of Mark was published and with it the online digital tool set of the Coherence Based Genealogical Method. This provided a dataset of over 200 manuscripts with which to compare the apparatus of readings created in the present project. By using the data from the ECM of Mark it became apparent that Lake's characteristic Family II readings were not genealogically significant. This led to the main thesis of this study, that the manuscripts identified as belonging to Family II do not descend from a single lost archetype. Rather, they represent an early stage in the formation of the Byzantine text. It is tentatively suggested that the readings which characterize this group of manuscripts arose through the process of copying the biblical text from commentary manuscripts of Mark.

To my wife Angela and our children Emmaline, Jason, Elizabeth, and Levi

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## CHAPTER 1 HISTORY OF PREVIOUS WORK AND RATIONALE FOR THE PRESENT STUDY

### 1.1 History of Research: Constantin Tischendorf to Hermann von Soden

Constantin von Tischendorf is most famous for bringing to scholarly notice the oldest complete Greek New Testament, commonly called the Codex Sinaiticus.<sup>1</sup> This was just one of the many manuscripts discovered or acquired by Tischendorf through his various expeditions. He was seeking early and important manuscripts to collate in editing a critical text of the Greek New Testament.<sup>2</sup> One manuscript he procured was a ninth-century Greek majuscule, a four-Gospel codex, which was owned by Emmanuel Parodi, whose family had possessed the codex for about one hundred years.<sup>3</sup> Named Codex Petropolitanus, it is currently housed at the Russian National Library. Tischendorf gave it the siglum Π, and the Gregory-Aland number assigned to it is 041.<sup>4</sup> In 1859, Tischendorf persuaded Parodi to donate the codex to Emperor Alexander II of Russia, who was the benefactor of Tischendorf's expedition.<sup>5</sup> It was Tischendorf who first noted the relationship between 041 and Codex Cyprius (K or

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<sup>1</sup> 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), 62-64.

<sup>2</sup> Tischendorf wrote, "I resolved, in 1839, to devote myself to the textual study of the New Testament, and attempted, by making use of all acquisitions of the last three centuries, to reconstruct, if possible, the exact text, as it came from the pen of the sacred writers" (*When Were Our Gospels Written? An Argument by Constantine Tischendorf with a Narrative of the Discovery of the Sinaitic Manuscripts*, trans. J. B. Heard (London: The Religious Tract Society, 1866; repr. 1896), 12).

<sup>3</sup> See the Russian National Library website for Codex Π [www.nlr.ru/eng\\_old/exib/Gospel/viz/3.html](http://www.nlr.ru/eng_old/exib/Gospel/viz/3.html); Caspar René Gregory, *Die griechischen Handschriften des Neuen Testament* (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1908), 36.

<sup>4</sup> Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, trans. Erroll F. Rhodes (Grand Rapids: Eerdmans, 1995), 118.

<sup>5</sup> See also Caspar René Gregory, who recounts, "Diese Handschrift gehörte etwa hundert Jahre lang der Familie Parodi in Smyrna und wurde im Jahre 1859 auf Veranlassung Tischendorf's von Herrn Parodi dem russischen Kaiser geschenkt" in *Textkritik des Neuen Testaments*, Vol 1. (Leipzig: J. C. Hinrich's schein Buchhandlung, 1900), 92; Stanley E. Porter, *Constantine Tischendorf: The Life and Work of a 19th Century Bible Hunter* (London: Bloomsbury T&T Clark, 2015), 40, 44.

017), recognizing that they were both witnesses to what appeared to be several distinctive ancient readings. He published his findings in 1860.<sup>6</sup>

Meanwhile Frederick H. A. Scrivener, in the introduction to his transcription of Codex Augiensis, along with the collation of other manuscripts, detected similarities between 017 and 489, writing that “in the following passages, Cod. w [489] will often be found to agree not only with Codex Cyprius (K) [017], but with several of the best of the MSS. I have collated.”<sup>7</sup>

Later, Wilhelm Bousset identified 041 as a member of a closely related cluster of codices, referring to this assemblage as the "Gruppe KII(M)." These closely related manuscripts were 017 041 Campianus-(M or 021) 565 and Family 1, along with others.<sup>8</sup> According to Silva Lake, it was Bousset who first noticed the large number of witnesses that were clustered in the II group, even though Tischendorf discovered 041 which became the chief manuscript by which the group was named.<sup>9</sup>

At the beginning of the twentieth century, Hermann von Soden undertook a thorough study of the textual tradition of the Greek New Testament in order to produce a new scholarly text.<sup>10</sup> The results of his study eventually appeared in four volumes, the first of which was printed years before the critical text and garnered much scholarly criticism because he failed to explain his method.<sup>11</sup> Due to

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<sup>6</sup> Constantin Tischendorf, *Notitia Editionis Codicis Bibliorum Sinaitici Auspiciis Imperatoris Alexandri II. Susceptae* (Leipzig: F. A. Brockhaus, 1860), 51. Aland and Aland, *The Text of the New Testament*, 113.

<sup>7</sup> F. H. A. Scrivener, *An Exact Transcript of the Codex Augiensis, A Graeco-Latin MS of S. Paul's Epistles, Deposited in the Library of Trinity College, Cambridge* (Cambridge: Deighton, Bell, and Co. London: Bell and Daldy, 1859), xl.

<sup>8</sup> Wilhelm Bousset, “Die Gruppe KII(M) in den Evangelien,” pages 111-135 in *Textkritische Studien zum Neuen Testament, Texte und Untersuchungen zur Geschichte der Altchristlichen Literature 11.4* (Leipzig: Heinrichs, 1894).

<sup>9</sup> Silva Lake, *Family II and the Codex Alexandrinus: The Text According to Mark*, SD 5. (London: Christophers, 1936), 4.

<sup>10</sup> Bart D. Ehrman, *Studies in the Textual Criticism of the New Testament*, *New Testament Tools and Studies* 33 (Leiden: Brill, 2006), 16; Hermann von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*, Vol. 1 (Göttingen: Vandenhoeck & Ruprecht, 1902), 16.

<sup>11</sup> Hermann von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*, 4 Vols. (Göttingen: Vandenhoeck & Ruprecht, 1902-1913). 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*, *Studies and Documents* 44 (Grand Rapids: Eerdmans, 1982), 9; Hans Lietzmann, “H. von Sodens Ausgabe des Neuen Testamentes,”

the ambition of comparing the text of all known Greek manuscripts, von Soden cut corners and relied on the incomplete and inaccurate collations created by others.<sup>12</sup> He classified all known manuscripts into groups using a series of test passages, or *Stichkapitel*, for his collations.<sup>13</sup> Nowhere does he explain which passages were used or why these were used for the collations.<sup>14</sup> The many errors in execution and the lack of transparency in method have produced a long standing criticism of von Soden's edition, and it is often referred to as a "magnificent failure."<sup>15</sup>

Despite these problems, one of the greatest contributions of his work, according to Wisse, was in the classifying and grouping of manuscripts.<sup>16</sup> The standard three text types put forward in earlier editions formed the basis for his groups that reflected three recensions.<sup>17</sup> Group I was based on majuscule manuscripts 01 and 03, equivalent to the "Alexandrian" text type, and designated with an H (Ἡσυχίος) for Hesychius of Egypt. Group II roughly corresponds to the "Western" text: it includes majuscules 05 and 038 and was given the siglum I (Ἱεροσόλυμα) for the region in which the recension may have originated through the work of Eusebius and Pamphilus of Caesarea. Group III represents the Byzantine minuscule manuscripts and was given the designator K (Κοινή) and was produced by

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in *Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der Älteren Kirche* 8 (1907): 34-47; Kirsopp Lake, "Professor H. Von Soden's treatment of the text of the Gospels" in *Review of Theology and Philosophy* 4 (1908-1909): 201-217, 277-295.

<sup>12</sup> Ehrman, *Studies*, 16-17; H. C. Hoskier, "Von Soden's Text of the New Testament," *Journal of Theological Studies* 15 (1914): 307-326; Alexander Souter, "Von Soden's Text of the Greek New Testament Examined in Selected Passages," *The Expositor*, Eighth Series, 10 (1915): 429-444.

<sup>13</sup> Ehrman, *Studies*, 17.

<sup>14</sup> Wisse, *The Profile Method*, 11, note 9.

<sup>15</sup> Metzger and Ehrman, *The Text of the New Testament*, 185.

<sup>16</sup> Wisse, *The Profile Method*, 10-11, 14.

<sup>17</sup> The following information about von Soden's recensions is taken from Metzger and Ehrman, *The Text of the New Testament*, 187; Wisse, *The Profile Method*, 11; Ehrman, *Studies*, 17; Soden, *Die Schriften*, 17-18; Aland and Aland, *The Text of the New Testament*, 22-23.

Lucian of Antioch.<sup>18</sup> Von Soden's theory was that these groups all originated from the I-H-K text, a now lost archetype that was used by Origen.<sup>19</sup>

The *K*-text was broken down into even further groupings, one of which, the *Ka*-text, later referred to as Family II, was represented by the following manuscripts “73 [GA 041] 79 [GA 1500] 1045 [GA 1079] 1056 [GA 1816] 110 [GA 72] 1121 [GA 1219] = δ459 [GA 489] 71 [GA 017] 1089 [GA 1346] 1144 [GA 1478] 210 [GA 178] 285 [GA 265].”<sup>20</sup> Though he considered 041 and 017 to be the best representatives of the *Ka* group, he believed that Codex Alexandrinus was “the oldest witness for *Ka*.”<sup>21</sup> He further theorized that the text preserved in the *Ka* or II group was the text utilized in the commentary on Mark attributed to Victor of Antioch.<sup>22</sup>

## 1.2 History of Research: Kirsopp Lake to Russell Champlin

A few years later, Kirsopp Lake investigated von Soden's conclusions on the *Ka*-text in an appendix to a 1928 study of the so-called “Caesarean Text of the Gospel of Mark” written by himself and Robert P. Blake.<sup>23</sup> After examining as many minuscule manuscripts as possible, using Mark 11 as a collation test passage, Lake concluded that, “The *Ka*-text is undoubtedly akin to the *K*-family, but is

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<sup>18</sup> Ibid., 11; Ehrman, *Studies*, 17; Soden, *Die Schriften*, Vol. 1, 17-18; Aland and Aland, *The Text of the New Testament*, 22-23.

<sup>19</sup> Metzger and Ehrman, *The Text of the New Testament*, 187.

<sup>20</sup> von Soden wrote “Von diesen codd sind die besten” (*Die Schriften*, Vol. 1, Part 2, 857). For a full discussion of the *Ka* text see Hermann von Soden, *Die Schriften*, Vol 1, Part 2., 850-893, with a description of these manuscripts on 1160-1170.

<sup>21</sup> “der älteste Zeuge für *Ka*” (ibid., 876).

<sup>22</sup> Ibid., 888.

<sup>23</sup> Kirsopp Lake and Robert P. Blake, “Caesarean Text of the Gospel of Mark,” *Harvard Theological Review* 21.4 (1928): 208-404. For a discussion of von Soden's *Ka*-text see 338-357. For an overview of Lake's life and work see William Baird, *History of New Testament Research, Volume Two: From Jonathan Edwards to Rudolf Bultmann* (Minneapolis: Fortress Press, 2003), 406-411.

clearly distinguishable from the common Ecclesiastical text.”<sup>24</sup> In opposition to von Soden’s conclusions, Lake also noted that he was “far from convinced that Codex Alexandrinus really belongs to this group.”<sup>25</sup> Lake added 1220 1200 1223 1313 1318 1346 as members of this group.<sup>26</sup> From this assortment of manuscripts Kirsopp Lake believed that it would be possible “to reconstruct the *Ka*-text and the Ecclesiastical text.”<sup>27</sup>

Silva Lake continued where Kirsopp Lake left off, with a study of the  $\Pi$  group in the Gospel of Mark. This was published in 1936 as a monograph, *Family  $\Pi$  and the Codex Alexandrinus: The Text According to Mark*.<sup>28</sup> Lake described the purpose of her study as “[t]o collate and relate to each other as many as possible of the mss mentioned by von Soden and by Lake.”<sup>29</sup> She set out to answer some of the questions that von Soden’s research had brought to light, namely, determining if the *Ka* members represented a text or a family; reconstructing the relationships between each witness; and understanding the position of the group within the larger transmission history of the New Testament text.<sup>30</sup> Rather than collating against a single test passage, as did Kirsopp Lake, the manuscripts of von Soden’s *Ka*-text and those added by Kirsopp Lake were fully collated in all sixteen chapters of the Gospel of Mark. The witnesses that Silva Lake examined were 017 041 72 114 116 178 265 389 489 652 1079 1200 1219 1313 1318 1346 1478 1500 1546 1780 1816. These were collated against Charles Lloyd’s 1894

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<sup>24</sup> Lake and Blake, “Caesarean Text,” 342. The term “Ecclesiastical text” refers to the “most popular text” in tenth- to fourteenth-century manuscripts of Mark which differs from the TR (Lake and Blake, “Caesarean Text,” 340).

<sup>25</sup> *Ibid.*, 343, footnote 65.

<sup>26</sup> *Ibid.*, 344. Lake noted that these “are given in the order of their apparent merit.”

<sup>27</sup> *Ibid.*, 345.

<sup>28</sup> See note 9 above for a full bibliographic reference to the work.

<sup>29</sup> *Ibid.*, 7.

<sup>30</sup> *Ibid.*, 5-6.

edition of the Stephanus Greek New Testament.<sup>31</sup> This collation resulted in a cluster of manuscripts that contained at least 95 percent of the majority of readings common to 041 265 1079 1219 1346. Because these manuscripts are so closely related, Lake concluded that these manuscripts represent a family of manuscripts rather than a more loosely related group.<sup>32</sup>

In order to reconstruct the archetype of this family, Lake began with a variant at Mark 3:2 that may have occurred through the copying of a majuscule manuscript.<sup>33</sup> The result was a reconstruction of a stemma of witnesses and the Family II archetype in Mark.<sup>34</sup> As Kirsopp Lake had suspected in his article on the “Caesarean Text of the Gospel of Mark,” Silva Lake concluded that 02 was indeed not a member of von Soden’s Ka –text, but was distantly related to the family, thus providing a *terminus ad quem* for the archetype sometime before the fifth-century date of 02.<sup>35</sup> This led her to the conclusion that the “reconstructed text of Family II, therefore, represents a MS older than the Codex Alexandrinus and affords another witness to a text which must have existed in the early part of the fifth century, if not before.”<sup>36</sup> The text of the archetype most closely resembles a form of the text that has “pre-Caesarean” characteristics similar to the text of Mark found in Family 1, Family 13, and 032.<sup>37</sup>

Continuing Lake’s research on the II group into the other gospels, Jacob Geerlings published his *Family II in Luke* (1962) and *Family II in John* (1963) in the same *Studies and Documents* series as

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<sup>31</sup> Lake, *Family II*, vii, 15; Charles Lloyd ed., *Novum Testamentum cum parallelis S. Scripturae locis vetere capitulorum notatione canonibus Eusebii. Accedunt tres appendices* (Oxford: Clarendon Press, 1894).

<sup>32</sup> Lake, *Family II*, 15.

<sup>33</sup> *Ibid.*, 17-18.

<sup>34</sup> *Ibid.*, 20, 22, 23, 29.

<sup>35</sup> *Ibid.*, ix.

<sup>36</sup> *Ibid.*

<sup>37</sup> *Ibid.*, 64.

Lake's monograph.<sup>38</sup> Geerlings was a professor of classics at the University of Utah and had collaborated with Silva Lake on Chrysostom's text of Mark and on the International Greek New Testament Project.<sup>39</sup> In his examination of Luke, Geerlings followed the same process as Lake in her study of Mark, collating 017 041 178 265 489 652 1079 1219 1313 1346 1478 1546 1780 against a transcription of the first hand of 041.<sup>40</sup> This process produced a list of readings presented as characteristic of Family II in Luke. However, Geerlings discovered that there were few of these readings that were supported by the same three manuscripts or more.<sup>41</sup> From this he built a stemma of the witnesses in his study, concluding, however, that the stemma in Luke could not be "refined to the same extent that it was in Mark."<sup>42</sup> Though the manuscript relationships were not as clear in Luke, the connection of 02 to Family II in Luke was confirmed to be the same as it was for Mark: 02 was not a direct ancestor of 041 but was a more removed and early descendant of the same archetype.<sup>43</sup> Geerlings also collated 2346 and 2491 in Mark, chapters 1-2, and Luke, chapters 1-2 and published these in Appendix C.<sup>44</sup> Along with this, he noted that 2346, along with 1313 and 1780, contained a commentary attributed to Victor of Antioch.<sup>45</sup>

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<sup>38</sup> Jacob Geerlings, *Family II in Luke*, Studies and Documents 22 (Salt Lake City: University of Utah Press, 1962); Jacob Geerlings, *Family II in John*, Studies and Documents 23 (Salt Lake City: University of Utah Press, 1963).

<sup>39</sup> Harold H. Oliver, review of *Family II in Luke*, by Jacob Geerlings, *Journal of Biblical Literature* 82.2 (1963): 220–22; Jacob Geerlings and Silva New, "Chrysostom's Text of the Gospel of Mark," *Harvard Theological Review* 24.2 (1931): 121–42. See Geerlings' tribute to Silva Lake in the front matter of *Family II in Luke*, iii. This collaboration occurred before Silva New's marriage to Kirsopp Lake ("Marriage Announced of Mrs. Silva New, U. V. M. Graduate, to Prof. Lake," page 8 in *Burlington Free Press*, 23 December 1932, <https://www.newspapers.com/clip/37700401/silva-tipple-new-lake-1932/>). For a list of all previous committee members for the International Greek New Testament Project see <http://www.igntp.org/>.

<sup>40</sup> Geerlings, *Family II in Luke*, v-vi, 5-7.

<sup>41</sup> *Ibid.*, 10-12, 14.

<sup>42</sup> *Ibid.*, 14.

<sup>43</sup> *Ibid.*, 158-160.

<sup>44</sup> *Ibid.*, 161-170.

<sup>45</sup> *Ibid.*, 162.

Geerlings' study of John examined the same thirteen manuscripts as in his volume on Luke: 017 041 178 265 489 652 1079 1219 1313 1346 1478 1546 1780. These were collated against the first hand text of 041, supplemented where necessary with the text from 1079 and 1219.<sup>46</sup> In the case of John, 041 had been extensively corrected, and this proved difficult for Geerlings to read by using only microfilm. When these corrections could not be adequately checked against Tischendorf's apparatus, the texts from 1079 and 1219 were used. Because 041 had extensive lacunae in John, the text of 1219 was used as the family text in these places and for the *pericope adulterae*.<sup>47</sup> Despite these difficulties, this process produced a series of readings that characterize the text of Family II in John.<sup>48</sup>

As was the case for the stemma in Luke, Geerlings had difficulty grouping the members together into a logical stemma when compared to Mark.<sup>49</sup> Though Lake had postulated that 1219 was the ancestor of sixteen out of the twenty-one manuscripts in Mark, Geerlings discovered that 1219 was not the "ascendant of all but 114 1079 and 1500" and instead suggested Lake's hypothesized "b" may have been the ancestor of most of the family manuscripts.<sup>50</sup> These differences between the reconstructed stemmas for Mark, Luke, and John prompted Geerlings to remark that "absolute certainty" in locating Family II manuscripts into a stemma "will probably never be achieved."<sup>51</sup> To Appendix C were added the collations of 1008 1009 2346, manuscripts discovered after the apparatus of the family text in John had been completed, and these were placed into a revised stemma for John.<sup>52</sup> The relationship of 02 to the family text was further confirmed to be the same as that discovered in

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<sup>46</sup> Jacob Geerlings, *Family II in John*, viii.

<sup>47</sup> *Ibid.*, 1.

<sup>48</sup> *Ibid.*, 6-8.

<sup>49</sup> *Ibid.*, 5.

<sup>50</sup> Lake, *Family II*, 19, 29; Geerlings, *Family II in John*, 9.

<sup>51</sup> Geerlings, *Family II in John*, 9-10.

<sup>52</sup> *Ibid.*, 112-120.



both Mark and Luke: that 02 in John is not the ancestor of 041 and is therefore an earlier and independent witness to the archetype.<sup>53</sup> In addition, Geerlings noted that 1079 and 1219 are nearly “perfect” copies of 041, hence his use of the text of these two manuscripts to reconstruct the highly corrected text of 041 in John.<sup>54</sup>

Russell Champlin, who studied classics at the University of Utah under Jacob Geerlings, published his dissertation, *Family II in Matthew*, in the same Studies and Documents series as both Lake and Geerlings.<sup>55</sup> Following in their footsteps, using the same methodology, Champlin examined fourteen manuscripts, 017 041 178 265 489 652 1079 1219 1313 1346 1478 100 1546 1780, collating them against the text of 041 in all of Matthew.<sup>56</sup> An additional eight manuscripts were collated against 041 in Matthew, chapter 23, alone, and compared with all the other family members in Appendix A: 72 114 116 389 1008 1009 1200 2346. Along with these, the collation of the lacunose 2491 was presented in the chapter containing the stemma of Matthew.<sup>57</sup> A full collation of 1816 in Matthew was completed by Geerlings and was included as Appendix C.<sup>58</sup> Each manuscript was evaluated for its place within the stemma, yet, throughout the examination, Champlin continually expressed uncertainty as to the relationship between the witnesses.<sup>59</sup> He compared the stemma of Matthew alongside those from Lake’s and Geerlings’ studies of Mark, Luke, and John, and noted that there was little difficulty in

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<sup>53</sup> Ibid., 111.

<sup>54</sup> Ibid., 119-120.

<sup>55</sup> "Russell Norman Champlin: literatura cristã perde uma referência," *Comunhão*, 7 July 2018, <https://comunhao.com.br/morre-russell-norman-champlin/>; See the tribute to Geerlings in the front matter of Russell Champlin, *Family II in Matthew*, Studies and Documents 24 (Salt Lake City: University of Utah Press, 1964), iii.

<sup>56</sup> Champlin, *Family II in Matthew*, v, 3.

<sup>57</sup> Ibid., v-vi, 3.

<sup>58</sup> Jacob Geerlings, "Appendix C: Collation of Codex 1816," *Family II in Matthew*, 164-170.

<sup>59</sup> Ibid., 4-32.

placing the “better” six or seven witnesses between all of the gospels.<sup>60</sup> Despite this, many of the later and more remote members varied greatly in their placement in the stemmas across the gospels.<sup>61</sup> According to Champlin, this was of little concern because the text of Family II in Matthew could easily be reconstructed by comparing 1079 and 1219 with 041.<sup>62</sup> A comparison of 02 with the text of Family II was provided in Appendix B, where he concluded that 041 did not descend from 02, but that both 02 and 041 have a common origin.<sup>63</sup> Rather than originating from a single lost archetype, as Lake proposed, Champlin postulated that it is just as likely that 02 and 041 descended from a group of manuscripts of “the very early Byzantine text type.”<sup>64</sup>

### 1.3 History of Research: IGNTP and the Claremont Profile Method

In the first half of the twentieth century, interest began to build in the American, British, and German academies to produce an updated critical edition of the Greek New Testament to replace Tischendorf's edition.<sup>65</sup> After years of discussion, the International Greek New Testament Project (IGNTP) was born, and work on a volume on the Gospel of Luke began in earnest.<sup>66</sup> An essential element of the project was the purchase and collection of microfilm images of a great number of

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<sup>60</sup> Ibid., 33-34.

<sup>61</sup> Ibid., 33-34.

<sup>62</sup> Ibid., 5-8, 34.

<sup>63</sup> Ibid., 151-163.

<sup>64</sup> Ibid., 161.

<sup>65</sup> Eldon J. Epp, “The International Greek New Testament Project: Motivation and History,” pages 437-459 in *Perspectives on New Testament Textual Criticism*, Collected Essays, 1962–2004, Supplements to Novum Testamentum 116 (Leiden: Brill, 2005), 437-444. As noted above in note 39 both Silva Lake and Jacob Geerlings were on the committee for the International Greek New Testament Project.

<sup>66</sup> J. K. Elliott, “The International Greek New Testament Project's Volumes on the Gospel of Luke,” pages 575-594 in *New Testament Textual Criticism: The Application of Thoroughgoing Principles. Essays on Manuscripts and Textual Variation*. Supplements to Novum Testamentum 137 (Leiden: Brill, 2010), 578; Epp, “The International Greek New Testament Project,” 446.

manuscripts, from libraries across the world, never before studied in detail.<sup>67</sup> Several of these expeditions to acquire microfilm images of codices were to the monasteries of Mount Athos, specifically to obtain manuscripts representative of von Soden's *K* recension.<sup>68</sup> After many years, the critical edition of Luke appeared in two volumes. Volume 1 was printed in 1984, covering the first twelve chapters of Luke. Volume 2 was printed in 1987 and covered the remaining chapters of Luke.<sup>69</sup> A criticism of the project that appeared almost immediately upon its publication was that the transcriptions were collated against the *Textus Receptus*, and it was this text that was reprinted in the volumes.<sup>70</sup> Thus, what readers were receiving was not a new edition of Luke, but a reprint of the *Textus Receptus* with the fullest textual apparatus to date.

Decades before the volumes on Luke appeared, Ernest Colwell, the chair of the American Executive Committee of the IGNTP, moved to a post at the School of Theology at Claremont, California.<sup>71</sup> It was here that he first developed the Claremont Profile Method which he presented in 1966 as a method of classifying the large quantity of minuscule witnesses for the IGNTP.<sup>72</sup> The procedure reached its final form through work by Frederik Wisse and Paul McReynolds, who were graduate students at Claremont. Both Wisse and McReynolds published dissertations on the method.<sup>73</sup>

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<sup>67</sup> Epp, "The International Greek New Testament Project," 448-449.

<sup>68</sup> Ernest W. Sanders, *A Descriptive Checklist of Selected Manuscripts in the Monasteries of Mount Athos* (Washington, Library of Congress, Photoduplication Service, 1957), xi. This expedition to Mount Athos occurred from 1952-1953 (Epp, "The International Greek New Testament Project," 449).

<sup>69</sup> Elliott, "The International Greek New Testament," 580; American and British Committees of the International Greek New Testament Project, ed., *The New Testament in Greek, The Gospel according to St. Luke, Part One: Chapters 1-12, Part Two: Chapters 13-24* (Oxford: Clarendon Press, 1984-1987).

<sup>70</sup> Elliott, "The International Greek New Testament," 581-582.

<sup>71</sup> Epp, "The International Greek New Testament Project," 449-450.

<sup>72</sup> Eldon J. Epp, "The Claremont Profile Method for Grouping New Testament Minuscule Manuscripts," pages 41-57 in *Perspectives on New Testament Textual Criticism, Collected Essays, 1962-2004*, Supplements to *Novum Testamentum* 116 (Leiden: Brill, 2005), 49.

<sup>73</sup> W. L. Richards, "A Critique of a New Testament Text-Critical Methodology: The Claremont Profile

Under the guidance of McReynolds, Roger Lee Omanson used the method for analyzing minuscule manuscripts of the Gospel of Mark for his PhD dissertation at the Southern Baptist Theological Seminary.<sup>74</sup> Chapters 3, 11, and 14 of Mark were used as test passages to create group profile readings.<sup>75</sup> Besides the group members used for McReynolds and Wisse's study of Luke, the twenty manuscripts examined by Lake were used to create the group profile for Family II.<sup>76</sup> The results confirmed the findings of Lake's study in Mark, as well as the findings of McReynolds and Wisse's study in Luke (discussed below), which split Family II into two closely related groups.<sup>77</sup> Omanson added 2400 2404 2324 to the list of II group manuscripts.<sup>78</sup>

In order to classify the text of an unknown witness, the traditional Lachmannian method of discovering manuscript relationships through agreement in error is impossible with the vast majority of minuscule codices.<sup>79</sup> Unlike closely related manuscripts that have distinctive variations exclusive to that family of witnesses, most groups do not contain these kinds of readings.<sup>80</sup> The Claremont Profile Method addressed this problem head on. Its first innovation was to utilize a sample of text, such as a single chapter of a biblical book, rather than a full collation of a complete work.<sup>81</sup> Then, a known group of manuscripts was collated in that chapter against the *Textus Receptus*.<sup>82</sup> When a selection of

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Method," *Journal of Biblical Literature* 96.4 (1977): 555-566, 555; Paul R. McReynolds, "The Claremont Profile Method and the Grouping of Byzantine New Testament Manuscripts" (Ph.D. diss., Claremont Graduate School, 1968); Frederik Wisse, "The Claremont Profile Method for the Classification of Byzantine New Testament Manuscripts: A Study in Method" (Ph.D. diss., Claremont Graduate School, 1968).

<sup>74</sup> Roger Lee Omanson, "The Claremont Profile Method and the Grouping of Byzantine New Testament Manuscripts in the Gospel of Mark" (Ph. D. diss., Southern Baptist Theological Seminary, 1975).

<sup>75</sup> Omanson, "The Claremont Profile Method," 40-43.

<sup>76</sup> *Ibid.*, 206-207.

<sup>77</sup> *Ibid.*, 207-233.

<sup>78</sup> *Ibid.*, 207.

<sup>79</sup> *Ibid.*, 26.

<sup>80</sup> Wisse, "The Claremont Profile Method," 75.

<sup>81</sup> McReynolds, "The Claremont Profile Method," 3.

<sup>82</sup> Epp, "The Claremont Profile Method," 50.

manuscripts from a known group was compared in this way, its members presented distinct patterns in their relation to the *Textus Receptus*, thus giving a “profile” for these groups.<sup>83</sup> This provided a system by which any manuscript could be quickly compared in this chosen sample of text to determine its “profile” in relation to the textual groups discovered.<sup>84</sup>

After the completion of his dissertation, Frederik Wisse went on to examine several hundred additional minuscule manuscripts along with those that were collated for the IGNTP.<sup>85</sup> After a delay of some ten years, in 1982, Wisse was able to publish the results of his and McReynolds’ dissertations with some modification to the classifications and the integration of the additional manuscripts examined.<sup>86</sup> Wisse explained that the discovery of the profile method occurred when two hundred collations prepared for the IGNTP were compared in Luke chapter one to find distinctive family readings. During this process, patterns of agreement and disagreement within von Soden’s *I*<sup>p</sup> group were observed.<sup>87</sup> This initial observation was confirmed by looking at von Soden’s *K* groups, discovering that *K*<sup>1</sup> *K*<sup>x</sup> *K*<sup>1</sup> were not distinct subgroups and that *K*<sup>x</sup> stood out from the other groups.<sup>88</sup> The examination was then expanded to include von Soden’s other groups in order to begin with a tentative definition of potential profiles that could be adjusted later as comparisons were made with the collation.<sup>89</sup> These collations were made using Scrivener’s 1873 edition of the *Textus Receptus* as a collation base.<sup>90</sup>

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<sup>83</sup> Richards, “A Critique,” 556.

<sup>84</sup> McReynolds and Wisse discovered some fourteen distinct groups (Epp, “The Claremont Profile Method,” 53).

<sup>85</sup> Wisse, *The Profile Method*, v-vii, 34.

<sup>86</sup> *Ibid.*, vi.

<sup>87</sup> *Ibid.*, 35-36.

<sup>88</sup> *Ibid.*, 36.

<sup>89</sup> *Ibid.*, 36.

<sup>90</sup> *Ibid.*, 37.

Group profiles were determined by collating the witnesses of known groups, such as von Soden's *K* groups, in the test passages of Luke chapter 1, 10, and 20, and noting their pattern of agreement with the *Textus Receptus*.<sup>91</sup> The primary readings for each group profile were determined by noting the readings shared by two-thirds of the members of that group. The secondary readings were those shared by one- to two-thirds of the members of that group.<sup>92</sup> Once these group profiles were established, each unclassified witness could then be compared across all the test passages in order to determine how they related to the groups. At the same time, this process produced an element of self-correction as the newly profiled manuscript helped to further define the group profiles.<sup>93</sup> The standard was set at two group readings per sampling chapter as a way to distinguish between the different groups.<sup>94</sup> Not only did the method, indeed, confirm the existence of some of von Soden's groups, but new clusters and subgroups were also identified.<sup>95</sup> After using this method with a large number of minuscules, Wisse succeeded in confirming that the "II groups are the third largest family of MSS among the minuscules."<sup>96</sup> Wisse added several manuscripts to the list of core members of II and divided them into two subgroups, which were then subdivided into closely related manuscript clusters. Wisse added to the II group the following members: 49 145 158 175 182 264 270 391 415 481 482 518 544 657 718 989 1048 1138 1355 1392 1399 1553 1663 2238 2278 2398 2405 2517 2525 2615 2686.<sup>97</sup>

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<sup>91</sup> Ibid., 43-45.

<sup>92</sup> Ibid., 40.

<sup>93</sup> Ibid., 42.

<sup>94</sup> Ibid., 41.

<sup>95</sup> Ibid., 46.

<sup>96</sup> Ibid., 103.

<sup>97</sup> Ibid., 103-105.

#### 1.4 History of Research: Text und Textwert to the Editio Critica Maior

A new way to compare a large quantity of manuscripts was established at the *Institut für neutestamentliche Textforschung* in Münster.<sup>98</sup> Kurt Aland designed a method to evaluate a large quantity of witnesses in order to determine their textual value without having to do a full collation.<sup>99</sup> Aland's technique of classifying witnesses was primarily intended as a tool for identifying Byzantine manuscripts so that they could be eliminated from consideration in determining the original text of the New Testament.<sup>100</sup> The first published work to use the method appeared in 1987 and covered the Catholic Epistles. This was the first in a long series of *Text und Textwert* volumes.<sup>101</sup> A sequence of test passages was chosen by Aland in each New Testament book (except Revelation) by which each witness was then collated in order to determine their textual quality.<sup>102</sup>

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<sup>98</sup> W. Larry Richards, "A Closer Look: *Text und Textwert der griechischen Handschriften des Neuen Testaments*," *Andrews University Seminary Studies* 34.1 (Spring, 1996): 37-46, 37.

<sup>99</sup> W. Larry Richards, "Test Passages or Profiles: A Comparison of Two Text-Critical Methods," *Journal of Biblical Literature* 115.2 (1996): 251-269, 251-252.

<sup>100</sup> Aland and Aland, *The Text of the New Testament*, 318; Richards, "Test Passages or Profiles," 251.

<sup>101</sup> Kurt Aland, Annette Benduhn-Mertz, Gerd Mink, and Horst Bachmann, eds., *Text und Textwert der griechischen Handschriften des Neuen Testaments, I. Die Katholischen Briefe*, 4 vols., *Arbeiten zur Neutestamentlichen Textforschung* 9-11 (Berlin/New York: de Gruyter, 1987). The subsequent volumes of the *Text und Textwert* series are Kurt Aland, Annette Benduhn-Mertz, Gerd Mink, Klaus Witte, and Horst Bachmann, eds., *Text und Textwert der griechischen Handschriften des Neuen Testaments, II. Die Paulinischen Briefe*, 4 vols., *Arbeiten zur Neutestamentlichen Textforschung* 16-19 (Berlin: de Gruyter, 1991); Kurt Aland, Annette Benduhn-Mertz, Gerd Mink, Klaus Witte, and Horst Bachmann, eds., *Text und Textwert der griechischen Handschriften des Neuen Testaments, III. Apostelgeschichte*, 2 vols., *Arbeiten zur Neutestamentlichen Textforschung* 20-21 (Berlin: de Gruyter, 1993); Kurt Aland, Barbara Aland, Klaus Wachtel and Klaus Witte, eds., *Text und Textwert der griechischen Handschriften des Neuen Testaments, IV. Die Synoptischen Evangelien, 1. Das Markusevangelium*, 2 vols., *Arbeiten zur Neutestamentlichen Textforschung* 26-27 (Berlin: de Gruyter, 1998); Kurt Aland, Barbara Aland, Klaus Wachtel and Klaus Witte, eds., *Text und Textwert der griechischen Handschriften des Neuen Testaments, IV. Die Synoptischen Evangelien, 2. Das Matthäusevangelium*, 2 vols., *Arbeiten zur Neutestamentlichen Textforschung* 28-29 (Berlin: de Gruyter, 1999); Kurt Aland, Barbara Aland, Klaus Wachtel and Klaus Witte, eds., *Text und Textwert der griechischen Handschriften des Neuen Testaments, IV. Die Synoptischen Evangelien, 3. Das Lukasevangelium*, 2 vols.; *Arbeiten zur Neutestamentlichen Textforschung* 30-31 (Berlin: de Gruyter, 1999); Kurt Aland, Barbara Aland, Klaus Wachtel and Klaus Witte, eds., *Text und Textwert der griechischen Handschriften des Neuen Testaments, V. Das Johannesevangelium, 1. Teststellenkollation der Kapitel 1-10*, 2 vols., *Arbeiten zur Neutestamentlichen Textforschung* 35-36 (Berlin: de Gruyter, 2005).

<sup>102</sup> Revelation was added much later to the original list of 1,000 variants: see Martin Karrer, Markus Lembke, Darius Müller, and Ulrich B. Schmid, eds., *Text und Textwert der griechischen Handschriften des Neuen Testaments, VI, Die Apokalypse: Teststellenkollation und Auswertungen*, *Arbeiten zur Neutestamentlichen Textforschung* 49 (Berlin: De Gruyter, 2017).

For each New Testament book, the results of these collations were displayed in a series of tables that listed each manuscript that supported the majority text, and those that supported the Nestle-Aland edition.<sup>103</sup> Another table indicated the percentage of agreement with every other manuscript studied, which demonstrated the relationship between witnesses. Manuscripts were also tabulated in order to distinguish between those that had a high level of agreement with the majority text, many of these agree over 90 percent, and those that had a low level of agreement with the majority text, 60-70 percent or less. Those witnesses that had less than 90 percent agreement with the majority text deserved a closer examination and inclusion in a future critical edition. A final table indicated the frequency each witness agreed with the majority text, the “original text” or Nestle-Aland text, singular readings, or other special readings, all of which are useful in giving a rough profile for each manuscript. The manuscript data gathered in these *Text und Textwert* volumes formed the basis for the selection of witnesses used in the *Editio Critica Maior* Greek New Testament volumes which will be discussed further below.<sup>104</sup>

After Wisse, the topic of the II group lay untouched for two decades. In 2002, Tommy Wasserman published a study of 34 manuscripts that contained the *pericope adulterae* (John 7:53-8:11).<sup>105</sup> In this study he identified a number of independent families, including new II group witnesses, along with a dozen manuscripts forming “family Patmos/M.”<sup>106</sup> This family included the original

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<sup>103</sup> The following summary of the *Text und Textwert* volumes is taken from Richards, “A Closer Look,” 37-40; David C. Parker, *An Introduction to the New Testament Manuscripts and Their Texts* (Cambridge: Cambridge University Press, 2008), 50-51.

<sup>104</sup> Klaus Wachtel, “Kinds of variations in the manuscript tradition of the Greek New Testament,” pages 87-98 in P. van Reenen, A. den Hollander and M. van Mulken, eds., *Studies in Stemmatology*, vol. II (Amsterdam/Philadelphia: John Benjamins Publishing Company, 2004), 87.

<sup>105</sup> Tommy Wasserman, “The Patmos Family of New Testament MSS and its Allies in the Pericope of the Adulteress and Beyond,” *TC: A Journal of Biblical Textual Criticism* 7 (2002).

<sup>106</sup> Tommy Wasserman, “The Patmos Family,” 1.



Patmos family discovered by Silva New in 1932.<sup>107</sup> Wasserman's study was a continuation of an initial examination of several manuscripts in the monasteries of Sinai, Patmos, and Jerusalem, performed by Kirsopp Lake, Silva New (Lake), and Robert P. Blake, and continued an extensive examination by Maurice A. Robinson who had collated all obtainable continuous-text witnesses to the story of the woman caught in adultery.<sup>108</sup> As a corollary of the examination, Wasserman discovered two previously unknown family members, stating "that MSS 1571 and 1627 have never before been identified as members of family P."<sup>109</sup>

The data from the *Text und Textwert* gospel volumes were placed online in 2011 by the INTF and designated the "Manuscript Clusters Tool."<sup>110</sup> This tool allows the scholar to search over 2,200 manuscripts of the gospels using 467 test passages.<sup>111</sup> The searches can be performed for the Synoptic Gospels as a group, or be limited to a single gospel such as the Gospel of John. When a manuscript's Gregory Aland number is placed in the search bar, for example GA 1, and the "GO" button is clicked, a list of witnesses is then displayed below the search bar. These witnesses are those that have a higher level of agreement with GA 1 than GA 1 has with the majority text. For example, GA 1 agrees with the Majority Text at 58.6 percent. Therefore, when GA 1 is queried in the search bar, every manuscript that agrees with GA 1 greater than 58.6 percent will be displayed. These comparator witnesses are presented in descending order of percentage agreement and, if the "simple grouping" criteria is

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<sup>107</sup> Ibid. Silva New later became Silva Lake after her marriage Kirsopp Lake.

<sup>108</sup> Ibid., 2.

<sup>109</sup> Ibid., 10.

<sup>110</sup> Kurt Aland, Barbara Aland, Klaus Wachtel, and Klaus Witte eds, *IV Die Synoptischen Evangelien, 1 Das Markusevangelium; 2 Das Matthäusevangelium; 3 Das Lukasevangelium* (Berlin/New York: De Gruyter, 1998-1999); *V Das Johannesevangelium, 1 Teststellenkollation der Kapitel 1-10* (Berlin/New York: De Gruyter, 2005)([http://intf.uni-muenster.de/TT\\_PP/index.html](http://intf.uni-muenster.de/TT_PP/index.html)).

<sup>111</sup> The following information is taken from the Manuscript Clusters Tool online guide available at [http://intf.uni-muenster.de/TT\\_PP/TT\\_Guide.html](http://intf.uni-muenster.de/TT_PP/TT_Guide.html).

selected, a second column is displayed in parallel that lists any witness that the comparator manuscript has a higher agreement with than its agreement with GA 1. If the same search is made with the “strict grouping” criterion selected, then only those witnesses that agree with the majority text less than they agree with GA 1 are displayed. This tool allows the scholar to readily find potential manuscript clusters and groups in any of the gospels.

In preparation for the *International Greek New Testament Project’s* Gospel of John edition, David Parker, Klaus Wachtel, Bruce Morrill, and Ulrich Schmid compiled a list of manuscripts to be used as witnesses in the critical edition.<sup>112</sup> Rather than “presenting an undifferentiated mass of data,” they opted to narrow the selection of Family II witnesses down to “key members.”<sup>113</sup> They began by using the INTF’s online Manuscript Clusters tool to search 017 for related manuscripts in John and 265 was presented as the closest relative. Next they searched for relatives of 041 in John by opting for the “strict” criterion and selecting those witnesses that agreed with 041 greater than ninety percent. A list of seventeen manuscripts was compiled by comparing the closest relatives to 017 041 265. These were 114 158 389 489 581 1079 1219 1355 1398 1690 1699 1816 2304 2404 2463 2600 2756. Though some of these had already been recognized as witnesses to the II group, 2304 2600 2756 had not been previously identified as potential members of the II group before this study. After these examinations, 017 041 265

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<sup>112</sup> Parker et al., “The Selection of Greek Manuscripts to be Included in the International Greek New Testament Project’s Edition of John in the *Editio Critica Maior*” pages 287-328 in *Studies on the Text of the New Testament and Early Christianity: Essays in Honor of Michael W. Holmes On the Occasion of His 65th Birthday*, New Testament Tools Studies and Documents 50 (Leiden: Brill, 2015), 287.

<sup>113</sup> The following information about their examination of the II group is taken from Parker et al. “The Selection of Greek Manuscripts,” 315-316.

1079 1219 were retained as core members and agree with the majority text less than eighty five percent.

The following were excluded as superfluous 114 158 389 1816 2304 2404 2463 2600.<sup>114</sup>

Previous examinations by Lake, Geerlings, and Champlin, had each approached the Π group of witnesses as a proper “family,” that is whose relationships could be expressed by the production of a stemma. It has long been established that a “family” of manuscripts are those that are closely related to such a degree that the text of their ancestor can be sufficiently reconstructed by comparing the text of the family members. In contrast to this, a “group” is a cluster of manuscripts that are associated through shared readings but are not sufficiently related that an archetype can be reconstructed.<sup>115</sup> With this distinction in view, Parker, Wachtel, Morrill, and Schmid state that “Although called a family, Family Π is a group,” and thus challenged the work of scholars such as Lake and Geerlings who postulated that the archetype of Family Π can be reconstructed.<sup>116</sup> Their assertion is not new, however, for Champlin had already suggested decades before that “Family Π” might have descended from a group of manuscripts of “the very early Byzantine text type” rather than from a single lost manuscript.<sup>117</sup>

An extensive project to produce a fuller critical edition of the entire Greek New Testament, the *Editio Critica Maior* (ECM), is led by the INTF in Münster.<sup>118</sup> Kurt Aland conceived the ECM as a

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<sup>114</sup> Parker et al. wrote, “Eight Family Π manuscripts agreeing with the Majority Text below 85% were excluded from the edition, because their inclusion would not bring about significant additional evidence” (Ibid., 316).

<sup>115</sup> For a discussion on the distinctions between a “family” and a “group” see Parker, *An Introduction*, 171.

<sup>116</sup> “The Selection of Greek Manuscripts,” 315, note 21.

<sup>117</sup> Champlin, *Family Π in Matthew*, 161.

<sup>118</sup> Tommy Wasserman and Peter J. Gurry, *A New Approach to Textual Criticism: An Introduction to the Coherence-Based Genealogical Method*, Resources for Biblical Study 80 (Atlanta: SBL Press, 2017), 17-21. The website for the INTF states that one of their research goals is the “ongoing publication of the *Editio Critica Maior*,” [http://egora.uni-muenster.de/intf/index\\_en.shtml](http://egora.uni-muenster.de/intf/index_en.shtml).

replacement for the eighth edition of Tischendorf's critical text.<sup>119</sup> According to Parker, it is based upon five steps; 1) an assessment of all witnesses; 2) establishing relationships between those witnesses; 3) reconstructing the oldest form of the text; 4) presenting an apparatus of readings; 5) an explanation of the method implemented.<sup>120</sup> As discussed above, the *Text und Textwert* series is the building blocks for creating this critical edition. Decisions for which witness to include in each ECM were derived by judging each manuscript's level of agreement with the majority text as seen in the data presented in the *Text und Textwert* publications.<sup>121</sup> Digital transcriptions were then made of the selected witnesses and the editors used these transcriptions to reconstruct the earliest attainable text with the assistance of the Coherence Based Genealogical Method (CBGM).<sup>122</sup> The CBGM helps in the assessment of the relationship between the texts of these witnesses by determining the overall relationship of the variants they contain.<sup>123</sup> The editors decide the direction of variation at each reading and the CBGM aggregates this accumulated data and displays it in various ways such as with a textual flow diagram.<sup>124</sup> This assists the editors in determining the development of a reading and in reconstructing the earliest attainable text. The initial volumes of the ECM appeared for the Catholic Epistles, the first in 1997 and the final one in 2005.<sup>125</sup> A second edition of the Catholic Letters appeared in 2013 which incorporated

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<sup>119</sup> Elliott, "The Editio Critica Maior," pages 470-506 in *New Testament Textual Criticism*, 471.

<sup>120</sup> David C. Parker, *Textual Scholarship and the Making of the New Testament* (Oxford: Oxford University Press, 2012), 112.

<sup>121</sup> Wasserman and Gurry, *A New Approach*, 37-38.

<sup>122</sup> For an introduction to the CBGM see Wasserman and Gurry, *A New Approach to Textual Criticism*; Peter J. Gurry, "How Your Greek NT is Changing: A Simple Introduction to the Coherence Based Genealogical Method (CBGM)," *Journal of the Evangelical Theological Society* 59.4 (2016): 675-689.

<sup>123</sup> Wasserman and Gurry, *A New Approach to Textual Criticism*, 4; Gurry, "How Your Greek NT is Changing," 678.

<sup>124</sup> Gurry, "How Your Greek NT is Changing," 682.

<sup>125</sup> Peter Gurry, *A Critical Examination of the Coherence-Based Genealogical Method in New Testament Textual Criticism*, New Testament Tools Studies and Documents 55, (Leiden: Brill, 2017), 13-14; Barbara Aland, Kurt Aland, Gerd Mink, Klaus Wachtel, eds., *Novum Testamentum Graecum: Editio Critica Maior IV: Catholic Letters: Part 1: Text: Installment 1: James, Installment 2: The Letters of Peter, Installment 3: The First Letter of John, Installment 4: The Second and Third Letter of John, the Letter of Jude* (Stuttgart: Deutsche Bibelgesellschaft, 1997-2005).

an update to the method along with some textual changes.<sup>126</sup> This was followed by the ECM of the Acts of the Apostles, published in 2017, along with a new feature, an online digital edition of Acts that allows the user to access all the information available in the print edition.<sup>127</sup> In addition, a new interface to the CBGM allows users to see all the data used to create the editorial text in the ECM of Acts, including the viewing of textual flow diagrams, the comparison of witnesses, and the identification of relatives.<sup>128</sup>

During the final stages of the present study, in 2021, the ECM of the Gospel of Mark was published, both in print and in an online format.<sup>129</sup> In preparation for the edition, using *Text und Textwert*, the editors selected 209 manuscripts for full collation and examination, five of which, 017 041 178 389 2411, are also utilized in the present study and are identified as members of the Π group.<sup>130</sup> The tools in the online CBGM interface for Mark allow the user to examine the coherence and textual flow, to compare witnesses, and find relatives.<sup>131</sup> Because the witnesses included in the edition are collated in full, the online tools are invaluable for determining relationships between witnesses with more precision than the initial data in the *Text und Textwert*. Along with this, because 209 manuscripts were

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<sup>126</sup> Barbara Aland, Kurt Aland, Gerd Mink, Holger Struwolf, Klaus Wachtel, eds., *Novum Testamentum Graecum: Editio Critica Maior IV: Catholic Letters: Part 1: Text, Part 2: Supplementary Material*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 2013).

<sup>127</sup> Holger Strutwolf, Georg Gäbel, Annette Hüffmeier, Gerd Mink, and Klaus Wachtel, eds., *Novum Testamentum Graecum Editio Critica Maior, III Die Apostelgeschichte*, 3 parts, 4 vols. (Stuttgart: Deutsche Bibelgesellschaft, 2017); <https://ntvmr.uni-muenster.de/ecm>.

<sup>128</sup> <https://ntg.uni-muenster.de/acts/ph4/>.

<sup>129</sup> H. Strutwolf, G. Gäbel, A. Hüffmeier, M.L. Lakmann, G. Paulson, K. Wachtel, eds., *Novum Testamentum Graecum, Editio Critica Maior, Part I: 2.1, Das Markusevangelium, Text* (Stuttgart: Deutsche Bibelgesellschaft, 2021). For the online edition, see <https://ntvmr.uni-muenster.de/ecm>. For the CBGM of Mark, see <https://ntg.uni-muenster.de/mark/ph35>.

<sup>130</sup> Holger Strutwolf, Georg Gäbel, Annette Hüffmeier, Marie-Luise Lakmann, Greg Paulson, Klaus Wachtel, eds., *Novum Testamentum Graecum, Editio Critica Maior, Part II: 1.2, Begleitende Materialien* (Stuttgart: Deutsche Bibelgesellschaft, 2021), 5-7.

<sup>131</sup> The following description of the ECM online edition is taken from Klaus Wachtel, revised by Greg Paulson, *Short Guide to the CBGM - Mark (Phase 3.5)* (Münster: Institut für Neutestamentliche Textforschung, 2021).

included in the apparatus, the tool is helpful for examining specific readings for wider support. In this way, the exclusiveness of a family or group reading can be ascertained. The "General Textual Flow" diagram visually depicts the overall relationship of all witnesses based on their proportions of prior and posterior readings. The "Coherence in Attestations" diagram graphs the relationships of witnesses in the same attestation. With these tools in mind, Klaus Wachtel commented on the data presented in the ECM as it related to the II group, noting that the various "families" stand out clearly in the textual flow diagrams.<sup>132</sup> He emphasized that the textual flow diagram revealed 02 as a textual descendant of 041.<sup>133</sup> Thus, according to Wachtel, the ECM data confirmed the findings of Silva Lake, that with reference to the Gospel of Mark, "this text goes back to a time before Codex Alexandrinus" even though other studies had cast doubt on Codex Alexandrinus' membership of the group.<sup>134</sup>

### 1.5 Rationale for the Present Study of the II Group

No thorough examination of the II group in any gospel has been completed since the studies by Geerlings, and Champlin in the 1960s. The subsequent discussions by Wisse, Wasserman, and Parker, along with Wachtel, Morrill, and Schmid, were limited to test passages, or to a single passage. With regard to the need for further analysis of the II group, as far back as 2002, Tommy Wasserman observed, "Ideally, in the light of newly discovered members . . . and recent improvements in

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<sup>132</sup> Klaus Wachtel, "Notes on the Text of Mark," pages 1-7 in Holger Strutwolf, Georg Gäbel, Annette Hüffmeier, Marie-Luise Lakmann, Greg Paulson, Klaus Wachtel, eds., *Novum Testamentum Graecum, Editio Critica Maior, Part Part I: 2.3, Studien* (Stuttgart: Deutsche Bibelgesellschaft, 2021), 2.

<sup>133</sup> The method behind the ECM approaches each manuscript as a witness of a text, and therefore a chronologically later manuscript could contain an earlier text than another manuscript. In this instance, 041, though produced later in time than 02, contains a text theoretically earlier than 02. These results are then reflected in the textual flow diagrams which indicate that 02 is a descendant of 041. For further explanation see Wasserman and Gurry, *A New Approach*, 28-29.

<sup>134</sup> Wachtel, "Notes on the Text of Mark," 2.

methodology, the whole family should be re-examined.”<sup>135</sup> As noted earlier, Parker, along with Wachtel, Morrill, and Schmid, have challenged the notion that the II group is a family. Even with the publication of the ECM in Mark, Wachtel notes that the vast amount of data “signals the beginning of a research process rather than its conclusion.”<sup>136</sup> He further suggests that “the task now is to reinterpret the evidence in light of the genealogical analyses of individual witnesses, several kinds of groupings, and their relationships.”<sup>137</sup> In light of recent developments in the digitization of manuscripts, improvements in method, and the discovery of more potentially related manuscripts, a thorough re-examination of the II group is needed. All of the long recognized families and groups, such as Family 1 and Family 13, would benefit from a full examination using the tools of the ECM.

The Gospel of Mark was chosen as the place to begin a re-examination because it was this gospel that was studied by Silva Lake. Her monograph set the groundwork for the investigations by Geerlings and Champlin in the other gospels. The conclusions of these other studies may stand or fall upon a reinvestigation into Lake’s results. This requires the comprehensive treatment of the manuscripts used in her work, including, not only those witnesses that have the closest relationship with 041 and her reconstructed archetype for the II group, but also a selection of those peripheral manuscripts that may reveal block mixture. For example, Lake noted the block mixture of 652 between the 041 text and the text of Family 1.<sup>138</sup> As mentioned above, recent scholarship has hinted at the possibility that the so-called “Family II” is actually a “group,” meaning that a stemma of the

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<sup>135</sup> Wasserman, “The Patmos Family,” 10.

<sup>136</sup> Wachtel, “Notes on the Text of Mark,” 6.

<sup>137</sup> Ibid.

<sup>138</sup> Lake, *Family II*, 33-35

manuscripts cannot be reconstructed.<sup>139</sup> Therefore, it is the family stemma and the reconstructed archetype that requires evaluation.

Along with this, many manuscripts have been identified since the publication of Lake's work that reveal a close association with the text of  $\text{O}41$ . A fresh study into the  $\text{II}$  group must encompass those codices not yet fully examined by previous research, including those peripheral witnesses that reveal block mixture. These two goals, including those manuscripts that give the best representation of Lake's study, and including as many newly discovered witnesses to the  $\text{II}$  group as possible, require a balance of judgment. This will involve a diplomatic selection of manuscripts from previous studies and a selection of new manuscripts not yet collated in full and examined. A larger collection of  $\text{II}$  group witnesses will be evaluated by examining each potential member in comparison to a table of group readings in Mark. Those with lower levels of agreement with these readings will be excluded from further study, while those with higher levels of agreement will be considered for a full collation.<sup>140</sup>

The publication of the ECM of the Gospel of Mark during the course of this study made it possible to easily check for wider attestation of variant readings in the manuscript tradition.<sup>141</sup> The ECM used 209 witnesses in its apparatus, whereas Lake used twenty-one manuscripts along with the

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<sup>139</sup> Parker et al., "The Selection of Greek Manuscripts," 315, note 21; Parker, *An Introduction*, 171.

<sup>140</sup> This process is discussed in greater detail in Chapter 2: Examination of Manuscripts in Test Passages. The unavailability of images for some manuscripts and constraints of time also affected the selection of manuscripts.

<sup>141</sup> The manuscript selection process is found in chapter 2. The collation and regularization process is discussed in Chapter 3. For the online ECM see <https://ntvmr.uni-muenster.de/ecm> and the CBGM interface and data at <https://ntg.uni-muenster.de/mark/ph35>.



representative text of Family 1 and Family 13.<sup>142</sup> The present study thus provides an opportunity to evaluate Lake's work with a far greater amount of evidence.<sup>143</sup>

The study proceeds as follows: Chapter 2 discusses the method of selecting manuscripts for transcription; Chapter 3 the process of transcription and collation; Chapter 4 is a detailed analysis of the collation readings; Chapter 5 is a list of the II group readings from the collation; and Chapter 6 examines the origins of the II group and suggests areas for further research. The initial research question of the present study was to examine Family II afresh through transcribing and collating new unstudied family manuscripts, updating the family stemma by incorporating new witnesses, and to produce a new critical text of the family archetype, along with an apparatus of readings in the Gospel of Mark. Once manuscripts were selected, transcribed and collated, the process of constructing a stemma failed at the outset. Except for a few clusters of manuscripts, the relationships between the II group witnesses were unclear. After the wider manuscript data from the ECM was made available and compared with the readings from the collation, the boundaries of the II group blurred even further. In contrast, what became clear were the observations of Champlin in the 1960s that Family II descends from a group of manuscripts of "the very early Byzantine text type," which leads to the thesis of the present study: Family II is not a family but a group.

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<sup>142</sup> Strutwolf, et al, eds., *Editio Critica Maior, Part I: 2.1, Das Markusevangelium, Text*, 4. Lake also referenced Church fathers and ancient versions: the number of manuscripts used for Lake's study was determined by compiling the total of those manuscripts used to evaluate the stemma (*Family II*, 16-28).

<sup>143</sup> See Chapter 4 for an evaluation of the findings of this study.

## CHAPTER 2 EXAMINATION OF MANUSCRIPTS IN TEST PASSAGES

### 2.1 Process of Discovering II Group Manuscripts for Transcription

Chapter 1 discussed the examination of Family II conducted by Wisse for the Gospel of Luke and Wasserman for the *pericope adulterae*. These revealed that there are likely a number of II group manuscripts that have been recognized since the studies of Silva Lake, Geerlings, and Champlin that have yet to be analyzed. In order to locate these potentially related manuscripts, the University of Münster *Institute for New Testament Textual Research's* "Test Passages: Manuscript Clusters" tool was employed (see chapter 1, section 1.4).<sup>1</sup> This online tool utilizes the data published in the *Text und Textwert* volumes which report more than 2,200 manuscripts of the Gospels in a total of 467 test passages: 64 in Matthew, 196 in Mark, 54 in Luke, and 153 in John 1-10.<sup>2</sup> Limiting the search on the T&T Clusters tool to "Mark," 041 was queried for related manuscripts. According to the Manuscript Clusters tool, 041 agrees with the Majority Text at 92.1 percent, thus the query returned all of the witnesses agreeing with 041 above 92.1 percent. This resulted in over 150 manuscripts which could be potential members of the II group. Thirty-three of these manuscripts resulting from the query that revealed a 95% or greater agreement with 041 were added to a master list of potential group members. The II

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<sup>1</sup> For the "Test Passages: Manuscript Clusters" tool see [http://intf.uni-muenster.de/TT\\_PP/TT\\_Clusters.html](http://intf.uni-muenster.de/TT_PP/TT_Clusters.html). This study followed a similar method for discovering Family II manuscripts used by David C. Parker, Klaus Wachtel, Bruce Morrill, and Ulrich Schmid, "The Selection of Greek Manuscripts to be Included in the International Greek New Testament Project's Edition of John in the *Editio Critica Maior*" in *Studies on the Text of the New Testament and Early Christianity: Essays in Honor of Michael W. Holmes On the Occasion of His 65th Birthday*, New Testament Tools Studies and Documents 50 (Leiden: Brill, 2015), 315. For a description of *Text und Textwert* and the online tool see Chapter 1 heading 1.4.

<sup>2</sup> Information taken from the "Test Passages: Manuscript Clusters" tool, "Guide," [http://intf.uni-muenster.de/TT\\_PP/TT\\_Guide.html](http://intf.uni-muenster.de/TT_PP/TT_Guide.html). See also, Kurt Aland, et al., eds, *Text und Textwert der griechischen Handschriften des Neuen Testaments*, Vol. IV *Die synoptischen Evangelien, 1 Das Markusevangelium; 2 Das Matthäusevangelium; 3 Das Lukasevangelium* (Berlin/New York: De Gruyter, 1998-1999). Vol. V *Das Johannesevangelium, 1 Teststellenkollation der Kapitel 1-10* (Berlin/New York: De Gruyter, 2005).

group members catalogued in Wisse's, Wasserman's, and Parker's studies were added to this list.<sup>3</sup>

Those members bracketed in Silva Lake's study as potential group members, but unavailable at the time of her research, were also added to this list. The possible witnesses to the Π group now totaled 95 potential members to examine. These were:

017 041 49 72 114 116 145 158 175 178 182 222 229 264 265 270 280 389 391 415 420 481 482 489 518  
535 537 544 581 652 657 702 718 775 796 804 904 989 992 1008 1009 1048 1079 1138 1154 1159 1200  
1219 1220 1223 1272 1306 1313 1318 1346 1354 1355 1392 1398 1399 1421 1478 1500 1546 1553 1561 1571  
1602 1627 1663 1690 1699 1780 1781 1816 2223 2238 2278 2304 2324 2346 2398 2400 2404 2405 2411  
2463 2482 2491 2517 2525 2600 2615 2686 2756.

In order to eliminate some of these potential witnesses, Wisse's potential family members were examined in the online T&T Clusters tool. Any witness that did not show higher agreement with 041 in Mark than with the Majority Text in Mark was removed from the list. This was to ensure that those manuscripts that were members of the Π group in the Gospel of Luke were also Π group members in Mark. Witnesses were later examined for block mixture, nevertheless, only those witnesses that initially revealed a higher level of agreement with 041 were included for a more thorough examination than that which the test passages of the Clusters tool provided. For example, when 49 is queried in the search bar with Mark selected, its agreement with the MT is given as 97.3%. Witnesses that agree with 49 greater than 97.3% are displayed below the witness siglum on the manuscript clusters page. The list does not include 041 because it agrees with 49 less than the MT at 97.3%, thus, removing 49 as a potential witness (the exact agreement level between 49 and 041 cannot

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<sup>3</sup> 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*, Studies and Documents 44 (Grand Rapids: Eerdmans, 1982); Tommy Wasserman, "The Patmos Family of New Testament MSS and its Allies in the Pericope of the Adulteress and Beyond," *TC: A Journal of Biblical Textual Criticism* 7 (2002); David Parker, Klaus Wachtel, Bruce Morrill, and Ulrich Schmid, "The Selection of Greek Manuscripts."

be determined using the online clusters tool). This process eliminated the following thirty-two manuscripts.<sup>4</sup>

49 145<sup>5</sup> 158 175 182 264 270 391 415 481 482 518 544 657 718 904 1048 1138 1355 1392 1399 1553 1663  
2238 2304 2400 2405 2525 2600<sup>6</sup> 2615 2686 2756

This left the following manuscripts as potential Π group members (see also table 2.1 below).

017 041 72 114 116 178 222 229 265 280 389 420 489 535 537 581 652 702 775 796 804 989 992 1008  
1009 1079 1154<sup>7</sup> 1159 1200 1219 1220 1223 1272<sup>8</sup> 1306<sup>9</sup> 1313 1318 1346 1354 1398 1421 1478 1500 1546  
1561 1571 1602 1627<sup>10</sup> 1690 1699 1780 1781<sup>11</sup> 1816 2223<sup>12</sup> 2278 2324 2346 2398 2404 2411 2463<sup>13</sup> 2482  
2491 2517

After generating this more focused list of potential Π group members, a spreadsheet was created using Lake's table 1 "Unique Readings of Family Π" and table 2 "Variants of Fam Π with little support" (see tables 2.1 and 2.2 below).<sup>14</sup> Table 1 contains eighteen variations that are presented by Lake as unique primary readings that are definitive markers of Family Π manuscripts. Table 2 comprises fifty variations that have wider attestation and are not unique to Family Π manuscripts. Lake used these tables in order to give a representation of the relationships between family members.

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<sup>4</sup> [http://intf.uni-muenster.de/TT\\_PP/TT\\_Clusters.html](http://intf.uni-muenster.de/TT_PP/TT_Clusters.html).

<sup>5</sup> According to the *Liste*, this codex contains only Luke and John, <https://ntvmr.uni-muenster.de/liste?docID=30145>.

<sup>6</sup> According to the *Liste*, this codex contains only Luke and John, <https://ntvmr.uni-muenster.de/liste?docID=32600>.

<sup>7</sup> Images of 1154 were not available at the time of the selection process. Along with this, 1154 is now being listed as a duplicate of 2862 in the *Liste*.

<sup>8</sup> Images of 1272 were not available at the time of the selection process.

<sup>9</sup> At the time of the selection process the available images of 1306 were too degraded for transcription.

<sup>10</sup> At the time of the selection process the available images of 1627 were too degraded for transcription.

<sup>11</sup> Images of 1781 were not available at the time of the selection process.

<sup>12</sup> At the time of the selection process the available images of 2223 were too degraded for transcription.

<sup>13</sup> Images of 2463 were not available at the time of the selection process.

<sup>14</sup> Table 1 "Unique Readings of Family Π" and table 2 "Variants of Fam Π" are located in the "Appendix," Silva Lake, *Family II and the Codex Alexandrinus: The Text According to Mark*, Studies and Documents 5 (London: Christophers, 1936), 117-118.

Using the evidence displayed in these tables, Lake argued that ο2 was not a member of the family, but rather a distant relative of a more ancient archetype.<sup>15</sup>

Table 2.1: Silva Lake's Table 1 "Unique Readings of Family Π"		
Mark	Robinson-Pierpont Reading	Π Group Reading
2:4	προσεγγίσει αὐτῷ	αὐτῷ προσεγγίσει
2:23	ἐν τοῖς σάββασι διὰ τῶν σπορίμων	διὰ τῶν σπορίμων ἐν τοῖς σάββασι
3:10	ἐθεράπευσεν	ἐθεράπευεν
3:19	εἰς οἶκον	εἰς τὸν οἶκον
3:25	σταθῆναι	στήναι
5:10	αὐτοὺς ἀποστείλει ἔξω τῆς χώρας	ἀποστείλει αὐτὸν ἔξω τῆς χώρας
6:22	με ὃ ἐὰν θέλῃς, καὶ δώσω σοί	με καὶ δώσω σοὶ ὃ ἐὰν θέλῃς
6:27	ἀποστείλας ὁ βασιλεὺς	ὁ βασιλεὺς ἀποστείλας
6:27	τὴν κεφαλὴν αὐτοῦ	αὐτοῦ τὴν κεφαλὴν
6:30	ὅσα ἐποίησαν καὶ ὅσα ἐδίδασκαν	ὅσα ἐδίδασκαν καὶ ὅσα ἐποίησαν
7:5	τὸν ἄρτον	ἄρτον
10:52	εἶπεν	λέγει
11:2	οὐδεὶς ἀνθρώπων	οὐπὼ οὐδεὶς ἀνθρώπων
13:28	ἐστίν	om.
14:19	αὐτῷ	om.
15:35	ἔλεγον,	ἔλεγον, ὅτι
15:40	τοῦ ἰακώβου	ἰακώβου
16:10	πορευθεῖσα	ἀπελθοῦσα

Table 2.2: Silva Lake's Table 2 "Variants of Fam[ily] Π with Little Support"		
Mark	Robinson-Pierpont Reading	Π Group Reading
1:42	ἀπ' αὐτοῦ ἡ λέπρα	ἡ λέπρα ἀπ' αὐτοῦ
1:43	εὐθέως ἐξέβαλεν αὐτόν	ἐξέβαλεν αὐτόν εὐθέως
3:2	θεραπεύσει αὐτόν	αὐτόν θεραπεύσει
3:10	ἄψωνται	ἄπτωνται
3:12	ποιήσωσιν	ποιώσι(ν)
4:11	γινῶναι	om.
4:12	ἀφεθῆ	ἀφεθήσεται
5:11	βοσκομένη	βοσκομένη πρὸς τῷ ὄρει
5:12	αὐτόν πάντες οἱ δαίμονες	αὐτόν οἱ δαίμονες
5:37	Συνακολουθήσαι	ἀκακολουθήσαι
6:2	καὶ δυνάμεις	ἵνα καὶ δυνάμεις
6:14	ἠγέρθη	ἀνέστη

<sup>15</sup> Lake, *Family Π*, 56-59.

6:23	με αἰτήσης	αἰτήσης με
6:34	εἶδεν ὁ ἰησοῦς	ὁ ἰησοῦς εἶδεν
6:34	διδάσκειν αὐτούς	αὐτούς διδάσκειν
7:8	πολλά ποιεῖτε	ποιεῖτε πολλά
8:4	ἐρημίας	ἐρημίαις
8:7	εὐλογήσας	ταῦτα εὐλογήσας
8:8	ἐχορτάσθησαν οἱ πάντες	ἐχορτάσθησαν πάντες
8:33	ὁ δὲ ἐπιστραφεῖς	ὁ δὲ ἰησοῦς ἐπιστραφεῖς
9:3	λίαν ὡς χιῶν	λίαν ὡσεὶ χιῶν
9:13	ἐποίησαν αὐτῷ	ἐποίησαν ἐν αὐτῷ
9:28	ὅτι	διὰτι
9:45	καλὸν ἐστίν	καλὸν γὰρ ἐστί
10:20	εἶπεν αὐτῷ	εἶπεν
10:20	διδάσκαλε ταῦτα	ταῦτα
10:21	ὁ δὲ ἰησοῦς ἐμβλέψας	ὁ δὲ ἐμβλέψας
10:24	αὐτοῖς τέκνα πῶς	αὐτοῖς πῶς
10:51	ἀποκριθεὶς λέγει αὐτῷ ὁ ἰησοῦς	ἀποκριθεὶς ὁ ἰησοῦς λέγει αὐτῷ
11:6	εἶπον	εἶπαν
11:8	ἄλλοι δὲ στοιβάδας	ἄλλοι στιβάδας
11:10	εὐλογημένη	Καὶ εὐλογημένη
11:13	συκὴν μακρόθεν	συκὴν μίαν μακρόθεν
11:18	γὰρ αὐτόν ὅτι	γὰρ ὅτι
11:24	ὅσα ἂν προσευχόμενοι	ὅσα ἐὰν προσευχόμενοι
11:29	ἐπερωτήσω ὑμᾶς	ἐπερωτήσω καὶ γὰρ ὑμᾶς
12:2	γεωργοὺς τῷ καιρῷ δούλον	γεωργοὺς δούλον τῷ καιρῷ
12:30	ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας	ἐξ ὅλης τῆς διανοίας
12:30	πρώτη ἐντολή	πρώτη πάντων ἐντολή
13:9	ἡγεμόνων καὶ	ἡγεμόνων δὲ καὶ
13:15	ἄραί τι ἐκ τῆς οἰκίας	τι ἄραί ἐκ τῆς οἰκίας
13:23	πάντα	ἅπαντα
13:28	ἀπαλὸς γένηται καὶ	γένηται ἀπαλὸς καὶ
14:27	τὰ πρόβατα	τὰ πρόβατα τῆς ποιμνῆς
14:36	τὸ ποτήριον ἀπ' ἐμοῦ	ἀπ' ἐμοῦ τὸ ποτήριον
14:46	ἐπ' αὐτόν τὰς χεῖρας αὐτῶν	τὰς χεῖρας αὐτῶν ἐπ' αὐτόν
14:61	ὁ υἱὸς τοῦ εὐλογητοῦ	ὁ υἱὸς τοῦ θεοῦ τοῦ εὐλογητοῦ
14:68	ὁ δὲ ἠρνήσατο λέγων	ὁ δὲ ἠρνήσατο αὐτόν λέγων
15:10	ἐγίνωσκεν	ἐπεγίνωσκεν
15:25	ἦν δὲ ὥρα τρίτη	ἦν δὲ τρίτη ὥρα

This spreadsheet, using the readings from Tables 1 and 2, was constructed in the following manner. The left column contained the location of the reading, either Table 1 or Table 2. Then the chapter and verse of the Markan reading was listed (i.e. Mk 1:42) followed next by the Greek text of the

Robinson-Pierpont Majority text.<sup>16</sup> The following column then displayed the Greek text of the reading transcribed from either table 1 or table 2 (in the order of versification in Mark). This was followed by a column listing wider manuscript support for those readings taken from Lake's table 2. Being taken at face value, the details of the Π group readings transcribed from Lake's monograph were not cross checked against the images or transcription of 041 or any other apparatus. These details were checked for accuracy at a later date once the transcriptions were made and collated.<sup>17</sup> Next, a column was created for each potential member from the list given above. The images for each potential Π group member were then examined in order to determine which reading the manuscript contained. Most of the images used were digitized microfilm photographs located on the New Testament Virtual Manuscript Room of the *Institut für Neutestamentliche Textforschung* (INTF).<sup>18</sup> When available, higher quality color images of manuscripts were accessed at the Center for the Study of New Testament Manuscripts.<sup>19</sup> Along with these two websites, a few manuscripts, such as 114 and 2278, are housed in the British Library Collection and high resolution color images are available at the British Library Greek Manuscripts Collection website.<sup>20</sup> Other witnesses, 2404 and 2411, are housed in the Goodspeed collection at the University of Chicago, and high resolution color images were available on their website as well.<sup>21</sup>

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<sup>16</sup> Maurice A. Robinson and William G. Pierpont, eds, *The New Testament in the Original Greek: Byzantine Text Form 2005* (Southborough: Chilton Book Publishing, 2005). The Robinson-Pierpont text represents the text of a large majority of medieval Greek manuscripts. Therefore, using this edition as the collation base highlights the places at which the Family Π manuscripts differ from the vast majority of Greek manuscripts.

<sup>17</sup> The resultant readings will be discussed and analyzed in detail in Chapter 4.

<sup>18</sup> <https://ntvmr.uni-muenster.de/>.

<sup>19</sup> <https://manuscripts.csntm.org/>.

<sup>20</sup> [https://www.bl.uk/manuscripts/Viewer.aspx?ref=add\\_ms\\_37002\\_f075v](https://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_37002_f075v).

<sup>21</sup> <https://goodspeed.lib.uchicago.edu/view/index.php?doc=0126&obj=101#?c=&m=&s=&cv=100&xywh=-355%2C-344%2C5244%2C6864>.

During examination, if a witness agreed with either a table 1 or table 2 reading, a "1" was entered in the column for that manuscript. If the codex agreed with the Robinson-Pierpont text, a "0" was placed in the column for that witness. At the bottom of each column, the findings of the examination of the images were tabulated and the percentage of agreement calculated. The first row below the witness column displayed the percentage of agreement with the table 1 & 2 readings together. The second row below the witness column listed the percentage of agreement for Table 1 readings alone. Several of the manuscripts that revealed low agreements were examined for potential block mixture by calculating only those portions that revealed a consistent agreement with the table 1 & 2 readings against the rest of the manuscript. These tabulated results of potential block mixture were displayed in two further rows below each witness examined for block mixture. These percentages of agreement with table 1 & 2 readings provided the basis for determining which witnesses would be selected for full transcription and collation in the Gospel of Mark (see table 2.3). This process will be described in detail in the following section.

Table 2.3 <sup>22</sup>				
	Table 1&2	Table 1	Block Mixture / Table 1&2	Block Mixture / Table 1
72	75%(51/68)	67%(12/18)		
114	94%(64/68)	100%(18/18)		
116	24%(16/68)	22%(4/18)		
178	91%(62/68)	94%(17/18)		
222	71%(48/68)	71%(12/17)		
229	87%(59/68)	83%(15/18)	95%(59/62)	94%(15/16)
265	97%(66/68)	94%(17/18)		
280	31%(4/13)	40%(2/5)		
389	88%(60/68)	100%(18/18)		
420	96%(67/68)	100%(18/18)		
489	96%(65/68)	94%(17/18)		

<sup>22</sup> Manuscripts with differing or low numbers of variation units, such as 280 or 535, are lacunose and are missing pages at the places of the variation units. Manuscripts with low agreement numbers, such as 1571 and 1699, agree with the II group variation units in fewer places.



535	33%(14/43)	15%(2/13)		
537	13%(9/68)	6%(1/18)		
581	94%(64/68)	94%(17/18)		
652	91%(62/68)	89%(16/18)	97%(61/63)	94%(16/17)
702	83%(54/65)	71%(12/17)	98%(45/46)	90%(9/10)
775	46%(31/68)	33%(6/18)		
796	84%(57/68)	78%(14/18)	92%(54/59)	93%(13/14)
804	53%(36/68)	33%(6/18)		
989	90%(61/68)	83%(15/18)	98%(54/55)	100%(12/12)
992	81%(55/68)	72%(13/18)	94%(50/53)	100%(12/12)
1008	19%(13/68)	17%(3/18)		
1009	10%(6/68)	0%(0/18)		
1079	97%(66/68)	94%(17/18)		
1159	85%(57/67)	89%(16/18)		
1200	63%(43/68)	61%(11/18)		
1219	99%(67/68)	100%(18/18)		
1220	22%(10/46)	13%(1/8)		
1223	21%(14/68)	11%(2/18)		
1313	75%(55/68)	61%(11/18)	95%(54/57)	92%(11/12)
1318	46%(31/68)	28%(5/18)		
1346	94%(64/68)	94%(17/18)		
1354	82%(56/68)	83%(15/18)	90%(44/49)	93%(13/14)
1398	52%(35/67)	41%(7/20)		
1421	48%(31/65)	28%(5/18)		
1478	76%(51/67)	76%(13/17)		
1500	98%(62/63)	100%(15/15)		
1546	66%(45/68)	56%(10/18)		
1561	84%(57/68)	72%(13/18)		
1571	2%(1/59)	7%(1/15)		
1602	93%(63/68)	94%(17/18)		
1690	91%(62/68)	89%(16/18)		
1699	3%(2/68)	0%(0/18)		
1780	79%(54/68)	72%(13/18)		
1816	91%(61/67)	94%(17/18)		
2278	74%(50/68)	67%(12/18)	97%(36/37)	100%(6/6)
2324	50%(34/68)	28%(5/18)		
2346	18%(12/65)	11%(2/18)		
2404	94%(64/68)	94%(17/18)		
2411	93%(62/67)	94%(16/18)		
2482	68%(46/68)	61%(11/18)		
2491	23%(11/47)	8%(1/12)		
2517	41%(7/17)	50%(3/6)		

## 2.2 Process of Selecting II Group Manuscripts for Transcription

One of the goals of this study is to expand the examination of manuscripts to those that were unknown at the time Lake was performing her research on the II group. Another is to evaluate the method and results of Lake's examination to see whether or not a stemma and an archetype can be reconstructed from the extant witnesses. Because of this, and in order to keep the number of manuscripts transcribed and collated to a manageable level, some of Lake's II group members that evidenced a higher level of table 1 agreement were excluded in favor of other witnesses that had not yet received a full scholarly examination. As mentioned above, Lake's Table 2 is comprised of readings that are not unique to the family and have wider manuscript support. Combined agreement of Tables 1 and 2 provide a profile of a witness with regard to the characteristic family readings. Because Lake's Table 1 readings are exclusive to Family II manuscripts according to Lake, only Table 1 agreements were considered for determining manuscripts for inclusion. Those witnesses from Lake's monograph that were chosen were those that had a table 1 agreement greater than 90%. These are 114 178 389 489 1079 1219 1346 1500 1816 (see Table 2.4 below). One Lake witness that was not chosen was 265, even though it had a table 1&2 agreement of 97% and a table 1 agreement of 94%. This manuscript was not selected because several other witnesses from Lake's monograph were already chosen that had an equal or higher level of agreement with table 1. For example, witnesses 1079 was included over 265 because it had been noted by Lake, Geerlings, and Champlin as being especially close to 1219 and to

041.<sup>23</sup> All other manuscripts from Lake’s study were excluded based on their low agreement with table 1 and 2 (see Table 2.5 below).

The manuscripts studied by Silva Lake that have a table 1 agreement of 90% or more are those listed in the table below.

Source	Codex	Table 1&2	Table 1
Silva Lake	114	94%(64/68)	100%(18/18)
Silva Lake	178	91%(62/68)	94%(17/18)
Silva Lake	265	97%(66/68)	94%(17/18)
Silva Lake	389	88%(60/68)	100%(18/18)
Silva Lake	489	96%(65/68)	94%(17/18)
Silva Lake	1079	97%(66/68)	94%(17/18)
Silva Lake	1219	99%(67/68)	100%(18/18)
Silva Lake	1346	94%(64/68)	94%(17/18)
Silva Lake	1500	98%(62/63)	100%(15/15)
Silva Lake	1816	91%(61/67)	94%(17/18)

The manuscripts studied by Silva Lake that have a table 1 agreement of less than 90%, and thus are excluded from this study are those listed in the table below.

Source	Codex	Table 1&2	Table 1
Silva Lake	72	75%(51/68)	67%(12/18)
Silva Lake	116	24%(16/68)	22%(4/18)
Silva Lake	1200	63%(43/68)	61%(11/18)
Silva Lake	1318	46%(31/68)	28%(5/18)
Silva Lake	1478	76%(51/67)	76%(13/17)
Silva Lake	1546	66%(45/68)	56%(10/18)
Silva Lake	1780	79%(54/68)	72%(13/18)

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<sup>23</sup> Geerlings noted that 1079 and 1219 are nearly “perfect” copies of 041, Jacob Geerlings, *Family II in John*, Studies and Documents 23 (Salt Lake City: University of Utah Press, 1963), 119-120; Russell Champlin, *Family II in Matthew*, Studies and Documents 24 (Salt Lake City: University of Utah Press, 1964), 5-8, 34.

Many of the manuscripts that were examined by Lake that had initial low agreement levels with the table 1 and 2 readings were then checked for block mixture. Block mixture is defined here as a phenomenon that can be observed when a manuscript changes its textual character mid book, sometimes multiple times. This may occur when a manuscript was copied from more than one exemplar.<sup>24</sup> A famous example is found in Codex Sinaiticus, in the Gospel of John, when the first seven chapters exhibit a different kind of text from the rest of the book.<sup>25</sup> Codex W (032) is another famous manuscript with extensive block mixture throughout. Henry Sanders noted different textual characters for all of Matthew, John 5:12-21:25, Luke 1:1-8:12 and 8:13-24:53, Mark 1:1-5:30 and 5:31-16:20.<sup>26</sup> These blocks of text point to the likelihood that the copyist of 032 had multiple exemplars at their disposal.<sup>27</sup> Zachary Cole has noted that the scribe's differences in number writing techniques exactly correspond with the block mixture which suggests that the scribe was not performing any editorial activity, merely faithfully reproducing the exemplar.<sup>28</sup> Along with this, a criticism that Parker had of the CBGM (see chapter 1, section 1.4), was that it failed to take note of block mixture in witnesses.<sup>29</sup> In a similar vein, Clinton Baldwin criticized the Claremont Profile Method for its inability to detect block

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<sup>24</sup> David Parker, *Textual Scholarship and the Making of the New Testament: The Lyell Lectures, Oxford, Trinity Term, 2011* (Oxford: Oxford University Press, 2012), 96.

<sup>25</sup> Gordon D. Fee, "Codex Sinaiticus in the Gospel of John: A Contribution to Methodology in Establishing Textual Relationships," pages 221–243 in *Studies in the Theory and Method of New Testament Textual Criticism*, Studies and Documents 45 (Grand Rapids: Eerdmans, 1993); Megan Burnett, *Codex Washingtonianus: An Analysis of the Textual Affiliations of the Freer Gospels Manuscript*, Texts and Studies, Third Series 27 (Piscataway: Gorgias Press, 2022).

<sup>26</sup> Henry Sanders, *The New Testament Manuscripts in the Freer Collection*, Humanistic Series 9 (London: The MacMillan Company, 1918), 133. See also the more recent study by Burnett, *Codex Washingtonianus*, 2, 79.

<sup>27</sup> Dennis Haugh, "Was Codex Washingtonianus a Copy or a New Text?" pages 167–184 in *The Freer Biblical Manuscripts: Fresh Studies of an American Treasure Trove*, Larry Hurtado ed., Society of Biblical Literature Text-Critical Studies 6, (Leiden: Brill, 2006), 167.

<sup>28</sup> Zachary J. Cole, "Evaluating Scribal Freedom and Fidelity: Number-Writing Techniques in Codex Washingtonianus (W 032)," *The Bulletin of the American Society of Papyrologists* 52 (2015): 225–238, 237.

<sup>29</sup> Parker, *Textual Scholarship*, 96.

mixture, which can result in manuscripts being allocated into the wrong groups.<sup>30</sup> Therefore it is imperative that these potential II group witnesses be examined for block mixture.

Lake noted that 652 exhibited an “excellent witness” to the Family 1 text from Mark 4:20-6:21.<sup>31</sup> She explained that this might have been caused by a momentary change in exemplar, or that a gathering in the exemplar of 652 had been replaced with text from a Family 1 manuscript.<sup>32</sup> This block mixture can be seen in 652 in table 2.6 below, which reveals a clear change of text from Mark 4:12 to 6:2. The block appears differently at 6:2, rather than 6:22 as noted by Lake, because the block text is revealed in the current study only by its agreement or disagreement with Lake’s table 1&2 readings. The test passages taken from Lake’s table 1 & 2 readings do not cover the entire text of the verse in Mark 6 and therefore do not reveal the Family 1 readings noted by Lake from Mark 6:2-6:20.<sup>33</sup> Thus, 652 proved to be an example of what may be found in other potential witnesses, and in order to avoid the exclusion of manuscripts from the investigation that might contain block mixture, these witnesses were examined for similar patterns of mixture. Those that had a block mixture agreement with table 1 readings greater than 90% were selected. These were 652 796 1313. In table 2.6 below, the third and fourth columns indicate pre-block mixture agreement with tables 1&2 combined and table 1. The fifth and sixth columns indicate tables 1&2 combined and table 1 after accounting for block mixture. The block locations given in table 2.6 are the references of the table 1&2 readings, thus, it is possible that the boundaries of the mixture may extend farther than the table reading indicates.

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<sup>30</sup> Clinton Baldwin, “Factor Analysis: A New Method for Classifying New Testament Greek Manuscripts,” *Andrews University Seminary Studies* 48.1 (2010): 29-53, 37.

<sup>31</sup> Lake, *Family II*, 33.

<sup>32</sup> *Ibid.*, 34, note 1.

<sup>33</sup> *Ibid.*, 34.

Source	Cod.	Table 1&2	Table 1	Blk Mix/ Table 1&2	Blk Mix/ Table 1	Location of Family II Blocks
Lake	652	91%(62/68)	89%(16/18)	97%(61/63)	94%(16/17)	Mark 1:42-4:12; 6:2-16:10
Lake	796	85%(60/71)	80%(57/60)	92%(54/59)	93%(13/14)	Mark 1:42-3:2; 4:12-9:45; 10:51-15:40
Lake	1313	75%(55/68)	61%(11/18)	95%(54/57)	92%(11/12)	Mark 2:23-6:14; 7:5-15:40

The codices not included by Lake, were then successively examined by comparing their text with the readings listed in the spreadsheet, using online images.<sup>34</sup> When a manuscript contained a table 1 or table 2 reading a “1” was placed in that witnesses’ column. When the codex followed the Robinson-Pierpont text a “o” was placed in the column. These numbers were then calculated in the same manner as described above in order to determine their percentage of agreement with Lake's Table 1 and 2 readings, with the results listed below each witness column. Those witnesses selected for transcription and collation were 420 581 1159 1602 1690 2404 2411 (see Table 2.7). In order to cast a wider net for potential II group members, manuscripts with a table 1 agreement greater than 85% were then selected for transcription and collation.

The newly examined manuscripts that have a table 1 agreement of 85% or more are those in the following table.

Source	Codex	Table 1&2	Table 1
Text und Textwert	420	96%(67/68)	100%(18/18)
T. Wasserman	581	94%(64/68)	94%(17/18)
Text und Textwert	1159	85%(57/67)	89%(16/18)
Text und Textwert	1602	93%(63/68)	94%(17/18)
T. Wasserman	1690	91%(62/68)	89%(16/18)
Text und Textwert	2404	94%(64/68)	94%(17/18)
Text und Textwert	2411	93%(62/67)	94%(16/18)

<sup>34</sup> To access online images of these manuscripts see website links in footnotes 11-14.

Many of the newly examined manuscripts that had initial low agreement levels with the table 1&2 readings were checked for block mixture by calculating only those portions that revealed a consistent agreement with the table 1&2 readings against the rest of the manuscript. These tabulated results of block mixture are displayed in two further rows below each witness examined in this way. These percentages of agreement with table 1&2 readings provided the basis for determining which witness would be selected for full transcription and collation in the Gospel of Mark. Those manuscripts with block mixture that were selected for transcription and collation were 229 702 989 992 1354 2278 (see Table 2.8). As mentioned above, in order to cast a wider net for potential II group members not yet studied, manuscripts with a block mixture table 1 agreement greater than 85% were selected for transcription and collation. The following table lists those manuscripts examined for block mixture. In table 2.8 below, the third and fourth columns indicate pre-block mixture agreement with tables 1&2 combined and table 1. The fifth and sixth columns indicate tables 1&2 combined and table 1 after accounting for block mixture. The block locations given in table 2.8 are the references of the table 1&2 readings, thus it is possible that the boundaries of the mixture may extend farther than the table reading indicates.

Table 2.8						
Source	Cod.	Table 1&2	Table 1	Blk Mix/ Table 1&2	Blk Mix/ Table 1	Location of Family II Blocks
T&Textwert	229	87%(59/68)	83%(15/18)	95%(59/62)	94%(15/16)	Mark 1:42-12:30; 14:27-16:10
T&Textwert	702	83%(54/65)	71%(12/17)	98%(45/46)	90%(9/10)	Mark 1:42-3:2; 4:11-10:51; 11:8-13:23
Wisse	989	90%(61/68)	83%(15/18)	98%(54/55)	100%(12/12)	Mark 4:11-6:30; 7:8-16:10
Wasserman	992	81%(55/68)	72%(13/18)	94%(50/53)	100%(12/12)	Mark 4:11-6:22; 6:27-11:18; 12:30-16:10
T&Textwert	1354	82%(56/68)	83%(15/18)	90%(44/49)	93%(13/14)	Mark 1:42-6:23; 10:51-16:10
Wisse	2278	73%(52/71)	65%(13/20)	95%(38/40)	100%(6/6)	Mark 4:11-10:51; 11:8-12:2

It is not suggested that each of these witnesses was copied from multiple exemplars, rather, as noted by Lake with regard to 652, it is more likely that they descend from an ancestor, or ancestors, where block mixture was present. For example, 989, 992, and 2278 each reveal that the first three chapters in Mark, up to 4:11, contain a different textual character, and 989 and 992 share a similar block of text, 989 from 4:11-6:30, and 992 from 4:11-6:22. These three manuscripts might be distant cousins and descend from the same ancestor that contained this block mixture. Codex 535 is a manuscript that was not included for transcription due to its low agreement with table 1&2 readings (see table 2.3), yet, it provides an interesting example of how block mixture might have been introduced in the textual tradition. This codex contains Matthew and Mark but is missing several leaves from Mark 3:11-5:31 and from Mark 9:18-12:6. If it was ever repaired and the missing leaves added that contained a text different from the rest of the codex, then any manuscript copied from it would reveal two locations of block mixture at Mark 3:11-5:31, and at Mark 9:18-12:6. Considering the number of witnesses in the Π group with missing leaves that survive to the present, it would seem that this scenario could occur quite frequently.

### **2.3 Description of Manuscripts Transcribed in Full**

For the study, a total of twenty-seven manuscripts were therefore selected for transcription. Fourteen of these witnesses were included in Lake's dissertation: 017 041 114 178 389 652 796 1079 1219 1313 1346 1500 1816. Thirteen present additional manuscripts not recognized as Π group witnesses at the time of Lake's monograph were selected for transcription and collation in the present study: 229



420 581 702 989 992 1159 1354 1602 1690 2404 2411 2278. In the following discussion, any chapter and verse references are from the Gospel of Mark.

*GA 017*. Codex Cyprius (K) is a Greek four Gospel parchment codex consisting of 267 quarto leaves and housed at the Bibliothèque Nationale in Paris with a shelf number of Gr. 63.<sup>35</sup> It was brought to Paris from the island of Cyprus in 1673.<sup>36</sup> The script used in the codex is an upright ogival majuscule that has been variously dated from the ninth to the eleventh centuries.<sup>37</sup> Tischendorf assigned the hand of the manuscript to the ninth century and this was widely accepted up to the time of Caspar René Gregory at the turn of the twentieth century.<sup>38</sup> Silva Lake, however, argued in her monograph that 017 was a descendant of 1219, an eleventh-century minuscule, and thus could not date earlier. In order to account for this, Lake argued that 1219 must date to the tenth century, and assigned an eleventh-century date to 017.<sup>39</sup> Following Lake's lead, William Hatch argued that several letter forms exhibited in 017, ΒΔΚΛΜΞΠΥΦΧΨΩ, "are characteristic of the late tenth or the early eleventh century."<sup>40</sup> Despite this push to date the codex later, a ninth-century date was preferred in the *Liste* and the NA28 hand edition and is adopted in this study.<sup>41</sup> A colophon near the end of the manuscript

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<sup>35</sup> F. H. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament for the Use of Biblical Students*, Vol. 1, 4th ed., Edward Miller, ed. (London: George Bell & Sons, 1894), 136-137.

<sup>36</sup> Lake, *Family II*, 11.

<sup>37</sup> For a description of the "upright ogival majuscule" see, Pasquale Orsini and Willy Clarysse, "Early New Testament Manuscripts and their Dates: A Critique of Theological Paleography," *Ephemerides Theologicae Lovaniensis* 88.4 (2012), 453-455. For the typically assigned date ranges of the script see, 454, note 46.

<sup>38</sup> Constantin von Tischendorf, *Novum Testamentum Graece. Editio Septima Critica Maior* (Leipzig: Sumptibus Adolphi Winter, 1859), CLVIII. Caspar René Gregory, *Textkritik des Neuen Testaments*, Vol 1 (Leipzig: J. C. Hinrichs'she Buchhandlung, 1900), 54-55.

<sup>39</sup> Lake, *Family II*, 10-11, 13-14, 29, 36-37.

<sup>40</sup> William Hatch, "A Redating of Two Important Uncial Manuscripts of the Gospels—Codex Zacynthius and Codex Cyprius," in *Quantulacumque: Studies Presented to Kirsopp Lake by Pupils, Colleagues and Friends* (Baltimore: Waverly Press, 1937), 338.

<sup>41</sup> The *Liste* also gives an alternative date for 017 as tenth-century given by Parpulov, <https://ntvmr.uni-muenster.de/liste?docID=20017>. Barbara Aland et al., eds., *Novum Testamentum Graece*, 28th ed. (Stuttgart: Deutsche

indicates that 017 was copied by Basil the monk and bound by the monk Theodoulos, who dedicated themselves to the Virgin and St Eutychios.<sup>42</sup> The manuscript exhibits many peculiarities of spelling, with itacisms and consonantal variations throughout.<sup>43</sup>

*GA 041.* First brought to the attention of the west by Tischendorf, Codex Petropolitanus is a Greek four gospel parchment codex housed in the National Library of Russia in St. Petersburg with a shelf number of Gr. 34.<sup>44</sup> It is written in a sloping ogival majuscule characteristic of the ninth-century, consisting of 350 quarto sized leaves.<sup>45</sup> The manuscript has several lacunae in Matthew, Luke, and John with the last few verses of Mark and John supplied in a minuscule hand in the twelfth century.<sup>46</sup> Before each gospel, a list of κεφαλαια are present. The codex has Ammonian Sections throughout, John 5:4 and 8:3-6 are obelized as places of textual variation, and there are also many marginal corrections by a later hand.<sup>47</sup> Because this witness is reported in the ECM of Mark, the transcription from the INTF was utilized for collation in this present study.

*GA 114.* A four gospel codex written in an elegant Greek minuscule bookhand on parchment, 114 is currently housed at the British Library in London as part of the Harley collection and has a shelf

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Bibelgesellschaft, 2012), 801. See also *Pinakes*, where the date is given as tenth-century <https://pinakes.irht.cnrs.fr/notices/cote/49624/>.

<sup>42</sup> Lake, *Family II*, 11; Gregory, *Textkritik des Neuen Testaments*, Vol 1, 55.

<sup>43</sup> Scrivener, *A Plain Introduction*, 137.

<sup>44</sup> See Chapter 1 heading 1.1 for a summary of the discovery of the manuscript by Tischendorf and its subsequent publication. See also the National Library of Russia website, [www.nlr.ru/eng\\_old/exib/Gospel/viz/3.html](http://www.nlr.ru/eng_old/exib/Gospel/viz/3.html).

<sup>45</sup> For a description of the sloping ogival majuscule see, Orsini and Clarysse, "Early New Testament Manuscripts," 453-455. See also a description of the script with examples given at the "Greek Paleography" website of the Vatican Library, "1. Majuscule Bookhands," in the section under "Ogival Majuscule," <https://spotlight.vatlib.it/greek-paleography/feature/ogival-majuscule>. For a description of the codex, see Scrivener, *A Plain Introduction*, 163. See also *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/57104/>. See also the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=20041>.

<sup>46</sup> Gregory, *Textkritik des Neuen Testaments*, Vol 1, 92.

<sup>47</sup> Scrivener, *A Plain Introduction*, 163.

number of Harley MS 5540.<sup>48</sup> The manuscript is beautifully decorated with gold, silver, and red ink decorating elaborate headpieces, initials, and rubrics, on 280 leaves. The codex has been paleographically dated to the eleventh century and has some lacunae, with replacement leaves having a bookhand assigned to the fourteenth century.<sup>49</sup> Because of the clear and uniform script, and the high quality digital images available at the British Library website, this witness was straightforward to transcribe. There are decorative headpieces in silver and gold with initials in red. Along with the four Gospels, the codex also contains a marginal copy of John Chrysostom's *Sermo catecheticus in Pascha*, written in a bookhand that has been assigned to the fourteenth or fifteenth century.

**GA 178.** This manuscript is a four gospel parchment codex consisting of 272 leaves written in Greek with almost no lacunae, missing only a few verses at the end of John.<sup>50</sup> As indicated by a colophon, the manuscript originates from the Prodromos Monastery of Petra in Constantinople and is now housed at the Biblioteca Angelica in Rome with the shelf number Ang. gr. 123.<sup>51</sup> The Greek script is a well written *Perschrift* minuscule that has been assigned a date of the last half of the eleventh century. The manuscript was first recognized as a close relative of 041 by von Soden.<sup>52</sup> Because this

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<sup>48</sup> See the British Library website,

<https://www.bl.uk/catalogues/illuminatedmanuscripts/record.asp?MSID=4919&CollID=8&NStart=5540>. See also *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/39505/>. See also the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=30114>.

<sup>49</sup> See also Gregory, *Textkritik des Neuen Testaments*, Vol 1, 153-154.

<sup>50</sup> Gregory notes that 178 “es fehlt Jo 21,17—Ende” (*Textkritik des Neuen Testaments*, Vol 1, 163).

<sup>51</sup> See the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=30178>. See also *Pinakes*,

<https://pinakes.irht.cnrs.fr/notices/cote/56029/>. See also the Istituto centrale per il catalogo unico delle biblioteche italiane e per le informazioni bibliografiche (ICCU) website,

<https://www.internetculturale.it/it/16/search/detail?case=&id=oai%3Awww.internetculturale.sbn.it/Teca%3A20%3ANTo000%3ACNMD%5C%5C0000115064>.

<sup>52</sup> Hermann von Soden wrote that, “Von diesen codd sind die besten 73[II] 79[1500] 1045[1079] 1056[1816] 110[72] 1121[1219] = 8459[489] 71[K] 1089[1346] 1144[1478] 210[178] 285[265]” (*Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*, Vol 2 (Göttingen: Vandenhoeck & Ruprecht, 1911), 857; Gregory numbers given in brackets).

witness was included in the ECM edition of Mark, the transcription from the INTF was utilized in the collation.

*GA 229.* This parchment codex is written on 297 leaves in a Greek minuscule script and contains the gospels of Matthew, Mark, and Luke with some lacunae.<sup>53</sup> It is located at the Real Biblioteca del Monasterio de San Lorenzo de El Escorial in Madrid, Spain, and has been assigned the shelf number, X. IV. 21.<sup>54</sup> A colophon by the scribe "Basil Argyropolus, a notary," (Βασίλειος νοτάριος ὁ Ἀργυρόπουλος) gives a date for the manuscript of 1140.<sup>55</sup> Wisse profiled this codex as having a Π text in Luke chapter 1, but a *K*<sup>x</sup> text in chapter 10 and 20.<sup>56</sup> This reveals possible block mixture in Luke and indicates that Mark might contain block mixture as well. When comparing 229 to Lake's table 1&2 readings, there is a clear block that follows the Robinson-Pierpont text indicated by the table 1&2 readings (see table 2.8). Because there are only six readings from Mark 13:9-14:19 present in Lake's table 1&2 readings, this does not give us clear boundaries to the text block. The beginning of the change in text could occur anywhere from Mark 12:31 to 13:8 and it could end anywhere from Mark 14:20-14:26. The table 1&2 readings will not give a finer resolution. There is nothing to indicate in the witness that the scribe changed its exemplar at these locations, though the codex could have been copied from a manuscript that had several missing leaves replaced from Mark 13:9-14:19 that contained the majority text. The microfilm images on the CSNTM and VMR websites were blurry or faded in a few places

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<sup>53</sup> Scrivener annotates the missing portions as Mark 16:15-20 and John 1:1-11 (*A Plain Introduction*, 222).

<sup>54</sup> See the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=30229>. See also *Pinakes* database, <http://pinakes.irht.cnrs.fr/notices/cote/15032/>. See also the CSNTM website, [https://manuscripts.csntm.org/manuscript/View/GA\\_229](https://manuscripts.csntm.org/manuscript/View/GA_229).

<sup>55</sup> Marie Vogel and Victor Gardthausen, eds, *Die griechischen Schreiber des Mittelalters und der Renaissance* (Beiheft zum Zentralblatt für Bibliothekswesen, XXXIII. Leipzig: Otto Harrassowitz, 1909), 54.

<sup>56</sup> 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*, Studies and Documents 44 (Grand Rapids: Eerdmans, 1982), 103.

which proved challenging for transcription at times. Throughout the manuscript there is a later hand that made corrections and re-inked a few of the letters in a darker ink with thicker pen strokes. There are a number of marginal notations written in the same later hand with a darker ink. Though 229 contains block mixture, its text of Mark was transcribed in full.

**GA 389.** This is a four Gospel parchment codex on 197 leaves written in a Greek minuscule script that has been dated from the eleventh to the twelfth centuries.<sup>57</sup> It was originally part of the collection of Giovanni Angelo Herzog von Altaemps in the seventeenth century and is now housed in the Vatican Library in Rome with a shelf number of Ott. gr. 297.<sup>58</sup> Lake noted that the scribe of 389 liked to harmonize the Gospel of Mark to parallel passages in Matthew and some in Luke. Also, according to Lake, passages were stylistically rewritten and the scribe tended to “shorten and simplify” the text.<sup>59</sup> Because this codex was included in the ECM of Mark, the INTF’s transcription was utilized for the present study. This manuscript shows strong membership within the group in that it agrees with the Table 1 readings at 100%.

**GA 420.** This parchment codex contains the gospels of Matthew and Mark on 127 leaves.<sup>60</sup> Its Greek script has been classified as “minuscola antica oblunga” with an assigned date range of the ninth or tenth century.<sup>61</sup> The codex is located at the *Biblioteca Regionale Universitaria* in Messina, Italy, with a shelf number of F. V. 18. According to Pasquale Orsini, the manuscript was produced by three scribes

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<sup>57</sup> The Vatican Library Website for GA389 gives an eleventh- to twelfth-century date range of the manuscript, <https://digi.vatlib.it/mss/detail/Ott.gr.297>. See also the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=30389>. See also *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/65540/>.

<sup>58</sup> Gregory, *Textkritik des Neuen Testaments*. Vol 1, 185.

<sup>59</sup> Lake, *Family II*, 42.

<sup>60</sup> See the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=30420>. See also *Pinakes*, <http://pinakes.irht.cnrs.fr/notices/cote/40648/>.

<sup>61</sup> N. Kavrus-Hoffmann and Y. Pyatnitsky, “New Perspectives on the Hoffman Gospels,” *Codices Manuscripti*, 76-77 (2011), 26.

who used different types of minuscule and majuscule script while copying.<sup>62</sup> Scribe A used both a “squarish” minuscule script, a minuscule similar to *bouletée*, and two types of majuscule script, Alexandrian and Biblical majuscule. Scribe B used a minuscule script “slightly sloping to the left and of roundish design.”<sup>63</sup> Scribe C, the copyist of Mark, wrote in an “oblong” minuscule and in an upright pointed majuscule. He seems to have been an attentive scribe for there are few corrections throughout the Gospel of Mark. In one correction, at Mark 1:16, he began to write ἀμφίβληστρον, leaving out the word βάλλοντας. He then realized his mistake after writing αμφι, erased these letters and then continued by writing βάλλοντας. In at least one place Scribe C failed to catch his mistake: through what appears to have been homeoteleuton, the last part of Mark 3:27 was omitted. Because of the few corrections and the clear even roundness of the script with few ligatures, this codex was not difficult to transcribe.

**GA 489.** A nearly complete Greek minuscule manuscript of the New Testament, minus the Apocalypse, this codex is written on 363 paper leaves and is dated to around 1316 by a colophon at the end of John.<sup>64</sup> The colophon reveals that it was a monk, Jacob, who copied the manuscript on Mount Sinai.<sup>65</sup> The codex was in the collection of the eminent textual critic, Richard Bentley, and is now in Trinity College, Cambridge, with a shelf number of B.10.16.<sup>66</sup> As early as 1859, the textual character of

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<sup>62</sup> The following information concerning the three scribes is taken from Pasquale Orsini, *Studies on Greek and Coptic Majuscule Scripts and Books*, Studies in Manuscript Cultures, Vol. 15, trans. Stephen and Laura Nuvoloni (Berlin/Boston: De Gruyter, 2019), 201, n498, 208.

<sup>63</sup> *Ibid.*, 201, n498.

<sup>64</sup> F. H. A. Scrivener, *An Exact Transcript of the Codex Augiensis, A Graeco-Latin MS of S. Paul's Epistles, Deposited in the Library of Trinity College, Cambridge* (Cambridge: Deighton, Bell, and Co. London: Bell and Daldy, 1859), xxxviii.

<sup>65</sup> The transcription reads, “αὕτη ἡ βίβλος ἤγουν τὸ ἅγιον εὐαγγέλιον ὁμοίως καὶ ὁ ἀπόστολος ἐγράφησαν ἐν τῷ ὄρει τῷ ἁγίῳ συνὰ ἔνθα μωυσῆς οἶδεν τὴν ἁγίαν βάρταν καὶ ἐδέξατο τὸν νόμον. ἐγράφησαν δὲ ἐν ἔτη ζωκδ̄ διὰ χειρὸς ἐμοῦ ἁμαρτωλοῦ Ἰακώβου ἱερομοναχοῦ” (<https://mss-cat.trin.cam.ac.uk/Manuscript/B.10.16>).

<sup>66</sup> See the Trinity College Library website, <https://mss-cat.trin.cam.ac.uk/Manuscript/B.10.16>. See also the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=30489>. See also *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/11945/>.

the manuscript was noted to be close to that of 017 by Scrivener in the introduction to his transcription of Codex Augiensis.<sup>67</sup> The microfilm images on the VMR are clear and sharp and there are digital color images on the Trinity College website which facilitate transcription. The copyist appears to have been an attentive scribe, since he was careful to note the context of two of the uses of “unclean spirit,” τὰ πνεύματα τὰ ἀκάθαρτα, at Mark 3:11 and 5:13, writing the normally abbreviated *nomen sacrum*, πνεύματα, in full.<sup>68</sup> Yet, despite these instances, the copyist wrote the reference to the “unclean spirit” as a *nomen sacrum* at Mark 3:30.<sup>69</sup> The copyist used the *diple* symbol to indicate the quotation by Jesus of Isaiah 29:13 at Mark 7:6-7, yet other places of Old Testament quotation were not noted in the same fashion.<sup>70</sup> Another peculiar feature is that the scribe often left significant spaces in the middle of a word, πεποίηκεν at Mark 5:19, ἤρξατο at Mark 5:20, σκανδαλίζη at Mark 9:43, and εἰσὶν at Mark 12:25.<sup>71</sup> In other places the copyist left spaces in the text to facilitate placement of lectionary markings, for example at Mark 12:25, the καὶ is left with generous spaces on either side for the lectionary markings.<sup>72</sup> It may be that these spaces in the middle words were meant to facilitate placement of markings in the same fashion.

**GA 581.** Containing all four gospels on 237 leaves, this Greek minuscule parchment codex has been palaeographically dated to the fourteenth century.<sup>73</sup> It is located in the Biblioteca Comunale Ariostea in Ferrara, Italy, and is assigned the shelf number, Cl. II, 119.<sup>74</sup> Wasserman, in his study of the

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<sup>67</sup> Scrivener, *An Exact Transcript of the Codex Augiensis*, xxxviii.

<sup>68</sup> See f051v and 5:13 f054v.

<sup>69</sup> See f052r.

<sup>70</sup> See f058v.

<sup>71</sup> See f055r, f055r, f063r, and f068v.

<sup>72</sup> See the last word (καὶ) of line six on f068v.

<sup>73</sup> See the *Liste*, <http://ntvmr.uni-muenster.de/liste?docID=30581>. See also *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/15667/>.

<sup>74</sup> Scrivener, *A Plain Introduction*, 242; von Soden, *Die Schriften*, 193.

*pericope adulterae*, discovered that 581 was a potential member of Family II in the Gospel of John.<sup>75</sup>

The microfilm images on the VMR are blurry and faded and proved challenging to transcribe. The title headpiece for Matthew stands out from the other gospel headpieces with three circular rose-shaped features incorporated into the design. This stands out against Mark's title headpiece, which is much simpler, composed of a single decorated bar with linking chain-like elements. The Gospel of Luke's title headpiece is composed of four circular designs with a cross symbol inside. The headpiece for John is different still, a design joining an interlinking chain of vines and leaf elements. Along with the headpiece designs, each gospel begins with an elaborate majuscule initial. The scribe appears to have been average but attentive, leaving spaces in the text to allow for the placement of lectionary markings. The parchment used in the production of the codex may have been of lower quality as several of the leaves have production holes in the parchment.

**GA 652.** This is a four gospel codex written in Greek on 305 parchment leaves and has been palaeographically dated to the tenth century.<sup>76</sup> The manuscript was owned by Otto of Greece and was brought to Germany in 1879.<sup>77</sup> It is currently housed at the Bavarian State Library in Munich with a shelf number of Cod.graec. 594.<sup>78</sup> The manuscript exhibits an interesting textual character, as Lake argued that it followed the text of Family 1 from Mark 4:20-6:21 and was a witness to the II group outside of these passages in the Gospel of Mark.<sup>79</sup> This observation by Lake prompted a closer examination for block mixture in the current study and are listed above in table 2.6 as Mark 1:42-4:12;

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<sup>75</sup> Wasserman, "The Patmos Family," <http://jbtc.org/v07/Wasserman2002/Wasserman2002.html>.

<sup>76</sup> <https://www.digitale-sammlungen.de/en/details/bsb00058840>.

<sup>77</sup> Gregory, *Textkritik des Neuen Testaments*. Vol 1, 209.

<sup>78</sup> See also *Pinakes* for bibliographic and other information, <https://pinakes.irht.cnrs.fr/notices/cote/45044/>.

<sup>79</sup> Lake, *Family II*, 33.



6:2-16:10. These were determined by 652's agreement or disagreement with Lake's table 1&2 readings. The results of table 2.6 above differ slightly from the blocks noted by Lake because the Family 1 readings she observed in 652 do not correspond to any of her table 1&2 readings. The codex contains color portraits of all four evangelists inlaid with gold and elaborately decorated head pieces surrounding the gospel titles with an intricately decorated gold initial. The list of κεφαλαια at the beginning of each gospel are written in a more informal round majuscule, whereas they are written in a heavily stylized Biblical majuscule in red ink at the top and bottom margins. Initial letters are used throughout utilizing the same heavily stylized majuscule in red ink as the κεφαλαια. Transcription posed no difficulties due to the clearly formed script and the high quality digital images. Though 652 contains block mixture, its text of Mark was transcribed in full.

*GA 702.* This Greek minuscule codex has the gospels Matthew, Mark, and Luke with extensive lacunae on 143 leaves.<sup>80</sup> The following portions are absent from the codex: the beginning of Matthew 1:1 to 7:20, Mark 16:19–20, the ending of Luke, from 24:21 on, and the last half of John, from 11:38 on. It is currently housed at the John Rylands University Library of Manchester, with the shelf number Gr. Ms. 16.<sup>81</sup> It has been dated palaeographically to the twelfth-century. Frederick Wisse noted that 702 had a mixed text in Luke, showing a mixed *K* text in Luke chapter 1 and 20, and a *K<sup>x</sup>* text in chapter 10.<sup>82</sup> This was a clue that perhaps 702 would contain block mixture in Mark. As table 2.7 indicates, 702 contains a  $\Pi$  group text from Mark 1:42 to 3:2, from Mark 4:11 to 10:51, and from Mark 11:8-13:23. Though there is no change of hand indicating a change of scribe, the non  $\Pi$  group blocks of text roughly align with

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<sup>80</sup> See also the information on *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/40474/>.

<sup>81</sup> See also the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=30702>.

<sup>82</sup> Wisse, *The Profile Method*, 64.

corresponding leaves of the manuscript. The first non Π group block between Mark 3:2 and Mark 4:11 corresponds approximately with four pages in 702. The second non Π group block between Mark 10:51 and Mark 11:8 roughly corresponds with about one page of 702. It is possible that its exemplar, or another ancestor was missing pages and was repaired with replacement leaves containing a Majority Text. Though the 702 is heavily damaged, the transcription was not difficult as the microfilm images on the VMR are clear and the script is well-formed. Though the witness contains block mixture the Gospel of Mark was transcribed in full. Initial letters written in a majuscule script punctuate paragraphs throughout. The copyist was careful to note the context of Mark 3:11, 3:30 and 5:13, where the instances of “unclean spirit,” τὰ πνεύματα τὰ ἀκάθαρτα or πνεῦμα ἀκάθαρτον, are written in full rather than as *nomina sacra*. Compare the text of Mark 3:29, where the copyist is attentive to the context of the passage and writes the reference to the “Holy Spirit,” πνεῦμα τὸ ἅγιον, as a *nomen sacrum* π̄να. Four lines later on the same page, at Mark 3:30, the reference to the “unclean spirit,” πνεῦμα ἀκάθαρτον, is written in full. Yet, despite this, the scribe makes several copying blunders. At Mark 6:54 the scribe started a new page but began to re-write Mark 6:49-50, then picked back up where the previous page left off by jumping ahead to verse 54 and continued on. None of the repeated text was lined out or marked for deletion by the scribe. A similar blunder of jumping back in the text was made at Mark 9:20, at the bottom of the page, where the scribe began to re-write the text of Mark 9:15. This time, though, the copyist crossed out the repeated text, and began copying from Mark 9:20 on the following page.

**GA 796.** This is a Greek parchment codex that contains nearly the entire New Testament, minus the Apocalypse on 318 leaves.<sup>83</sup> There are some lacunae from 2 Peter 3:14 to 1 John 2 and Hebrews 13:1–25.<sup>84</sup> The codex is written in a minuscule script that has been dated to the eleventh century and ornate headpieces are featured throughout with one surviving illustration of the Evangelist Matthew. The manuscript is now housed in the National Library of Greece in Athens with a shelf number of EBE 160.<sup>85</sup> Because of the high quality color images available on CSNTM and the National Library of Greece, the script was unproblematic to transcribe. The images were clear enough to ascertain the re-inking of the pen, for example at Mark 6:15 (CSNTM image 211334). The scribe failed, yet attempted to remain true to the context when determining the use of *nomina sacra*. At Mark 3:11 the copyist wrote “unclean spirit,” τὰ πνεύματα τὰ ἀκάθαρτα, in full, yet two pages later, it is written as a *nomen sacrum* at Mark 3:30.<sup>86</sup> This is likely due to the prior use of the *nomen sacrum* for “Holy Spirit,” πνεῦμα το ἅγιον at Mark 3:29. Along with this, the scribe blundered due to eye-skip, at Mark 6:15, after the first ἔλεγον ὅτι, the copyist jumped past the second ἔλεγον, omitting the phrase ὅτι ἡλίας ἐστὶν ἄλλοι δὲ ἔλεγον. Because this omission occurred at a page transition, it is possible that this caused the scribe to pause and look away from the source text and skip to the second occurrence of ἔλεγον.<sup>87</sup> This type of omission occurred again at Mark 12:6 where the copyist skipped from the ὅτι in verse 6 to the ὅτι in verse 7 with the result that the phrase ἐντραπήσονται τὸν υἱὸν μου ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς

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<sup>83</sup> Gregory, *Textkritik des Neuen Testaments*. Vol 1, 223. For images of the manuscript see the National Library of Greece Website, <https://digitalcollections.nlg.gr/nlg-repo/dl/el/browse/3670>. See also the CSNTM web site, [https://manuscripts.csntm.org/manuscript/View/GA\\_796](https://manuscripts.csntm.org/manuscript/View/GA_796); See also *Pinakes* for bibliographic and other information, <https://pinakes.irht.cnrs.fr/notices/cote/2456/>.

<sup>84</sup> Gregory, *Textkritik des Neuen Testaments*, Vol 1, 223.

<sup>85</sup> *Ibid.* See also the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=30796>. See also *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/2456/>.

<sup>86</sup> See image 211325 for the *nomen sacrum* at 3:11, and image 211327 for *nomina sacra* at 3:29 and 3:30.

<sup>87</sup> For the omission at 6:15, see images 211333 and 211334.

was omitted.<sup>88</sup> Wisse classified 796 as  $K^x$  in Luke yet von Soden had classified it as  $I^k$ , one of his designators for the  $\Pi$  group.<sup>89</sup> It is possible that this discrepancy in classifying 796 is due to it containing block mixture. This was confirmed upon further examination as the beginning of 796 contains a similar pattern of block mixture as 702. As table 2.6 indicates, the block mixture of  $\Pi$  group text in 796 is Mark 1:42-3:2, 4:12-9:45, 10:51-15:40, the first block is identical to 702 which may indicate that 702, 796, and 2278 (discussed below) descend from a manuscript with these blocks of text. Though 796 contains block mixture its text of Mark was transcribed in full.

**GA 989.** This is a Greek minuscule codex of the four gospels on 264 parchment leaves.<sup>90</sup> It has been assigned a paleographical date of the twelfth century.<sup>91</sup> The codex is located at the Iviron Monastery at Mount Athos, Greece, and has been assigned the shelf number 17. It also contains a frame catena manuscript with a running commentary in the margins surrounding the biblical text.<sup>92</sup> This codex is elaborately decorated with portraits of all four evangelists along with headpieces framing the gospel titles accompanied by an ornately decorated initial along with κεφαλαια in a stylized biblical majuscule in the upper margins. Though the manuscript is intricately designed and executed, there are several omissions due to eye-skip throughout. At Mark 3:32 the scribe appears to have jumped from μήτηρ σου to the words following και οι αδελφοι σου, omitting this phrase. A few lines later the entirety of Mark 3:34 is omitted by a leap from αδελφοι μου at the end of verse 33 to the text after αδελφοι μου at the end of verse 34. Another, at Mark 6:50, was caused by the scribe jumping from

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<sup>88</sup> For the omission at 12:6, see image 211354.

<sup>89</sup> Wisse, *The Profile Method*, 66.

<sup>90</sup> See the bibliographic and other information on *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/23599/>.

<sup>91</sup> Jeffery C. Anderson gives the date as 1075-1150, "Manuscripts," pages 82-111 in *The Glory of Byzantium: Art and Culture of the Middle Byzantine Era, A.D. 843-1261* (New York: Metropolitan Museum of Art, 1997), 92.

<sup>92</sup> For information on 989, see the Catena Catalogue, <https://itsee-wce.birmingham.ac.uk/catenacatalogue/>; See also the *Liste*, <https://ntvmr.uni-muenster.de/manuscript-workspace?docID=30989>.

ἀνέκραξαν το ἑταράχθησαν, omitting the phrase πάντες γὰρ αὐτὸν εἶδον καὶ ἑταράχθησαν.<sup>93</sup> And at Mark 9:35, the scribe appears to have skipped from the first πάντων to the second occurrence of the word during a page transition, omitting the phrase ἕσχατος καὶ πάντων.<sup>94</sup> There are several other omissions, at Mark 2:23, 3:5, 12, 6:25, and 7:19 that cannot be explained by homeoteleuton. The scribe also used the *diple* symbol at Mark 7:6-7 and 7:10 in order to mark out these Old Testament quotations. It is also noteworthy that no words are split mid-word during page transitions which may be a feature of being a catena manuscript. Frederick Wisse's profile examination of 989 in Luke listed that it contained a Π<sup>a</sup> text in chapter 1 and 10 of Luke, but a K<sup>x</sup> text in chapter 20. Along with this, Wisse noted that 989 and 178 were closely associated, yet 178 had a Table 1 agreement of 94% and 989 only 83% (see table 2.3 above). These features noted by Wisse suggested that 989 might contain block mixture in Mark. As table 2.8 indicates above, 989 does indeed contain a Π group text from Mark 4:11 to 6:30 and from 7:8 to 16:10. Though 989 contains block mixture, the Gospel of Mark was transcribed in full.

**GA 992.** This codex is located at the Iviron Monastery at Mount Athos, Greece and has been assigned the shelf number 799.<sup>95</sup> It is written on 232 leaves in a Greek minuscule script that has been dated to the thirteenth century and contains the four gospels. The codex contains portraits of the four evangelists and the gospel titles are surrounded by elaborately decorated headpieces followed by an ornate majuscule initial. The digitized microfilm revealed little detail of each illustration of the evangelists and the poor quality images caused a few to be challenging for transcription. The codex contains a number of extensive omissions caused by homeoteleuton. At Mark 3:8 a jump from *ἰουδαίας*

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<sup>93</sup> See image 2170 on the VMR for this omission.

<sup>94</sup> See images 2300-2310 on the VMR for this transition.

<sup>95</sup> For the shelf number see the *Liste*, <https://ntvmr.uni-muenster.de/manuscript-workspace?docID=30992>; See also *Pinakes*, <http://pinakes.irht.cnrs.fr/notices/cote/23606/>.

to ἰδουμαίας omitted the phrase ἀπὸ ἱεροσολύμων καὶ ἀπὸ τῆς ἰδουμαίας. At Mark 4:24, the copyist skipped from ὑμῖν to ὑμῖν, omitting the phrase καὶ προστεθῆσεται ὑμῖν. The most extensive homeoteleuton occurred at Mark 10:25, where the scribe leaped from εἰσελθεῖν at the end of 10:24, to εἰσελθεῖν at the end of 10:25 omitting all of verse 25. Another extensive scribal blunder occurred at Mark 14:46, after copying ἐκράτησαν αὐτόν in verse 46, the copyist skipped forward and began copying at 14:53. From this point the scribe continued copying until the end of the page. The copyist realized the error, marked for deletion the misplaced lines of text at the bottom of the page, and began to copy at verse 47 onward at the top of the next page.<sup>96</sup> Because the first three chapters of 992 had the same pattern of disagreement with the Lake's Table 1&2 readings as 989 this pointed to the possibility of a similar pattern of block mixture in 992 as well. Wisse classified 992 as a weak member of the Π group in Luke suggesting the presence of block mixture.<sup>97</sup> As table 2.8 indicates, 992 contains block mixture of a Π group text at Mark 4:11-6:22, 6:27-11:18, and 12:30-16:10, which shares some similarity at the beginning to the block mixture in 989. The complete text of Mark in 992 was transcribed though it does contain block mixture.

*GA 1079.* A parchment four gospel codex written in Greek minuscule script on 274 leaves, it is housed at the Great Lavra Monastery at Mount Athos, Greece, and has a shelf number of A.23.<sup>98</sup> Written in a minuscule script that has been assigned to the tenth century, the codex features an illustrated miniature of each of the evangelists Matthew, Mark, and John.<sup>99</sup> The illustrated portraits

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<sup>96</sup> This page transition can be seen on images 2100 and 2110.

<sup>97</sup> Wisse, *The Profile Method*, 69.

<sup>98</sup> [https://manuscripts.csntm.org/manuscript/View/GA\\_1079](https://manuscripts.csntm.org/manuscript/View/GA_1079). See also *Pinakes* for bibliographic and other information, <https://pinakes.irht.cnrs.fr/notices/cote/26951/>. See also the Library of Congress website, <https://www.loc.gov/item/00271050835-ma/>. See also the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=31079>.

<sup>99</sup> The images of the evangelist portraits can be seen on the VMR: Matthew image 350, Mark image 1820, and John image 4340, <https://ntvmr.uni-muenster.de/manuscript-workspace?docID=31079>.

stand out from other gospel manuscripts in that they depict the evangelists in a standing position rather than seated in the act of writing. The title headpieces are simple, composed of little more than a rectangle, for Matthew, or a series of dots, for Mark, or a single asterisk symbol beside the titles for Luke and John, and these are accompanied by a stylized and enlarged majuscule initial. The microfilm images show signs of fading and wear, the microfilm obscuring features of the portraits, yet the text remained legible for transcription. The scribe is careful to note the Old Testament quotation at Mark 7:6-7 and 7:10 with the *diple* symbol.<sup>100</sup> In a few places an omission occurred in close proximity to a lectionary marking, and was corrected to the majority text reading. At Mark 2:17, the scribe omitted εἰς μετάνοιαν which is at the end of the verse and corresponds to the end of a lectionary reading. At Mark 3:5, the copyist omitted ὑγιῆς ὡς ἡ ἄλλη at the end of the verse at the same location that a lectionary reading ends. A later scribe, writing in the lectionary markings, added the missing words, εἰς μετάνοιαν at Mark 2:17, and ὑγιῆς ὡς ἡ ἄλλη at Mark 3:5.<sup>101</sup> Besides these corrections by a different scribe, there are two marginal notations in Arabic script, one entry on the bottom left hand margin at Mark 16:1 and the other on the bottom right hand margin at Mark 16:9.<sup>102</sup> This may mean that the codex spent some time outside of the Lavra Monastery on Mount Athos where it is currently housed.

*GA n59.* This is a Greek codex minuscule script originally containing all four gospels and written on 178 paper leaves with some lacunae.<sup>103</sup> It contains all of Matthew and Mark, with Luke 1:1–13 missing then continuing on and breaking off after 22:40, and John missing entirely. The minuscule

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<sup>100</sup> See image 2200 on the VMR.

<sup>101</sup> For the correction at 2:17, see image 1930, for 3:5, see 1950 on the VMR.

<sup>102</sup> See images 2740 and 2750 on the VMR.

<sup>103</sup> See the description in the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=31159>. See also *Pinakes* for bibliographic and other information, <https://pinakes.irht.cnrs.fr/notices/cote/45422/>.

script has been dated to the fourteenth century and the codex is located at the Monastery of Leimon on the island of Lesbos, Greece, and has been assigned the shelf number, 99. Though the images are on greyscale microfilm, the quality is high enough that the script was not difficult to transcribe. Only a single evangelist portrait survives, that of Mark, not on its own dedicated page, but rather on the same page as the text, substituting a title headpiece. The first page of Luke, and all of John is missing, thus only the headpiece of Matthew is extant and it incorporates a series of squares with crosses.<sup>104</sup> In two places the scribe omitted significant portions of text. At Mark 5:8, the copyist skipped ahead, omitting seventeen words, ἔξελθε τὸ πᾶν τὸ ἀκάθαρτον ἐκ τοῦ ἀνοῦ καὶ ἐπηρώτα αὐτόν τί σοι ὄνομα καὶ ἀπεκρίθη λέγων. At a later time, after the page was completed, the missing text was entered into the bottom margin in the same hand as the main text. At Mark 10:48, it appears that the scribe leaped from ἐλέησόν με at the end of verse 47, to ἐλέησόν με at the end of verse 48, omitting the entire verse, καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ ὁ δὲ πολλῶ μάλλον ἔκραζεν ὕε δᾶδ ἐλέησόν με. In this case the omission was not noticed by the scribe and it remained uncorrected.

*GA 1219.* A parchment codex containing the four gospels, it is preserved on 261 leaves and is written in a Greek minuscule script that has been assigned to the eleventh century.<sup>105</sup> It is housed at Saint Catherine's Monastery on Mount Sinai, Egypt, with a shelf number of Gr. 182. Though the microfilm images are of low quality, the contrast allowed the script to be easily legible for transcription. The manuscript contains simple headpieces with an enlarged majuscule initial and has

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<sup>104</sup> See image 120 on the VMR, <https://ntvmr.uni-muenster.de/manuscript-workspace?docID=31159>.

<sup>105</sup> See the Library of Congress website, <https://www.loc.gov/item/00271078511-ms/>. See also the CSNTM site, [https://manuscripts.csntm.org/Manuscript/Group/GA\\_1219](https://manuscripts.csntm.org/Manuscript/Group/GA_1219). See also *Pinakes* for bibliographic and other information, <https://pinakes.irht.cnrs.fr/notices/cote/58557/>. See also the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=31219>.



some later Arabic and Syriac writing on paper leaves inserted at the beginning and end of the codex.<sup>106</sup> There are several places where the margins contain Arabic writing.<sup>107</sup> There appear to be a few places where corrections were made while the scribe was entering the Eusebian canon numbers in the margins. At Mark 1:4, the omitted phrase *καὶ κηρύσσω* is later entered in the right hand margin on the same line as the canon number.<sup>108</sup> At Mark 13:19, at the correction *ταυτη* to *τοιαυτη*, the *οι* was entered above the line, also on the same line as a Eusebian number.<sup>109</sup> At Mark 14:36, a *τί* is added above the line between *ἀλλὰ* and *σύ* right at a Eusebian number.<sup>110</sup> The position of these corrections near Eusebian numbers may be a coincidence. Yet, the entry of the numbers after the text is copied requires that the scribe read the text in order to ensure proper placement of the numbers. This provides an ideal circumstance for the scribe to catch errors in the text and then correct them. Hermann von Soden first classified 1219, along with several other manuscripts, as belonging to a closely related group and Lake also noted that 1079 and 1219 were both close relatives of the text represented by 041 in the Gospel of Mark.<sup>111</sup>

**GA 1313.** A Greek manuscript of the four gospels written on 212 parchment leaves, this codex is housed in the Library of the Greek Orthodox Patriarchate of Jerusalem with a shelf number of Panagios Taphos 28.<sup>112</sup> The microfilm images are clear and the script did not prove difficult to

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<sup>106</sup> Gregory, *Textkritik des Neuen Testaments*. Vol 1, 247; Lake, *Family II*, 14. For the title headpieces: Matthew image 340, Mark image 1700, Luke image 2580, John image 4000, <https://ntvmr.uni-muenster.de/manuscript-workspace?docID=31219>.

<sup>107</sup> These are at the top margin of 15:15, in the right margin of 15:32, in the left margin of 15:42, and the right margin of 16:1 on images 2450-2480 on the VMR.

<sup>108</sup> See image 1700 on the VMR.

<sup>109</sup> See image 2330 on the VMR.

<sup>110</sup> See image 2390 on the VMR.

<sup>111</sup> von Soden, *Die Schriften des Neuen Testaments*, Vol 2, 857; Lake, *Family II*, 18.

<sup>112</sup> See the Library of Congress website, <https://www.loc.gov/item/00279389475-j0/?q=Taphos+28>. See also *Pinakes* for bibliographic and other information, <https://pinakes.irht.cnrs.fr/notices/cote/35265/>. See also the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=31313>. See also the CSNTM website, [https://manuscripts.csntm.org/manuscript/Group/GA\\_1313](https://manuscripts.csntm.org/manuscript/Group/GA_1313).

transcribe. Besides the gospels, the codex also contains marginal commentary, a frame catena, which surrounds the central biblical text.<sup>113</sup> The minuscule Greek script has been palaeographically assigned to the eleventh century. The codex is devoid of any ornamentation, illustrated panels, or headpieces, though the text of the commentary is often written in descending triangle or hourglass shapes. Besides the marginal commentary, a notable feature of the codex is that the scribe wrote out the name for God, θεος, in full, rather than as a *nomen sacrum* in several places: at Mark 7:8, 9:1, 10:23, 27, 11:22, 12:17, 12:24, and 12:34. The copyist failed to be consistent with the *nomina sacra* in determining the contextual difference between sacred and profane uses of a word. For example, in the several places where an “unclean spirit” is mentioned, τὰ πνεύματα τὰ ακάθαρτα or πνεύμα ἀκάθαρτον, the scribe wrote πνεύματα or πνεύμα as a *nomen sacrum*, for example, at Mark 3:30, yet in another place the copyist wrote τὰ πνεύματα τὰ ἀκάθαρτα in full, such as at Mark 5:13. It is likely that in these places where it makes contextual sense to write out πνεύματα in full, it is due to inattentiveness and inconsistency in the application of *nomina sacra*. It is striking that all of the instances of θεος before Mark 7:8 were written as a *nomen sacrum*. If this change was due to the inattentiveness of the scribe, as was noted for the inconsistent application of *nomen sacrum* abbreviation for πνεύματα or πνεύμα, then the same inconsistent application for θεος should be present throughout the manuscript. Because there is such an abrupt change in the appearance of θεος at Mark 7:8 and beyond, this was an indicator that 1313 may contain block mixture. Wisse further confirmed this by classifying 1313 as a member of the Π group in Luke chapter 1 and 10 but a weak member in chapter 20.<sup>114</sup> As table 2.6 indicates, 1313 contains blocks of Π group text at Mark 2:23-6:14 and 7:5-15:40. Interestingly enough, the second block of text, beginning

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<sup>113</sup> Gregory, *Textkritik des Neuen Testaments*. Vol 1, 247. Lake, *Family Π*, 14.

<sup>114</sup> Wisse, *The Profile Method*, 74.

at Mark 7:5, corresponds with the abrupt appearance of θεος written in full after Mark 7:8. Though 1313 contains block mixture, its text of Mark was transcribed in full.

*GA 1346*. Assigned palaeographically to the tenth or eleventh century, this parchment codex contains the four gospels on 169 leaves and is currently housed at Library of the Greek Orthodox Patriarchate of Jerusalem with a shelf number of Hagios Sabas 606.<sup>115</sup> The manuscript exhibits very little adornment, with only the initial letter of a paragraph being enlarged and written in majuscule. The microfilm images were very dark making the transcription difficult at times. The scribe was attentive to the context while copying out the text. At several places the copyist caught himself writing  $\pi\nu\epsilon\delta\mu\alpha$  as a *nomen sacrum* in a place that is contextually profane. The scribe then corrected the *nomen sacrum* by erasing the supralinear line above it and writing out the name in full. These instances occurred at Mark 3:31, 5:8, 7:25, and 9:17. Reuben Swanson, in the introduction to his edition of the Gospel of Mark, designated 1346 as belonging to Family 13, stating that “the identification of minuscule 1346 to be a member of this family is a new and important finding by the editor.”<sup>116</sup> This, however, was challenged by Didier Lafleur who noted that Swanson made an incorrect assessment of the manuscript, asserting that 1346 was not a new witness to Family 13.<sup>117</sup> Lake noted that, in the Gospel of Mark, 1346 is “a remarkably good representative” of the text of Family II.<sup>118</sup>

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<sup>115</sup> See the Library of Congress website, <https://www.loc.gov/item/00279397393-j0/?q=sabas+606>. See also *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/34863/>. See also the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=31346>. See also the CSNTM website, [https://manuscripts.csntm.org/manuscript/Group/GA\\_1346](https://manuscripts.csntm.org/manuscript/Group/GA_1346). There are 2 leaves of John in St Petersburg from GA1346.

<sup>116</sup> Reuben Swanson, *New Testament Greek Manuscripts, Variant Readings Arranged in Horizontal Lines Against Codex Vaticanus: Mark* (Pasadena: William Carey International University Press, 1995), ix.

<sup>117</sup> Didier Lafleur, “Which Criteria for Family 13 (f13) Manuscripts,” in *Novum Testamentum* 54.2 (2012): 105-148, 135.

<sup>118</sup> Lake, *Family II*, 31.

**GA 1354.** This Greek minuscule codex contains, on 237 extant leaves, the four gospels, Acts, and the Pauline epistles.<sup>119</sup> It has been palaeographically dated to the fourteenth century and is currently housed at the Orthodox Patriarchate in Jerusalem, where it has been assigned the shelf number Stavrou 101.<sup>120</sup> There are no portraits of the evangelists present in the codex, but each gospel title is dressed with a headpiece. The scribe appears to have been attentive to the profane use of πνεῦμα, yet was not always careful to note the context. At Mark 3:29, the copyist wrote τὸ πνεῦμα τὸ ἅγιον as a *nomen sacrum*, while two lines later, at Mark 3:30, the scribe wrote πνεῦμα ἀκάθαρτον in full. Despite this apparent attention to context, at Mark 7:25, the copyist wrote πνεῦμα ἀκάθαρτον as a *nomen sacrum*. This seemingly abrupt use of a *nomen sacrum* for a profane use of πνεῦμα was a hint that 1354 may also contain block mixture (as was seen in 1313 above). Wisse further confirmed the suspicion when he profiled 1354 as containing a weak Π text in Luke chapter 1, a K<sup>x</sup> text in chapter 10, and a Π text in chapter 20.<sup>121</sup> As table 2.8 indicates, 1354 indeed contains block mixture of Π group text at Mark 1:42-6:23 and 10:51-16:10. It is noteworthy that the profane πνεῦμα ἀκάθαρτον written as a *nomen sacrum* occurs at 7:25, in the midst of the non Π text block. Though 1354 contains block mixture, its text of Mark was transcribed in full.

**GA 1500.** This is a parchment gospels codex with large lacunae in 156 extant leaves, containing the Gospel of Matthew in fragmentary form, from chapter 4:13 to 28:20 and an incomplete Gospel of Mark lacking 15:16 onwards.<sup>122</sup> The manuscript is written in an early Greek minuscule hand that has

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<sup>119</sup> See the information on the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=31354>.

<sup>120</sup> See also the Library of Congress website, <https://www.loc.gov/item/00279396455-j0/?q=stavros+101>. See also *Pinakes*, <http://pinakes.irht.cnrs.fr/notices/cote/35997/>.

<sup>121</sup> Wisse, *The Profile Method*, 76.

<sup>122</sup> See the *Liste*, <http://ntvmr.uni-muenster.de/liste?docID=31500>; *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/27006/>.

traditionally been assigned to the ninth century, though a date up to the eleventh century has also been proposed.<sup>123</sup> The volume is currently held at the Great Lavra Monastery at Mount Athos, Greece, and has a shelf number of A.78. The writing is rounded and clear with few ligatures and did not prove difficult to transcribe, as the microfilm images were of sufficient quality in order to read the text. Though there are few adornments, the scribe was careful to indicate places of direct Old Testament quotation, though not in every instance, by the use of the *diple* symbol in the margin: at Mark 7:6-7, 7:10, 11:9-10, 12:10-11, 12:36. Coupled with this, the copyist was attentive to context when implementing *nomina sacra*. Many places where the context indicates an "unclean spirit" the scribe wrote in full: at Mark 1:23, 3:11, 5:13, 6:7, and 9:20, 25. Yet at Mark 3:30, the scribe wrote πνεῦμα ἀκάθαρτον as a *nomen sacrum*, likely due to its close proximity to 3:29 where τὸ πνεῦμα τὸ ἅγιον is written as a *nomen sacrum*. At several places στασης was written in the margin.<sup>124</sup> Two of these entries were near a τέλος marginal notation that indicates the end of a lectionary reading.<sup>125</sup> Another marginal notation that might have been left by a reader occurs at Mark 8:34, written in a majuscule script, in the margin: this is the phrase εἶπεν ὁ κύριος, noting explicitly what is implicit in the text. In at least one place, at Mark 3:5, the scribe who entered the lectional notations in the margins corrected the text to the majority reading, entering ὑγιής ὡς ἡ ἄλλη into the margin along with the τέλος lectional marking. Along with 1079 and 1219, Lake noted that the text of Mark in this codex had a high level of agreement with 041.<sup>126</sup>

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<sup>123</sup> See the CSNTM website, [https://manuscripts.csntm.org/manuscript/View/GA\\_1500](https://manuscripts.csntm.org/manuscript/View/GA_1500). See also Lake, *Family II*, 14. The Library of Congress web site for this manuscript states "title card gives date range from 9th-11th centuries," <https://www.loc.gov/item/00271051025-ma/>.

<sup>124</sup> These entries are located at images 2150, 2610, 2870, and 3100 on the VMR.

<sup>125</sup> These are at image 2150 and 3100.

<sup>126</sup> Lake, *Family II*, 15, 31.

*GA 1602*. Written on 223 leaves in a Greek minuscule hand that has been palaeographically dated to the fourteenth century, this is a four gospel codex that is located at the Vatopedi Monastery on Mount Athos, Greece, with a shelf number of 974.<sup>127</sup> The writing was fairly easy to transcribe and the detail (though not the colors) of the evangelist miniatures were easier to see when compared with other manuscript microfilm images. The codex contains portraits of all four evangelists, each before their respective gospels, and in each illumination they are depicted as seated, with an open codex before them on a stand. After the portrait of Matthew there appears a depiction of two nativity scenes, one above the other on the same page, with the infant Jesus in the manger as the center piece of both, surrounded by characters from the gospel account. Along with the portraits, each gospel title is adorned with a headpiece containing intricately drawn vine and flower designs. Despite the ornamentation, the scribe does not appear to have been an attentive or careful copyist. Contextual differences for the profane and sacred use of *nomina sacra* were disregarded, for example, the differences between τὸ πνεῦμα τὸ ἅγιον at Mark 3:29 and πνεῦμα ἀκάθαρτον at 3:30. The copyist was also prone to large omissions due to homeoteleuton. All of Mark 1:26 was omitted by what appears to have been an instance of a leap from ἐξ αὐτοῦ at the end of 1:25 to the ἐξ αὐτοῦ at the end of 1:26. At Mark 2:18, it appears the scribe skipped from the first instance of νηστεύουσιν to the next, omitting the phrase οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν. At Mark 9:38, the copyist jumped from the first instance of ἡμῖν to the second occurrence of the word in the same verse, omitting the phrase καὶ ἐκωλύσαμεν αὐτόν ὅτι οὐκ ἀκολουθεῖ ἡμῖν. At Mark 10:32, a leap occurred from the first instance of ἐθαμβοῦντο in the verse to the second, omitting the words καὶ ἀκολουθοῦντες ἐφοβοῦντο. At Mark 10:42, the copyist jumped from the

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<sup>127</sup> See the *Liste*, <http://ntvmr.uni-muenster.de/liste?docID=31354>. See also *Pinakes*, <http://pinakes.irht.cnrs.fr/notices/cote/19118/>.

first αὐτῶν to the second occurrence in the same verse, omitting the words καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. At Mark 15:14, another leap occurred from πιλάτος in verse 14 to πιλάτος in verse 15, omitting the rest of verse 14 and the first three words of verse 15, a total of fifteen words. Finally, at Mark 16:12, the scribe skipped from ἐφανερῶθη in verse 12 to ἐφανερῶθη in verse 14 omitting twenty words, the last half of verse 12, to the first half of verse 14. None of these large omissions were caught or corrected, either by the copyist, or by later readers.

**GA 1690.** A codex in Greek minuscule script written on 314 leaves that contains all four gospels, this manuscript has been palaeographically dated to the fifteenth century.<sup>128</sup> It is located at the National Library of Greece, Athens, where it has been assigned the shelf number 2495. The manuscript contains no portraits of the evangelists, yet each gospel title is surrounded by an elaborate headpiece in red ink. High quality color digital images are available on the CSNTM website and the National Library of Greece website which made for an easy transcription. The scribe appears to have been an attentive copyist, making few significant omissions. The scribe, skipping from the first occurrence of σοί at the end of Mark 6:22 to the second in 6:23, omitting the phrase καὶ ὠμοσεν αὐτῇ ὅτι ὁ ἐάν με αἰτήσης δώσω σοί.<sup>129</sup> Another is at Mark 8:25, where the copyist's eyes jumped from ἀναβλέψαι to ἐνέβλεψεν in the same verse, omitting the words καὶ ἀποκατεστάθη καὶ ἐνέβλεψεν.<sup>130</sup> A third occurrence is at Mark 13:8 where the scribe leaped from the first ἔσονται, to the second in the same verse, omitting

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<sup>128</sup> See the *Liste*, <http://ntvmr.uni-muenster.de/liste?docID=31690>. See also the CSNTM, [http://www.csntm.org/Manuscript/View/GA\\_1690](http://www.csntm.org/Manuscript/View/GA_1690). Forquire ordering see the CSNTM data sheet, [http://images.csntm.org/Manuscripts/GA\\_1690/GA\\_1690\\_prepdoc.pdf](http://images.csntm.org/Manuscripts/GA_1690/GA_1690_prepdoc.pdf). See also *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/4527/>. See also the National Library of Greece website, <https://digitalcollections.nlg.gr/nlg-repo/dl/el/browse/3464>.

<sup>129</sup> See CSNTM image 323085.

<sup>130</sup> See CSNTM image 323102.

the words *σεισμοὶ κατὰ τόπους καὶ ἔσονται*.<sup>131</sup> At Mark 8:9, 8:34, 9:2, and 10:23, the scribe appears to have been more attentive, catching a mistake, erasing the error, and then writing out the corrected reading.<sup>132</sup> At Mark 6:41 the copyist made an error while writing out the word *παραθῶσιν*. The scribe erased some letters, then entered *θω* at the line end.<sup>133</sup> These erasures and corrections are most likely made by the first hand. This is most apparent at Mark 8:36, where an erasure was made and *ἄνθρωπος* written over the erased portion, whose letters match those of the main body of text.<sup>134</sup>

**GA 1876.** This volume is a parchment manuscript of the four gospels written on 202 leaves in Greek minuscule and assigned to the tenth century.<sup>135</sup> It is now housed at the Biblioteca Queriniana in Brescia, Italy, and is assigned a shelf number of A.VI.26. The codex contains ornate headpieces of gold and purple that surround the gospel title which is written in gold majuscule letters along with an enlarged and decorated majuscule initial. There are well-preserved illustrations of the evangelists Matthew, Mark and Luke, each depicted sitting with a large codex.<sup>136</sup> Kathleen Maxwell has argued that these evangelist portraits are actually later productions by an Armenian artist, working in the Crimea, who inserted them in the codex in the mid fourteenth century.<sup>137</sup> Before the portrait of Matthew, the manuscript includes a miniature of Saint Epiphanius with an inscription below. The facing page contains a circular framed illumination of Mary with a child Jesus, with depictions of the four

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<sup>131</sup> See CSNTM image 323137.

<sup>132</sup> See CSNTM images, 323099, 323103, 323105, and 232116.

<sup>133</sup> See CSNTM image 323089.

<sup>134</sup> See CSNTM image 323104.

<sup>135</sup> See the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=31816>. See also *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/9829/>. See also the Biblioteca Queriniana website, <https://brixiana.medialibrary.it/media/schedadl.aspx?id=8d6506ae-ee5c-4de5-83c6-68bb0216d52>.

<sup>136</sup> See the following Biblioteca Queriniana website images: 1, 59, 97, 158.

<sup>137</sup> Kathleen Maxwell, "Armenian Additions to a Greek Gospelbook: Brescia, Civica Biblioteca Fondo Querini, cod. A. VI. 26," *Revue des Études Arméniennes* 25 (1995): 337-351, 342.



evangelists in smaller circles at the corners of the page. Matthew is represented as a man in the top left corner, Mark as a lion in the top right, Luke as an ox in the bottom left, and John as an eagle in the bottom right.<sup>138</sup> Along with these ornamentations, each Eusebian canon number is written in the margin in red, and the first few words on the accompanying line are also written in a red ink, with the initial letter written larger and extending into the left margin. Throughout the manuscript, liturgical markings are written in the upper margins in Greek minuscule letters dating to the twelfth or thirteenth century.<sup>139</sup> There is a large omission at Mark 11:8 where the copyist leaped from the first instance of τῆν ὁδόν to the second, omitting a total of twelve words.<sup>140</sup> The scribe corrected this slip by adding the omitted words in the left hand margin right next to the canon number in the same ink as the main text. It may be that this omission was caught and corrected by the scribe due to the attentiveness required for the proper placement of the canon number.

*GA 2278*. This volume is currently housed at the British Library in London with the shelf number Add. MS 37002.<sup>141</sup> A colophon dates this manuscript to 1314-1315. It is a four gospel parchment codex on 254 leaves, with the initial page of each gospel written in gold ink with illustrations of the four evangelists preserved. The headpieces are large and square with flower and leaf designs, peacocks are drawn on the top and side margins with an enlarged initial intricately drawn in animal shapes. The Eusebian canon numbers, the enlarged paragraph initials, and the κεφαλαία in the upper and lower margins are all written in gold. Lectionary markings in red ink appear throughout the margins and are

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<sup>138</sup> See Biblioteca Queriniana image 216.

<sup>139</sup> See the description on the Manus website, <https://manus.iccu.sbn.it/risultati-ricerca-manoscritti/-/manus-search/cnmd/70017?>

<sup>140</sup> See Biblioteca Queriniana image 82.

<sup>141</sup> See the British Library website, [https://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add\\_MS\\_37002](https://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add_MS_37002). See also *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/39143/>. See also the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=32278>.

sometimes written within the main body of text. Besides the ornamentation and elaborate gold lettering, the scribe appears to have been attentive to catch mistakes and correcting them. There are several larger omissions on folios 78v, 83r, 100v, 113r, and 113v that were later caught by the scribe and a correction entered into the margins. These all seem to be clustered around Eusebian canon numbers and/or markings for the lectionary reading. It may indicate the tendency for scribes to notice and correct errors when working back through the text in order to place canon numbers or lectionary markings. For example, at Mark 6:15, the copyist committed homoioarcton by leaping from the first instance of ἄλλοι to the second, omitting the phrase ἄλλοι ἔλεγον ὅτι ἡλίας ἐστίν.<sup>142</sup> The missing words were then entered into the bottom left margin as a correction by the first hand, in what looks to be the same ink and the correction occurs at the same location as a Eusebian canon number. The color images on the British Library website are of a high quality, not only facilitating transcription, but also allowing for greater visibility of details often obscured by the poorer quality images usually available. For example, because the outer margins appear to be untrimmed, the alignment pricks used for ruling are quite visible on many of the pages.<sup>143</sup> When 2278 was being compared with Lake's Table 1&2 readings, the patterns of agreement and disagreement were aligning with 702, which contained block mixture. This prompted further examination with the result that 2278 contains block mixture strikingly similar to that of 702. As table 2.8 indicates, 2278 contains II group text block mixture from Mark 4:11 to 10:5 and from 11:8 to 12:2. This suggests that 2278 and 702 are distantly related to a manuscript that contained block mixture. This relationship is further explored in chapter 4 under heading 4.10. Though 2278 contains block mixture its text was transcribed in full.

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<sup>142</sup> See f88v.

<sup>143</sup> For example, notice the outer left margin of 76v.

*GA 2404*. This codex is housed at the University Library of the University of Chicago and has been assigned the shelf number Ms. 126 (Goodspeed).<sup>144</sup> It is written on 376 parchment leaves in a Greek minuscule script that has been palaeographically dated to the thirteenth century. The codex contains all of the New Testament books except for Revelation and is missing a few quires containing the κεφαλαια of Matthew and Acts. There are ornate headpieces for the gospels and Acts, composed of flower and geometric elements. During the initial production process, the manuscript was laid out with spaces in the body of the text to facilitate the placement of initial letters to mark paragraph headings and lectionary markings. The scribe then went through with red ink and added the initial letters and lectionary markings. It is at this point in the production process that the scribe made several marginal corrections using the same red ink as the lectionary markings. At Mark 6:3, the copyist omitted the words ἀδελφός δὲ ἰακώβου καὶ ἰωσή καὶ ἰούδα καὶ σίμωνος. Later, when the lectionary markings were being entered in the text in red ink, the scribe noticed the omission and entered the missing text in the margin.<sup>145</sup> This correction looks like it is in the same faded red ink and in the same hand as the lectionary markings. This phenomenon occurs again at Mark 6:26 where the copyist jumped from βασιλεύς in verse 26, to βασιλεύς in verse 27, omitting the words διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι καὶ εὐθέως ὁ βασιλεύς.<sup>146</sup> The scribe later corrected the error by entering the omitted text in the margin using the same faded red ink as the lectionary readings. This homeoteleuton only works if the scribe was copying from a Π group manuscript: the

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<sup>144</sup> See the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=32404>. See also the Goodspeed Collection website, <http://goodspeed.lib.uchicago.edu/ms/index.php?doc=0126>. See also *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/12990/>.

<sup>145</sup> See the upper right hand margin of Goodspeed image 119.

<sup>146</sup> See the right hand margin of Goodspeed image 121.

reading in the majority text at Mark 6:27 is ἀποστείλας ὁ βασιλεὺς, whereas the Π group reading is ὁ βασιλεὺς ἀποστείλας. The scribe was obviously copying from a Π group exemplar, and was copying the placement of the lectionary markings from the same exemplar because the corrected marginal text in the red ink was also in the same word order of the Π group reading. Though the ink is extremely faded and difficult to decipher, the marginal correction reads ὁ βασιλεὺς and the main text was left to read ἀποστείλας, which is the Π group word order. These nuances of the correction are only discernible through the use of high quality digital color images.

**GA 2411.** A Greek minuscule codex which contains all four gospels, breaking off after John 20:29, on 379 parchment leaves. This codex is housed at the University Library of the University of Chicago, and has been assigned the shelf number Ms. 828 (Goodspeed).<sup>147</sup> The minuscule script has been palaeographically dated to the twelfth century. Each gospel is given a headpiece with geometric designs and an enlarged decorated majuscule initial. The Eusebian canon numbers, lectionary markings, and κεφαλαια are written in a faded red ink. In three places in Mark the scribe marked Old Testament quotations by using the *diple* symbol, at Mark 7:6-7, 10, and Mark 12:36.<sup>148</sup> The scribe appeared to be attentive to the context in the implementation of the *nomina sacra*, at least in the case of πνεῦμα. Throughout Mark, the copyist appears to make careful note of the difference between the subtle reference to the “spirit” of Jesus in Mark 1:12, a “mute spirit” in Mark 9:17, an “unclean spirit” in Mark 9:20, and the “Holy Spirit” in Mark 3:29.<sup>149</sup> Yet, curiously, the scribe does not abbreviate υἱός, only

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<sup>147</sup> See the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=32411>. See also the Goodspeed Collection website, <https://goodspeed.lib.uchicago.edu/ms/index.php?doc=0828>. See also *Pinakes*, <https://pinakes.irht.cnrs.fr/notices/cote/13011/>.

<sup>148</sup> See Goodspeed images 272, and 318.

<sup>149</sup> See Goodspeed images 225, 243, and 288.

ἀνθρώπου as a *nomen sacrum* in the phrase ὁ υἱὸς τοῦ ἀνθρώπου at Mark 2:10.<sup>150</sup> The scribe was also attentive to errors in copying, the transcription revealing some thirty-nine places of correction in Mark. Many of these are corrections of itacisms or spelling variations, indicating that the copyist was concerned with the proper spelling of words. Because this witness was incorporated into the ECM of Mark, the transcription from the INTF was utilized for collation in this present study.

This is not a complete catalogue of manuscripts that are new and significant for the study of Family II in Mark. Several of the manuscripts noted as significant did not have images available online, or the images available were faulty in some way and difficult to read at the time of the initial examination. Those not available at the time of the selection process were 1154 1272 1781 2463.<sup>151</sup> There were three manuscripts whose images were too blurry to have their text analyzed against Lake's table 1&2 readings or to be properly transcribed. These were 1306 1627 2223.

#### 2.4 Summary and Conclusion.

The current chapter described the process by which manuscripts were selected for transcription and collation. First, a list of potential II group witnesses was compiled by combing through various sources. Because some of the sources examined the II group outside of Mark, witnesses were then eliminated by comparing them to the online Manuscript Clusters tool if they were included in the *Text und Textwert* volumes.

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<sup>150</sup> See Goodspeed image 233.

<sup>151</sup> Sometime after the selection process was completed, the following manuscripts became available on the VMR: 904 1272 1781. CSNTM also posted images of 1272 online, [http://www.csntm.org/Manuscript/View/GA\\_1272](http://www.csntm.org/Manuscript/View/GA_1272).

The remaining witnesses were then compared to Lake's Table 1&2 readings in order to determine their overall agreement with Π group readings. Witnesses that had a high Table 1 reading were selected for transcription. Those witnesses that gave evidence for potential block mixture were examined for text blocks. Manuscripts that contained Π group text blocks with a high level of agreement with Lake's Table 1 readings were also included for transcription.

One of the contributions of the present study is the inclusion of thirteen additional Π group manuscripts not examined in Lake's study of Family Π in Mark. Combining these new witnesses with those fourteen manuscripts examined in Lake's monograph lays the groundwork for a fresh study in Mark. With the broader manuscript evidence from the *Editio Critica Maior* (ECM), this will provide the means to both evaluate Lake's conclusions and expand the current understanding of the Π group. In the following chapter, the process of transcription and collation is described in detail. This includes an explanation of the collation software and the manner in which it was implemented to compare the texts of the transcribed Π group witnesses.

## CHAPTER 3 TRANSCRIPTION AND COLLATION PROCESS

### 3.1 Software Used by the Project

The Workspace for Collaborative Editing (WCE) was developed to support the work performed by the *Institut für Neutestamentliche Textforschung in Münster* (INTF), the International Greek New Testament Project (IGNTP), and Institut für Septuaginta- und biblische Textforschung in Wuppertal (ISBTF) on the *Editio Critica Maior* (ECM) of the Greek New Testament.<sup>1</sup> Rather than requiring transcribers to work with the XML, this web based software includes the Online Transcription Editor which allows the transcriber to work with the text in an environment that displays the text in the same manner as an online published transcription. Included are a series of menus with tags such as *nomina sacra*, decorations, corrections, and punctuation from which the transcriber can select in order to properly format the transcriptions to replicate the manuscript's features.<sup>2</sup> Besides the web based transcription editor, the Workspace software includes a Collation Editor which uses the CollateX engine to compare the witnesses along with an interactive user interface with drag and drop tools that allow the editor to manipulate the collation as necessary.<sup>3</sup> For this project the WCE tools were accessed through a project page configured for the present research which is hosted on a University of Birmingham server accessed through a login and password (see

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<sup>1</sup> See Hugh A.G. Houghton and Catherine J. Smith, "Digital Editing and the Greek New Testament," pages 110-127 in *Ancient Worlds in Digital Culture*, Digital Biblical Studies, Volume 1 (Leiden: Brill, 2016), 111; Hugh A.G. Houghton, Catherine Smith and Martin Sievers, "The workspace for collaborative editing," pages 210-211 in *Digital Humanities 2014 Conference Abstracts, EPFL-UNIL, Lausanne, Switzerland, 8-12 July 2014* (Lausanne, Digital Humanities Annual Meeting, Lausanne 2014, Switzerland, 8/07/14), located at the following website, <http://dharchive.org/paper/DH2014/Paper-224.xml>

<sup>2</sup> Houghton and Smith, "Digital Editing," 118.

<sup>3</sup> *Ibid.*, 119.

figure 1 and 2 below). Once the collation and regularization process was completed, from the main “Project Page” (figure 1) the editor could then export the resultant readings into several formats (see heading 3.3.4 “Approval and Export” below).

The II group required a fresh examination with the latest tools used in the field, therefore the WCE toolset was chosen as the best method for transcription and collation available. The ease of access to the WCE through an internet web browser facilitated work on the project from different geographic locations and various computer platforms.

### 3.2 Transcription Process

Those manuscripts that were selected for transcription were checked against the list of witnesses that had been selected for inclusion in the ECM Gospel of Mark. In order to avoid overlap, witnesses for which full transcriptions would be prepared by the INTF team were not transcribed a second time. Instead, the transcriptions of 017 041 178 389 2411 were downloaded once they were made available on the NTVMR for re-use in this study. The remaining manuscripts were transcribed by using the Online Transcription Editor mentioned above, and all the electronic files are available as part of the electronic edition which accompanies this study at <http://purl.org/itsee/mitchell>.<sup>4</sup> This process first consisted of populating the online text editor with a base text of the Gospel of Mark. The text used was the Robinson-Pierpont Majority Text minus the diacritical marks.<sup>5</sup> This text was chosen because it represents the text of the majority of manuscripts during the Byzantine era, and would require the

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<sup>4</sup> See Houghton and Smith, “Digital Editing,” 118.

<sup>5</sup> Maurice A. Robinson and William G. Pierpont, *The New Testament in the Original Greek: Byzantine Textform, 2005* (Southborough: Chilton Book Publishing, 2005).



least amount of alteration to the text of each individual witness.<sup>6</sup> Images for the manuscripts were then consulted online, and the Robinson-Pierpont Majority text was then altered to represent the text of Mark in each witness (see figure 3.3 below). The application of accent markings and other annotations are inconsistent across the manuscripts included in this study and were therefore not recorded during transcription.

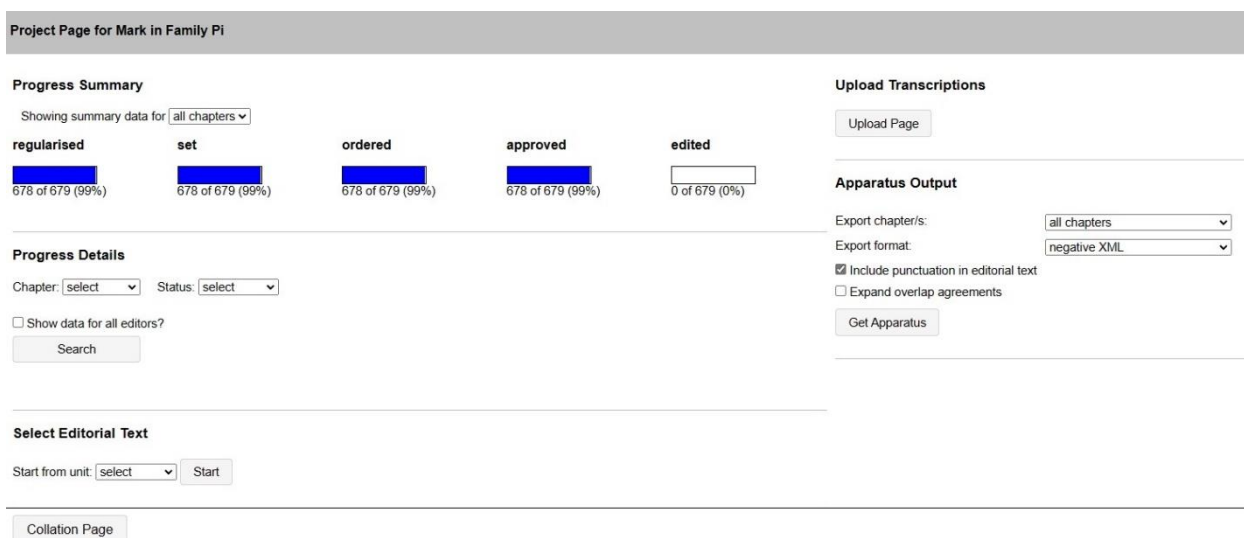


Figure 3.1: Web Based Project Home Page

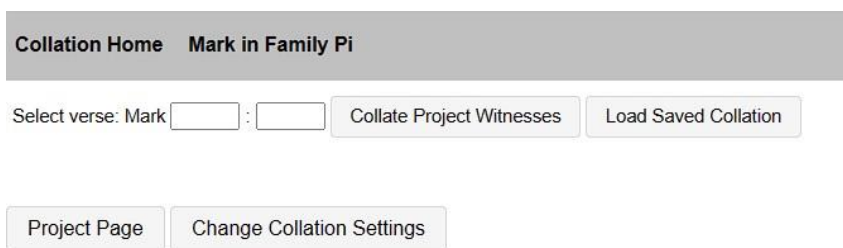


Figure 3.2: Web based Collation Tool Homepage

Corrections in the manuscript were indicated by tagging them as corrections in the transcription editor without determining whether the correction was made by the scribe or by a later

<sup>6</sup> Pierpont and Robinson, "Preface," pages i-xxii in *The New Testament in the Original Greek*, i.

hand. Other than corrections noted in the margins, no other marginal material, or lectionary information, or markings were noted in the transcriptions. The original spelling of each word was recorded. The only exception to this was with regard to ligatures and abbreviated words, such as a supralinear stroke to indicate a *v*. These abbreviations or ligatures were written out in full.

The *nomina sacra* are a group of words that are abbreviated, through suspension or contraction, with a supralinear line in order to highlight their sacred character.<sup>7</sup> The earliest and most commonly demonstrated are the words for Jesus or God; Ιησους, Χριστος, Κυριος, and θεος. Additional terms, which appear in later manuscripts are: πνευμα, ανθρωπος, σταυρος, πατηρ, υιος, σωτηρ, μητηρ, ουρανος, Ισραηλ, Δαυειδ, and Ιερουσαλημ.<sup>8</sup> Every time these were encountered in the manuscripts they were tagged as a *nomen sacrum* with the provided menu option in the online transcription editor. Words that are tagged as a *nomen sacrum* can be seen in the first line of Greek text in the text editor in figure 3.3 below.

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<sup>7</sup> See the discussion in AnneMarie Luijendijk, *Greetings in the Lord: Early Christians and the Oxyrhynchus Papyri*, Harvard Theological Studies 60 (Cambridge: Harvard University Press, 2008), 57-62; See also the discussion in Larry Hurtado, "The Origin of the *Nomina Sacra*: A Proposal," *Journal of Biblical Literature* 117.4 (1998): 655-673, 658.

<sup>8</sup> Hurtado, "Origin of the *Nomina Sacra*," 655.

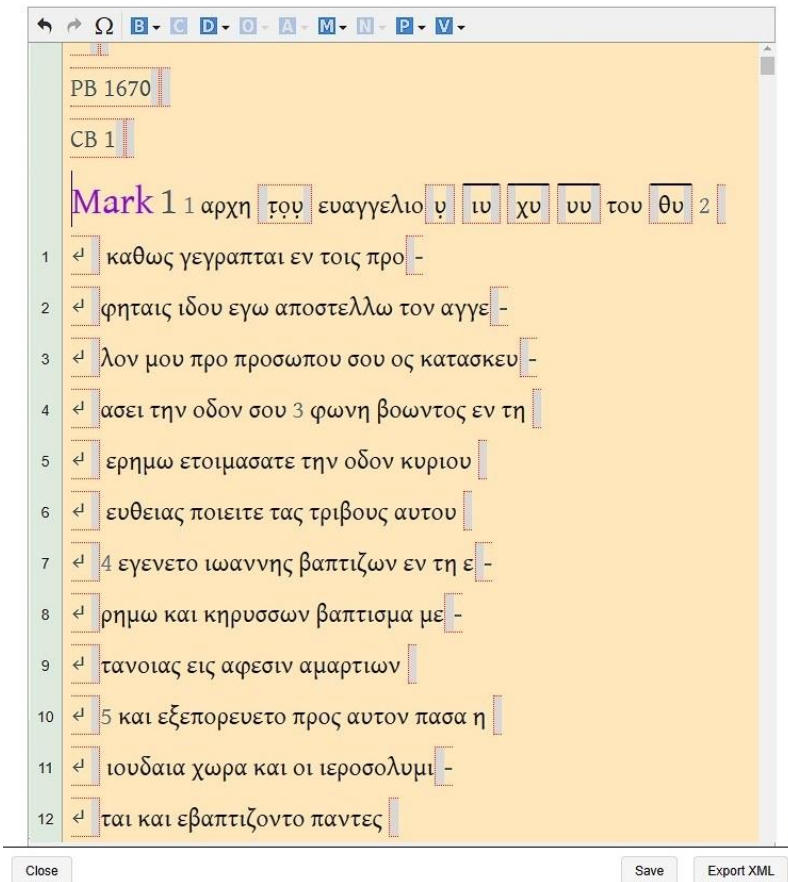


Figure 3.3: Transcription Editor

When numbers were encountered in the manuscripts, they were always written by copyists in full rather than with Greek numerals. One exception to this was in 989, at Mark 6:7, where Jesus is presented as “calling the twelve,” *προσκαλείται τὸς δώδεκα*. Instead of writing out the Greek word for twelve (*δώδεκα*), as is the case across all the other manuscripts in this study, the scribe of 989 wrote the numeral twelve using Greek letters,  $\overline{\text{ιβ}}$ .<sup>9</sup> Nowhere else in the Gospel of Mark does the scribe use the Greek numeral in place of writing out the number in full. During transcription, this instance in 989 at Mark 6:7 was left as a Greek numeral and was not regularized to *δώδεκα*. Line and page breaks, gaps in

<sup>9</sup> This can be seen on image 2130 on the VMR, <https://ntvmr.uni-muenster.de/manuscript-workspace?docID=30989>.

the text, and other features (where they affected the text) were represented in the transcriptions as closely as possible to each manuscript image.<sup>10</sup>

The transcriptions were produced using the Online Transcription Editor, which used Unicode for the Greek text, in order to create a textual facsimile of each page of the manuscript. These were then exported in the TEI XML format.<sup>11</sup> After the transcriptions for each manuscript were completed initially, in order to ensure accuracy, each XML text was re-examined. This was accomplished by working through each witness image set, line by line, and correcting any transcription errors, either using the online transcription editor or by interacting directly with the XML file using the freely available *Visual Studio Code*.<sup>12</sup> Once these transcriptions were completed and checked for accuracy, they were then "validated" by using the tool provided on the "Transcription Uploader" page of the main project website (see figure 3.4 below). This process prepared the XML for use in the Collation program so that the transcriptions could then be uploaded to the online Collation Editor.<sup>13</sup>

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<sup>10</sup> David C. Parker, *An Introduction to the New Testament Manuscripts and Their Texts* (Cambridge: Cambridge University Press, 2008), 103.

<sup>11</sup> Hugh A.G. Houghton, "The Electronic Scriptorium: Markup for New Testament Manuscripts," pages 31-60 in *Digital Humanities in Biblical, Early Jewish and Early Christian Studies 2* (Leiden: Brill, 2014), 37, 43.

<sup>12</sup> <https://code.visualstudio.com/>.

<sup>13</sup> The Collation editor is discussed by Houghton and Smith, "Digital Editing," 119-120. See also Houghton, Sievers, and Smith, "The Workspace for Collaborative Editing," 2-3; <https://research.birmingham.ac.uk/en/publications/collationeditorcore>; [https://github.com/itsee-birmingham/standalone\\_collation\\_editor](https://github.com/itsee-birmingham/standalone_collation_editor).

Transcription Uploader
Mark in Family Pi

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**Validate**

Select a file to validate

No file chosen

**Upload**

Select a file to upload and add to the database for collation:

No file chosen

Enter the type of document, e.g. Majuscule, Lectionary (optional):

Select the parser to use:

▾

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Figure 3.4: Transcription Uploader Page

The collation process provided another stage of error checking for the transcriptions. Each chapter and verse of Mark was examined in the Collation Editor in order to detect transcription mistakes.<sup>14</sup> Errors of word and line division, page breaks, versification, and the proper tagging of corrections and *nomina sacra*, became apparent in the collation display. These errors were noted for each manuscript and the transcriptions were then re-checked against the images, when necessary, and corrected accordingly. Once the mistakes were removed, the transcriptions were then reloaded to the editor and the affected verses were re-checked to ensure the errors had indeed been corrected. The software would then automatically implement the corrected and updated transcriptions into the collation engine to be compared with the other witnesses.<sup>15</sup>

### 3.3 Collation Process

The Collation Editor program compares the text of each transcription against the other witnesses and uses the Robinson-Pierpont Majority text for the purposes of display. The Collation

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<sup>14</sup> Parker noted that “Any inconsistency [in transcribing], and it will show up very quickly once the collation program starts running” (Parker, *An Introduction*, 105).

<sup>15</sup> Houghton and Smith, “Digital Editing,” 119.

Editor tool was developed by Catherine Smith and uses the CollateX text comparison program.<sup>16</sup> The base text was chosen because it represents the text of the majority of Greek manuscripts of the New Testament.<sup>17</sup> The collation software compares the text of each witness against each other creating a list of differences between them. Tabulating the raw variances between manuscripts produces a significant number of readings that must be organized and arranged in order to be of any use in understanding the genealogical relationships between the witnesses.<sup>18</sup> The software incorporates four stages in this organization and arrangement process: Regularization, Set Variants, Order Readings, and Approval. Each of these stages are discussed in turn below.

### 3.3.1 Regularization

The first stage in the software interface was to “regularize” the initial transcriptions. This is the process of removing genealogically insignificant readings by tagging a particular reading to be ignored by the collation program.<sup>19</sup> These genealogically insignificant readings are defined as readings “that several copyists could have made independently of one another.”<sup>20</sup> The first step in the regularization of the transcriptions was to determine which readings should be retained as genealogically significant.<sup>21</sup> The procedure followed was this: first, if unclear or supplied letters were present, the

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<sup>16</sup> <https://collatex.net/doc/>; see also Houghton and Smith, "Digital Editing," 114.

<sup>17</sup> Robinson and Pierpont, "Preface," pages i-xxiii in *The New Testament in the Original Greek*, i.

<sup>18</sup> Houghton and Smith, "Digital Editing," 119.

<sup>19</sup> Houghton and Smith, "Digital Editing," 120. See also Houghton, Sievers and Smith, "The Workspace for Collaborative Editing," 3.

<sup>20</sup> Paolo Trovato, *Everything you always wanted to know about Lachmann's method: A Non-Standard Handbook of Genealogical Textual Criticism in the Age of Post-Structuralism, Cladistics, and Copy-Text*, Revised Edition (libreriauniversitaria.it edizioni: Padova, 2017), 55.

<sup>21</sup> For an excellent overview of the history of scholarship on this problem and the difficulties involved see Peter J. Gurry, *A Critical Examination of the Coherence-Based Genealogical Method in New Testament Textual Criticism*, New Testament Tools Studies and Documents 55 (Leiden: Brill, 2017), 180-205.

verse was checked to ensure that there were no variants affected by them. If no variants were affected by the unclear or supplied text, the menu boxes “view supplied text” and/or “view unclear text” in the settings menu were unchecked. In this way only the text of each witness is displayed that ignores unclear and supplied markings. Next, as discussed above already, the verse was checked for errors that were caused by XML or transcription errors. These were then fixed in the affected witness’s XML file and then the corrected transcription was reloaded to the collation tool and the process was begun again (see figure 3.4 above).

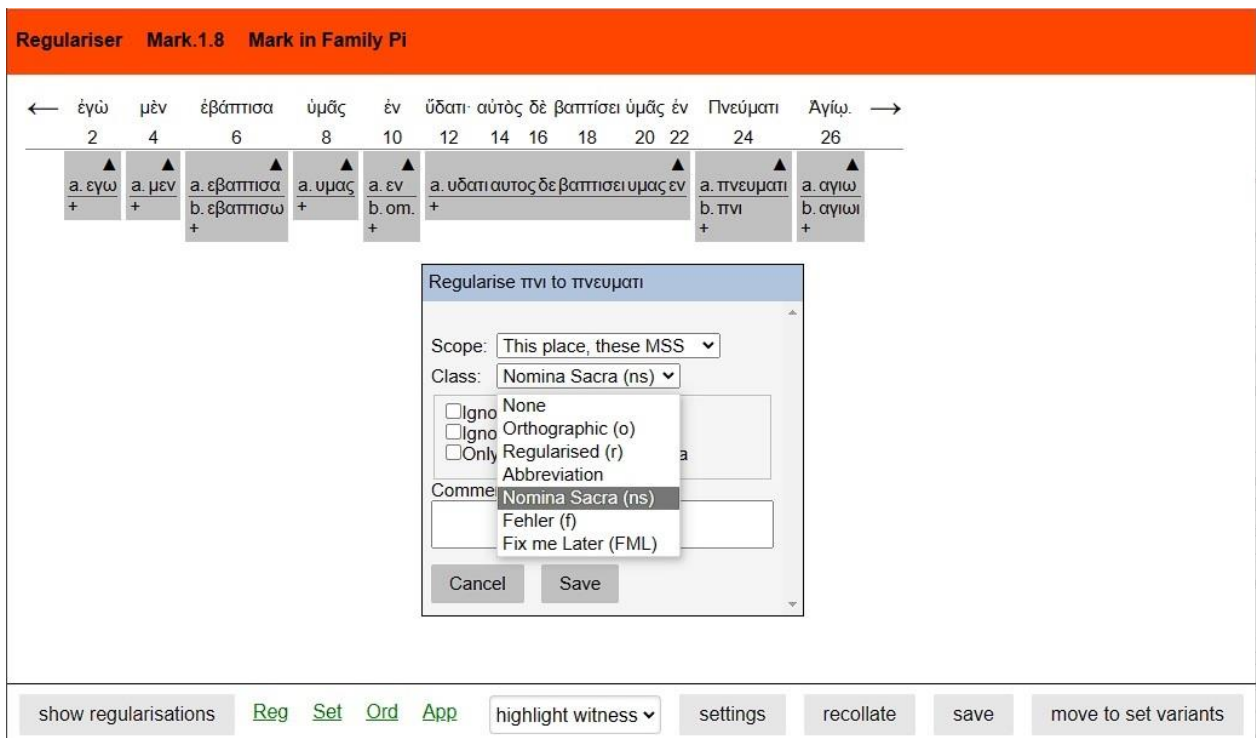


Figure 3.5: Regularization Dropdown Menu Showing the Nomina Sacra option

After these steps were accomplished, then the regularization procedure could begin. In the collation editor words are regularized by dragging the form which needs to be regularized onto the form it should be regularized to. When a variant word is present and needs to be regularized to a word that is not available in the text, then the + symbol under the variation unit is pressed and a text box

appears (see figure 3.5 above). Then the regularized form of the word is entered into the text box and then the variant word is dragged onto this newly entered word. When the dragging action of regularization is performed a drop down menu appears that provides several options for tagging the regularization action: orthographic, regularized, abbreviation, *nomina sacra*, and *fehler*. The regularization was always done in the following order so that nothing was missed.

First, if *nomina sacra* were present, though left in their abbreviated form during transcription, these were actually regularized to their full form (see figure 3.5 above). Once accomplished, then the “recollate” button was pressed, after which that regularization tag was observable appended to the witness siglum in the collation apparatus. Every time a regularization action was accomplished, the save button for the verse was pressed in order to preserve every editorial action in that verse at every stage.

When this was achieved, the verse was scanned again for patterns of agreement in spelling variances between manuscripts. If there were no discernible patterns of agreement in spelling differences, then these spelling differences were regularized to the base text spelling. When a spelling difference of a variant reading was encountered, then it was regularized to the affected word variation. Each of these actions were labeled as “orthographic” from the regularization drop down menu. Every witness that was regularized in this way has a small “o” appended to the manuscript siglum in the collation apparatus. Meaningful spelling variations were retained, such as proper names, unless the spelling change could be shown to have a pattern of letter changes in that particular manuscript. As mentioned above, every editorial action was saved immediately upon completion.



Next, any obvious scribal blunders, such as dittography, were regularized in the same manner described above, either to the base text, or to one of the variant readings. From the regularization window drop down menu, “Fehler” was selected. Each manuscript affected by this regularization tagging would then contain an “f” appended to its siglum. Each editorial action was saved once performed.

A word was often revealed as a variant from the base text, or from one of the other variant readings by the presence or absence of movable  $\nu$ , or from the presence or absence of iota adscript or subscript. When this occurred, the affected word was then regularized to the base text or to the relevant word variation with the label “orthographic” from the regularization drop down menu. Those accent markings that were present in the transcriptions were regularized out. Throughout the regularization process every editorial action was saved immediately upon completion.

### **3.3.2 Set Variants**

Once the regularization was completed for the verse, everything was saved, and the next step in the Collation Editor was the “Set Variants” stage (see figure 3.6 below). This page focused on the arrangement of the data by organizing the various readings in the Collation Editor interface so that the variations aligned properly within each verse and were of an appropriate length.<sup>22</sup> Often the CollateX algorithm used arranged the wording of the witnesses in such a way that a phrase might be misaligned. This required the wording to be adjusted so that, if a witness contained a variation, it was oriented properly in the passage. Such a task might also involve combining into one reading multiple variations

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<sup>22</sup> Houghton, Sievers, and Smith, “The Workspace for Collaborative Editing,” 3.

the software had split up. Inversely, the collation software may have combined variations when the data was better served by splitting up the variation into multiple readings.

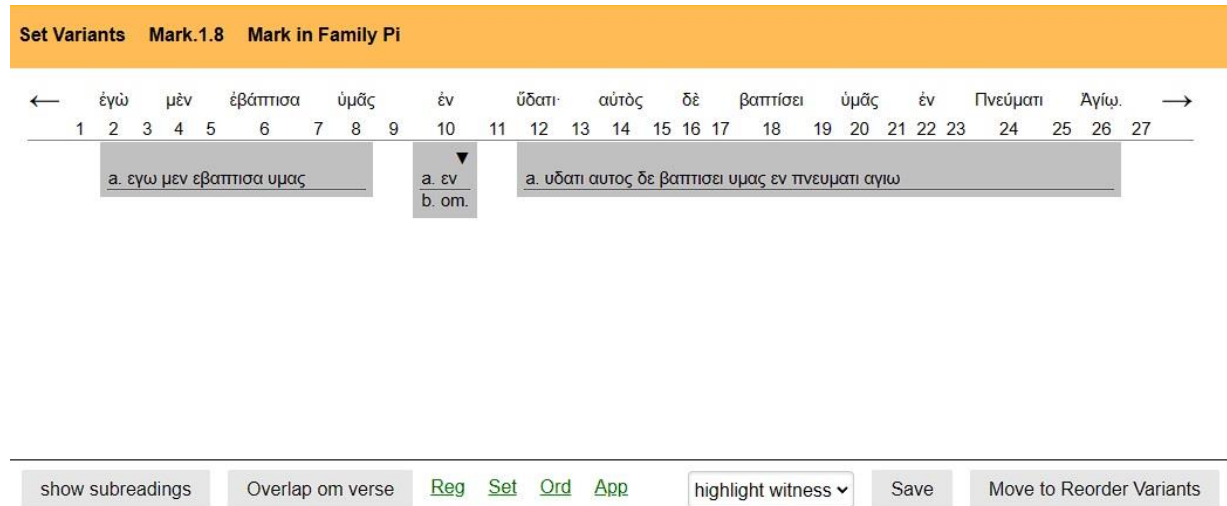


Figure 3.6: Set Variants Stage

The arrangement of the variations was accomplished by first aligning each word unit with the same word unit or variation unit in the parent reading. By clicking on a misaligned word it could then be dragged to the appropriate location with relation to the parent reading.<sup>23</sup> Each adjustment was saved, however, and each action could be reversed if a correction was needed.

Ungrammatical or nonsense readings sometimes slipped past the regularization stage and did not become apparent until the alignment of words in the set variants stage. These readings were checked against the manuscript images and, if need be, were regularized after returning to the previous stage. Transcription errors sometimes slipped passed previous checks and only became apparent when the readings were aligned properly. If necessary, the transcription file was corrected, reloaded, and the regularization and set variant stages were worked through once more.

<sup>23</sup> See the discussion and examples on the Collate X website, <https://collatex.net/doc/#alignment>.

Words could be regularized in the set variants stage without returning to the previous page. This was performed by separating the readings in that variation unit that required regularization, right clicking the word, and selecting the type of regularization needed (orthographic, fehler, etc). After the word was regularized, it was recombined by right clicking the affected word and selecting “recombine” so that the variation displayed as a unit.

Once regularization was completed, and proper alignment of variations accomplished, each word unit that had no variation was combined together. This allowed each segment of unaffected text (that which agreed with the base text) to be displayed as a single word or phrase unit once the collation process was concluded through all of Mark.

After this, each line of combined readings was regularized to the desired parent reading so that only the parent reading displayed. In the case of unaffected text, the parent reading was the base text. In the case of variation units, the parent text may be another variation unit.

One of the main objectives of the set variants stage is to arrange the readings so that each variation unit has predetermined boundaries. At times, especially in the case of large segments of word order variation, it was necessary to create a longer variation unit which overlapped other smaller readings.<sup>24</sup> This was because variant readings were combined so that they correlated to the sense of the reading. For example, affected articles were joined with their corresponding nouns, adjectives, and/-or pronouns. Word order and sentence order variations were combined and treated as a single unit of variation. This held true to units of variation that encompassed many words, yet were part of a single point of scribal omission, transposition, or duplication.

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<sup>24</sup> Houghton and Smith, “Digital Editing,” 120.

### 3.3.3 Order Readings

After the wording of the verse was adequately completed, the next step was the “Order Readings” stage (see figure 3.7 below). This stage allows the editor to ensure that the readings appear in the correct sequence in the apparatus.<sup>25</sup> This stage provides the opportunity to change the sequence in which the variants appear in the apparatus. This study utilized the default setting provided in the software. Addressing the problems may involve a correction of the transcriptions, or a return to the regularization page. Each time the transcription was corrected, it was reloaded into the Collation Editor and the process began again. Once the verse regularizations were completed, and the variation units properly ordered, the verse was then finalized by clicking the “approved” button. This then saved the editorial decisions and an apparatus, in negative or positive format, could then be downloaded from the project page.

Order Readings Mark.1.8 Mark in Family Pi

← ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι Ἁγίῳ. →

2 4 6 8 10 12 14 16 18 20 22 24 26

a. εγω μεν εβαπτισα υμας	a. εν	a. υδατι αυτος δε βαπτισει υμας εν πνευματι αγιω
	+ b. om.	

show non-edition subreadings Reg Set Ord App highlight witness Save Approve

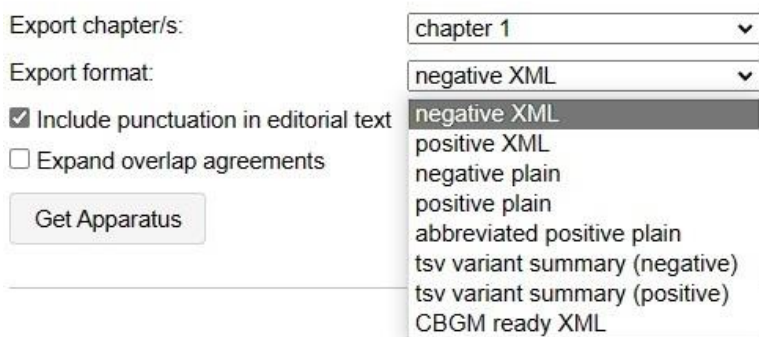
Figure 3.7: Order Readings Stage

<sup>25</sup> Houghton, Sievers and Smith, “The Workspace for Collaborative Editing,” 3.

### 3.3.4 Approval and Export

After each stage of regularization, set variants, and order variants in every verse in Mark, was approved, an apparatus could then be downloaded for each chapter. The download option for the apparatus was available through the “Project Page.” Two drop-down menus allow the editor to select a chapter in Mark, then another drop-down menu allows for several different export formats; negative or positive XML, negative or positive plain, abbreviated positive plain, negative or positive tsv variant summary, and CBGM ready XML. A positive apparatus displays both the witnesses that contain readings that vary from the base text (negative), and those witnesses that agree with the base text (positive). The various types of file formatting allow the editor to use the data for different purposes. The XML formatting allows for the data to be used in other software applications (i.e. CBGM) or published online, plain text can be copied into a standard word processor document, and the tsv formatting can easily be incorporated into an Excel spreadsheet (see figure 3.8 below).

#### Apparatus Output



The screenshot shows a form titled "Apparatus Output" with the following elements:

- "Export chapter/s:" with a dropdown menu showing "chapter 1".
- "Export format:" with a dropdown menu showing "negative XML".
- A checked checkbox labeled "Include punctuation in editorial text".
- An unchecked checkbox labeled "Expand overlap agreements".
- A "Get Apparatus" button.
- An expanded dropdown menu for "Export format:" listing the following options: "negative XML", "positive XML", "negative plain", "positive plain", "abbreviated positive plain", "tsv variant summary (negative)", "tsv variant summary (positive)", and "CBGM ready XML".

Figure 3.8: Apparatus Export Dropdown Menu

The plain text, XML and tsv formats were all utilized in this study. The plain text was copied into a word processor for editing into the lists of II group variant readings included in chapters 4 and 5.

The tsv format was incorporated into a spreadsheet of the variations in all 16 chapters of Mark. This master list of readings allowed for raw calculations such as pregenealogical coherence. This spreadsheet format also allowed the data to be easily manipulated, for example, by arranging the readings in descending order by the number of witnesses supporting each one. Arranging the readings in this way allowed for the singular readings to be easily discounted as they are not genetically significant. Clusters and small groups of manuscript agreements could easily be picked out in this way as well. All the readings that had two to eight witnesses in agreement were copied into a separate spreadsheet. In this way manuscript clusters were easily visible by consistently agreeing in significant readings against the base text and against the other group witnesses. The positive tsv format apparatus initially gave out over 4,000 lines of raw data which then had to be carefully sifted into a manageable list of readings. The XML apparatus was exported in both positive and negative formats and is made available in the electronic edition which accompanies this thesis at <https://purl.org/itsee/mitchell>. The siglum of each witness in the apparatus is linked to the full transcription file, enabling users to compare the apparatus with the original transcription. This may be of particular interest for readings which have been regularized in some way.

### **3.4 Findings of the Transcription and Collation process**

Orthographic differences between witnesses can sometimes indicate close relationships between witnesses. Gordon Fee recognized that the closer the manuscripts are to each other in point of origin then every detail of variation can take on genealogical significance.<sup>26</sup> In his study of the

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<sup>26</sup> Gordon Fee, "On the Types, Classification, and Presentation of Textual Variation" pages 62-79 in *Studies in the Theory and Method of New Testament Textual Criticism*, Studies and Documents 45 (Grand Rapids: Eerdmans, 1993), 68.

scribal habits of the purple codices 022, 023, and 042, Elijah Hixson discovered that 023 agreed with 042 in orthography against 022, which testified to their close relationship.<sup>27</sup> In her study of Family 1 manuscripts in the Gospel of John, during the collation process, Alison Welsby regularized out minor variations considered to be genetically insignificant.<sup>28</sup> However, her final collation included "the presence of [sic] absence of movable nu, itacisms, most nonsense readings, abbreviations, very minor spelling differences, and variations in the use of nomina sacra."<sup>29</sup>

Timo Flink examined hundreds of textual problems in order to better understand the second-century text of the New Testament. In this study he refers to Atticism and the fluctuation in the witnesses between Koine spelling and Attic spelling as a process either guided by the local dialect tendencies of the scribe or by the natural development of the Greek language.<sup>30</sup> Thus, things like spelling differences (especially Atticisms) do not appear to have genealogical significance as they could be produced independently by the scribe based upon the influences of the local dialect. This finding is supported by Paolo Trovato, who stated in his detailed explanation of Lachmann's method that graphical variants and phonomorphological variants are not "indicative errors" in the Lachmannian tradition.<sup>31</sup> Along the same lines, David Parker also observed that spelling errors and *lapsus calami* are simply "noise" and differences in spelling should be considered the same as standard spelling.<sup>32</sup> Also, the standard procedure for the *Editio Critica Maior* project is to regularize out

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<sup>27</sup> Elijah Hixson, *Scribal Habits in Sixth-Century Greek Purple Codices*, New Testament Tools Studies and Documents 61 (Leiden: Brill, 2019), 46

<sup>28</sup> Alison Welsby, *A Textual Study of Family 1 in the Gospel of John*, Arbeiten zur Neutestamentlichen Textforschung Band 45 (Berlin: Walter de Gruyter, 2014), 5.

<sup>29</sup> *Ibid.*, 5, note 20.

<sup>30</sup> Timo Flink, *Textual Dilemma: Studies in the Second-Century Text of the New Testament*, University of Joensuu Publications in Theology 21 (Joensuu: University of Joensuu, 2009), 214.

<sup>31</sup> Trovato, *Everything you always wanted to know about Lachmann's method*, 55-56.

<sup>32</sup> David C. Parker, *Textual Scholarship and the Making of the New Testament* (Oxford: Oxford University Press, 2012), 116.

spelling differences during the collation process.<sup>33</sup> Despite Alison Welsby's inclusion of them in her study, the incidentals, such as the movable  $\nu$ , are inconsequential for determining genealogical kinship. During his study of the Greek witnesses of the letters of John, William Richards found that the presence or absence of the moveable  $\nu$  did not seem to reveal anything about textual relationships.<sup>34</sup> Eldon Epp noted, however, that the spelling of proper nouns is one exception to the rule that spelling differences are not genealogically significant.<sup>35</sup>

As described in the overview above, spelling differences, the presence or absence of moveable  $\nu$ , and iota adscript, were regularized out. An exception was made for the spelling of proper nouns, or where the spelling appeared in the tradition to have genealogical significance. Meaningful spelling differences that revealed a change in verb or noun form that was contextually sensible were retained in the collation as these may have genealogical significance as Hixson noted in his study of the purple codices.<sup>36</sup> If a particular group of manuscripts revealed agreements in the incidentals of spelling against the others, then these variations would not have been regularized out. Yet no patterns of irregular spelling, which might signify genealogical kinship, were noted to be unique to a cluster of manuscripts within the group. Obvious scribal blunders such as dittography, especially those that were noticed by the scribe while copying the text and corrected, were regularized out.

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<sup>33</sup> Houghton and Smith, "Digital Editing," 116, 120.

<sup>34</sup> William Richards, *The Classification of the Greek Manuscripts of the Johannine Epistles*, SBL Dissertation Series 35 (Missoula: Scholars Press, 1977), 35.

<sup>35</sup> Eldon Jay Epp, "Toward the Clarification of the Term Textual Variant" pages 47-61 in *Studies in the Theory and Method of New Testament Textual Criticism*, 59.

<sup>36</sup> Hixson, *Scribal Habits*, 46.



With regard to the implementation of *nomina sacra*, Charlesworth observed that in Greek Gospel manuscripts of the second and third centuries there were “clear patterns of scribal practice.”<sup>37</sup> Because there was no top down standardization, however, there were some inconsistencies in implementation. Hurtado noticed that there was uneven familiarity with the system by scribes of the first few centuries.<sup>38</sup> Charlesworth also stated that the scribal ability to determine the context, and thus apply the sacred abbreviation, was certainly a factor in the inconsistent application of the practice.<sup>39</sup> Therefore, because *nomina sacra* appear to be tied to a scribe’s peculiar habits and could arise independent of the exemplar, these features were regularized to the unabbreviated spelling. When a document was copied by hand, elements of the text being copied were subjected to the particularities, skill, context, language, and environment of the scribe. The local spoken dialect of Greek, and other locally spoken languages such as Coptic, influenced the scribe’s copying practices with regard to word pronunciation, especially with vowels.<sup>40</sup> Thus, a vast array of spelling irregularities are likely not genealogically significant.<sup>41</sup> With regard to this, Eldon Epp wrote that orthographic differences “cannot be utilized in any decisive way for establishing manuscript relationships.”<sup>42</sup> These variations broadly affect the pronunciation of vowels and diphthongs and have been referred to generally as “itacisms.”<sup>43</sup> This phenomenon has long been recognized, however, it is usually restricted

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<sup>37</sup> Scott D. Charlesworth, “Consensus Standardization in the Systematic Approach to Nomina “Sacra” in Second- and Third-Century Gospel Manuscripts,” *Aegyptus* 86 (2006): 37-68, 42.

<sup>38</sup> Larry W. Hurtado, *The Earliest Christian Artifacts: Manuscripts and Christian Origins* (Grand Rapids: Eerdmans, 2006), 128.

<sup>39</sup> Charlesworth, “Consensus Standardization,” 42, 66.

<sup>40</sup> See the discussion of the bilingual influence of Coptic on the orthography of P47 in Peter Malik, *P.Beatty III (P47): The Codex, Its Scribe, and Its Text*, New Testament Tools Studies and Documents 52 (Leiden: Brill, 2017), 116-122, 223.

<sup>41</sup> Parker noted that during collation one of the classes of variations that might be discounted is itacisms and spelling differences (*An Introduction*, 97). See also, Trovato, *Everything you always wanted to know about Lachmann’s method*, 55-56.

<sup>42</sup> Epp, “Toward the Clarification,” 58.

<sup>43</sup> Parker, *An Introduction*, 352.

to changes in vowel sounds, yet differences in phonetics affected consonantal spelling as well.<sup>44</sup> As a consequence, orthographic variations in the collation have usually been regularized to standard spelling in the base text, or to the text of a corresponding variant reading. When these orthographic differences were encountered, a selection of reference works were consulted in order to ascertain if a spelling irregularity had been observed involving the letters in question.<sup>45</sup>

### 3.4.1 Insights into Scribal Practice

Frequently encountered variations were those involving the exchanging of vowel letters and diagraphs;  $\alpha\iota$ - $\epsilon$ ,  $\epsilon$ - $\eta$ ,  $\epsilon\iota$ - $\eta$ - $\iota$ - $\omicron\iota$ ,  $\omicron$ - $\omega$ .<sup>46</sup> The vowels  $\eta$ ,  $\iota$ , and  $\epsilon\iota$  began to sound like the  $\iota$  vowel by the second century and the interchanges between these letters became more common by the Byzantine period, according to Gignac.<sup>47</sup> Due to their frequency, many of these vowel interchanges were regularized out.

The exchange of  $\alpha\iota$  for  $\epsilon$  and  $\epsilon$  for  $\alpha\iota$  was very common. Gignac wrote that “[t]here is a very frequent interchange of  $\alpha\iota$  and  $\epsilon$  in all phonetic environments from the beginning of the Roman period on.”<sup>48</sup> Robertson wrote that these interchanges were so common that “[s]ometimes only the context can decide between  $\epsilon$  and  $\alpha\iota$  where different forms result.”<sup>49</sup> These vowel exchanges were regularized a

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<sup>44</sup> See the extensive discussion in A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (New York: Hodder & Stoughton, 1923), 177-226; See also Malik, *P.Beatty III (P47)*, 116-122.

<sup>45</sup> These references were mainly the following, F. T. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods*, Volume I: *Phonology* (Milan: Cisalpino-La Goliardica, 1976). Robertson, *A Grammar of the Greek New Testament*. For determining whether a particular form or spelling was grammatically relevant in context, besides Robertson’s work, the following were consulted, Evert van Emde Boas, Albert Rijksbaron, Luuk Huitink, and Mathieu de Bakker, eds., *The Cambridge Grammar of Classical Greek* (Cambridge: Cambridge University Press, 2019); Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996).

<sup>46</sup> Gurry, *A Critical Examination*, 193.

<sup>47</sup> Gignac, *A Grammar of the Greek Papyri*, Vol. 1, 241-242.

<sup>48</sup> *Ibid.*, 191.

<sup>49</sup> Robertson, *A Grammar of the Greek New Testament*, 186.

total of 242 times across all the witnesses in Mark (see table 3.1). Not all of the witnesses exhibited this interchange evenly: 2411 exchanged  $\epsilon$  for  $\alpha$  twenty times and 229 exchanged  $\alpha$  for  $\epsilon$  twelve times. A noticeable aspect of these manuscripts is that a large portion of them wrote  $\epsilon\gamma\epsilon\rho\epsilon$  in place of  $\epsilon\gamma\epsilon\rho\alpha$  at Mark 2:9, 2:11, 3:3, 5:41, and 10:49. At each of these places, the witnesses were regularized to the majority reading  $\epsilon\gamma\epsilon\rho\alpha$  (see table 3.1).

	Total $\alpha > \epsilon$	Mk 2:9	Mk 2:11	Mk 3:3	Mk 5:41	Mk 10:49	Total $\epsilon > \alpha$
017	18	1		1	1	1	4
041	5	1	1	1	1	1	2
114	7	1	1	1	1	1	1
178	5	1	1	1	1	1	5
229	14	1	1	1	1		12
389	6	1	1	1	1	1	1
420	5	1	1	1	1	1	1
489	5		1		1	1	5
581	4						3
652	3	1				1	1
702	5	1	1	1	1	1	
796	2						3
989	7	1	1	1	1	1	4
992	2						2
1079	5	1	1	1	1	1	3
1159							3
1219	6	1	1	1	1	1	3
1313	5	1	1	1	1	1	3
1346	4	1	1		1	1	4
1354							3
1500	5	1	1	1	1	1	3
1602							2
1690	3						5
1816	5	1	1	1	1	1	
2278	7						5
2404	4			1			3
2411	20	1		1	1	1	9
<b>Total</b>	<b>152</b>	<b>17</b>	<b>15</b>	<b>16</b>	<b>17</b>	<b>17</b>	<b>90</b>

As noted above, the interchange between  $\epsilon$  and  $\eta$  occurred because there was a loss of vowel quantity in later Greek. Robert W. Funk wrote concerning this phenomena, “a short vowel may interchange with its corresponding long vowel”, and Gignac noted that the “interchange of  $\eta$  with the symbols for the /e/ phoneme  $\epsilon$  and  $\alpha\iota$ ” were frequent “throughout the roman and Byzantine periods.”<sup>50</sup> This was an infrequent occurrence in this collation, in which regularization happened only 5 times from  $\epsilon$  to  $\eta$  and only 8 times from  $\eta$  to  $\epsilon$ . Robertson noted that the  $\epsilon$  and  $\epsilon\iota$  vowels were freely interchanged, and further, that  $\eta$  and  $\epsilon\iota$ , along with  $\eta$  and  $\epsilon$ , were frequently substituted for each other.<sup>51</sup> Interchanges from  $\eta$  to  $\epsilon\iota$  were regularized 187 times and 120 from  $\epsilon\iota$  to  $\eta$ ; similarly  $\eta$  was replaced by  $\iota$ , in 111 places, and the  $\iota$  to  $\eta$  interchange happened in 98 places (see table 3.2). Though  $\eta$  and  $\epsilon\iota$  were interchanged frequently,  $\epsilon$  and  $\epsilon\iota$  were interchanged only once in 229. At Mark 11:3, the scribe of 229 wrote  $\chi\rho\epsilon\alpha\nu$  in place of  $\chi\rho\epsilon\iota\alpha\nu$ , an  $\epsilon\iota$  to  $\epsilon$  interchange.

	$\epsilon > \eta$	$\eta > \epsilon$	$\eta > \epsilon\iota$	$\epsilon\iota > \eta$	$\eta > \iota$	$\iota > \eta$
017			13	21	22	17
041			2	2	1	
114	1		1	3	6	2
178		1	2	1	1	
229	1		27	17	26	25
389		1	6	4	5	1
420		1	2	1	1	3
489			8	11	4	
581			5	5	5	2
581C	1					
652			4			
702			7		2	

<sup>50</sup> Robert W. Funk, *A Beginning-Intermediate Grammar of Hellenistic Greek, Vol 3. Appendix I: Phonetic Change*, 2nd ed. (Missoula: Scholars Press, 1973), 5; Gignac, *A Grammar of the Greek Papyri*, Vol. 1, 242.

<sup>51</sup> Robertson, *A Grammar of the Greek New Testament*, 187-188, 192-193.

796			3	2	1	7
989			3	4		
992		2	31	5	4	2
1079			1		1	1
1159			4	4	3	3
1219			6	1	2	1
1313		1	3	1	1	
1346			5	3	1	
1354						
1500	1		5	1	1	3
1602			1			
1690			2	1	2	1
1816			3			1
2278	1	1	34	13	4	18
2404			4	7	4	4
2411		1	5	13	14	7
Total	5	8	187	120	111	98

By far the most frequent interchange of vowels encountered were between  $\omicron$  and  $\omega$ . Gignac wrote that this exchange between  $\omicron$  and  $\omega$  “occurs very frequently in all phonetic conditions throughout the Roman and Byzantine periods.”<sup>52</sup> The substitution of  $\omega$  in place of  $\omicron$  was regularized in 162 places and the exchange of  $\omicron$  with  $\omega$  was regularized in 225 places (see table 3.3).

	$\omicron > \omega$	$\omega > \omicron$
017	12	35
041	8	4
114	3	8
178	1	3
229	31	26
389	8	5
420	2	3
489	7	8
581	11	15
652	3	9
702	2	5

<sup>52</sup> Gignac, *A Grammar of the Greek Papyri*, Vol. 1, 275.

796	4	6
989	3	3
992	1	8
1079	1	3
1159	8	6
1219	3	3
1313	1	2
1346	3	4
1354		4
1500	4	1
1602	2	3
1690	4	4
1816	3	2
2278	23	21
2404	3	12
2411	11	22
	162	225

The exchange of  $\upsilon$  and  $\omicron\iota$  was noted by Gignac as “the most frequent interchange in the papyri next to the interchanges of  $\epsilon\iota$  with  $\iota$  and of  $\alpha\iota$  with  $\epsilon$ .”<sup>53</sup> This frequency of occurrence is not reflected, however, in the witnesses in this study. A reason for this may be that the majority of the papyri, from which Gignac drew the evidence for his grammar, were produced in a bilingual Coptic environment.<sup>54</sup> There was no sound in the Coptic language that the Greek diagraph  $\omicron\iota$  represented and this may have caused some confusion between  $\upsilon$  and  $\omicron\iota$ .<sup>55</sup> Therefore, the later Byzantine era manuscripts included in this study would not have experienced this bilingual influence from Coptic and would not exhibit the confusion between  $\upsilon$  and  $\omicron\iota$  at the same level as the papyri.

In the present study, the interchange from  $\upsilon$  to  $\omicron\iota$  was regularized in only 8 places, and exchanges from  $\omicron\iota$  to  $\upsilon$  were regularized at 17 locations. There were also two instances of  $\iota$  to  $\upsilon$

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<sup>53</sup> Ibid., 197.

<sup>54</sup> Ibid., 46-47.

<sup>55</sup> Ibid., 267, 273.

interchanges that were regularized (see table 3.4). Gignac highlights that “interchanges of υ and οι with η occur more frequently in the Byzantine than in the Roman period, as do the interchanges of υ and η with ι.”<sup>56</sup> Robertson also observed that examples of this interchange between υ and ι “occur in the Koine of Asia Minor,” admitting, though, that this did not occur frequently.<sup>57</sup>

	ι > υ	οι > υ	υ > οι
017		2	
114		2	1
229		5	1
389		1	
489			2
652			1
989		1	
992		1	
1159	1		1
1219			1
1346		1	
1500		2	
1816			1
2278		2	
2411	1		
	2	17	8

There were also two instances of regularization in which the ευ diphthong had been interchanged with the εβ sound. These occur at Mark 1:21 and 10:35 in 229 and could have been a result of the similarity in appearance between the minuscule υ and β. It is more likely, however, that these letters were interchanged due to their similarity in pronunciation in the twelfth-century context of 229’s copyist.<sup>58</sup>

<sup>56</sup> Ibid., 267.

<sup>57</sup> Robertson, *A Grammar of the Greek New Testament*, 199.

<sup>58</sup> “β is frequently used to transcribe Latin consonantal u (υ). It is also occasionally substituted for, added to, or omitted in connection with the second element of an αυ or ευ diphthong” (Gignac, *A Grammar of the Greek Papyri*, Vol. 1, 68). 229 is a twelfth-century codex as it contains a colophon dated to 1140 (see the discussion of this manuscript in chapter 2).

Along with vowels, the dropping or adding of a letter in double consonant words was encountered frequently (see table 3.5). Gignac wrote,

Single consonants are very frequently doubled in writing and contiguous identical consonants very frequently represented by a single letter through the Roman and Byzantine periods, as elsewhere in the Koine.<sup>59</sup>

By far the most numerous double consonant interchange encountered was that of the double lambda. Interchanges from  $\lambda$  to  $\lambda\lambda$  were regularized 26 times and from  $\lambda\lambda$  to  $\lambda$  in 27 places. Double sigmas were less frequent: interchanges from  $\sigma\sigma$  to  $\sigma$  were regularized out 8 times and from  $\sigma$  to  $\sigma\sigma$  were regularized out in 3 places. Double  $\sigma\sigma$  and double  $\tau\tau$  were sometimes interchanged as well: the appearance of the double  $\tau\tau$  in place of the double  $\sigma\sigma$  was an Atticizing tendency and these instances were regularized as orthographic as well.<sup>60</sup>

	$\mu > \mu\mu$	$\sigma\sigma > \tau\tau$	$\sigma > \sigma\sigma$	$\sigma\sigma > \sigma$	$\lambda\lambda > \lambda$	$\lambda > \lambda\lambda$
017	1		2		1	2
041					1	
114					2	1
178					1	
229			1	1	3	4
389						1
489	1			1	2	3
581	1		1			
652		1			1	3
702					1	
796		1			3	
989					1	
992	1	3			1	1
1159	1				1	2
1219	1				1	
1313					1	1
1346					1	

<sup>59</sup> Gignac, *A Grammar of the Greek Papyri*, Vol. 1, 154-155.

<sup>60</sup> Robertson, *A Grammar of the Greek New Testament*, 218.



1354					1	1
1500						1
1602	3					1
1690	2					
1816					1	3
2278						1
2404	2				2	
2411				4	2	1
<b>Total</b>	<b>13</b>	<b>5</b>	<b>2</b>	<b>5</b>	<b>27</b>	<b>26</b>

One word in particular that proved difficult for multiple scribes in several of the manuscripts was the word *κραββατος*, meaning "pallet," or "bed." The story of the paralytic being lowered through the roof in Mark 2, and a reference to the sick on their beds in Mark 6:55, use the word *κραββατος*. In each of these verses several of the witnesses spelled *κραββατος* with various combinations of both single and double ββ and single and double ττ. At Mark 2:9, 2278 wrote β three times in the word *κραββατον*. These were each regularized to the standard spelling as orthographic (see table 3.6). It illustrates the fluidity by which the scribes interchanged double consonants and further supports the practice of regularizing out these types of spelling differences.

	Mk 2:4	Mk 2:9	Mk 2:11	Mk 2:12	Mk 6:55
017	κραβατον	κραβαττον	κραβαττον	κραβαττον	κραβαττοις
041	κραβαττον	κραβαττον	κραβαττον	κραβαττον	κραβαττοις
114			κραβαττον	κραβαττον	κραβαττοις
178	κραβαττον	κραβαττον	κραβαττον	κραβαττον	κραβαττοις
389					κραβαττοις
420	κραβαττον	κραβαττον	κραβαττον	κραβαττον	κραβαττοις
489	κραβαττον	κραβαττον	κραβαττον	κραβαττον	κραβαττοις
652	κραβαττον		κραβαττον		
702	κραβαττον	κραβαττον		κραβαττον	κραβαττοις
796	κραβαττον	κραβαττον	κραβαττον	κραβατον	
989	κραβαττον	κραβαττον	κραβαττον	κραβαττον	κραβαττοις
1079	κραβαττον	κραβαττον	κραβαττον	κραβαττον	κραβαττοις
1219	κραβαττον	κραβαττον	κραβαττον	κραβαττον	κραβαττοις

1313	κραβαττον	κραβαττον	κραβαττον	κραβαττον	κραβαττοις
1346	κραβαττον	κραβαττον	κραβαττον	κραβαττον	κραβαττοις
1500	κραβαττον	κραβαττον	κραβαττον	κραβαττον	κραβαττοις
1816	κραβαττον	κραβαττον	κραβαττον	κραβαττον	κραβαττοις
2278		κραββαττον			
2411	κραβαττον	κραβαττον	κραβαττον	κραβαττον	

As the results in the tables above reveal, the scribes of 017 and 229 displayed the most varied orthographic tendencies of the group of witnesses included in this study. Most of the interchanges between ι and η that were regularized out were encountered in 017 and 229, along with other more obscure spelling variations. Several instances of the dropping of the γ before a γχ letter combination occurred, primarily in 017, and in 229 at Mark 1:41, 6:34, and 9:22.<sup>61</sup> Another orthographic variation that Gignac noted was most common was the omission of π between μ and another consonant.<sup>62</sup> This was not common in the manuscripts included in this study, however, and was encountered only once at Mark 10:34 where 017 wrote εμτυσουσιν in place of εμπτυσουσιν. The orthographic peculiarities of 017 and 229 may be due to the cultural milieu in which they were produced, perhaps in a multilingual context outside of mainland Greece.

### 3.4.2 Insights into the Corpus of Manuscripts

Many of the readings listed in Lake's Table 1&2 (see tables 2.1 and 2.2 in chapter 2) consist of a shift in word order: eight out of eighteen from Table 1 (44% of readings) and fourteen out of fifty from Table 2 (28% of readings). There are sixteen additional readings with word order variation that most of the group witnesses share but are not in Lake's Table 1&2. Along with these readings that most of the

<sup>61</sup> Gignac, *A Grammar of the Greek Papyri*, Vol. 1, 171-172.

<sup>62</sup> *Ibid.*, 64.

group witnesses share, several individual manuscripts contain readings with word order variation. The average number of readings per witness that contain word order variation is 36. The number of these types of variations that each individual witness contains does not stray far from this average number. The exception is 1313, which contains only 27 readings that have a variation in word order. This may be due to the fact that the overall agreement with Lake's Table 1 readings is only 61%. All the readings with word order variation are tabulated below in table 3.7.

Another characteristic of the witnesses is that a preposition would occasionally be substituted for another proposition with similar meaning. For example, at Mark 1:16, 017 178 and 389 each read εἰς τὴν θάλασσαν in place of the majority text reading ἐν τῇ θαλάσῃ. This is most likely due to harmonization with other gospel accounts. At Mark 1:25, for example, the scribe of 229 reads ἀπ' αὐτοῦ in place of the majority reading ἐξ αὐτοῦ. This is most likely a harmonization to the parallel account at Luke 4:35. Another example is at Mark 6:16, where 2411 reads ἀπὸ τῶν νεκρῶν in place of the majority reading ἐκ νεκρῶν. Again, this is most likely a harmonization to the parallel account at Mathew 14:2. Readings that contain a change in preposition or an added preposition are tabulated below in table 3.7.

Omissions are a common feature of the Π group, these were counted by working through the collation results and counting every "om." in the apparatus. There was no attempt to distinguish between an omission of a single word or of an entire verse, each was counted as one omission in table 3.7 below. Though an imprecise method, the results provide a rough evaluation of each witness's tendency to omit. At 117 omissions, 389 stands out from the other Π group witnesses included in this

study, the next highest is 64 omissions in 2411. It is argued in chapter 6 (see 6.1.6) that 389 was copied directly from a commentary manuscript and may be the reason that there are so many omissions. The number of recorded corrections in each of the II group manuscripts were counted by searching the transcription of each witness for the “corrector” tag in the XML. There was no attempt to distinguish between multiple correctors. The results were tabulated in table 3.7 below. At 148, the number of recorded corrections in 041 eclipses 229 which contains 92 recorded corrections. Depending on the number of correctors that can be identified at work in 041, the high number of corrections when compared with the other witnesses may be evidence that 041 had been prepared as an exemplar to be copied from.

	Word order variation	Preposition change	Omissions	Corrections
017	32	4	35	74
041	36	4	22	148
114	37	4	29	21
178	33	6	40	35
229	37	8	49	92
389	41	3	117	14
420	36	4	27	7
489	39	5	25	29
581	35	6	41	38
652	40	3	37	28
702	36	3	26	7
796	36	3	25	4
989	33	4	33	1
992	35	7	43	3
1079	36	4	28	6
1159	33	6	32	8
1219	37	4	27	6
1313	27	5	27	0
1346	33	2	35	60

1354	35	4	28	33
1500	34	3	26	22
1602	45	7	42	1
1690	37	7	31	15
1816	38	5	31	74
2278	40	6	44	72
2404	38	5	37	41
2411	35	5	64	39

### 3.4.3 Conclusion: Lessons Learned

After working through the process of transcription and collation, several observations can be made on lessons learned. First, the act of making a “digital facsimile” of a manuscript using a modern web based tool is extremely labor intensive and requires scrupulous attention to detail and concentration. Just as the scribes of old, a lapse in attention due to fatigue or distraction would often lead to errors of omission, that is, the base text would remain unaltered and fail to reflect the true text of the manuscript being transcribed. Thankfully, these mistakes were caught by working through the transcriptions a second time and comparing them with their respective manuscript images. Therefore, a lesson learned early on was that the act of transcription must be performed at a time and location when fully awake and with as few distractions as possible.

Second, after the transcriptions were uploaded to the collation editor and compared using CollateX, the sheer quantity of variations was overwhelming at the beginning. Through the regularization process, however, it became apparent how few of these variations were meaningful for determining the relationship between the witnesses. Many of these readings were regularized, that is, marked so that the collation software ignored these differences. That means that for each witness, the vast majority of textual evidence remains “unused” for establishing genealogical relationships.

Therefore, the current study merely scratches the surface. Each of these manuscripts is ripe for more detailed examinations, especially with regard to scribal habits, corrections, and use by readers.

Third, by grouping the readings together according to sense unit, this altered the manner in which two variants were weighed when compared to Lake's study. At Mark 10:20, Lake had counted the omission of *αυτῷ* and of *διδάσκαλε* as two separate readings in her Table 2 (see table 2.2 in chapter 2). Because they both involve the rich young ruler's response to Jesus, *αυτῷ* being the indirect object and *διδάσκαλε* the direct object of *εἶπεν*, these variations can be counted as one reading. As a result, in chapter 5, this variation is treated as a single unit in the list of readings.

A final observation can be made with relation to scribal attitudes towards orthography. As related in the tables above, the scribes of several of the manuscripts were obviously not as concerned with orthography. The vast majority of regularizations in these witnesses (such as 017 and 229) were due to itacisms, adding letters to create double consonant words, or removing a letter, especially in a double consonant word. This phenomenon seems to indicate that, at least for those scribes, more importance was placed on a word's correct pronunciation rather than its correct spelling. My speculation is that this may be the product of a bilingual community, the education level of the scribe, sound changes reflected in the exemplars, or, it may reflect a more utilitarian attitude of the scribe who may have cared more for function rather than perfection. That is, as long as orthography did not impede the transmission of meaning, then it did not impede its usefulness.

## CHAPTER 4 TEXTUAL ANALYSIS AND WITNESS STEMMA

### 4.1 Collation Overview

Beginning with Tischendorf, there has long been an interest in Codex Petropolitanus (Π, 041) and its closely associated allies (see heading 1.1 in Chapter 1). Certain readings found in 041 were noted as important and early.<sup>1</sup> The transcriptions of the Π group manuscripts, when they were completed and uploaded to the collation interface, initially produced 2182 variations from the Robinson-Pierpont (RP) text after the regularization process. In order to work with a more manageable number of variation units, it was necessary to disregard readings which were not genealogically significant. This was accomplished by ignoring any reading that agreed with the initial text of the *Editio Critica Maior* (ECM) of the Gospel of Mark.<sup>2</sup> The stated goal of the ECM is to reconstruct the *Ausgangstext*, or Initial Text, which means simply the text that lies at the beginning of the extant tradition.<sup>3</sup> Consequently, any reading that corresponds to the Initial Text is logically the older and prior reading and would give no significant genealogical information. Only those variations that differ from both the RP text and the Initial Text (the text of the ECM) are relevant in identifying relationships between the witnesses. The results of this process produced 280 variation units that characterize the Π group of manuscripts.

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<sup>1</sup> Constantin Tischendorf, *Notitia Editionis Codicis Bibliorum Sinaitici Auspiciis Imperatoris Alexandri II. Susceptae* (Lipsiae: F. A. Brockhaus, 1860), 51-52.

<sup>2</sup> For the print edition, see Holger Strutwolf, Georg Gäbel, Annette Hüffmeier, Marie-Luise Lakmann, Greg Paulson, Klaus Wachtel, eds., *Novum Testamentum Graecum, Editio Critica Maior. Part I/2.1, Das Markusevangelium. Text / The Gospel According to Mark: Text* (Stuttgart: Deutsche Bibelgesellschaft, 2021). For the online edition, see <https://ntvmr.uni-muenster.de/ecm>. For the CBGM, <https://ntg.uni-muenster.de/mark/ph35/coherence/1>.

<sup>3</sup> For a full discussion and definition of this term, see chapter 3 in Peter Gurry, *A Critical Examination of the Coherence-Based Genealogical Method in New Testament Textual Criticism*, *New Testament Tools Studies and Documents* 55, (Leiden: Brill, 2017), 89-113. See especially Gerd Mink's definition (*ibid.*, 92-93).

The variations show a wide swathe of manuscript attestation, with a large concentration in small clusters of witnesses. Fifty-eight readings have two witnesses in agreement, and thirty-two variations have three manuscripts in agreement. This reveals that the II group is characterized by small clusters of witnesses agreeing against the others. Despite this, one hundred and thirty-six readings have at least twenty manuscripts or more in agreement, revealing that overall this group is closely related.<sup>4</sup> The following Table 4.1 lists the number of variations with their corresponding number of witnesses in support.

<b>Table 4.1</b>			
<b>No. MSS in Support</b>	<b>No. Variations</b>	<b>No. MSS in Support</b>	<b>No. Variations</b>
27	11	14	3
26	20	13	4
25	31	12	1
24	15	11	1
23	17	10	1
22	19	9	2
21	13	8	3
20	10	7	1
19	4	6	1
18	2	5	6
17	3	4	20
16	1	3	32
15	1	2	58

The variations consist of additions, transpositions, omissions, and substitutions. Additions account for the greatest frequency of variation followed by transpositions. Omissions and

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<sup>4</sup> The pre-genealogical coherence of the II group will be discussed below.



substitutions are nearly equal in occurrence. The following Table 4.2 presents the number and type of variation in the II group.

Table 4.2	
Character of Variations	No. of Variations
addition	76
transposition	48
omission	41
substitution	40

Additions are the most frequently occurring type of variation in the II group. These additions consist of articles, nouns, pronouns, conjunctions, and explanatory phrases. The following Table 4.3 lists the character of the additions.

Table 4.3	
Character of Additions	No. of Additions
article	14
pronoun	13
phrase	13
noun	12
conjunction	10
preposition	5
adverb	1

#### 4.2 Pregenealogical Coherence

An overview of the group can be obtained by examining the overall relationship between the witnesses when they are compared at all points of variation, often referred to as “pre-genealogical coherence.”<sup>5</sup> The twenty-seven witnesses included in this study have a relatively low level of agreement with the majority text, under 81% for nearly all members of the II group.<sup>6</sup> This was

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<sup>5</sup> Tommy Wasserman and Peter J. Gurry, *A New Approach to Textual Criticism: An Introduction to the Coherence-Based Genealogical Method*, Resources for Biblical Study 80 (Atlanta: SBL Press, 2017), 27.

<sup>6</sup> The majority text is represented in this study by the Robinson-Pierpont text.

calculated by counting every place a manuscript agreed with the "a" reading, which is the reading found in the RP text. When this value is compared to the agreement each witness has with 041, the kinship of the group is evident. The difference each witnesses has between its agreement with the RP and its agreement with 041 ranges from 10.2% up to 18.9%. Though all of the members, besides 017 and 041, are written in minuscule script and date from the tenth century or later, they diverge from the RP text enough to indicate that the group likely preserves a text that dates before the Byzantine text had fully taken shape. The following Table 4.4 lists each member's coherence with the RP text and the difference between this and the member's coherence with 041.

<b>Codex</b>	<b>Agreement With RP Text</b>	<b>Agreement with 041</b>	<b>Difference Between RP/041</b>
017	77.7%	93.7%	16
041	80.2%	100%	19.8
114	78.8%	97.6%	18.8
178	77.2%	95.1%	17.9
229	74.8%	90.9%	16.1
389	68.7%	83.1%	14.4
420	79.8%	98.7%	18.9
489	79.6%	96.7%	17.1
581	78.1%	92.9%	14.8
652	76.3%	92%	15.7
702	75.6%	87.7%	12.1
796	78.4%	92.9%	14.5
989	80.4%	95.2%	14.8
992	77.6%	90.3%	12.6

1079	79.6%	97.9%	18.3
1159	78.3%	92.4%	14.1
1219	80.1%	98.6%	18.5
1313	81.2%	96.4%	15.2
1346	80.7%	93.6%	12.9
1354	80.6%	94.6%	14
1500	67.6%	83.5%	15.8
1602	74.3%	89.5%	15.2
1690	79.2%	94.4%	15.2
1816	79.7%	94.8%	15.1
2278	75.9%	86.1%	10.2
2404	77.1%	93.7%	16.6
2411	71.2%	88.3%	17.1

The pregenealogical coherence of first-hand agreements between each manuscript reveals that nearly all of the members cohere highly with 041 when compared to the rest of the witnesses. Six manuscripts agree with 041 over 96%, 114, 420, 489, 1079, 1219, and 1313, with two, 420 and 1219, at greater than 98%. Yet, despite this, several members cohere less than 93% and are nearly as close to another group member. For example, 992 coheres as close to 1690 as to 041 (see table 4.5 below). Other than 041, member 989 coheres with 178 the greatest. This testifies to the likely presence of subgroups which is investigated further below. Other witnesses are more distantly related to the II group, with four revealing less than an 88% coherence with 041. The following Table 4.5 lists the coherence of first hand agreement between members.

Table 4.5 Percentages Based on First Hand Agreements

MSS	017	041	114	178	229	389	420	489	581	652	702	796	989	992	1079	1159	1219	1313	1346	1354	1500	1602	1690	1816	2278	2404	2411
017	100	93.0	92.9	90.3	87.5	79.6	94.8	92.3	88.1	87.2	83.8	88.2	90.6	85.9	92.8	87.3	93.9	92.2	89.2	89.9	78.8	85.8	90.1	89.9	81.9	89.2	83.8
041	93.0	100	97.6	95.1	90.9	83.1	98.7	96.7	92.9	92.0	87.7	92.9	95.2	90.2	97.9	92.4	98.6	96.4	93.6	94.6	83.4	89.5	94.4	94.8	86.1	93.7	88.2
114	92.9	97.6	100	92.8	88.8	81.0	96.7	94.7	90.7	89.7	85.4	90.4	93.2	87.9	95.6	89.6	96.7	94.2	91.1	92.1	81.7	87.5	92.0	92.5	83.6	92.0	86.2
178	90.3	95.1	92.8	100	87.9	80.6	95.7	94.0	90.2	89.6	84.6	89.7	93.9	87.8	94.9	89.4	95.5	94.2	90.4	91.6	81.2	87.3	91.5	92.1	82.9	91.2	86.1
229	87.5	90.9	88.8	87.9	100	77.2	91.8	90.3	86.9	85.6	83.1	86.9	88.2	84.1	90.8	86.1	91.6	89.7	87.8	89.0	77.8	83.9	88.0	88.2	80.9	87.6	81.9
389	79.6	83.1	81.0	80.6	77.2	100	83.7	81.6	78.1	77.5	73.1	78.1	79.6	76.8	81.7	77.7	82.7	80.8	78.7	79.8	68.2	75.9	79.0	80.1	73.0	78.6	73.5
420	94.8	98.7	96.7	95.7	91.8	83.7	100	95.0	90.8	89.9	85.6	90.7	93.3	87.9	96.3	89.8	96.9	94.5	92.0	92.5	81.8	87.9	92.3	92.6	83.8	91.7	86.3
489	92.3	96.7	94.7	94.0	90.3	81.6	95.0	100	90.4	89.3	85.2	90.1	92.3	87.6	94.3	89.4	95.8	93.5	91.2	92.3	80.6	87.0	91.6	92.1	83.6	91.7	85.7
581	88.1	92.9	90.7	90.2	86.9	78.1	90.8	90.4	100	87.1	83.2	87.8	88.9	87.0	91.5	88.2	92.2	90.8	88.6	90.1	78.0	86.0	90.0	89.5	82.0	90.7	83.1
652	87.2	92.0	89.7	89.6	85.6	77.5	89.9	89.3	87.1	100	81.1	86.3	88.8	83.6	90.1	85.5	90.9	89.8	86.7	88.0	76.9	83.4	87.3	87.3	80.1	86.3	81.0
702	83.8	87.7	85.4	84.6	83.1	73.1	85.6	85.2	83.2	81.1	100	86.0	88.0	84.1	89.4	86.5	90.5	89.2	86.8	88.2	76.1	83.3	88.3	87.4	84.1	86.0	80.2
796	88.2	92.9	90.4	89.7	86.9	78.1	90.7	90.1	87.8	86.3	86.0	100	88.3	84.2	90.1	87.3	90.9	89.9	87.4	88.8	76.4	84.1	88.5	87.9	80.7	87.2	81.5
989	90.6	95.2	93.2	93.9	88.2	79.6	93.3	92.3	88.9	88.8	88.0	88.3	100	86.6	92.7	87.7	93.5	92.3	89.8	90.0	78.5	85.2	89.6	90.1	82.5	88.7	82.7
992	85.9	90.2	87.9	87.8	84.1	76.8	87.9	87.6	87.0	83.6	84.1	84.2	86.6	100	87.8	88.3	88.7	88.1	85.3	87.0	74.9	82.5	90.5	86.0	80.4	86.2	79.3
1079	92.8	97.9	95.6	94.9	90.8	81.7	96.3	94.3	91.5	90.1	89.4	90.1	92.7	87.8	100	89.5	96.1	93.8	90.8	91.9	81.0	87.5	92.1	92.5	83.2	91.3	86.0
1159	87.3	92.4	89.6	89.4	86.1	77.7	89.8	89.4	88.2	85.5	86.5	87.3	87.7	88.3	89.5	100	91.6	90.1	88.0	89.6	77.0	84.2	91.9	88.7	82.2	88.5	82.0
1219	93.9	98.6	96.7	95.5	91.6	82.7	96.9	95.8	92.2	90.9	90.5	90.9	93.5	88.7	96.1	91.6	100	94.6	91.8	93.5	82.2	88.0	92.9	93.2	83.9	92.1	86.7
1313	92.2	96.4	94.2	94.2	89.7	80.8	94.5	93.5	90.8	89.8	89.2	89.9	92.3	88.1	93.8	90.1	94.6	100	90.5	91.5	79.4	85.5	90.7	91.6	82.8	90.1	84.3
1346	89.2	93.6	91.1	90.4	87.8	78.7	92.0	91.2	88.6	86.7	86.8	87.4	89.8	85.3	90.8	88.0	91.8	90.5	100	91.4	78.3	85.3	90.0	90.6	82.9	89.3	83.1
1354	89.9	94.6	92.1	91.6	89.0	79.8	92.5	92.3	90.1	88.0	88.2	88.8	90.0	87.0	91.9	89.6	93.5	91.5	91.4	100	79.1	86.4	90.8	91.0	83.5	89.4	83.2
1500	78.8	83.4	81.7	81.2	77.8	68.2	81.8	80.6	78.0	76.9	76.1	76.4	78.5	74.9	81.0	77.0	82.2	79.4	78.3	79.1	100	83.5	87.9	88.6	79.0	87.5	82.2
1602	85.8	89.5	87.5	87.3	83.9	75.9	87.9	87.0	86.0	83.4	83.3	84.1	85.2	82.5	87.5	84.2	88.0	85.5	85.3	86.4	83.5	100	85.6	85.0	78.2	84.6	78.7
1690	90.1	94.4	92.0	91.5	88.0	79.0	92.3	91.6	90.0	87.3	88.3	88.5	89.6	90.5	92.1	91.9	92.9	90.7	90.0	90.8	87.9	85.6	100	89.3	82.2	89.6	83.0
1816	89.9	94.8	92.5	92.1	88.2	80.1	92.6	92.1	89.5	87.3	87.4	87.9	90.1	86.0	92.5	88.7	93.2	91.6	90.6	91.0	88.6	85.0	89.3	100	84.4	92.3	86.1
2278	81.9	86.1	83.6	82.9	80.9	73.0	83.8	83.6	82.0	80.1	84.1	80.7	82.5	80.4	83.2	82.2	83.9	82.8	82.9	83.5	79.0	78.2	82.2	84.4	100	83.2	77.3
2404	89.2	93.7	92.0	91.2	87.6	78.6	91.7	91.7	90.7	86.3	86.0	87.2	88.7	86.2	91.3	88.5	92.1	90.1	89.3	89.4	87.5	84.6	89.6	92.3	83.2	100	84.8
2411	83.8	88.2	86.2	86.1	81.9	73.5	86.3	85.7	83.1	81.0	80.2	81.5	82.7	79.3	86.0	82.0	86.7	84.3	83.1	83.2	82.2	78.7	83.0	86.1	77.3	84.8	100

### 4.3 The Results of the ECM and CBGM

As already mentioned above, one of the goals of the ECM is to establish an Initial Text for each book of the Greek New Testament. This multi-volume critical edition relies on a digital toolkit referred to as the Coherence-Based Genealogical Method (CBGM).<sup>7</sup> In the ECM edition of Mark, 209 manuscripts were selected for full collation and examination, five of which, 017 041 178 389 2411, are also utilized in the present study.<sup>8</sup> Because of the inclusion of 041 and the other group witnesses any reading in the II group can be checked for agreement from the other 204 manuscripts used in the ECM. This provides an opportunity to evaluate the alleged characteristic “Family II” variations.

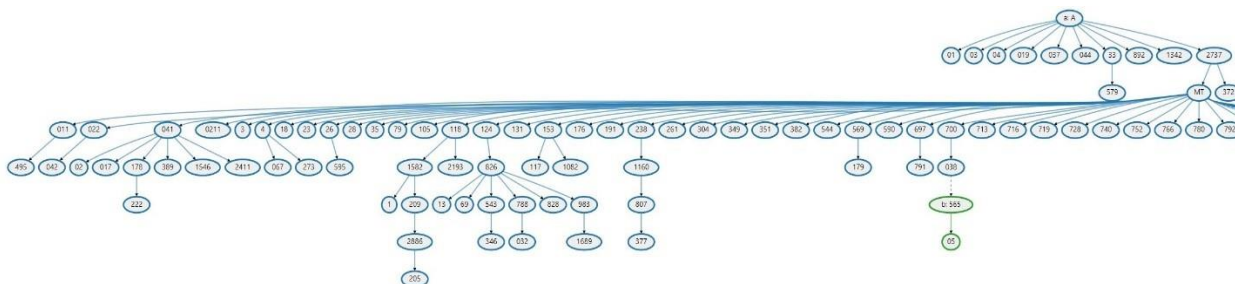


Figure 4.1: CBGM Textual Flow Diagram of Mark (<https://ntg.uni-muenster.de/mark/ph35>)

<sup>7</sup> For a critical an overview of the CBGM, see Gurry, *A Critical Examination*, 36-65.

<sup>8</sup> Holger Strutwolf, Georg Gäbel, Annette Hüffmeier, Marie-Luise Lakmann, Greg Paulson, Klaus Wachtel, eds., *Novum Testamentum Graecum, Editio Critica Maior. Part I/2.2, Das Markusevangelium. Begleitende Materialien / The Gospel According to Mark: Supplementary Material* (Stuttgart: Deutsche Bibelgesellschaft, 2021), 5-7.

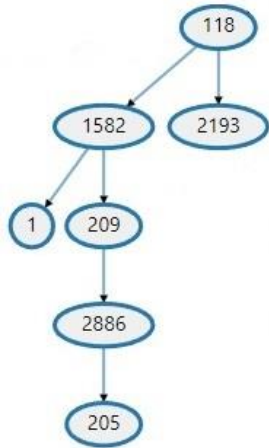


Figure 4.2: CBGM Textual Flow Diagram of Family 1 in Mark (<https://ntg.uni-muenster.de/mark/ph35>)

The CBGM textual flow diagram provided on the ECM website of Mark clearly indicates the Family 1 cluster of manuscripts.<sup>9</sup> The diagram shows each member (other than 1 and 2193) descending from 118 through 1582 in a direct line indicating that the family likely originates from an archetype (see figure 4.2 above).

In contrast, the II group reveals every member but one independently descending from 041 (see figure 4.3 below). This may be indicative that the group does not descend from a lost archetype in the same manner as Family 1 and that no manuscript is more closely related to any other member of the group than 041. Figure 1 also reveals the very ‘flat’ nature of most of the witnesses below the Majority Text.<sup>10</sup> Very few of these manuscripts have been identified as belonging to a group with potential ancestors among the surviving texts. In this respect, the relationship of these II group manuscripts to 041 is instructive, yet (unlike Family 1), 041 appears as an intermediary between these

<sup>9</sup> <https://ntg.uni-muenster.de/mark/ph35>.

<sup>10</sup> A similar observation was made concerning the Catholic Letters in Peter Gurry, “The Byzantine Text as the Initial Text,” pages 309-323 in *The New Testament in Antiquity and Byzantium: Traditional and Digital Approaches to Its Texts and Editing, A festschrift for Klaus Wachtel*, Arbeiten zur Neutestamentlichen Textforschung, Band 52 (Berlin: De Gruyter, 2019), 319.

witnesses and the Majority Text. The textual flow diagram also reveals that 02 has 041 as its immediate ancestor, supporting Lake's conclusion that 02 is distantly related to the group.<sup>11</sup>

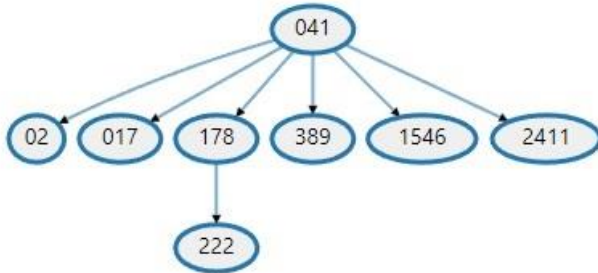


Figure 4.3: CBGM Textual Flow Diagram of the II Group in Mark (<https://ntg.uni-muenster.de/mark/ph35>)

The CBGM of Mark online interface Comparison of Witnesses tool was used to determine the percentages of agreement between the II group witnesses (see Table 4.6 below). The levels of agreement between these witnesses given by the CBGM of Mark (Table 4.6 below), and those determined by the collation of the present study (Table 4.5 above) differ by several percentage points. The variation units of the ECM are constructed differently than those in the present study. This factor may account for the wide variation between the figures found in the CBGM of Mark and those calculated from the present study.

The textual flow diagram indicates that 178 is the first potential ancestor for 222 rather than it descending directly from 041 like the rest of the II group witnesses (see figure 4.3 above). Despite the low levels of agreement between 178 and 222, this shows that these two witnesses are more closely related within the II group. This is likely due to the unique readings shared by these witnesses as

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<sup>11</sup> Silva Lake, *Family II and the Codex Alexandrinus: The Text According to Mark*, Studies and Documents 5 (London: Christophers, 1937), ix.

indicated by the CBGM of Mark. To give just one example, at Mark 4:28 in variant 20-22, both 178 and 222 agree on a unique omission not shared by any other ECM witness.<sup>12</sup>

**Table 4.6 CBGM Agreements Between II Group Witnesses. Figures from Table 4.5 in Parenthesis**

	02	017	041	178	222	389	1546	2411
02	100	94.29	95.07	94.17	90.95	91.08	90.79	92.9
017	94.29	100	97.84 (93.0)	96.87 (90.3)	93.05	93.79 (79.6)	92.81	95.29 (83.8)
041	95.07	97.84 (93.0)	100	98.04 (95.1)	93.6	94.49 (83.1)	93.72	96.53 (88.2)
178	94.17	96.87 (90.3)	98.04 (95.1)	100	93.9	94.4 (80.6)	93.57	96.16 (86.1)
222	90.95	93.05	93.6	93.9	100	91	90.47	92.24
389	91.08	93.79 (79.6)	94.49 (83.1)	94.4(80.6)	91	100	100	92.84 (73.5)
1546	90.79	92.81	93.72	93.57	90.47	90.09	100	93.02
2411	92.9	95.29 (83.8)	96.53 (88.2)	96.16 (86.1)	92.24	92.84 (73.5)	93.02	100

#### 4.4 Attempts to Determine the Text of the Archetype

In the building of the family stemma (see figure 4 below), Lake first focused in on an interesting “sub-singular” reading found at Mark 3:2 for which she listed in support the following witnesses:

παρετήρου ] γαρ ετηρου 114 178 1079 1219 1346

Lake postulated that this reading “is clearly a mistake in copying an uncial (Γ might be read for Π, but hardly γ for π) and is not likely to have been made independently by more than one scribe.”<sup>13</sup> Because this reading was only found in these manuscripts in the family, Lake determined that “it is possible either that one of these is the ancestor of the others or that all five are the immediate or more remote

<sup>12</sup> <https://ntg.uni-muenster.de/mark/ph35/coherence/1132>.

<sup>13</sup> Lake, *Family II*, 17-18.



descendants of a lost manuscript, probably a minuscule, which was a copy of *a*.<sup>14</sup> Lake is certainly correct that this type of error would probably not be made multiple times in the tradition.

By comparing each manuscript to determine if any single one of this group “contains all the singular or sub-singular Family readings found in any of the other four,” Lake concluded that 114, 1079, and 1219 cannot be the exemplar of the other.<sup>15</sup> By further investigating the non-family readings that have little outside support, it was proposed that the remaining two witnesses with *γὰρ ἐτηροῦν*, 178 and 1346, must have derived from 1219 (see figure 4.4 below).<sup>16</sup>

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<sup>14</sup> *Ibid.*, 18.

<sup>15</sup> *Ibid.*, 18.

<sup>16</sup> *Ibid.*, 19, 22.

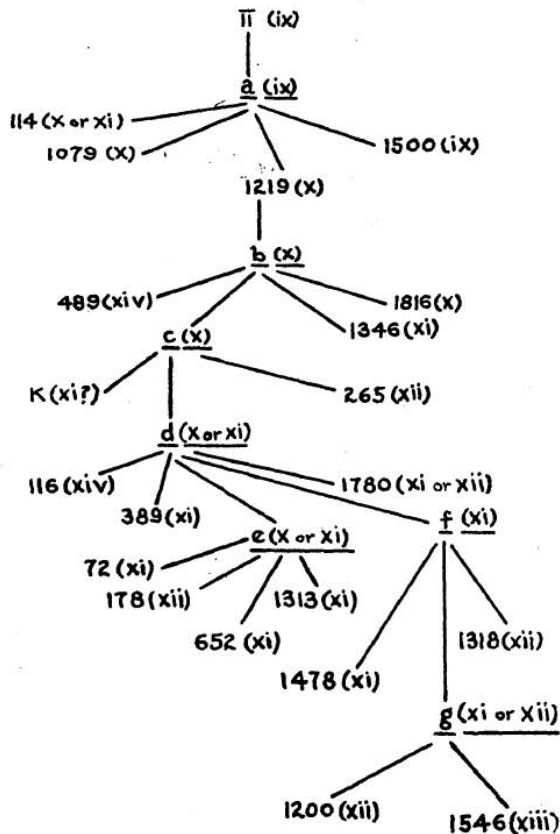


Figure 4.4: Lake's Family II Stemma<sup>17</sup>

The present study undertook to present a new stemma based on the additional information from a fresh collation. In the current study of the family, three more manuscripts were discovered to have this variation at 3:2: 229, 420, and 989.<sup>18</sup> All of the subsequent readings listed in this chapter are given with additional relevant ECM manuscripts listed in parentheses.

<sup>17</sup> Ibid., 29.

<sup>18</sup> 1546 was included in the family by Lake (*Family II*, 8) and was discovered to also contain this unique reading at 3:2. However, it was determined during the earlier stages of research that 1546 only agreed with Lake's table 1 (distinctive family readings) at only 56% and was subsequently excluded from this study. The online ECM of Mark indicates that 222 also contains this readings at 3:2. Nonetheless, according to the ECM of Mark, 222 agrees with 041 at 93.6%. This is nearly the same as the 93.5% that 222 agrees with the Majority Text (<https://ntg.uni-muenster.de/mark/ph35/comparison>).

παρετήρουν ] παρετηρουν 017 041 178C 389 489 581 652 702 796 992 1159 1313 1346C 1500 1602 1690 1816 2278 2404 2411; παρετηρουντο 1354; γαρ ετηρουν 114 178\* 229 420 989 1079 1219 1346\* (222 1546)

Based on this new data, an attempt was made to form a stemma by following in the footsteps of Lake and beginning with this same variation. The first logical step was to postulate a now lost ancestor, A, between 041 and these witnesses that contained the γ for π error from which all of these members descended. Other than 178 and 989, no other manuscript in this cluster can be further grouped with any other witness.<sup>19</sup> Despite this, as Lake noted, 652 and 1313 appear to share affinity with 178 and 989 in the following readings.<sup>20</sup>

11:14 ἦκουσον ] ηκουσον 017 041 114 229 389 420 489 581 702 796 989 992 1079 1159 1219 1346 1354 1500 1602 1690 1816 2278 2404 2411; ηκουσαν 178 652 1313 (032 16 28 152 184 222 348 382 517 544 555 579 752 829 892 954 1093 1216 1243 1279 1528 1579 1675 2174 2726)

12:35 διδάσκων ἐν τῷ ἱερῷ, ] διδασκων εν τω ιερω 017 041 114 229 389 420 489 581 702 796 992 1079 1159 1219 1346 1354 1500 1602 1690C 1816 2278 2404 2411; διδασκων εν ιερω 1690\*; εν τω ιερω διδασκων 178 652 989 1313 (222 427 732 863 2106 2738)

13:36 ἐλθῶν ] ελθων 017 041 114 229 389 420 489 581 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278\*f 2278C 2404; εξελθων 178 652 2411 (05 4 273 590 1047 1515 1574 1689 2606)

Once the wider evidence from the ECM of Mark was brought in, however, this agreement became highly coincidental since these alleged "family" readings have wider support from the manuscript tradition (as shown in the additional witnesses cited in the parentheses). At best, these members share a more broad agreement with a different strand of the Byzantine text. Note, for

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<sup>19</sup> The 178 and 989 group will be analyzed below under heading 4.8.

<sup>20</sup> The witnesses given in parentheses are indicated in the ECM as providing support.

instance, that 222 427 732 863 2106 2738 are catenae.<sup>21</sup> Yet, despite this weak connection, Lake placed these manuscripts together in a branch of the stemma with a postulated lost ancestor.<sup>22</sup>

A further cluster of manuscripts presented themselves as another subgroup, 581 992 1690 2404.<sup>23</sup> At first glance these members appeared related to 178, 989, and 652, through the following readings:<sup>24</sup>

3:12 ποιήσωσι. ] ποιησωσι 041C 489C 581 796 992 1159 1346 1354 1500 1690 1816 2278 2404; πωιωσι 017 041\*  
114 178 229 389 420 652 702 1079 1219 1313 1602 2411 (019 579 1128 1342 1546 2786 L950); ποιησω 489\*;  
om. 989

4:38 ἐπὶ ] επι 017 041 114 178 229 389 420 489 581 702 796 989 1079 1159 1219 1313 1346 1354 1500 1602 1690  
1816 2278 2404 2411; εν 652 992<sup>25</sup>

15:26 ἐπιγεγραμμένη, ] επιγεγραμμενη 017 041 114 178 229 389 420 489 702 796 989 992 1079 1159 1219 1313  
1346 1354 1690 1816 2278 2404 2411; γεγραμμενη 581 652 (044 154 191 238 348 377 733 807 863 1029 1160  
1302 1337 1342 1574 1675 L770 L773)

The stemma produced by Lake reveals this association by connecting 389, 178, 652, 1313, and 1546, as three separate branches descending through *d*, a postulated intermediary manuscript.<sup>26</sup> Again, this connection breaks down, however, once the wider evidence from the ECM is taken into account. As the witnesses given in parentheses show, each of these alleged "family" readings reveal wider support from the manuscript tradition. Even in Lake's analysis of these members, a wide array of broader support is recognized for these readings.<sup>27</sup> Readings such as these that have a wider array of

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<sup>21</sup> Georgi Parpulov, *Catena Manuscripts of the Greek New Testament*, Text and Studies 25 (Piscataway: Gorgias Press, 2021), 42, 211-212.

<sup>22</sup> Lake, *Family II*, 22-23.

<sup>23</sup> The characteristics of this sub-group are discussed in detail below under heading 4.9.

<sup>24</sup> The witnesses given in parentheses are indicated in the ECM as providing support.

<sup>25</sup> The reading at 4:38, εν in place of επι, not only has a very wide level of support, but is presented by the ECM as the initial-a text and thus this reading is not genealogically significant.

<sup>26</sup> Lake, *Family II*, 22-23, 26, 29.

<sup>27</sup> Lake, *Family II*, 24-28.

agreement would be useful in building a stemma, but only after the witnesses are shown to be related through more genetically significant readings, i.e. those variations that have little or no outside support in the ECM. Further attempts at creating a stemma with other members likewise failed as few manuscripts in the study shared any genealogically significant readings.

In the same way, Lake's process of stemma building turns into a vicious circle. Lake assumes that particular manuscripts in her study can be grouped together by utilizing readings, such as minor omissions, that are not genealogically significant.<sup>28</sup> Then, these witnesses are placed in a stemma using readings that have wider support from the manuscript tradition. Readings such as these are only useful if the relationship between the members is first established by genetically significant readings with little or no outside support. Despite the impossibility of assembling the witnesses into a recognizable stemma, members of the alleged Family II are identifiable enough so that they can be broadly grouped together. The ECM textual flow diagram confirms this association between key II witnesses: 02 017 178 389 1546 are shown to descend independently from 041. Because a stemma cannot be created, and with it an archetype, then the II witnesses must represent a more distantly related "group" rather than a "family." With regard to this distinction Parker wrote,

'Family' has already been seen to describe a set of manuscripts sufficiently closely related for a stemma to be drawn up and the text of the archetype to be reconstructed, and 'group' to refer to a set of manuscripts which are closely related, but not in such a way that one may either construct a stemma or define the archetype.<sup>29</sup>

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<sup>28</sup> These readings that Lake considers as significant "Family II" readings are analyzed in detail below.

<sup>29</sup> David C. Parker, *An Introduction to the New Testament Manuscripts and Their Texts* (Cambridge: Cambridge University Press, 2008), 171.

Yet, because of the consistent broader agreement with manuscripts such as 02, 032, and 019, it is likely that the II group represents an early branch of the Byzantine text that began to take shape before 02 in the fifth- or sixth-century.

#### 4.5 Analysis of Lake's Distinctive "Family" Readings

When Silva Lake published *Family II and the Codex Alexandrinus*, she listed most of these readings highlighted by Tischendorf as significant in the appendix of her monograph, either in Table 1 "Unique readings of Family II," or in Table 2 "Variants of Fam[ily] II with little support."<sup>30</sup> Lake expanded and added to the findings of Tischendorf and other scholars, determining that "it is obvious that this is a family of [manuscripts] rather than a loosely related group."<sup>31</sup> As mentioned above, once the codices included in this study were transcribed and collated, many of the same characteristic "Family II" readings were visible. After comparing each reading with the print and online versions of the newly published ECM of Mark, however, the clear contours of the "family" began to blur. As the analysis of these data will continue to show below, it is the finding of this examination that the archetype of these witnesses cannot be reconstructed.<sup>32</sup>

The collation results have revealed the following eighteen readings to be characteristic of the II witnesses, having the support of the majority of them. The ECM data is given in parenthesis.

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<sup>30</sup> Lake, *Family II*, 117-118. These readings are those at 1:42, 1:43, 3:2, 5:11, 5:37, 6:14, 6:22, 6:23, 10:51, 12:30, 13:15, 14:36, and 15:25 in Tables 1 and 2.

<sup>31</sup> *Ibid.*, 15.

<sup>32</sup> A "family" is defined as a collection of manuscripts in which an archetype can be reconstructed (Parker, *An Introduction*, 171).

2:4 προσεγγίσει αὐτῷ ] 992 1313; αὐτω προσεγγίσει 017C 041 114 178 229 389 420 489 581 652 702 796 1079 1159 1219 1346 1354 1500 1602 1690 1816 2278 2404 2411 (1546r 2517); αὐτον προσενεγκε αὐτω 989; προσεγγίσει 017

2:23 ἐν τοῖς σάββασι διὰ τῶν σπορίμων, ] 992; τοῖς σαββάσι δια των σποριμων 2278; δια των σποριμων εν τοις σαββασιν 017 041 114 178 229 389 420 489 581 652 702 796 989 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411 (154 222 733 1302 1546 2517)

3:10 ἐθεράπευσεν, ] 581 652 702 796 992 1079 1159 1346 1354 1602 1690 2278 2404 2411; εθεραπευεν 017 041 114 178 229 389 420 489 989 1219 1313 1500 1816 (032 261 872 892 2200)

3:19 εἰς ] sine add. 017 229 420 581 652C 702 796 1313 1346 1354 2278C; + τον 041 114 178 389 489 652\* 989 992 1079 1159 1219 1500 1602 1690 1816 2278\* 2404 2411 (26 565 595 752 872 1546)<sup>33</sup>

3:25 σταθῆναι ] 702 989 992 1346C 1690 1816 2278; στηναι 017 041 114 178 229 389 420 489 581 652 796 1079 1159 1219 1313 1346\* 1354 1500 1602 2404 2411 (03 019 26 79 579 595 892 2517 2786)

5:10 αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. ] αποστειλη αυτον εξω της χωρας 017 041 114 178 229 389 420 489 581 702 796 989 992 1079 1159 1219 1313 1500 1602 1690 1816 2278 2404 2411 (032 26 222 595 792 892 1546 2174 2517 L773); αποστειλη αυτους εξω της χωρας 1346 1354; ἔξω τῆς χώρας αὐτοὺς ἀποστείλῃ 652

6:22 με ὃ ἐὰν θέλῃς, καὶ δώσω σοί. ] 041C 1313 2278C; μοι και δωσω σοι 2411; με και δωσω σοι ο εαν θελης 017 041\* 114 178 229 420 489 581 652 702 989 1079 1159 1219 1346 1354 1500 1602 1690 2278\* (26 222C 590 595 752 1128); με και δωσω σε ο εαν θελης 796; μοι και δωσω σοι ο εαν θελης 389 992 1816 2404

6:27 ἀποστείλας ὁ βασιλεὺς ] 992 1159 1313 1354; ο βασιλευς αποστειλας 017 041 114 178 229 420 489 581 652 702 796 989 1079 1219 1346 1500 1602 1690 1816 2278 2411 (26 222 595 752 872 1128 1546); αποστειλας 389 2404

6:27 τὴν κεφαλὴν αὐτοῦ. ] 1313 1354; αυτου την κεφαλην 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1346 1500 1602 1690 1816 2278 2404 2411 (222 1128)

6:30 ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. ] 1313; οσα εδιδαξαν και οσα εποιησαν 017 041 114 178 229 389 420 489 581 652 702 989 992 1079 1159 1219 1346 1354 1500 1602 1690 1816 2278 2404 2411 (1546); οσα εδιδαξαν και εποιησαν 796

7:5 τὸν ] 652 989 1346C 1354C 1690 2404C; om. 017 041 114 178 229 389 420 489 581 702 796 992 1079 1159 1219 1313 1346\* 1354\* 1500 1602 1816 2278 2404\* 2411 (26 427 595 695 716 732 752 788 872C 1128 1396 1424 1546 1574 2193 2206 L211 L950)

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<sup>33</sup> In the RP Text, this variation appears in 3:19, in the ECM this variation appears in 3:20. This is due to a difference in placement of the verse number between the RP text and the ECM text.

10:52 εἶπεν ] 702 2278; λεγει 017 041 114 178 229 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411 (26 222 595 1546)

11:2 οὐδεις ἀνθρώπων ] ουπω ουδεις ανθρωπων 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411 (032 042 26 222 427 595 697 716 732 791 872 1128 1273 1326 1546 2106 2193C 2200 2766)

13:28 ἐστίν· ] 017 229 489 1346; om. 041 114 178 389 420 581 652 796 989 992 1079 1159 1219 1313 1354 1500 1602 1690 1816 2278 2404 2411 (26 222 427 595 732 752 827 863 1128 1342 1546 2106 2738)

14:19 αὐτῷ ] 041C 229 702 796 1313 2278; om. 017 041\* 114 178 389 420 489 581 652 989 992 1079 1159 1219 1346 1354 1500 1602 1690 1816 2404 2411 (26 222 427 595 732 752 863 1128 1546 2106 2738)

15:35 ἔλεγον, ] + οτι 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1602 1690 1816 2278 2404 2411 (26 222 595 752 1084s 1546 L950)

15:40 τοῦ ] 041C; om. 017 041\* 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1602 1690 1816 2278 2404 2411 (01 03 04 022 032 037 038 042 0184 1 209 713 892 1071C 1342 1542 1579 1582 1654 2542 L844)

16:10 πορευθεῖσα ] 041C 702 796 1313 2278; απελθουσα 017 041\* 114 178 229 389 420 489 581 652 989 992 1079 1159 1219 1346 1354 1602 1690 1816 2404 2411 (131 222 382 517 579 695 752 892 1047 1128 1396 1424 1546 1675)

These correspond to all of Lake's readings in Table 1 "Unique readings of Family II," yet several of them can be eliminated on the grounds of not being genealogically significant.<sup>34</sup> First, there is one reading that corresponds to the editorial text of ECM Mark, indicating that it is not distinctive of these manuscripts as it is the earliest attainable form of text.

15:40 τοῦ ] 041C; om. 017 041\* 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1602 1690 1816 2278 2404 2411

As already noted above, only those variations that differ from both the RP text and the initial text (the text of the ECM) are genetically significant. Along with this, only variations that are

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<sup>34</sup> See, Lake, *Family II*, 117, for Table 1 readings.



genealogically significant are relevant for reconstructing a stemma.<sup>35</sup> Errors that are not genealogically significant include simple omissions, especially those made by *homeoteleuton*.<sup>36</sup> Five of the eighteen core group readings are really simple cases of omission, either of a single word, or of one or two letters.

3:10 ἐθεράπευσεν, ] 581 652 702 796 992 1079 1159 1346 1354 1602 1690 22780 2404 2411; εθεραπευεν 017 041 114 178 229 389 420 489 989 1219 1313 1500 1816

3:25 σταθήναι ] 702 989 992 1346C 1690 1816 2278; στηναι 017 041 114 178 229 389 420 489 581 652 796 1079 1159 1219 1313 1346\* 1354 1500 1602 2404 2411

7:5 τὸν ] 652 989 1346C 1354C 1690 2404C; om. 017 041 114 178 229 389 420 489 581 702 796 992 1079 1159 1219 1313 1346\* 1354\* 1500 1602 1816 2278 2404\* 2411

13:28 ἐστίν. ] 017 229 4890 1346; om. 041 114 178 389 420 581 652 796 989 992 1079 1159 1219 1313 1354 1500 1602 1690 1816 2278 2404

14:19 αὐτῷ ] 041C 229 702 796 13130 2278; om. 017 041\* 114 178 389 420 489 581 652 989 992 1079 1159 1219 1346 1354 1500 1602 1690 1816 2404 2411

The variations in Mark chapter 3 are omissions of one and two letters, in 3:10, from εθεραπευσεν to εθεραπευεν, and in 3:25, from σταθήναι to στηναι. In his examination of the scribal habits in six early Greek papyri, James Royse indicated that many of the scribes revealed a tendency to operate with small portions of text, a single letter, or a very small number of words.<sup>37</sup> In agreement, Peter Malik also found that many of the variations made by the scribe of P47 involved only a few characters, sometimes

<sup>35</sup> Paolo Trovato, *Everything You Always Wanted to Know About Lachmann's Method: A Non-Standard Handbook of Genealogical Textual Criticism in the Age of Post-Structuralism, Cladistics, and Copy-Text*, 2nd edition (Padua: Libreriauniversitaria.it, 2017), 110. The definition of “polygenetic readings” are variations that “have an intrinsically high probability of occurring independently of the exemplar” (55).

<sup>36</sup> Paolo Trovato, *Everything You Always Wanted to Know About Lachmann's Method*, 109-110.

<sup>37</sup> James R. Royse, *Scribal Habits in Early Greek New Testament Papyri*, New Testament Tools Studies and Documents 36 (Leiden: Brill, 2008). The scribe of P66 tends to omit syllables and single letters (43, note 214); the copyist of P72 is disposed to omitting a single letter or two (559, 594). Royse also notes that other scholars have observed that D (05) often omits a single letter, a word, and even several words (728).

even a single letter.<sup>38</sup> Elijah Hixson, in his study of three sixth-century Greek purple codices, observed several instances of scribal error that involved a single syllable.<sup>39</sup> Because of this, these core II group readings that have omissions of one or two letters are unlikely to be genealogically significant.

The other three readings are omissions of an article (7:5), of the verb “to be” (13:28), and of a pronoun (14:19). According to the ECM, the omission of the article *τον* at 7:5 has some wider Byzantine support. The omission is testified by 16 61 152 184 348 382 555 829 1216 1243 1279 1528 1579 2174 2726. The majority of these witnesses form two related groups, according to Frederik Wisse in his evaluation of Greek manuscript evidence for the Gospel of Luke.<sup>40</sup> One is the “16” group, represented in this reading by two manuscripts, 16 and 1528, and the bulk of the remainder are in the “1216” group, 152 184 348 555 829 1216 1243 1579 2174 2726.<sup>41</sup> According to Wisse, these are separate but related groups: he noted that the “16” group is a weaker branch of the “1216” group and both of these are indicated as having an influence on the “Family II” witnesses.<sup>42</sup> The relationship between these witnesses and Family II in Luke was highlighted by Wisse and it appears to hold true in Mark as well. This would suggest, at the very least, that the dropping of the article at 7:5 is not a central family reading as presented by Lake, but rather an omission that occurred in a wide swathe of characteristically Byzantine manuscripts.

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<sup>38</sup> Peter Malik, *P. Beatty III (P47): The Codex, Its Scribe, and Its Text*, New Testament Tools Studies and Documents 52 (Leiden: Brill, 2017), 97, 168-169.

<sup>39</sup> Hixson, *Scribal Habits*, 106-108, 153, 163, 194.

<sup>40</sup> *The Profile Method for the Classification and Evaluation of Manuscript Evidence, as Applied to the Continuous Greek Text of the Gospel of Luke*, Studies and Documents 44 (Grand Rapids: Eerdmans, 1982).

<sup>41</sup> For the 16 1528 group see, *Ibid.*, 107. For the larger group, referred to by von Soden as the I<sup>β</sup> group see, *Ibid.*, 109.

<sup>42</sup> Wisse indicates that both the “16” and “1216” groups “stand close to” von Soden’s K<sup>x</sup> group, *Ibid.*, 107, 109. Furthermore, according to Wisse, the “K<sup>x</sup> group has had a major influence on the members of the II groups” (*Ibid.*, 103).

The omission of εστιν at Mark 13:28 is noted in the following witnesses by the ECM: 222 427 595 732 752 827 863 1128 1342 1546 2106 2738.<sup>43</sup> The verse is referring to the fig tree as a sign for when “the summer is near,” in which the Majority Text reads ἐγγὺς τὸ θέρος ἐστίν and the members of Π omit ἐστίν.<sup>44</sup> The parallel passage in Matthew 24:32 contains a nearly identical phrase, yet without the verb, ἐγγὺς τὸ θέρος.<sup>45</sup> Judging by the broad Byzantine support, it is probable that this is a harmonization to Matthew and is consequently not genealogically significant.<sup>46</sup>

In the omission at Mark 14:19, the majority text reads καὶ λέγειν αὐτῷ εἰς καθ εἰς, “and to say to him one after another.” Again, there is fairly broad majority text support for this omission reported in the ECM, 26 222 427 595 732 752 863 1128 1546 2106 2738.<sup>47</sup> As stated by Wisse, 26 in Luke 10 and 20, 427 in Luke 10, and 752, a member of the 1216 group, are each associated with von Soden's K<sup>x</sup> text, which, as mentioned above, appears to have heavily influenced the Π group in Luke, and, as such appears to be true in Mark as well.<sup>48</sup> Because of the broader majority text support, it is more probable that this omission has occurred independently multiple times.<sup>49</sup>

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<sup>43</sup> Wisse listed 1546 as belonging to the Πa group, a larger subgroup within the Π witnesses (*The Profile Method*, 103). Though not included in this study, 222 consistently agrees with Π manuscripts in the ECM indicating its relationship to the group, however distant.

<sup>44</sup> Unless otherwise indicated, all English translations from the New Testament are taken from, *The Holy Bible, English Standard Version* (Wheaton: Crossway, 2018).

<sup>45</sup> Incidentally, the ESV translates this phrase in Matthew 24:32, which doesn't contain εστιν, exactly the same as in Mark 13:28.

<sup>46</sup> Textual critics have long noted the frequency of harmonization, especially in the synoptic gospels: see Cambry G. Pardee, *Scribal Harmonization in the Synoptic Gospels*, New Testament Tools Studies and Documents 60 (Leiden: Brill, 2019), 18. Pardee concluded that Mark was harmonized to Matthew at a more frequent rate than the other synoptics (433). Dirk Jongkind discovered that scribes D and A in the Gospel of Luke in the Codex Sinaiticus would often harmonize to the immediate context, but when these scribes harmonized to other books, they would harmonize to Matthean parallels, *Scribal Habits of Codex Sinaiticus*, Text and Studies, Third Series 5 (Piscataway: Gorgias Press, 2007), 232.

<sup>47</sup> Again 222 and 1546 show fairly consistent agreement with the larger Π group.

<sup>48</sup> Wisse, *The Profile Method*, 53, 60, 103.

<sup>49</sup> The parallel account in Matthew 26:22, the majority text reading ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν, has several early witnesses that omit αὐτῷ, P45 D[05] Θ[038] f13 700 1424, Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger, eds., *Novum Testamentum Graece*, 28th ed. of Nestle-Aland (Stuttgart: Deutsche

The remaining core Π group readings are primarily made up of transpositions, ranging from one to three words, along with two additions and two substitutions. Only three of these remaining readings, all of them transpositions, have the greatest potential of being unique to Π witnesses, due to having almost no support from the wider majority text.

2:4 προσεγγίσαι αὐτῷ ] 992 1313; αὐτω προσεγγίσαι 017C 041 114 178 229 389 420 489 581 652 702 796 1079 1159 1219 1346 1354 1500 1602 1690 1816 2278 2404 2411 (1546r 2517); αὐτον προσενεγκε αὐτω 989; προσεγγίσαι 017<sup>50</sup>

6:27 τὴν κεφαλὴν αὐτοῦ. ] 1313 1354; αὐτου την κεφαλην 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1346 1500 1602 1690 1816 2278 2404 2411 (222 1128)

6:30 ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. ] 1313; οσα εδιδαξαν και οσα εποιησαν 017 041 114 178 229 389 420 489 581 652 702 989 992 1079 1159 1219 1346 1354 1500 1602 1690 1816 2278 2404 2411 (1546); οσα εδιδαξαν και εποιησαν 796

As already noted above, 222 and 1546 appear to be associated with the Π witnesses. In addition, Wisse classified 2517 with the Πa group in Luke 10. This suggests at first glance that these three readings are unique to this group.<sup>51</sup> Even though these may be the beginning of a family stemma, upon closer examination, the strict contours of the family fall away. There is no clear agreement between all of the Π witnesses in any of these variants. Even though each reading has about the same number of witnesses in support, different manuscripts drop in and out of agreement. In 2:4, the primary witnesses,

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Bibelgesellschaft, 2012), 88. Each of these manuscripts, and several witnesses to *f*<sub>3</sub>, show intermittent support for several “second order” readings out of Lake’s “Table 2.” Therefore it is also a remote possibility that the omission at Mark 14:19 is a harmonization to Matthew 26:22.

<sup>50</sup> 017 originally omitted the *αὐτω* and was corrected (by what appears to be the first hand) to the group reading with the pronoun preceding *προσεγγίσαι*. This may mean that the exemplar of 017 did have the reading of 041 and 017 miscopied and later corrected back to the text of 041.

<sup>51</sup> Wisse, *The Profile Method*, 87.

017 and 041, do not agree. This picture is supported by the non-family manuscripts supplied by the ECM where, except for 1546, no reading has the same witness in agreement.

The same can be seen when the other core readings are more closely inspected. Nearly all of the remaining variants are supported by 26, and several others have agreement from 752. Rather than being a clear family of manuscripts, this suggests that the II group is an early branch of the majority text. Further bolstering this conclusion, in 3:19, 6:27, and 16:10 the ECM indicates agreement between these witnesses and several recognized members of Family 1.<sup>52</sup> For the reading at 5:10, the ECM reveals the fifth- to sixth-century 032 in support.<sup>53</sup> In a recent evaluation of the text of Matthew in 032, codex 041 measured a very high percentage of agreement overall when compared with the other manuscripts studied.<sup>54</sup> It appears that this relationship holds true for Mark as 032 shows support in many of the second order readings, Lake's "Table 2." Using the online Comparison of Witnesses tool of ECM Mark, 032 had the highest agreement with 041 and 02 the next, when compared with the same manuscripts examined in the Matthew study mentioned above (see Table 4.7 below).<sup>55</sup> The connection with 041

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<sup>52</sup> According to the ECM, 3:19 has 565 872\* 2193C, 6:27 has 872, and 16:10 has 131. Amy Anderson included in the following codices in her study of family 1 in Mark, 1 22 118 131 205 209 565 872 1192 1210 1278 1582 2193 2372 2542 2886 ("Family 1 in Mark: Preliminary Results," pages 119-161 in *Early Readers, Scholars and Editors of the New Testament: Papers from the Eighth Birmingham Colloquium on the Textual Criticism of the New Testament*, Texts and Studies 11 (Piscataway: Gorgias, 2014), 121).

<sup>53</sup> For a recent evaluation of the date of 032 see, Ulrich Schmid, "Reassessing the Palaeography and Codicology of the Freer Gospel Manuscript," pages 227-249 in *The Freer Biblical Manuscripts: Fresh Studies of an American Treasure Trove*, Society of Biblical Literature Text-Critical Studies 6 (Brill: Leiden, 2006), 236-249. Schmid re-opens the discussion of date, suggesting that 032 may be better assigned to the sixth-century. Therefore in this study the date of 032 will be presented as fifth-to sixth-century in order to better encompass the possible date ranges. See also the new study of 032 that focuses on its block mixture Megan Burnett, *Codex Washingtonianus: An Analysis of the Textual Affiliations of the Freer Gospels Manuscript*, Texts and Studies, Third Series 27 (Piscataway: Gorgias Press, 2022).

<sup>54</sup> Jean-François Racine, "The Text of Matthew in the Freer Gospels: A Quantitative and Qualitative Appraisal," pages 123-146 in *The Freer Biblical Manuscripts*, 123-146. Codex 032 and 041 had a 80.3% agreement in Matthew 1-4, 80.2% in Matthew 5-8, 86.9% in Matthew 9-12, 88.4% in Matthew 13-16, 84.7% in Matthew 17-20, 87.1% in Matthew 21-24, and 89.3% in Matthew 25-28 (126-130).

<sup>55</sup> <https://ntg.uni-muenster.de/mark/ph35/comparison>. Two manuscripts, 07 and 045, examined in Racine's study of Matthew were not included in the ECM edition of Mark and were not available for comparison in Mark.

advances the notion that the II group of manuscripts represent a branch of the Byzantine text which began to take shape sometime before the fifth- to sixth-century codices 02 and 032.

	01	02	03	04	05	019	037	038	041	042
032	73.2%	75.4%	74%	73.7%	68%	74.8%	73.1%	74.7%	75.7%	74.7%

#### 4.6 Conclusion that 041 is not the Ancestor of the II Witnesses

As already discussed above, all the II group witnesses included in this study reveal a high level of coherence with 041, the highest being 420 at 98.7%. And even the most distant member has a coherence level 10% greater than the RP text indicating that the II manuscripts are closely related to 041. Confirming this, the ECM textual flow diagram of the II witnesses included in that tradition reveals that all except for 222 descend independently from 041.

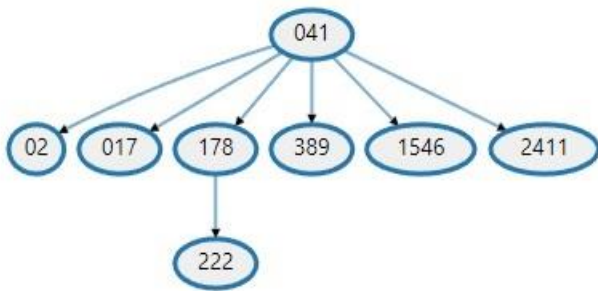


Figure 4.5: CBGM Textual Flow Diagram of the II Group in Mark (<https://ntg.uni-muenster.de/mark/ph35>)

With the high coherence of the II manuscripts, at first glance, Lake's claim that 041 was the direct ancestor of the entire group appears to be well founded.<sup>56</sup> Problems with this hypothesis begin to appear, however, when the dates of the II manuscripts are taken into consideration (even though it

<sup>56</sup> Lake, *Family II*, 17.

must be noted that, according to the practice of the CBGM, this diagram shows the relationship of the texts rather than the manuscripts themselves). Already mentioned above, an error at 3:2 suggests the presence of at least one lost majuscule ancestor between 041 and the manuscripts that contain this error.<sup>57</sup>

3:2 παρετήρουν ] γαρ ετηρουν 114 178\* 229 420 989 1079 1219 1346\* (222 1546)<sup>58</sup>

Two of the manuscripts that contain this reading, 420 and 1079, are possibly contemporary with 041. The handwriting of 420 has been classified as “minuscola antica oblunga” with an assigned date range of the ninth to the tenth centuries.<sup>59</sup> The handwriting of 1079 has been described as in use from the ninth to the tenth centuries.<sup>60</sup> When one considers that the now lost intervening manuscript containing the Γ for Π error at 3:2 is most probably a majuscule manuscript, the latest of which date to the tenth to the eleventh centuries, this does not give much time for the copying process. The transmission interval, from 041, to the lost majuscule manuscript, to the copying of 420 and 1079 from this manuscript or its descendant, is collapsed into less than one hundred years. This is not impossible, especially considering how closely 420 and 1079 cohere with 041. There may have been a few intervening years between these manuscripts, yet, because 041, 420, and 1079 fail to share any exclusive variations, it would lend more credence to a lengthier time interval for the transmission process.

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<sup>57</sup> See this discussion of this error below. See also, Lake, *Family II*, 17-18.

<sup>58</sup> These witnesses in parentheses are the only witnesses shown in the ECM of Mark to contain this reading.

<sup>59</sup> N. Kavirus-Hoffmann and Y. Pyatnitsky, “New Perspectives on the Hoffman Gospels,” *Codices Manuscripti*, 76/77 (2011): 21-38, 26.

<sup>60</sup> Alessia A. Aletta, “La “minuscola quadrata”. Continuità e discontinuità nelle minuscole librerie della prima età macedone” *Rivista di Studi Bizantini e Neoellenici* 44 (2007): 97-128, 115-117.

The ECM data, given in parentheses, indicates that 222 and 1546 share this error at 3:2. Because this error is unlikely to have occurred independently, these two witnesses must be related to this cluster of manuscripts. Yet, as table 2.1 indicates in chapter 2, they had a low table 1 agreement, 70% for 222 and 56% for 1546, and thus fell below the threshold for inclusion in the present study. The later dates of these two manuscripts, fourteenth century for 222 and thirteenth for 1546, suggest that there are likely several intermediary stages of copying that introduced corrections towards the majority text. This ECM textual flow diagram (given above), which displays the textual relationship of these witnesses, supports the chronological sequence that 178 is the ancestor to 222 and reveals that 1546 is a more distant relative to the 3:2 group. The relationship of 178 and 222 will be discussed further below.

Along with the palaeographical dates of 420 and 1079, another problem with 041 being the ancestor of all of the II members is the ninth century date assigned to 017. Lake proposed a later date based upon her reconstructed stemma of Family II.<sup>61</sup> Subsequently, as a response to Lake's findings, William Hatch proposed a date for 017 from the tenth to the eleventh centuries that was based in part on palaeography but mostly upon Lake's stemma.<sup>62</sup> Despite this, a ninth-century date for 017 was preferred in the *Liste* with an alternative date given as the tenth century.<sup>63</sup> It is certainly possible that 017 was transcribed within a few decades of 041's creation. The textual peculiarities of 017, however, support the notion that it is not a direct descendant of 041. The coherence of 017 with 041 is only 93.7%, and that may suggest a distance from 041. As Lake noted, many of these "peculiarities" have wide and

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<sup>61</sup> Lake, *Family II*, 36.

<sup>62</sup> William H. P. Hatch, "A Redating of Two Important Uncial Manuscripts of the Gospels—Codex Zacynthius and Codex Cyprius," pages 333-338 in *Quantulacumque: Studies Presented to Kirsopp Lake by Pupils, Colleagues and Friends* (London: Christophers, 1937), 338.

<sup>63</sup> See the *Liste*, <https://ntvmr.uni-muenster.de/liste?docID=20017>. *Pinakes* lists a tenth-century date for 017, <https://pinakes.irht.cnrs.fr/notices/cote/49624/>.



early support indicating that 017 is an independent witness to the text of the Π group.<sup>64</sup> Following are examples of readings in Mark testified in 017 and not in any other Π group witness with the relevant ECM manuscript evidence listed in parentheses.

4:4 ἦλθε ] ἦλθον 017 (05 037 4 33 179 273 569 728 949 1084 1241 1273 1495 1645 1654 L770 L773 L950)

7:23 ἐκπορεύεται, ] εκπορευονται 017 (011 022 042 28 179 191 495 517 569 706 780 792 827 954 983 1047 1082 1446 1457 1593 1675 1689 2148 2487 2542)

9:50 ἀρτύσετε; ] αρτυθησεται 017 (1 118 191 209 740 752 1241 1273 1582 2193 2487 2607 2886 L211 L387)

10:33 παραδοθήσεται ] παραδιδοται 017 (044 79 892 949 1337 1506 2680 2786)

12:14 ἀνθρώπων, ] ανθρωπου 017 (011 1 28 117 118 153 191 205 209 349 427 517 544 590 716 732 954 1082 1084 1093 1326 1424 1495 1542s 1582 1593 1645 1654 2193 2542 2786 2886 L211)

The evidence from the ECM reveals that 017, independent from other Π group members, has readings with attestation in early witnesses 05, Family 1, and 044. This indicates that 017 is an independent and more removed witness to an earlier text that is similar to that of 041. These features of 017 coupled with the early dating of 420 and 1079 strongly suggest that 041 is not the immediate ancestor of the Π group witnesses. Rather, it is more likely that 041 is a close copy of an earlier text that was very similar to the ancestor of 420 and 1079. This earlier text likely dates somewhere before the fifth or sixth centuries, judging by the many agreements with Family 1, Family 13, 02, and 032.

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<sup>64</sup> Lake, *Family II*, 37.

#### 4.7 Mark 3:2 Subgroup

Though a family stemma cannot be reconstructed, several smaller clusters of members are clearly visible. Several of these clusters may descend from now lost manuscripts that were related to the larger Π group. One clear group that was first noticed by Silva Lake, already mentioned above, are a cluster of witnesses that share an error at 3:2. As mentioned above, Lake postulated that this reading was contained in a now lost majuscule manuscript that was a direct descendant from 041 that she referred to as *a*.<sup>65</sup> In this study, three more manuscripts were discovered to have this variation at 3:2; 229, 420, and 989.

Because this reading was only found in these manuscripts in the family, Lake determined that “it is possible either that one of these is the ancestor of the others or that all five are the immediate or more remote descendants of a lost manuscript, probably a minuscule, which was a copy of *a*.”<sup>66</sup> It is possible that this cluster of witnesses descends from a now lost majuscule as Lake suggested, all of which descended from 041 directly.<sup>67</sup> This is unlikely, however, because this scenario gives a century or less for at least two generations of manuscripts; the lost majuscule *a* containing γαρ ετηρουν copied from 041, and the lost minuscule manuscript that was copied from *a*. It is more likely that these are a cluster of manuscripts that descended from a lost majuscule manuscript dating anywhere from the fifth to the ninth centuries which was unlikely to have descended directly from 041.

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<sup>65</sup> Ibid., 16-17.

<sup>66</sup> Lake, *Family II*, 18.

<sup>67</sup> Lake stated that “Π is itself the direct archetype of *a* and, through it, of the entire group” (*Family II*, 17).

#### 4.8 The 178 and 989 Subgroup

Looking at the individual witnesses of the 3:2 variation, it is immediately apparent that 178 and 989 share a close relationship. This is evident in the following readings in which 178 and 989 agree against the other group members.<sup>69</sup>

4:28 πλήρη ] πληρη 017 041 114 229 389 420 489 581 652 702 796 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411; πληροι 992 2278; **om. 178 989 (222)**

6:34 εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, ] ειδεν ο ιησους πολυν οχλον 017; ειδεν ο ιησους ειδεν πολυν οχλον 1500; **ειδεν πολυν οχλον ο ιησους 178 989 (222)**; ο ιησους ειδεν πολυν οχλον 041 114 229 389 420 489 581 652 796 992 1079 1159 1219 1313 1346 1354 1602 1690 1816 2278 2404 2411; ειδεν πολυν οχλον 7020

7:15 αὐτον, ὃ δύναιται ] αυτον ο δυναται 0170 041 114 178C 229 389 420 489 581 652 702 796 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411; **om. 178\* 989 (222)**

7:19 ἀλλ' εἰς τὴν κοιλίαν· ] αλλ' εις την κοιλιαν 017 041 114 178C 229 389 420 489 581 652 702 796 992 1079 1159 1219 1313 1346 13540 1500 1602 1690 1816 2278C 2404 2411; εις κοιλιαν 2278\*; **om. 178\* 989**

7:22 ὑπερηφανία, ] υπερηφανια 017 041 114 178C 2290 389 420 489 581 652 702 796 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411; **om. 178\* 989 (205 222 1047)**

9:35 πάντων ἔσχατος, καὶ ] παντων εσχατος και 017 041 114 178C 229 389 420 489 581 652 702 796 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411; **om. 178\* 989 (1 176 205 209 222 349 427 732 863 1582 2106 2193\* 2738 2886)**

These two members have a close affinity that can be seen when looking at the wider ECM support which is given in parentheses above. Of special interest is that 222 agrees with 178 and 989 in most of these readings, along with sharing the γαρ ετηρουν at 3:2, indicating their kinship. Along with this, 178, 989, and 222, share two readings with a few significant Family 1 members, 205 at 7:22, and 1 205 209 222 1582 2106 2193 2886 at 9:35. The ECM witness, 1047, attesting the 7:22, reading was noted as

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<sup>69</sup> This relationship is revealed primarily through omissions which is arguably a weaker connection than other types of readings. Despite this, however, several of these omissions are significant (more than two words) and frequent enough to reveal a strong connection.

related to the M group by Wisse in Luke.<sup>70</sup> With regard to this, Wisse noted “an obvious relationship between the M and Π groups.”<sup>71</sup> The larger profile of these manuscripts in Luke observed by Wisse are often reflected in Mark as well. All of this points to both the close relationship of these two manuscripts and the antiquity of their readings.

Neither 178 nor 222 nor 989 can be the ancestor of the other because each has significant readings that are present in one and not the other.<sup>72</sup> For example, there are several non-majority readings in which 178 and 222 align with other witnesses against 989 revealing that neither one can be the exemplar of 989:

1:16 ἐν τῇ θαλάσῃ· ] ἐν τῇ θαλάσῃ 017C 041 114 229 420 489 581 652 702 796 989 992 1079 1159 1219 13130 1346 1354 1500 1602 1690 1816 2278 2404 2411; εἰς τὴν θαλάσσαν 017\* 178 389 (13 28 69 79 124 179 261 346 349 389 427 472 495 513 517 543 544 565 569 579 695 716 732 740 752 826 827 828 837 892 954 983 1093 1241 1253 1424 1574 1675 1689 2607 2786 L950)

9:38 ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν. ] ὃς οὐκ ἀκολουθεῖ ἡμῖν καὶ ἐκωλύσαμεν αὐτόν ὅτι οὐκ ἀκολουθεῖ ἡμῖν 017f 041 114 178C0 229 4200 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1690 2278 2404 2411; ὃς οὐκ ἀκολουθεῖ ἡμῖν καὶ ἐκωλύσαμεν αὐτόν 389; ὃς οὐκ ἀκολουθεῖ ἡμῖν 178\* 1602 1816 (16 26 124 131 238 273 349 382 472 595 716 766 1009 1273 1542)<sup>73</sup>

11:02 κατέναντι ] κατεναντι 017 041 114 229 389 420 489 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1690 1816 2278 2404; απεναντι 178 581 1602 2411 (18 61 152 472 544 555 780 954 1082 1243 1546 1654 L950)

11:14 ἦκουσον ] ηκουσον 017 041 114 229 389 420 489 581 702 796 989 992 1079 1159 1219 1346 1354 1500 1602 1690 1816 2278 2404 2411; ηκουσαν 178 652 1313 (032 16 28 152 184 222 348 382 517 544 555 579 752 829 892 954 1093 1216 1243 1279 1528 1579 1675 2174 2726)

<sup>70</sup> Wisse, *The Profile Method*, 70, 101.

<sup>71</sup> *Ibid.*, 100.

<sup>72</sup> See the criteria for determining textual relationship laid out in Trovato, *Everything You Always Wanted to Know About Lachmann's Method*, 57-58.

<sup>73</sup> Though this is an omission, it is a large enough omission to be significant.

13:24 Ἄλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ] sine add. 017 041 114 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411; + των ημερων 178 2278 (042 69 222 346 544 706 827 1071 1546 2680 2786)

13:24 ἐκείνην, ] εκεινην 017 041 114 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411; εκεινων 178 2278 (042 69 222 346 544 706 827 1071 1546 2680 2786)

In the same fashion, there are several readings in which 222 and 989 align with other family manuscripts against 178 testifying that neither one can be the exemplar of 178.

1:5 ἐξεπορεύετο ] εξεπορευετο 017 041 178 229 389 420 489 581 652 702 796 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411; εξεπορευοντο 114 989 (019 3 4 23 26 105 117 124 153 176 222 273 304 351 495 544 590 595 716 719 740 780 855 873 949 1082 1253 1506 1542 1645 1654 2148 2487 2606 L60 L387 L563)

4:22 ὃ ἐὰν ] ο εαν 229C 1346C; ο ου 702 989 2278 (351 706 827 872 1273 2607); ο αν 796; εαν 017 041 114 229\* 389 420 489 581 652 992 1079 1159 1219 1313 1346\* 1354 1500 1602 1690 1816 2404 2411; ινα 178

6:14 ἐνεργουσιν αἱ δυνάμεις ] ενεργουσιν αι δυναμεις 2278; αι δυναμεις ενεργουσιν 017 041 114 178 229 389 581 652 702 796 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411; αι δυναμεις εν ενεργουσιν 420 489 989 (979 1241 1574 2148)

6:23 ἕως ἡμίσεος τῆς βασιλείας μου. ] εως ημισους της βασιλειας μου 017f 041\* 114 178 229 389 420 489 581 652 702 796 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411f; εως ημισεος της βασιλειας μου 041C 989 (733 855 1302 1654)

7:26 Συροφοινίκισσα ] συροφοινικισσα 017 041 114\* 114C 178 229\* 389 489 5810 652 1159 1313 1500 1690 1816 2411; συρα φοινικισσα 229C 420 702 796 989 992 1079 1219 1346 1354 1602 2278 2404 (03 011 022 042 3 13 16 18 23 26 35 79 105 117 131 152 153 154 179 184 222 261 304 346 348 349 351 382 472 495 513 517 543 544 555 590 595 697 700 706 716 728 733 740 766 788 791 803 826 828 829 855 873 949 979 983 1009 1029 1082 1084 1216 1243 1279 1302 1326 1337 1342 1457 1495 1506 1528 1579 1645 1675 1689 2148 2200 2206 2542 2607 2786 L770 L773)

Because these readings reveal that neither 178 nor 222 nor 989 were copied from the other, there must be a lost or unknown intermediate exemplar between these three manuscripts and Lake's lost majuscule *a* (see previous section). Both 178 and 989 are dated to the twelfth century, placing the

*terminus post quem* of this lost ancestor in the twelfth century.<sup>74</sup> Yet 989 contains block mixture that 178 does not share, suggesting that they are separated by at least another intermediate manuscript. The existence of more than one intermediary is further supported by 222, which shares the unique readings with 178 and 989 but contains fewer Π group readings overall (see table 2.1 in chapter 2). The support from the wider tradition as reported by the ECM in Mark reveal that 178 and 989, along with 222 and 1546, have an affinity with a much earlier form of the Byzantine text. Along with several Family 1 witnesses, 178 agrees with a few Family 13 manuscripts as well, at 1:16, 9:38, and 13:24. Codex 989, at 1:5, agrees with 3, 105, and 351. The printed ECM lists 3 18 35 105 261 351 2607 as representing the Byzantine tradition: when there is a split in a particular reading between “three or four” of these witnesses, it means there is a split in the tradition.<sup>75</sup> As mentioned already above with regard to Lake’s “Table 1” readings, 032 again reveals some agreement with the Π group, in this instance, at 11:14 with 178 652 1313. The agreement with Family 1, Family 13, 032, along with the split Byzantine witnesses at 1:5, add further support to the idea that the Π group is an early branch of the Byzantine text that predates 032.

#### 4.9 The 581 Subgroup

Upon further examination, another cluster of manuscripts in the Π group is also apparent.

These members do not share the γάρ reading at 3:2 and are thus likely not descended through *a*. The

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<sup>74</sup> Lake noted that 178 was assigned to the twelfth century by Gregory and von Soden (*Family II*, 12-13). Jeffery C. Anderson gives the date of 989 as 1075-1150 (“Manuscripts,” pages 82-112 in *The Glory of Byzantium: Art and Culture of the Middle Byzantine Era, A.D. 843-1261* (New York: Metropolitan Museum of Art, 1997), 92).

<sup>75</sup> Holger Strutwolf, Georg Gäbel, Annette Hüffmeier, Marie-Luise Lakmann, Greg Paulson, Klaus Wachtel, eds., *Novum Testamentum Graecum, Editio Critica Maior. Part I/2.2, Das Markusevangelium. Begleitende Materialien / The Gospel According to Mark: Supplementary Material* (Stuttgart: Deutsche Bibelgesellschaft, 2021), 9-10.

cluster, referred to in this study as the “581 group,” has 581 992 1690 2404 at its core and is characterized by the following two readings.

7:37 ὑπερπερισσῶς ] υπερπερισσως 017 041 114 178 229 389 420 489 652 702 796 989 1159 1219 1313 1346 1354 1500 1602 1816 2278 2411; περισσως 1079; υπερπερισσου 581 992 1690 2404 (954)

12:42 χήρα πτωχή ] χηρα πτωχη 017 041 114 178 229 389 420 489 652 702 796 989 1079 1219 1313 1346 1354 1500 1602 1816 2278 2411; πτωχη χηρα 581 992 1159 1690 2404 (780)

This 581 group shares two readings that have almost no outside support according to the ECM, revealing a kinship between these manuscripts. In addition to these two readings, the following variations further indicate the close relationship of a few of the 581 group witnesses.

4:13 πῶς πάσας τὰς παραβολὰς ] sine add. 017 041 114 178C 229 389 420 489 581 652 702 796 989 1079 1159 1219 1313 1346 1354 1500 1602 1816 2278 2404 2411; + ἐπι 992 1690 (1326)

9:9 τοῦ ἀνθρώπου ] του ανθρωπου 017 041 114 178 229 389 420 489 652 702 796 989 1079 1159 1219 1313 1346 1354 1500 1602 1816 2278 2404 2411; του θεου 992 1690; om. 581

14:49 ἡμῖν πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, ] ἡμῖν προς υμας εν τω ιερω διδασκων 017f 041 114 229 389 420 489 652 702 796 989 1079 1219 1313 1346 1354 1500 1602 1690 1816 2278 2411; ἡμῖν προς υμας διδασκων εν τω ιερω 178; ἡμῖν εν τω ιερω προς υμας διδασκων 581 2404; ἡμῖν εν τω ιερω διδασκων 1159; προς υμας ἡμῖν εν τω ιερω διδασκων 992

Except for the reading at 4:13, none of these variations have any other support according to the ECM. This indicates that the 581 group members are distantly related and may descend from a lost ancestor. Though sharing a few unique readings, the members of this cluster were copied across two hundred years: 581 dates to the fourteenth century, 992 to the thirteenth century, 1690 to the fifteenth century, and 2404 to the thirteenth century. These manuscripts also reveal different levels of agreement with table 1&2 readings, with 992 containing block mixture, emphasizing some genealogical distance between these witnesses (see tables 2.1 and 2.6 in chapter 2). This suggests several generations of copying between the lost ancestor and this cluster of manuscripts. The readings at 4:13 and 9:9 reveal

that 992, with its block mixture, and 1690, with its 85% table 1 agreement, represent a slightly more distant branch of the group. The reading at 14:49 indicates that 581 and 2404, both with a table 1 agreement above 90%, represent a genealogically closer branch of the group (see table 2.1 in chapter 2).

#### 4.10 The 702 and 2278 Subgroup

Another close relationship can be seen between 702 and 2278, as the following readings show:

4:22 ὁ ἐὰν ] ο εαν 229C 1346C; ο ου 702 989 2278 (351 706 827 872 1273 2607); ο αν 796; εαν 017 041 114 229\* 389 420 489 581 652 992 1079 1159 1219 1313 1346\* 1354 1500 1602 1690 1816 2404 2411; ινα 17

5:5 νυκτός και ημέρας, ] νυκτος και ημερας 017 041 114 178 229 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411; ημερας και νυκτος 702 2278 (752)

5:11 βοσκομένη· ] βοσκομενη 652 1602; προς τω ορει βοσκομενη 702 2278 (032 13 28 69 124 349 517 706 752 788 826 827 828 954 1424 1457 1675 2542); βοσκομενη προς τω ορει 017 041 114 178 389 420 489 581 796 989 992 1079 1159 1219 1313 1346 1354 1500 1690 1816 2404 2411; βοσκομενη η προς τω ορει 229

7:13 τοιαῦτα πολλά ποιείτε. ] τοιαυτα πολλα ποιειτε 017 041 114 178C 229 389 420 581 652 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411; τοιαυτα πολλη ποιειτε 178\*; τοιαυτα ποιειτε πολλα 489; πολλα τοιαυτα ποιειτε 702 2278 (01 113 23 69 117 124 131 153 205 209 346 351 543 579 697 700 716 719 788 792 826 828 872 1047 1082 1128 1241 1546 1582 1645 2148 2193 2206)

9:33 πρὸς ἑαυτοὺς διελογίζεσθε; ] προς εαυτους διελογιζεσθε 0170 041 114 178 229 420 489 581 652 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411; προς εαυτους διελογιζοντο 389; διελογιζεσθε προς εαυτους 702 2278 (038 191 304 346 543 565 826 983 1071 1689 2786)

10:17 εἰς ὁδόν, ] sine add. 2278C; + ἰδου τις πλουσιος 017 041 114 178 229 389 420 489 581 652 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411; + ἰδου τις πλουσιους 702 2278\*; + ἰδου τις πλουσιον 796; + ἰδου τις πλησιος 989

10:24 πάλιν ἀποκριθεὶς ] παλιν αποκριθεις 017 041 114 178 229 389 420 489 652 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411; αποκριθεις 581; αποκριθεις παλιν 702 2278 (042 304 728 2206 2786)

11:2 κώμην ] κωμην 017 041 114 178 229 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411; πολιν 702 2278 (4 273 792 863 2106)



The readings at 5:5 and 10:17 have no or very little wider support reported in the ECM, and therefore demonstrate that the twelfth-century 702, and the fourteenth-century 2278 share a kinship. It is possible that they derive from a lost ancestor that was characterized by its affinity to Family 13 and Family 1 witnesses which are found in the variations at 4:22, 5:11, 7:13, and 9:33. Another aspect of these witnesses that indicate a common ancestor is that they share some similarity in their block mixture at 4:11-10:51 (see table 2.8 in chapter 2). They both appear to have a similar block of text from 11:8 -13:23 for 702 and 11:8-12:2 for 2278, perhaps because 2278, being the later manuscript, had been corrected to the majority text at the beginning and end of Mark. The reading at 4:22 has 872, a Family 1 manuscript, in support. The variation at 5:11 has 13 69 124 788 826 and 828 in agreement. The variant at 7:13 is also read by 13 69 124 788 826 827 828 (Family 13 witnesses), and 1 131 205 209 872 1582 (Family 1 manuscripts). The variant at 9:33 has 565, a Family 1 member, and 1689, a Family 13 witness, along with 038, long characterized as having a “Caesarean text-type” in support. Along with the Family 13 witnesses, the variation at 5:11 also has 032 in agreement, thus giving further support to the notion that the II group is an early branch of the Byzantine text that predates 032 and may go back to the fifth century.

#### **4.10 Summary and Conclusion**

The results of the collation of the manuscripts included in the present study, along with the data given in the ECM edition of Mark, confirm the long held observation that the II group is an important early landmark in the development of the Byzantine text. The data of pregenealogical coherence indicates that the witnesses are a homogeneous group that stands apart from the Majority Text. The antiquity of the group is supported by the ECM data which reveals an affinity to other early

and notable witnesses such as 02, 032, Family 1, and Family 13. Nevertheless, each stage of the present investigation has chipped away at the idea of a Family II archetype.

First, the CBGM Textual Flow diagram reveals that the text of each II group witness independently descends from 041. This contrasts with the manner in which the textual relationships between the Family 1 witnesses are displayed. Each of the Family 1 witnesses (other than 1 and 2193) descend from 118 through 1582 in a direct line demonstrating their likely relationship to an archetype. Second, and most importantly are the failed attempts in the present study to build a family stemma. This failure was due to the lack of unique readings that should be present if the group descends from a single lost archetype. The representative Family II readings found wider support from the witnesses included in the ECM of Mark, indicating that many of the variations arose independently in multiple manuscripts.

Third is the observation that the group witnesses included in this study do not descend directly from 041. It is possible that these manuscripts are independent witnesses to a lost archetype, of which 041 is the closest representative. Yet, this should be supported by at least one or two shared readings found only in these manuscripts, indicating their independent witness to the archetype. As already mentioned, however, this is not the case.

Each of these findings erodes the notion of a single lost manuscript as the ancestor to the group. Because the characteristic family readings have wider support from earlier manuscripts, it is more likely that the II group originates from a time early in the development of the Majority Text. This was noted early on by Russell Champlin, who postulated that the II group could have just as easily

descended from a group of early Byzantine manuscripts as from a single early manuscript (see section 1.2 in Chapter 1).<sup>76</sup>

If the  $\Pi$  group originates from an early stage of the Byzantine text, what are the conditions that gave rise to these characteristic readings? Though the  $\Pi$  group is one of the larger groups of Byzantine manuscripts, what are the stages that led to the Majority Text? Was it the result of an organized revision or recension? Though answers to these questions would require their own dissertations, Chapter 6 will sketch out responses to these enquiries using information taken from the present study with the hopes of laying groundwork for further research in these areas.

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<sup>76</sup> Russell Champlin, *Family  $\Pi$  in Matthew*, Studies and Documents 24 (Salt Lake City: University of Utah Press, 1964), 119-120.

## CHAPTER 5 II GROUP VARIANT READINGS

The following is a list of variations between the manuscripts included in this study. The lemma for each variation unit is the Majority Text as presented in the Robinson-Pierpont text published in 2005. The readings have not been edited for genealogical significance and includes all of the variants produced by the process outlined in chapter 3. The apparatus was obtained by downloading the negative plain text apparatus from the Collation Editor Project Page (see section 3.3.4). Each variation that corresponds with Silva Lake's "Table I. Unique Readings of Family II" is marked in bold with an underline and a double asterisk \*\* and each variation that corresponds with Lake's "Table II (see table 2.1 in chapter 2). Variants of Fam[ily] II with Little Support" (see table 2.2 in chapter 2) is marked in bold with an underline and a single asterisk \*.<sup>1</sup> The first hand readings are indicated by a \* suffix next to the witness siglum (i.e. 2278\*). A manuscript that has been corrected in a reading are marked with the suffix 'C' next to the witness siglum (i.e. 017C). A manuscript that has been regularized in a reading as "orthographic" is marked with the suffix 'o' after the witness siglum (i.e. 2404o). A manuscript that has been regularized in a reading as containing a scribal error is marked with the suffix 'f' next to the witness siglum (i.e. 229f). In readings that contain more than one word a witness may have both an 'o' and 'f' suffix (i.e. 1313of). If a witness has been regularised to an 'o' or 'f' which matches the base text, this manuscript will not be displayed as a variant in this apparatus. An electronic version of this apparatus (featuring links to the original transcriptions) and the corresponding positive apparatus

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<sup>1</sup> Silva Lake, *Family II and the Codex Alexandrinus: The Text According to Mark*, Studies and Documents 5 (London: Christophers, 1936), 117-118.

displaying all manuscripts at each point of variation, is found in the electronic edition at

<https://purl.org/itsee/mitchell>.

Mark 1:1

τοῦ Θεοῦ· ] θεου 1602

Mark 1:2

Ὡς ] καθως 017 041\* 178 229 389 420 489 581 652 796 1079 1159 1219 1313 1500 1602 1690 1816 2404 2411

τοῖς προφήταις, ] τω ησαια τω προφητη 989

σου ἔμπροσθεν σου. ] σου 017 041\* 178 229 389 420 489 581 652 1079 1219 1346\* 1500 1602 1816 2411

Mark 1:3

No variants

Mark 1:4

καὶ κηρύσσων ] om. 1219\*

Mark 1:5

ἐξεπορεύετο ] εξεπορευοντο 114 989

ἢ Ἰουδαία ] ιουδαια 489

οἱ Ἱεροσολυμίται ] ιεροσολυμιται 2404

Mark 1:6

ὁ Ἰωάννης ] ιωαννης 041 178 420 1079 1159 1219 1313 1346 1354 1500 1816 2411

Mark 1:7

τῶν ὑποδημάτων ] του υποδηματος 1079

Mark 1:8

ἐν ὕδατι ] υδατι 1354

Mark 1:9

ταῖς ἡμέραις, ] om. 2278\*

Ἰησοῦς ] ο ιησους 581 992 1159 1690 2278

Ναζαρέθ ] ναζαρετ 114 229 581 702 796 992 1159 1354 1602 1690 2278 2404

εἰς τὸν Ἰορδάνην ] προς τον ιορδανην 1602

Mark 1:10

ὡσεὶ ] ως 017 041 114 178 420 489 581 652 702 989 992 1079 1219 1313 1500 1602 1690 1816

Mark 1:11

τῶν οὐρανῶν, ] τον ουρανον 2411  
εὐδόκησα. ] ηυδοκησα 652 992 1159 1354 1500 1690 2404

Mark 1:12

εὐθύς ] ευθεως 017 041\* 178 229 389 420 581 652 796 989 992 1159 1219 1313 1346 1354 1602 1690 1816 2404  
2411

Mark 1:13

καὶ ] om. 1346  
ἐν τῇ ἐρήμῳ ] om. 017 041\* 114 178 229 389 420 489 581 652 702 796 989 992 1079 1219 1313 1346 1354 1500  
1602 1690 1816 2404 2411  
ἡμέρας τεσσαράκοντα ] + και νυκτας τεσσαρακοντα 652  
οἱ ἄγγελοι ] αγγελιοι 178 1500  
αὐτῷ. ] αυτον 2411

Mark 1:14

ὁ Ἰησοῦς ] ιησους 017 041 114 178 389 420 489 581 652 702 796 989 1079 1219 1313 1346 1354 1500 1816 2404;  
om. 992 1690  
εἰς τὴν Γαλιλαίαν ] εις γαλιλαιαν 2278  
τοῦ Θεοῦ, ] om. 581\*

Mark 1:15

καὶ ] om. 178 989 1313

Mark 1:16

παρὰ τὴν θάλασσαν ] περι την θαλασσαν 1159  
αὐτοῦ, ] om. 581\*  
τοῦ Σίμωνος ] σιμωνος 796  
βάλλοντας ] αμφιβαλλοντας 0170 041 114 178\* 229 420\* 1219 1313 1346f 1500 1816 2411  
ἐν τῇ θαλάσῃ. ] εις την θαλασσαν 017\*f 178 389

Mark 1:17

ὀπίσω μου, ] om. 389  
ὕμᾶς γενέσθαι ἄλιεις ἀνθρώπων. ] υμας αλιεις γενεσθαι ανθρωπων 1313; υμας αλιεις ανθρωπων 389 2278; υμας  
αλιεις ανθρωπων γενεσθαι 652; γενεσθαι υμας αλιεις ανθρωπων 1354

Mark 1:18

καὶ ] om. 2411

Mark 1:19

ὀλίγον, ] om. 992 1079

τὰ δίκτυα. ] δικτυα 2404

τὰ δίκτυα. ] + αυτων 017 041 114 178 229 389 420 489 581 652 702 796 992 1079 1159 1219 1313 1354 1500 1602  
1690 1816 2278 2404 2411

Mark 1:20

αὐτοῦ. ] αυτων 017

Mark 1:21

Καπερναούμ. ] καφαρναουμ 114

τοῖς σάββασιν ] εν τοις σαββασιν 581 992 1159 1602 1690 2404

εἰσελθῶν ] ελθων 1159

Mark 1:22

καὶ ἐξεπλήσσοντο ] + παντες 178C

Mark 1:23

καὶ ἦν ] + εκει 581

ἄνθρωπος ] + οχλουμενος 1602

Mark. 1:24

No variants

Mark 1:25

ἐξ αὐτοῦ. ] απ αυτου 229

Mark 1:26

Whole verse ] om. 1602

ἐξ αὐτοῦ. ] απ αυτου 1313

Mark 1:27

ἐθαμβήθησαν ] εθαυμασαν 2411

καὶ ] om. 992 1159 1690

Mark 1:28

εὐθύς ] om. 992 1159 1690

Mark 1:29

ἦλθον ] ηλθεν 2278

Mark 1:30

Σίμωνος ] του σιμωνος 1354C 1602 2411

Mark 1:31  
εὐθέως, ] ευθους 2404

Mark 1:32  
αὐτόν ] αυτους 389

Mark 1:33  
No variants

Mark 1:34  
πολλοὺς ] παντας τους 229C  
τὰ δαιμόνια, ] αυτα 389  
ὅτι ἤδειςαν αὐτόν. ] + χριστον ειναι 489 796

Mark 1:35  
καὶ ἀπήλθεν ] και απηλθεν ο ιησους 796 1500C 1602 2278C; om. 1346

Mark 1:36  
κατεδίωξαν ] κατεδιωξεν 702 2278  
αὐτόν ] οπισω αυτου 1602; om. 2278  
ὁ Σίμων ] ο τε σιμων 017 041 178 229 389 420 489 581 652 702 796 1079 1159 1219 1313 1346 1354 1500\* 1602  
1690 1816 2278 2404 2411; ο τε πετρος σιμων 1500C

Mark 1:37  
No variants

Mark 1:38  
καὶ ] om. 1690  
ἐξελέλυθα. ] εληλυθα 389 489 702 992 1159 1346 2278

Mark 1:39  
ἐν ταῖς συναγωγαῖς ] εις τας συναγωγας 017 041 114 178 229 389 420 489 581 652 796 1079 1159 1219 1313 1354  
1500 1690 1816 2404 2411

Mark 1:40  
αὐτόν καὶ γονυπετῶν ] om. 1346 2278\* 2411  
αὐτόν, ] αυτω 1602; om. 389  
αὐτῷ ] αυτας 2404; om. 2411

Mark 1:41  
ὁ δὲ Ἰησοῦς ] + και 229  
σπλαγχνισθεῖς, ] + και 1602



Mark 1:42

ἀπ' αὐτοῦ ἢ λέπρα, ] \*ἡ λέπρα ἀπ αὐτου 017 041 114 229 389 420 489 581 652 702 796 992 1079 1159 1219 1346 1354 1500 1602 1690 1816 2278 2404; ἡ λέπρα 2411

Mark 1:43

εὐθέως ἐξέβαλεν αὐτόν, ] εὐθεως ἐξεβαλεν αυτω 2278; \*ἐξεβαλεν αυτον ευθεως 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1346 1354 1500 1602 1690 1816 2404 2411

Mark 1:44

μηδενὶ ] om. 1816

Μωσῆς, ] μωυσης 017 041 114 178C 229 389 420 489C 581 652 702 796 989 1079 1219 1313 1346 1500 1602 1690 1816 2404 2411

Mark 1:45

πολλά ] om. 796

καὶ ] om. 2411

μηκέτι ] μη 992 1159 1690

αὐτὸν δύνασθαι ] δυνασθαι 581 992 1159 2404; δυνασθαι αυτον 1690

πανταχόθεν. ] παντοθεν 017 041 114\*ο 178 229ο 389 420 702 992 1079 1159 1219 1500 1602 1690 2278 2411;

πανταθεν 489\* 1346 1354\*

Mark 2:1

Καὶ εἰσῆλθεν] + ο ιησους 229C 652 1346C

Mark 2:2

No variants

Mark 2:3

ὑπὸ τεσσάρων] + ἐπι κλινης 989

Mark 2:4

προσεγγίσει αὐτῷ ] \*\* αυτω προσεγγισαι 017 041 114 178 229 389 420 489 581 652 702 796 1079 1159 1219 1346 1354 1500 1602 1690 1816 2278 2404 2411; αυτον προσενεγκε αυτω 989

Mark 2:5

Τέκνον, ] om. 389

Mark 2:6

ἐν ταῖς καρδίαις αὐτῶν] + ουτω 229

Mark 2:7

οὕτως οὕτως ] ουτος 229\* 1602; ουτως 2278C  
λαλει βλασφημίας; ] βλασφημιας λαλει 796

Mark 2:8

ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ] ο ιησους το πνευματι αυτου 017C; ο ιησους τω πνευματι 389; το πνευμα αυτου  
017\*; τω πνευματι αυτου ο ιησους 992  
αὐτοῖ ] om. 652  
ἐν ἑαυτοῖς ] εαυτοις 581

Mark 2:9

σου ] σοι 652 989 1602 2278  
ἄρον σου τὸν κράββατον, καὶ περιπάτει; ] αρον τον κραββατον σου και περιπατει 0170 041\*o 114 1780 229 389  
4200 4890 581 652 7020 7960 9890 992 10790 1159 12190 13130 13460 1354 15000 1602 1690 18160 2404  
24110; περιπατει αρας τον κραββατον σου 2278f

Mark 2:10

ἀφιέναι ἐπὶ τῆς γῆς ἀμαρτίας ] αφιεναι αμαρτιας επι της γης 114 489; αφιεναι αμαρτιας 1602; επι της γης  
αφιεναι αμαρτιας 389 702 992 2278

Mark 2:11

ἔγειραι, καὶ ] εγειραι και περιπαται και 796; εγειρον και 017; om. 652\*

Mark 2:12

No variants

Mark 2:13

No variants

Mark 2:14

καὶ παράγων] + ο ιησους 229C 702 1500C 2278C  
Λευῖ ] λευιν 702 992 1500 2278  
αὐτῷ, ] om. 2278\*

Mark 2:15

ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ. ] om. 178\*

Mark 2:16

καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν, ἔλεγον τοῖς  
μαθηταῖς αὐτοῦ, ] om. 178\*  
ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν, ] om. 1159\*  
ἐσθίοντα ] om. 2278

Mark 2:17

καὶ ] om. 989

εἰς μετάνοιαν. ] om. 017 041 114 178 229 389 420 489 652\* 796 989 1079\* 1159 1219 1313 1354 1500 1816\* 2404

Mark 2:18

τῶν Φαρισαίων ] των φαρισαιοι 489C 2404; φαρισαιοι 017 041 114 178 229\* 389 420 489\* 796 989 992 1079  
1159 1219 1346 1500 1602 1690 1816 2411; φαρισαιων 229C 652\* 1313

οἱ τῶν Φαρισαίων ] οι φαρισαιοι 796; των φαρισαιων 1346\*

νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι; ] νηστεουουσι 1602

Mark 2:19

ὁ Ἰησοῦς, ] om. 796 2411

οἱ υἱοὶ ] υιοι 229 1816 2278\*

αὐτῶν ] αυτου 1079

νηστεύειν; ] νηστευσαι 992

μεθ' ἑαυτῶν ἔχουσι ] μεθ' αυτων εχουσι 22780; εχουσι μεθ' εαυτων 581

οὐ δύνανται νηστεύειν. ] om. 389

Mark 2:20

ἀπαρθῆ ] αρθη 389

ἐν ἐκείναις ταῖς ἡμέραις. ] εν εκεινη τη ημερα 017 041\* 114 178 229\* 420 489 581 652 796 1079 1219 1354 1500  
1602 1690 1816 2404 2411; εν τη ημερα εκεινη 702 2278; εν εκεινες τες ημεραις 229C; om. 389 989 1313

Mark 2:21

καὶ ] om. 017 114 178 229 420 489\* 581 702 992 1079 1219 1313 1500 1602 1690 1816 2278 2404 2411

ἀγνάφου ] αγναφους 796

μή, ] μηγε 017 041 114 178 229 389 420 489 581 652 702 796 992 1079 1159 1219 1313 1354 1500 1602 1690 1816  
2278 2404 2411

τὸ πλήρωμα αὐτοῦ ] απ αυτου το πληρωμα 017 041\* 114 178 229 389 420 489 581 652 702 796 989 992 1079  
1159 1219 1313 1354 1500 1602 1690 1816 2278 2404 2411; το πληρωμα 1346\*

Mark 2:22

ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ] ο οινος τους ασκους και 1602; om. 1500\* 2411

Mark 2:23

παρὰ πορεύεσθαι ] πορευεσθαι 581 2404

ἐν τοῖς σάββασιν διὰ τῶν σπορίμων, ] τοις σαββασι δια των σποριμων 2278; \*\*δια των σποριμων εν τοις

σαββασιν 017 041 114 1780 229 389 420 489 5810 652 7020 7960 9890 1079 11590 1219 1313 1346 1354f0 1500  
16020 16900 1816 24040 24110

τοὺς στάχους. ] σταχυας 702

Mark 2:24

αὐτῷ, ] αὐτον 2411

ἐν ] om. 017 041 114 178 229 389 420 489 581 652 702 796 1159 1219 1313 1346 1354\* 1500 1602 1816 2278 2404  
2411

Mark 2:25

No variants

Mark 2:26

ἀρχιερέως, ] του αρχιερεως 041 114 178 229 389 420 489 581 652 796 989 1079 1219 1313 1346 1354 1500 1816  
2404 2411

οὐς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, ] ους ουκ εξεστι φαγειν ει μη τοις ιερευσι μονοις 702; om. 992  
σὺν ] μετ 2278

Mark 2:27

Whole verse ] om. 2404

Mark 2:28

Whole verse ] om. 2404\*

ὥστε ] ως 581

τοῦ σαββάτου. ] σαββατου 2404C

Mark 3:1

No variants

Mark 3:2

παρετήρουν ] παρετηρουντο 1354; γαρ ετηρουν 114 178\* 229 420 989 1079 1219 1346\*

εἰ τοῖς σάββασι ] εν τοις σαββασι 4890 24110

θεραπεύσει αὐτόν, ] \*αὐτον θεραπευσει 017 041 114 229 420 489 581 652 702 796 989 1079 1159 1219 1313  
1346 1354 1500 1602 1690 1816 2278 24040 2411; θεραπευσει 3890

αὐτοῦ. ] αὐτον 229 2404

Mark 3:3

ἔχοντι ] εχων 2411

Mark 3:4

ἀποκτεῖναι; ] απολεσαι 2411

Mark 3:5

αὐτοὺς ] αυτοις 652

ἀποκατεστάθη ] απεκατεστη 1159

ύγιής ὡς ἡ ἄλλη. ] om. 017 041 114 178 229\* 389 420 489\* 989 1079\* 1219 1313 1346\* 1354 1500\* 1816\* 2404\* 2411

Mark 3:6

εὐθέως ] om. 989

ἐποίουν ] ἐποίησαν 2278

Mark 3:7

πρὸς τὴν θάλασσαν. ] εἰς τὴν θάλασσαν 178 229 989

ἠκολούθησαν ] ἠκολούθησεν 017 041 114 178 229 389 420 652 989 1079 1219 1500 1602

αὐτῷ, ] αὐτον 2411

καὶ ἀπὸ τῆς Ἰουδαίας, ] om. 2411

Mark 3:8

καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, ] καὶ ἀπο τῆς ἰδουμιας 2411; om. 992

Mark 3:9

αὐτῷ ] αὐτον 1354

Mark 3:10

ἐθεράπευσεν, ] \*\*ἐθεράπευεν 017 041 114 178 229 389 420 489 989 1219 1313 1500 1816

αὐτῷ, ] αὐτον 2411; αὐτου 389

ἄψωνται, ] \*ἄπτωνται 017 041 114 178 2290 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1354 1500 1602 1690 2404 2411

Mark 3:11

τὰ πνεύματα ] πνευματα 2404\*

τὰ ἀκάθαρτα, ] ακαθαρτα 017

αὐτὸν ἐθεώρει, ] εθεωρει αὐτον 992

προσέπιπτεν ] προσεπιπτον 017 041 114 178 229 389 420 489 652 702 796 989 1079 1159 1219 1346 1500 1602 1690 2404 2411

ἔκραζε, λέγοντα ] ἐκραζον λεγοντες 017 229; ἐκραζον λεγοντα 041 114 178 389 420 489 652 702 796 989 992 1079 1159 1219 1313 1346 1500 1602 1690 1816 2278 2404 2411

Mark 3:12

μὴ ] om. 229\*

αὐτὸν ] αὐτω 2278

ποιήσωσι. ] \*ποιωσι 0170 041\*0 1140 178 2290 3890 4200 6520 702 10790 12190 13130 1602 2411; ποιησω 489\* ; om. 989

ποιήσωσι. ] + οτι ηδειςαν τον χριστον αὐτον ειναι 489C

Mark 3:13  
No variants

Mark 3:14  
No variants

Mark 3:15  
No variants

Mark 3:16  
ἐπέθηκε ] επεθηκαν 489  
τῷ Σίμωνι ] τω σιμονι 229

Mark 3:17  
Ζεβεδαίου, ] ζεβεδδαιου 652  
τοῦ Ἰακώβου· ] ιακωβου 017; αυτου 389  
Βοανηργές, ] βοανεργες 041C 389 489 581 652 702 989 992 1159 1219 1346 1354 1690 1816 2278 2411

Mark 3:18  
Φίλιππον, ] φιληππον 229  
τὸν τοῦ Ἀλφαίου, ] του αλφαιου 1500  
Θαδδαῖον, ] θαδδαιον 017

Mark 3:19  
Ἰσκαριώτην, ] ισκαριωτιν 017\*o 017C  
ἔρχονται ] ερχεται 114  
οἶκον· ] \*\*τον οικον 041 114 178 389 489 652\* 989 992 1079 1159 1219 1500 1602 1690 1816 2278\* 2404 2411;  
om. 017\*

Mark 3:20  
συνέρχεται ] συνερχονται 041\*f 992 1690 2278  
ὄχλος, ] οχλοι 992; ο οχλος 114 489 1219 2404 2411  
αὐτοὺς μήτε ] αυτους μηδε 017 041 114 178 229 389 420 489 581 702 796 989 992 1079 1159 1219 1313 1346 1354  
1500 1602 1690 1816 2404 2411; αυτους 652; μηδε 2278

Mark 3:21  
ἀκούσαντες ] ακουσαν 1079

Mark 3:22  
Βεελζεβούλ ] βελζεβουλ 2411  
δαιμονίων ] δαιμονων 114 1219

Mark 3:23  
No variants

Mark 3:24  
ἐφ' ἑαυτὴν ] αφ εαυτην 2411

Mark 3:25  
σταθῆναι ] **\*στηναι 017 041 114 178 229 389 420 489 581 652 796 1079 1159 1219 1313 1346\* 1354 1500 1602 2404 2411**  
ἢ οἰκία ] η βασιλεια 702  
ἐκεῖνη. ] + και εαν οικια εφ' εαυτην μερισθειν ου δυναται σταθηναι η οικια εκεινη 702<sup>2</sup>

Mark.3.26  
No variants

Mark 3:27  
τὰ σκεύη ] σκευη 1602  
τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν ] του ισχυρου εισελθων εις 114\*  
αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε ] om. 114\*  
αὐτοῦ, ] om. 2278\*  
πρῶτον ] προτερον 114C  
τὴν οἰκίαν ] τα σκευη 114C  
διαρπάσῃ. ] διαρπασαι 114C 2278 2404C

Mark 3:28  
ἀμὴν ] αμην αμην 581  
τὰ ἀμαρτήματα ] om. 992  
βλασφημίαι ] βλασφημιας 2278

Mark 3:29  
No variants

Mark 3:30  
No variants

Mark 3:31  
Ἔρχονται οὖν οἱ ἀδελφοὶ ] + αυτου 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411

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<sup>2</sup> The scribe of 702 repeats the entirety of verse 25 without correcting the error.

Mark 3:32

ὄχλος περι αὐτόν· ] περι αυτον οχλος 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219  
1313 1346 1354 1500 1602 1690 1816 2278 2404 2411

Ἴδού, ] om. 1346

σου καὶ οἱ ἀδελφαί ] σου και αι αδελφαι 229C 1354; om. 017 041 114 178 229\* 389 420 489 581 652 702 796  
989 992 1079 1159 1219 1313 1346 1500 1602 1690 1816 2278 2404 2411

ἔξω ζητοῦσί σε. ] ζητουσι σε 1602

Mark 3:33

ἢ ] και 229 652 2411

Mark 3:34

Whole verse ] om. 989

κύκλω ] om. 2278\*

Ἴδε, ] ιδου 017 041 114 178 229 389 420 489 581 652 702 796 992 1079 1159 1219 1313 1346 1354 1500 1602 1690  
1816 2404 2411

Mark 3:35

Θεοῦ, ] πατρος μου 2278

ἀδελφή ] αδελφαι 581

μου καὶ μήτηρ ] + μου 229 796 2404

Mark 4:1

πάλιν ἤρξατο ] ηρξατο παλιν 2278

συνήχθη ] συνηχθησαν 2411

αὐτόν ἐμβάντα ] εμ τον εμβαντα 017

εἰς τὸ πλοῖον ] εις το πλοιον και 992; εις πλοιον 017 041 114 178 229 389 420 489 581 652 796 1079 1219 1313  
1354\* 1500 1690 1816 2411; εις πλοιον και 2404; εις το πλειον 2278

Mark 4:2

No variants

Mark 4:3

Ἀκούετε· ] om. 702 2278\*

Mark 4:4

ἐγένετο ] om. 992

τὴν ὁδὸν, ] αυτον οδον 581

ἦλθε ] ηλθον 017

τὰ πετεινὰ ] τα πετεινα του ουνου 2411



Mark 4:5

τὸ πετρῶδες, ] τα πετρωδες 2411  
ἐξανέτειλε, ] ἐξηρανθη 992

Mark 4:6

ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, ] om. 2278\*

Mark 4:7

συνέπιξαν ] απεπιξαν 992 2278

Mark 4:8

ἔφερον ] εφερον 796  
ἐν ἐξήκοντα, ] ἐξηκοντα 652\*

Mark 4:9

No variants

Mark 4:10

δὲ ] om. 1690  
τὴν παραβολήν. ] τὴν παραβολὴν τοῦ σποροῦ 702; τὴν παβολὴν 229

Mark 4:11

γινῶναι ] \*om. 017 041 114 178\* 229 389 420 489 581 652\* 702 989 992 1079 1219 1346 1500 1602 1816 2278\*  
2404 2411  
τὸ μυστήριον ] τα μυστηριον 1816  
τοῖς ἔξω, ] om. 796  
τὰ πάντα ] παντα 017 041 114 178 229 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1346 1354 1500  
1602 1690 1816 2278 2404 2411

Mark 4:12

ἵνα βλέποντες ] + μη 389 796  
καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, ] om. 2411  
καὶ μὴ ἴδωσι. ] om. 389  
βλέπωσι, καὶ ] + ου 2404  
ἀκούωσι, καὶ ] om. 389  
ἀκούωσι, ] ακουουσιν 041\* 22780; ακουσωσιν 178  
καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῆ ἀυτοῖς τὰ ἀμαρτήματα. ] om. 178\*  
μήποτε ] μητε 178C  
ἀφεθῆ ] \*αφεθησεται 017 041 114 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1354 1500  
1602 1690 1816 2278 2404 2411

Mark 4:13

Whole verse ] om. 178\*

πῶς πάσας τὰς παραβολὰς ] πως τας παραβολας πασας 1690; πασας τας παραβολας 2411  
γνώσεσθε; ] επι γνωσεσθε 992 1690

Mark 4:14

Whole verse ] om. 178\*

Mark 4:15

οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπεῖρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, ] om. 178\*  
εὐθέως ] om. 992  
αὐτῶν. ] om. 581

Mark 4:16

λαμβάνουσιν ] λαμβανωσιν 229 389 420 1346

Mark 4:17

No variants

Mark 4:18

οἱ εἰς ] οἱς εις 017; εις 2404\*  
λόγον ] om. 2411\*

Mark 4:19

No variants

Mark 4:20

καὶ παραδέχονται, ] om. 1313  
ἐν ἐξήκοντα, καὶ ἐν ἑκατόν. ] εν εξηκοντα και εκατον 389; εξηκοντα και εν εκατον 489 652\*

Mark 4:21

ὑπὸ τὸν μόδιον ] επι τον μοδιον 992  
τεθῆ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ] om. 2411  
ὑπὸ τὴν κλίνην; οὐχ ἵνα ] επι την κλινην ουχ ινα 581  
ἐπὶ τὴν λυχνίαν ] υπο την λυχνιαν 1159  
ἐπιτεθῆ; ] τεθη 989 1354 2278 2411

Mark 4:22

τι ] om. 017 041\* 114 178 229\* 389 420 489 581 652 796 992 1219 1313 1346\* 1354 1500 1602 2278 2411  
ὁ ἄν ] ο ου 702 989 2278; ο αν 796; εαν 017 041 114 229\* 389 420 489 581 652 992 1079 1159 1219 1313 1346\*  
1354 1500 1602 1690 1816 2404 2411; ινα 178

Mark 4:23  
No variants

Mark 4:24  
μετρηθήσεται ] αντιμετρηθησεται 1354C  
ὑμῖν, καὶ προστεθήσεται ] ὑμιν προστεθησεται 229; om. 114 992  
τοῖς ] αυτοις 989  
ἀκούουσιν. ] om. 989

Mark 4:25  
ἄν ] om. 2278\*  
ἔχει, καὶ ὁ ] om. 1159

Mark 4:26  
καὶ ἔλεγεν, ] και ελεγεν αυτοις 2278  
τοῦ Θεοῦ, ] θεου 229  
ὡς ] ωσερ 1079\*  
ἐὰν ἄνθρωπος βάλῃ ] εαν βαλη ανθρωπος 652; ανθρωπος βαλη 1079  
τὸν σπóρον ] τον σπορον αυτου 1346

Mark 4:27  
καὶ ] om. 229

Mark 4:28  
πλήρη ] πληροι 992 2278; om. 178 989

Mark 4:29  
No variants

Mark.4.30  
ὁμοιώσωμεν ] ομοιωσω 017 3890 420 2278\*  
τοῦ Θεοῦ; ] θεου 2404\*  
ποιᾶ παραβολῆ παραβάλωμεν αὐτήν; ] τινι αυτην παραβολη θωμεν 989

Mark 4:31  
κόκκον ] κοκκω 041\* 114 178 229 489 581 652 702 992 1079 1159 1219 13130 1346 1354 1500 1602 1690 1816  
2404 2411  
ἐπὶ τῆς γῆς, ] + και 2278\*  
μικρότερος ] μικροτερον 2411  
ἐστὶ ] om. 2278\*

Mark 4:32

πάντων τῶν λαχάνων μείζων, ] παντων των λαχανων μειζω 2278; μειζων παντων των λαχανων 992  
καί ] om. 2411

Mark 4:33

παραβολαῖς πολλαῖς ] παραβολαις 229 652\*; πολλαῖς παραβολαις 652C  
ἐδύναντο ] ηδυναντο 389 652 1500 1602  
ἀκούειν· ] το ακουειν 1079

Mark 4:34

ἐλάλει αὐτοῖς· ] ηδυνατο αυτοις λαλειν 1602  
τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα. ] τοις μαθηταις αυτου απελυεν παντα 229 489; παντα τοις μαθηταις αυτου  
επελυε 992 1690

Mark.4.35

No variants

Mark 4:36

ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. ] αλλα δε πλοια ην μετ' αυτου 017 041 114 178 229 389 420 581 796 992 1079  
1159 1313 1500 1602 1690 1816 2404 2411; ταλλα τα οντα μετ' αυτου του πλοια 652

Mark 4:37

λαῖλαψ ] λαιλαμψ 114\*o 2404 2411  
ἀνέμου μεγάλῃ· ] μεγαλη ανεμου 652  
τὰ δὲ κύματα ] και τα κυματα 652  
αὐτὸ ] αυτω 2278

Mark 4:38

ἐπὶ τῇ πρύμνῃ ἐπὶ ] εν τη πρυμνη επι 652 992  
τὸ προσκεφάλαιον ] προσκεφαλαιον 652 1602  
διεγείρουσιν αὐτόν, καὶ λέγουσιν ] διεγειρουσιν 702; εγειρουσιν αυτον και λεγουσιν 041\*

Mark 4:39

τῷ ἀνέμῳ, ] αυτω ανεμω 2411  
εἶπε τῇ θαλάσῃ, ] τη θαλασση και ειπε 6520

Mark 4:40

δειλοὶ ἐστε οὕτως; ] ουτως δειλοι εστε ουπω 652  
πῶς οὐκ ἔχετε πίστιν; ] πως εχετε πιστιν 229\*; εχετε πιστιν 652

Mark 4:41

καί ] om. 796

ὁ ἄνεμος ] οι ανεμοι 229C 652  
ὑπακούουσιν αὐτῷ; ] αυτω υπακουει 652

Mark 5:1

ἦλθον ] ηλθεν 1602

Γαδαρηνῶν. ] γεργεσηνων 652

Mark 5:2

ἐξελθόντι αὐτῷ ] ἐξελθοντι αυτον 2411; ἐξελθοντος αυτου 652

ἀπήνητησεν ] υπηνητησεν 2278

Mark 5:3

μνήμασιν· ] μνημειος 652

οὐδεὶς ἐδύνατο ] ουδεις ηδυνατο 389f 1354 1602; ουδεις ετι ηδυνατο 652; εδυνατο τις 229

αὐτὸν δῆσαι, ] αυτον 652\*

Mark 5:4

πολλάκις πέδαις ] πολλας πεδας 652

ἀλύσει δεδέσθαι, καὶ διεσπάσθαι ] αλυσεις αις εδησαν αυτον διεσπακεναι 652

ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας ] υπ' αυτου τας πεδας και τας αλυσεις 1602; απ αυτου τας αλυσεις και τας πεδας 2278; και 652

αὐτὸν ἴσχυε ] ισχυε αυτον 0170 0410 1140 1780 2290 3890 4200 4890 5810 6520 7020 7960 9890 9920 10790 11590 12190 13130 13460 13540 15000 16020 16900 18160 22780 24040 24110

Mark 5:5

νυκτὸς καὶ ἡμέρας, ] ημερας και νυκτος 702 2278

ὄρεσι καὶ ἐν τοῖς μνήμασιν ] μνημασιν και εν τοις ορεσι 0170 0410 1140 1780 2290 3890 4200 4890 7020 7960

9890 9920 10790 11590 12190 13130 13460 13540 15000 16020 16900 18160 22780 24040 24110; μνημασιν και

εκ τοις ορεσι 5810; μνημειοις και εν τοις ορεσι 6520

κράζων ] om. 1816\*

Mark 5:6

ἰδὼν δὲ ] και ιδων 652

ἀπὸ μακρόθεν, ] μακροθεν 017 041 114f 178 229 389 420 489 581 702 796 989 992 1079 1159 1219 1313 1354

1500 1602 1690 1816 2278 2404 2411

αὐτῷ, ] αυτον 2411; om. 229

Mark 5:7

κράξας ] κραζας 041

εἶπε, ] λεγει 017 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602

1690 1816 2278 2404 2411; λεγον 041

Ἰησοῦ, ] om. 581 652 1816\*

τοῦ ὑψίστου; ] υψιστου 017\* 581; om. 702  
τὸν Θεόν, ] τω θεω 2411  
βασανίσης. ] βασανίζεις 992

#### Mark 5:8

αὐτῷ, ] om. 1602  
Ἐξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου. ] om. 1159\*

#### Mark 5:9

καὶ ἐπηρώτα αὐτόν, Τί σοι ὄνομα; καὶ ἀπεκρίθη, λέγων, ] om. 1159\*  
ἐπηρώτα αὐτόν, ] επηρωτα αυτω 2411; επηρωτησεν αυτον 178  
Τί σοι ὄνομα; ] τι ονομα σοι 017 041\* 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159C 1219 1313  
1346 1354 1500 1602 1690 1816 2278 2404 2411  
ἀπεκρίθη, λέγων, ] λεγει αυτω 017 041\* 114 178 229 389 420 489 581 652 702 796 9920 1079 1159C 1219 13130  
1346\* 1354\* 1500 1602 1690 1816 2278 2404 2411

#### Mark 5:10

παρεκάλει ] παρεκαλουν 652  
αὐτοὺς ἀποστείλει ἔξω τῆς χώρας. ] **\*\*αποστειλη αυτον εξω της χωρας 017 041 114 178 229 389 420 489 581  
702 796 989 992 1079 1159 1219 13130 1500 1602 1690 1816 2278 2404 2411;** αποστειλη αυτους εξω της χωρας  
1346 1354; εξω της χωρας αυτους αποστειλη 652

#### Mark 5:11

ἐκεῖ πρὸς τῷ ὄρει ] εκει 017 041\* 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346  
1354 1500 1602 1690 1816 2278 2404 2411  
μεγάλη ] om. 1313  
βοσκομένη· ] προς τω ορει βοσκομενη 702 2278; **\*βοσκομενη προς τω ορει 017 041 114 178 389 420 489 581  
796 989 992 1079 1159 1219 13130 1346 1354 1500 1690 1816 2404 24110;** βοσκομενη η προς τω ορει 229

#### Mark 5:12

παρεκάλεσαν ] παρεκαλουν 017 041 114 178 229 389 420 489 581 796 989 992 1079 1159 1219 1313 1346 1354  
1500 1602 1690 1816 2278 2404 2411  
πάντες οἱ δαίμονες, ] **\*οι δαιμονες 017 041\* 114 178 229 389 420 489 581 702 796 989 992 1079 1159 1219 1313  
1346 1354 1500 1602 1690 1816 2278 2404 2411;** om. 652

#### Mark 5:13

εὐθέως ] om. 178 389 989  
τὰ ἀκάθαρτα ] ακαθαρτα 017  
εἰσῆλθον ] εισηλθεν 1313 1816  
κρημνοῦ ] κρυμνου 992  
ἦσαν δὲ ] ησαν γαρ 1159; om. 652  
δισχίλιοι· ] δισχιλιοι 229

Mark 5:14

οί δὲ ] και οι 652

ἀνήγγειλαν ] απηγγειλαν 0170 041 114 178 229 389 420 489 581 652 992 1079 1219 1354 1500 1602 1690 2278 2404 2411

και ἐξήλθον ἰδεῖν τί ἐστι τὸ γεγονός· ] om. 652\*

ἐξήλθον ] ηλθον 017 041\* 114 178 229 389 420 581 702 796 992 1079 1159 1219 1313 1354 1500 1602 1690 1816 2278 2404 2411

τί ἐστι ] om. 389

Mark 5:15

και ] om. 652

και σωφρονούντα, ] om. 992 1690

τὸν ἐσχηκότα τὸν λεγεῶνα· ] τον εσχηκοτα λεγεωνα 581; om. 389

Mark 5:16

Διηγήσαντο δὲ ] διηγησαντο 2278; και διηγησαντο 017 041\* 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411

ἐγένετο τῷ δαιμονιζομένῳ, ] εγενοντο τω δαιμονιζομενω 1602; εσωθη ο δαιμονισθεις 652

Mark 5:17

αὐτὸν ἀπελθεῖν ] αυτον 796; αυτω απελθειν 2404

Mark 5:18

ἐμβάντος ] εμβαινοντος 017 041 114 178 229 389 420 489 581 702 1079 1219 1313 1354 1500 1816 2278 2404 2411

ἢ μετ' αὐτοῦ. ] μετ' αυτου η 017 041\* 114 178 2290 389 420 489 5810 652 702 796 992 1079 1159 1219 13130

1346 1354 1500 1602 1690 1816 2278 2404 2411; μετ' αυτου 989

Mark 5:19

ὁ δὲ Ἰησοῦς οὐκ ἀφήκεν αὐτόν, ] και ουκ αφηκεν αυτον 017 041 114 178 229\* 389 420 489 581 652 702 796 989

992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411f; και ουκ αφηκεν αυτον ο ιησους 229C

πεποίηκεν, ] εποιησεν 017 652 7960

Mark 5:20

No variants

Mark 5:21

ἐν τῷ πλοίῳ ] om. 652\* 1354C

πάλιν εἰς τὸ πέραν, ] + και 229

αὐτόν, ] αυτω 2411; αυτους 992

και ἦν ] om. 652

Mark 5:22

ἔρχεται ] ερχονται 041\*

πρὸς τοὺς πόδας αὐτοῦ, ] αὐτου προς τους ποδας 652

Mark 5:23

πολλά, ] om. 1313

αὐτῇ τὰς χεῖρας, ] αὐτω τας χειρας 017 1602; τας χειρας 114; τας χειρας αὐτη 652

Mark 5:24

αὐτόν. ] αὐτω 2411

Mark 5:25

ἔτη δώδεκα, ] δώδεκα ετη 652

Mark 5:26

καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, ] om. 992

τὰ παρ' αὐτῆς πάντα, ] τὰ παρ' εαυτης παντα 017r 041r 114r 178r 229Cr 389r 420r 489r 581r 702r 796r 989r  
1079r 1159r 1219r 1346r 1354r 1500r 1602r 1690r 1816r 2404r 2411r; τὰ παρ' εαυτης απαντα 1313r; τὰ εαυτης  
παντα 652 2278; παρ' εαυτης παντα 229\*r

εἰς τὸ χεῖρον ἐλθοῦσα, ] ἐπι το χειρον ελθουσα 1602

Mark 5:27

ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ] om. 796

ἐν τῷ ὄχλῳ ] om. 652

ὄπισθεν, ἤψατο ] + του κρασπεδου 652

Mark 5:28

ὅτι ] ἐν αὐτη οτι 017f 041 114 178 229 389 420 489 581 652 796 992 1079 1219 13130 1354 1500 1602 1690 1816  
2278 2404 2411; ἐν αὐτη 989; ἐν αὐτη οτι 702 1159

Mark 5:29

No variants

Mark 5:30

ἐξελθοῦσαν, ] ἐξελθουσαι 114

Mark 5:31

αὐτοῦ, ] αὐτω 2278

Mark 5:32

ποιήσασαν. ] πεπηκυιαν 652



Mark 5:33

φοβηθεῖσα ] φοβηθησαι 229  
καὶ τρέμουσα, ] om. 178  
γέγονεν ] γεγονος 1602  
αὐτῇ, ] αὐτην 2411  
εἶπεν αὐτῷ ] om. 702\*

Mark 5:34

ὁ δὲ ] + ἰησοῦς 229C 652  
εἶπεν αὐτῇ ] εἶπεν αὐτῇ θαρσει 1602; εἶπεν 652  
ὑπάγε ] πορευου 114

Mark 5:35

ἀπὸ τοῦ ] ἀπο 796; οἱ ἀπο τοῦ 229  
τί ἔτι σκύλλεις ] μὴ σκυλε 389

Mark 5:36

εὐθέως ] om. 389 652\*  
λαλούμενον ] om. 389 2404

Mark 5:37

αὐτῷ συνακολουθῆσαι, ] \*αὐτῷ ἀκολουθῆσαι 017 041\* 114 178 229 389 420 489 581 702 992 1079 1159 1219 13130 1346 1354\* 1500 1602 1690 2411; αὐτῷ παρακολουθῆσαι 652; αὐτὸν ἀκολουθῆσαι 2404  
Πέτρον ] τὸν πετρὸν 229  
Ἰακώβου. ] αὐτοῦ 489

Mark 5:38

θόρυβον, καὶ ] θορυβὸν 017 989 992 1159 1313 1354 1690 2278; om. 389  
πολλά. ] om. 389

Mark 5:39

εἰσελθὼν ] om. 652  
αὐτοῖς, ] αὐτῆς 2411  
Τί θορυβεῖσθε καὶ κλαίετε; ] μὴ κλαίετε 389

Mark 5:40

κατεγέλων ] κατεγελουν 017  
αὐτοῦ. ὁ δέ, ] + ἰησοῦς 652  
καὶ τοὺς μετ' αὐτοῦ, ] om. 389  
εἰσπορεύεται ] εἰσπορευονται 041\*  
ἦν τὸ παιδίον ἀνακειμένον. ] ἦν τὸ παιδίον 1346; ἦν τὸ παιδίον κειμένον 389; ἦν τὸ παιδίον κατακαμένον 581; τὸ παιδίον ἀνακειμένον ἦν 1159

Mark 5:41

καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, ] καὶ κρατήσας αὐτοῦ τῆς χειρὸς 389; om. 1346

αὐτῆ, ] om. 389

Ταλιθά, ] ταβιθα 796

μεθερμηνευόμενον, ] om. 389

Mark 5:42

τὸ κοράσιον ] om. 389

ἑτῶν δώδεκα· ] ὡς ἑτῶν δώδεκα δυο 652

ἐκστάσει ] ἐκστασιν 389

Mark 5:43

γνῶ ] γνωναι 2404

αὐτῆ ] αὐτην 017 2411

Mark 6:1

καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ] μετὰ τῶν μαθητῶν αὐτοῦ 389

Mark 6:2

ἐν τῇ συναγωγῇ ] om. 652\*

ἀκούοντες ] ἀκουσαντες 041 1159

καὶ τίς ἢ σοφία ἢ δοθεῖσα αὐτῷ, ] \*καὶ τίς ἢ σοφία ἢ δοθεῖσα αὐτῷ ἵνα 017 041\* 114 178 2290 389 420 489 5810

652 702 796 989 992 1079 1159 1219 13130 1354 1500 1602 1816 2278 2404; καὶ τίς ἢ σοφία ἢ δοθεῖσα αὐτῷ

οἱ 1346; ἵνα 2411

Mark 6:3

οὐκ ] ουχ 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411

ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; ] ἀδελφὸς δὲ ἰακωβου καὶ ἰωση καὶ ἰουδα καὶ σιμωνος 229 489r; ἀδελφὸς δὲ ἰακωβου καὶ ἠωση καὶ ἰουδα καὶ σιμωνος 017; om. 2404\*

καὶ ] om. 652

αὐτῷ. ] εαυτῷ 796

Mark 6:4

αὐτοῖς ὁ Ἰησοῦς Ὅτι ] αὐτοῖς οἱ 1079 1602; αὐτοῖς ὁ ἰησους 1816 2278; ὁ ἰησους οἱ 652\*

συγγενέσι ] συγγενεσι 489 2411\*

καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. ] καὶ ἐν τῇ οἰκίᾳ 992; αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ 017 420

Mark 6:5

ἡδύνατο ] ἐδυνατο 017 041 114 178 229 389 420 489 702 1079 1159 1219 1313 1346 1690 1816 2278 2404 2411;

ἐδυνατο 796

οὐδεμίαν δύνάμιν ποιῆσαι, ] ουδεμιαν ποιησαι δυναμιν 1602; ποιησαι ουδεμιαν δυναμιν 652

Mark 6:6

κώμας κύκλω ] κυκλω κωμας 652

Mark 6:7

προσκαλείται ] προσκαλεσαμενος 389 652

δώδεκα, ] ιβ 989

καί ] om. 389 652

αὐτοὺς ἀποστέλλειν ] αποστελλειν αυτους 652

τῶν πνευμάτων ] πνευματων 389 1602

τῶν ἀκαθάρτων ] ακαθαρτων 389 989 1602

Mark.6.8

εἰς ὁδόν, ] εις την οδον 229; εν τη οδω 017

μόνον· ] μονην 1602

Mark 6:9

ἐνδύσασθαι ] ενδυσησθε 017f 041C 2290 4890 652 702 7960 9890 992 10790 11590 13130 1346 13540 2278

Mark 6:10

ἐὰν εἰσελθῆτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἄν ] εαν εισελθητε εις οικιαν εκει μενετε εως 702 2278\*; εαν εισελθητε εις οικιαν εκει εως αν 581; αν εισελθητε εις οικιαν εκει μενετε εως αν 992; εαν εισελθητε 2411

ἐξέλθητε ] om. 2411

ἐκεῖθεν. ] om. 1159

Mark 6:11

ἂν μὴ ] εαν μη 017 041C 114 178 389 420 489 581 702 796 989 992 1079 1159 1219 1346 1354 1500 1602 1690 1816 2278 2404 2411; εαν 041\*

μηδὲ ἀκούσωσιν ] + τον λογον 2278\*; + τους λογους 652

ὑμῶν, ἐκπορευόμενοι ] υμων εξερχομενοι 2278; ημων εκπορευομενοι 1602

ἐκτινάξατε τὸν χοῦν ] εκτιναξατε και τον χουν 2411; τον κονιορτον εκτειναξατε 652

ὑποκάτω ] υποδηματων 1079

Mark 6:12

καὶ ἐξεληθόντες] + οι μαθηται 2278

Mark 6:13

ἐξέβαλλον, ] εξεβαλον 652 702 1313

ἐλαίω ] om. 581

ἐθεράπευον. ] εθεραπευοντο 796 1602 1690

Mark 6:14

ὁ βασιλεὺς Ἡρώδης, ] βασιλεὺς ἠρωδῆς 796; ἠρωδῆς ὁ βασιλεὺς 229 1602

ὁ βασιλεὺς Ἡρώδης, ] + τὴν ἀκοὴν ἰησοῦ 229Cο 581Cο 796 1602 2278C

ἔλεγεν ] ελεγον 389

ὅτι ] om. 992 1690

ἠγέρθη, ] \*ἀνεστη 017 041\* 114 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411

ἐνεργοῦσιν αἱ δυνάμεις ] αἱ δυνάμεις ἐνεργοῦσιν 017 041 114 178 229 389 581 652 702 796 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411; αἱ δυνάμεις ἐν ἐνεργοῦσιν 420 489ο 989

Mark 6:15

ἄλλοι ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι ] ἄλλοι ελεγον οτι ηλιας εστιν ἄλλοι ελεγον οτι 1313; ἄλλοι δε ελεγον οτι ηλιας εστιν ἄλλοι δε ελεγον οτι 017 041 114 178 229 420 489 702 1079 1159 1219 1354 1500 1690 1816 2404 2411; ἄλλοι δε ελεγον οτι ηλιας εστιν ἄλλοι δε οτι 389ο 992; ἄλλοι δε ελεγον οτι ηλιας εστιν ἄλλοι ελεγον οτι 652; ἄλλοι δε ελεγον οτι ἄλλοι δε ελεγον οτι ηλιας 1346C; ἄλλοι δε ελεγον οτι 796 1346\* 2278\* ὡς ] η 652; om. 581

Mark 6:16

Ἡρώδης ] ὁ ἠρωδῆς 017C 041 114 229 389 420 489C 581 652 702 1159 1219 1346 1354 1500 1602 1690 1816 2278 2404 2411

ἐκ νεκρῶν. ] ἀπο τῶν νεκρῶν 2411

Mark 6:17

αὐτὸς γάρ ] αὐτος δε 2411; ουτος γαρ 796

ὁ Ἡρώδης ] ἠρωδῆς 1500\*

τὸν Ἰωάννην, καὶ ἔδησεν ] τὸν ἰωαννην και εθετο 389; om. 2411

Mark 6:18

ὁ Ἰωάννης ] ἰωαννης 796

ὅτι ] om. 389

τὴν γυναῖκα ] + φιλιππου 2278

Mark 6:19

αὐτῷ, ] αὐτον 992

αὐτὸν ] om. 581

ἠδύνατο. ] ἐδύνατο 017 041 114 229\* 389 420 702 796 1079 1219 1690 2278 2411

Mark 6:20

ἀκούσας ] ἀκουων 389 1346 1354

αὐτοῦ ] αὐτον 2411

Mark 6:21

μεγιστάσιν ] μεγιστανοίς 702  
τοίς πρώτοις ] πρωτοίς 1159  
τῆς Γαλιλαίας, ] τοίς γαλιλαίαις 1354

Mark 6:22

εἰσελθούσης ] ελθουσης 796  
με ὃ ἐάν θέλῃς, καὶ δώσω σοί. ] μοι καὶ δώσω σοι 2411; **\*\*με καὶ δώσω σοι ο εαν θελῃς 017 041\* 114 178 229 420 489 581 652 702 9890 1079 1159 1219 1346 1354 1500 1602 1690 2278\* ο**; με καὶ δώσω σε ο εαν θελῃς 796; μοι καὶ δώσω σοι ο εαν θελῃς 389 9920 1816 2404f

Mark 6:23

καὶ ὤμοσεν ] om. 992 1690 2411  
αὐτῇ ] αὐτην 1159 2404; om. 992 1690 2411  
ὅτι Ὁ ἐάν ] om. 992 1690 2411  
με αἰτήσης, ] με αἰτησης με 1346; με αἰτησης μοι 1159; **\*αιτησης με 017 041 114 178 229 420 489 581 652 702 796 989 1079 1219 1354 1500 1602 1816 2278 2404**; αἰτησης μοι 389; om. 992 1690 2411  
δώσω σοί, ] δώσω σοι σω 178; om. 992 1690 2411  
ἕως ἡμίσεος τῆς βασιλείας μου. ] εως ημισεος της βασιλειας μου 041C 989

Mark 6:24

ἢ δὲ ] καὶ 652

Mark 6:25

Whole verse ] om. 1354\*  
εἰσελθούσα εὐθέως ] ευθεως εισελθουσα 2278  
πρὸς τὸν βασιλέα, ] om. 989  
μοι ] μη 2411  
Ἰωάννου τοῦ βαπτιστοῦ. ] om. 1354C

Mark 6:26

γενόμενος ] om. 581\*  
διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους οὐκ ] [δια] [τους] [ορκους] [και] [τους] [συνανακειμενους] [ουκ] 2404CV; om. 2404\*  
ἠθέλησεν ] ηθελεν 041\* 178 1602 1690; [ηθελησεν] 2404CV; om. 2404\*  
αὐτήν ] [αυτην] 2404CV; αυτον 992; om. 1602 2404\*  
ἀθετήσαι. ] [αθετησαι] 2404CV; om. 2404\*

Mark 6:27

ἀποστείλας ὁ βασιλεὺς ] **\*\*ο βασιλευς αποστειλας 017 041 114 178 229 420 489 581 652 702 796 989 1079 1219 1346 1500 1602 1690 1816 2278 2411**; αποστειλας 389 2404  
τὴν κεφαλὴν αὐτοῦ. ] **\*\*αυτου την κεφαλην 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1346 1500 1602 1690 1816 2278 2404 2411**

Mark 6:28

αὐτήν ] om. 2411

Mark 6:29

αὐτοῦ, ] om. 1079

μνημείῳ. ] τῷ μνημείῳ 702

Mark 6:30

καὶ ] om. 702

ἀπήγγειλαν ] ἀνηγγειλαν 1354; ἀπηγγειλαν 652

καὶ ] om. 1354 1816

ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. ] \*\*ὅσα ἐδίδαξαν καὶ ὅσα ἐποίησαν 017 041 114 178 229 389 420 489 581 652 702 989 992 1079 1159 1219 1346 1354 1500 1602 1690 1816 2278 2404 2411; ὅσα ἐδίδαξαν καὶ ἐποίησαν 796

Mark 6:31

εἰς ἔρημον τόπον, καὶ ] om. 2411\*

ἀναπαύσασθε ] ἀναπαυεσθε 0170 041 114 178 229 389 420 581 652 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404; om. 2411\*

ὀλίγον. ἦσαν ] om. 2411\*

γάρ ] om. 2278\* 2411\*

οἱ ἐρχόμενοι ] om. 2411\*

καὶ οἱ ὑπάγοντες ] καὶ οἱ ἀπαγοντες 796; καὶ ὑπαγοντες 017 229 389 420 489 1346 1354 2411C; om. 2278\* 2411\*

πολλοί, καὶ οὐδὲ ] om. 2411\*

φαγεῖν εὐκαίρουν. ] om. 017\* 2411\*

Mark 6:32

Whole verse ] om. 2411\*

ἀπήλθον ] ἀπηλθεν 178 652 1346 2278

τῷ πλοίῳ ] τῷ πλοίῳ 229 2278; om. 2411C

Mark 6:33

εἶδον ] ἰδων 229

αὐτοὺς ὑπάγοντας, καὶ ἐπέγνωσαν ] om. 1816

αὐτὸν ] αὐτοὺς 017 041 114 178 229 389 420 489 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1690 1816 2404 2411

πεζῇ ] πεζοὶ 1690

καὶ προήλθον αὐτούς, ] καὶ προσηλθον αὐτοὺς 702 1816 2278\* 2411; om. 389

συνήλθον ] συνεισηλθον 2278\*; εισηλθον 2404f

Mark 6:34

εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, ] εἶδεν ο ἰησους εἶδεν πολυν οχλον 15000; εἶδεν πολυν οχλον ο ἰησους 1780 989; \*ο ἰησους εἶδεν πολυν οχλον 041 1140 2290 3890 4200 489 5810 6520 7960 9920 10790 11590 1219 1313 13460 13540 16020 16900 18160 22780 24040 24110; εἶδεν πολυν οχλον 7020

αὐτοῖς, ] αυτους 017C 229

ἤρξατο διδάσκειν αὐτοὺς πολλὰ. ] \*ἠρξατο αυτους διδασκειν πολλα 017 041 114 178 229 489 581 652 702 796 989 992 1079 1159 1219 1346 1354 1500 1690 1816 2278 2404 2411; ἠρξατο αυτους διδασκειν αυτους πολλα 420; εδιδασκεν αυτους 389

Mark 6:35

πολλῆς ] πολλυς 4890 2404

αὐτῷ ] om. 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346\* 1354 1500 1602 1690 1816 2278 2404 2411

αὐτοῦ λέγουσιν ] αυτου λεγουσιν αυτω 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 13130 1354 1500 1690 1816 2278 2411; λεγουσιν αυτω 1602

ὅτι ] om. 1354

καὶ ἤδη ὥρα πολλή· ] και η ωρα πολλη 229; om. 389

Mark 6:36

ἐαυτοῖς ] αυτοις 017

Mark 6:37

δηναρῶν διακοσίων ] διακοσιων δηναρων 3890 1354

ἄρτους, ] om. 2278\*

καὶ ] om. 2411

δῶμεν ] δωσομεν 229C

Mark 6:38

αὐτοῖς, ] om. 2278\*

ἔχετε; ὑπάγετε ] om. 389

καὶ ] om. 389 1079

ἴδετε. ] εχετε 389

Mark 6:39

σμπόσια ] om. 114

Mark 6:40

καὶ ] om. 2411

ἀνά ] om. 992 1159 1690 2411

Mark 6:41

καὶ ] om. 581

κατέκλασε ] κλασας 389; om. 581

καί ] om. 389

παραθώσιν ] παρατιθωσιν 041\* 114 178 229 389 420 581 652 796 989 992 1079 1159 1219 1354 1500 1602 1816  
2411

τούς δύο ἰχθύας ] τοις δυο ιχθυας 489

Mark 6:42

No variants

Mark 6:43

κλασμάτων ] κλασματα 2411

Mark 6:44

τούς ἄρτους ] om. 1602

Mark 6:45

καί προάγειν ] + αυτον 2278

Βηθσαιδά, ] βηθταιδαν 1816

αὐτός ] αυτους 796

Mark 6:46

No variants

Mark 6:47

ἐν μέσῳ ] μεσω 017\* 1159 1690; μεσον 992

ἐπὶ τῆς γῆς. ] ἡν ἐπὶ τῆς γῆς 489C

Mark 6:48

ὁ ἄνεμος ἐναντίος αὐτοῖς, ] αυτοις ο ανεμος εναντιος 2278; εναντιος ο ανεμος 389

καὶ ἤθελε παρελθεῖν αὐτούς. ] om. 229\* 389

Mark 6:49

οἱ δέ, ἰδόντες αὐτὸν ] om. 229\* 702-2

περιπατοῦντα ἐπὶ τῆς θαλάσσης, ] om. 229\*

Mark 6:50

πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν, ] om. 178 989

καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε. ] και ευθεως ελαλησε μετ'

αυτων θαρσειτε εγω ειμι μη φοβεισθε 2278\*; και ευθεως 702-2; ο δε λεγει αυτοις θαρσειτε εγω ειμι μη

φοβεισθε 389

Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε. ] om. 702-2



Mark 6:51

εἰς τὸ πλοῖον, ] εν τω πλοιω 992  
ἐν ἑαυτοῖς ] om. 1313

Mark 6:52

No variants

Mark 6:53

ἐπὶ τὴν γῆν ] εις την γην 581 1602 2278  
Γεννησαρέτ, ] γεννησαρεθ 017 041 114 2290 389 420 6520 702 989 1079 1219 1313 1346 1816; γεννησαρ 1500

Mark 6:54

αὐτόν, ] om. 2278\*

Mark 6:55

τοῖς κραββάτοις ] του κραββατοις 1354  
περιφέρειν, ] φερειν 389

Mark 6:56

ἄν ] εαν 796 1159; om. 2411  
εἰσεπορεύετο ] εισεπορευοντο 2278  
κώμας ἢ πόλεις ] κωμας η εις πολεις 581 2404; πολεις η κωμας 1159  
ἵνα κἄν ] om. 229\*  
αὐτοῦ ] om. 1602  
ἄν ] εαν 1159  
αὐτοῦ ] om. 229\* 1354

Mark 7:1

οἱ Φαρισαῖοι ] φαρισαιοι 2278

Mark 7:2

τῶν μαθητῶν ] τους μαθητας 1602  
κοιναίς ] οτι κοιναις 114  
ἄρτους ἐμέμψαντο. ] αρτους εμεμψατο 796; αρτοις εμεμψαντο 2411; εμεμψαντο 1159

Mark 7:3

γάρ ] om. 2411  
οὐκ ἐσθίουσι. ] + και αλλα πολλα εστιν 229

Mark 7:4

No variants

Mark 7:5

οὐ ] om. 1346\*

τὸν ἄρτον; ] **\*\*αρτον 017 041 114 178 229 389 420 489 581 702 796 992 1079 1159 1219 1313 1346\* 1354\* 1500  
1602 1816 2278 2404\* 2411**

Mark 7:6

ὅτι ] om. 389 581

ἡ δὲ καρδία αὐτῶν ] η δε καρδια αυτου 389; τη δε καρδια αυτων 581

Mark 7:7

σέβονταί ] σετβωνται 389

Mark 7:8

τοιαύτα ] om. 1346\*

πολλὰ ποιείτε. ] **\*ποιειτε πολλα 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219  
1313 1346 1500 1602 1690 1816 2278 2404 2411**

Mark 7:9

No variants

Mark 7:10

Μωσῆς ] μωυσης 017 041 114 178 229 420 489 581 652 702 796 989 992 1079 1219 1313 1346 1354 1602 1690  
1816 2278 2404

Mark 7:11

ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, ] ανθρωπος τω πατρι η τη μητρι αυτου 017 229 389 420 489 702 1219 1354  
1602 2278; τω πατρι η τη μητρι 581 992 1690 2404; ο ανθρωπος τω πατρι η τη μητρι 796  
ἐάν ] om. 1346

Mark 7:12

οὐκέτι ] ουκ 992 1159 1690

Mark 7:13

τοιαύτα πολλὰ ποιείτε. ] τοιαυτα πολλη ποιειτε 178\*; τοιαυτα ποιειτε πολλα 489; πολλα τοιαυτα ποιειτε 702  
2278

Mark 7:14

καὶ προσκαλεσάμενος] + ο ιησους 229C

πάντα τὸν ὄχλον, ] παντα οχλον 1690; τον οχλον 1816\*

Mark 7:15

αὐτον, ὃ δύναται ] om. 178\* 989

ἀπ' αὐτοῦ, ] εκ αυτου 1159; δι αυτου 1346; εξ αυτου 992 1690

Mark 7:16

εἰ τις ἔχει ] ο εχων 389

Mark 7:17

τῆς ] τη 017

Mark 7:18

Οὕτω ] ουτως 017 041 114 178 229 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602  
1690 1816 22780 2404 2411

ἔξωθεν ] om. 1159

Mark 7:19

αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· ] αυτου εις την καρδιαν 178\* 989; αυτου εις κοιλιαν 2278\*; εις την  
καρδιαν αυτου ἀλλ' εις την κοιλιαν 1602

εἰς τὸν ἀφεδρῶνα ] εις αφεδρωνα 2404; τον αφεδρωνα 1602

Mark 7:20

ἔλεγε δὲ ὅτι Τὸ ] ελεγε δε το 581; ελεγε δε οτι 041\*0

ἐκπορευόμενον, ] om. 178

Mark 7:21

διαλογισμοὶ ] λογισμοι 2278\*

οἱ κακοὶ ] οι πονηροι 1346

Mark 7:22

πονηρίαι, ] om. 2411

ὀφθαλμὸς πονηρός, ] om. 389

ὑπερηφανία, ] om. 178\* 989

ἀφροσύνη· ] om. 389

Mark 7:23

πάντα ταῦτα ] ταυτα παντα 017 389 420 992

τὰ πονηρὰ ] πονηρα 2411; om. 389

ἐκπορεύεται, ] εκπορευονται 017

κοινοὶ ] κοινη 229

Mark 7:24

ἀπήλθεν ] ερχεται 992

εἰς τὰ μεθόρια ] εις μεθορια 2404

εἰς οἰκίαν, ] εις ταν οικιαν 581

Mark 7:25

γάρ ] om. 114 2411

γυνή ] η γυνη 178

αὐτῆς ] om. 2278

πνεῦμα ] πνευματα 1346C

Mark 7:26

ἡ γυνή ] γυνη 2411

Συροφοινίκισσα ] συρα φοινικισσα 229Co 420 702 7960 989 992 1079 1219 1346 1354 1602 2278 2404

ἐκβάλλη ] om. 017\*

Mark 7:27

τῶν τέκνων ] αυτων 389

Mark 7:28

ἀπεκρίθη καὶ ] om. 389

Mark 7:29

ἐκ τῆς θυγατρὸς σου. ] απο της θυγατρος σου 229 992 1159 1690

Mark 7:30

εὔρε ] ευρον 041

ἐξεληλυθός, ] εξεληλυθοται 017

καὶ ] om. 017

βεβλημένην ἐπὶ τῆς κλίνης. ] υγιη 389

Mark 7:31

Καὶ πάλιν ἐξελθὼν ] + ο ιησους 229C 1500C

πρὸς τὴν θάλασσαν ] παρα την θαλασσαν 2278

τῆς Γαλιλαίας,] + και 2404

Mark 7:32

αὐτῷ κωφὸν ] αυτο κοφω 2411

μογιλάλον, ] μογιλαλον 017 041 178 420 489 652 702 989 1079 1219 1313 1500; μογιλαλω 2411; και μογιλαλον 114

αὐτὸν ] om. 1159

Mark 7:33

ἀπολαβόμενος ] επιλαβομενος 389 989; λαβομενος 796

αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσσης ] om. 389\*

Mark 7:34

καὶ ἀναβλέψας εἰς τὸν οὐρανόν, ἐστέναξε, ] και αναβλεψας εις τον ουρανον ανεστεναξε 2278\*; και αναβλεψας εις τον ουρανον 2278C; om. 1313

Mark 7:35

ἀκοαί· ] ακουαι 2404

Mark 7:36

αὐτὸς αὐτοῖς διεστέλλετο, ] αυτοις αυτος διεστελλετο 1602; διεστελλετο αυτος αυτοις 114 ἐκήρυσσον. ] εκηρυσσεν 1602

Mark 7:37

ὑπερπερισσῶς ] περισσως 1079; υπερπερισσου 581 992 1690 2404

Mark 8:1

ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ] τους μαθητας αυτου 017 041 114 178\* 229\* 389 420 489 581 652 702 989 992 1079 1159 1219 1313 1346\* 1354\* 1500 1602 1690 1816 2278\* 2404 2411; τους μαθητας αυτου ο ιησους 1354C

Mark 8:2

ἤδη ] om. 581\*

ἡμέραι τρεῖς ] ημεραι 581; ημεραις τρεις 114 2278; ημερας τρεις 702 1159; τρεις ημερας 1602 ἔχουσι ] εχωσι 229 2404

Mark 8:3

νήστεις ] om. 1079

εἰς οἶκον ] εις τον οικον 581 702 1602

Mark 8:4

καὶ ] om. 389

τούτους δυνήσεται ] τουτους δυναται 1602; τουτους δυναται 992; τουτοις δυνασεται 796

ὦδε ] om. 581 992 1159 1602 1690 2404

ἐπ' ἐρημίας; ] \*ἐπ' ἐρημιας 017 041 114 652 1500; εν ερημιας 178

Mark 8:5

ἐπηρώτα ] επερωτα 2411

Mark 8:6

τῷ ὄχλῳ ] τον οχλον 2411

ἑπτὰ ἄρτους, ] αρτους 992 1159 1690

ἑπτὰ ἄρτους, ] + και 2278

ἵνα παραθῶσι· καὶ παρέθηκαν ] ινα παρατιθωσιν και παρεθηκαν 114; παραθηναι 389

Mark 8:7

καὶ εἶχον ἰχθύδια ὀλίγα· καὶ ] \*+ ταυτα 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159  
1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411

Mark 8:8

δὲ, ] om. 796

καὶ ἐχορτάσθησαν· ] \*+ παντες 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313  
1346 1354 1500 1602 1690 1816 2278 2404 2411

Mark 8:9

ἀπέλυσεν ] κατέλυσεν 989

Mark 8:10

εὐθέως ἐμβάς ] εμβας ευθεως 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313  
1346 1354 1500 1602 1690 1816 2404 2411

εἰς τὸ πλοῖον ] εἰς πλοιον 229 581\*

ἦλθεν ] ἦλθον 796

Mark 8:11

καὶ ἤρξαντο ] οἱ καὶ ἠρξαντο 114; ἠρξαντο 241f

Mark 8:12

λέγει, ] εφη 1159

εἰ δοθήσεται ] οὐ δοθήσεται 1602

τῆ γενεᾷ ταύτῃ ] τῆ γενεα αυτη 1690 2278; ταυτη τη γενεα 2404

Mark 8:13

ἐμβάς πάλιν ] παλιν εμβας 2278

εἰς πλοῖον, ] εἰς το πλοιον 017 041 114 178 229 389 420 489 581 702 796 989 992 1079 1159 1219 1346 1354 1500  
1602 1690 1816 2278 2404 2411; εἰς ο πλοιον 1313

εἰς πλοῖον, ] + καὶ 2278

Mark 8:14

οἱ μαθηταὶ ] om. 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500  
1602 1690 1816 2278 2404 2411

μεθ' ἑαυτῶν ] μεθ' εαυτοις 2278; μετ αυτων 229; om. 1602

Mark 8:15

λέγων, ] om. 1816

τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. ] τῆς ζυμης των φαρισαιων καὶ ἠρωδου 389; τῆς ζυτης  
ἠρωδου 1602

Mark 8:16

καὶ ] om. 2411

Mark 8:17

ἔχετε; ] εχομεν 2411

Mark 8:18

ἔχοντες οὐ βλέπετε; καὶ ὤτα ] om. 229\*

Mark 8:19

ὅτε ] οτι 989

πεντακισχιλίουσ, ] + και 1816

κλασμάτων ] om. 1346

λέγουσιν αὐτῷ, ] οἱ δε ειπον 178

Mark 8:20

Whole verse ] om. 178\*

Ὅτε δὲ ] και οταν 178C

πόσων σπυρίδων πληρώματα κλασμάτων ] ποσων σπυριδων πληρωματα 581; ποσας σπυριδας κλασματων 178C; ποσους κοφινους 389

Mark 8:21

ἔλεγεν αὐτοῖς, ] ελεγεν 989ο; λεγει αυτοις 017 041 114 178 229 389 420 489 581 652 992 1313 1346 1354 1500 1690 2278 2404 2411; ελεγει αυτοις 702 796 1079 1159 1219 1602 1816

Πῶς οὐ συνιετε; ] πως ουπω συνιετε 796; ουπω συνιετε 017 041 114 178 229 420 489 581 652 702 1079 1159 1219 1354 1500 1602 1690 1816 2278\* 2404 2411; ουπω νοειτε και συνιετε 389; ουπως συνιετε 992 1313

Mark 8:22

αὐτὸν ἵνα αὐτοῦ ] αυτω ινα αυτον 2411

Mark 8:23

αὐτὸν ] αυτοι 1313

αὐτῷ, ] αυτου 017 229 1602 2411; om. 389

Mark 8:24

καὶ ἀναβλέψας ἔλεγε, ] ο δε ειπεν 389

ὅτι ] om. 389 1159 2278

ὁρῶ ] om. 229 389

Mark 8:25

ἀναβλέψαι. καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε ] αναβλεψαι και αποκατεσταθη και ανεβλεψε 178 229f0 652 702 989 1816; αναβλεψαι και αποκατεσταθη και εβλεψαι 2411; αναβλεψαι και απεκατεστη και ανεβλεψε 1159; αναβλεψαι 389; ανεβλεψε 1690f

Mark 8:26

τὸν οἶκον ] οικον 017 041 114 178 229 420 581 652 796 989 1079 1219 1313 1346 1354\* 1500 1816 2278 2404 2411  
μηδὲ ] μη 1500

Mark 8:27

τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, ] τους μαθητας αυτου 1313; αυτους λεγων 389  
Τίνα ] τι 017

Mark 8:28

καὶ ἄλλοι ] αλλοι δε 389

Mark 8:29

με ] om. 652\*  
ἀποκριθεὶς δὲ ] αποκριθεις 041 114 178 389 420 489 652 796 1079 1313 1354 1690 1816 2404 2411; και  
αποκριθεις 992  
ὁ Πέτρος ] πετρος 1346; om. 2411  
λέγει ] ειπεν 1602

Mark 8:30

λέγωσι ] λεγουσι 4890 796 2411

Mark 8:31

καὶ ἤρξατο διδάσκειν ] ελεγεν δε 389  
ἀπὸ τῶν πρεσβυτέρων ] υπο των πρεσβυτερων 017 041 114 178 229\* 389 420 489 652 796 1079 1159 1219 1313  
1354 1690 1816 2278 2404 2411  
τῶν ἀρχιερέων ] αρχιερων 017 041 114 178 229\* 389 420 489 581 652 796 992 1079 1159 1219 1313 1346 1354  
1602 1690 1816 2404 2411  
τῶν γραμματέων, ] γραμματεων 017 041 114 178 229\* 389 420 489 581 652 796 989 992 1079 1159 1219 1313  
1346 1354 1500 1602 1690 1816 2404 24110  
μετὰ τρεῖς ἡμέρας ] τη τριτη ημερα 1602

Mark 8:32

καὶ παρρησίᾳ τὸν λόγον ἐλάλει. ] om. 389  
αὐτῷ. ] αυτον 2411



Mark 8:33

ὁ δὲ ] \*ο δε ιησους 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1354 1500  
1602 1690 2278 2404 2411

καὶ ἰδὼν τοὺς μαθητάς αὐτοῦ, ] om. 389

τῷ Πέτρῳ, ] πετρω 581

ὀπίσω μου, Σατανᾶ. ] σατανα οπισω μου 2411

τὰ ] om. 581\*

Mark 8:34

σὺν τοῖς ] αυτοις 114

ἀκολουθεῖν, ] ελθειν 017 041 114 178 229 389 420 489 652 702 796 989 992 1079 1159 1219 1313 1346\* 1354 1500  
1602 1690 1816 2278 2404 2411

Mark 8:35

ἄν ] εαν 017 041 114 229 389 420 489 581 702 796 1079 1159 1219 1346 1354 1500 1602 1690 2404

ἑαυτοῦ ψυχὴν ] ψυχην αυτου 1602; ψυχην εαυτου 581

οὗτος ] om. 017 041 114 178 229 389 420 489\* 581 652\* 702 796 992 1079 1159 1219 1313 1346\* 1354 1500 1602  
1690\* 1816 2404 2411

Mark 8:36

ὠφελήσει ] ωφελειται 1690f

ἄνθρωπον, ] ανθρωπος 389 992 1690C 2404; τον ανθρωπον 041 114 178 229 420 581 702 796 1079 1159 1219  
1313 1346 1354 1500 1602 1816 2411; om. 1690\*

τὴν ψυχὴν ] της ψυχην 1313

Mark 8:37

No variants

Mark 8:38

ὃς γὰρ ἐάν ] ος γαρ αν 017 041 114 178 389 420 489 581 652 989 992 1079 1159 1219 1313 1346\* 1354\* 1500 1602  
1816 2404 2411; ος αφ αν 229; ος γαρ 796

ἐπαισχυθῆ ] επαισχυνθειν 796

καὶ ] om. 2411

αὐτόν, ] αυτω 992

τοῦ πατρὸς ] om. 420 2411

Mark 9:1

ἐληλυθυῖαν ἐν δυνάμει. ] om. 992

ἐληλυθυῖαν ] εληλυθυια 1690

Mark 9:2

τὸν Ἰάκωβον ] ιακωβον 389 581 992 1690C

Ἰωάννην, ] τον ιωαννην 017 041 114 178 229 420 489 652 702 796 989 1079 1219 1313 1346 1354 1500 1602  
1690\* 1816 2278 2404 2411  
μόνους· ] om. 389

Mark 9:3

στίλβοντα, ] om. 489

ὥς ] \*ωσει 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500  
1602 1690 1816 2278 2404 2411

γναφεὺς ] κναφευς 041\* 114 178 389 420 489 581 652 702 796 992 1079 1159 1313 1346 1500 1602 1690 1816  
2404 2411

ἐπὶ τῆς γῆς ] om. 178 1602

Mark 9:4

Μωσῆ, ] μωυση 017 0410 1140 1780 229 3890 4200 4890 581 6520 7020 989 992 10790 1159 12190 13130  
1346C0 1354 1602 1690 2278 2404 2411; μωσει 796 1346\* 1500 1816

καὶ ἦσαν ] οι ησαν 389

Mark 9:5

ὁ Πέτρος ] πετρος 989

τῷ Ἰησοῦ, ] αυτω 389

εἶναι· καὶ ποιήσωμεν σκηναὺς τρεῖς, ] ειναι και ποιησωμεν τρεις σκηνας 702; και ποιησωμεν σκηνας τρεις 1346\*;  
και ποιησωμεν ειναι σκηνας τρεις 1346C

Μωσῆ, ] μωυση 0170 0410 1140 1780 229 4200 4890 581 7020 7960 9890 992 10790 1159 12190 13130 1346  
1354 1602 1690 18160 2278 2404 2411

Mark 9:6

ἔκφοβοι. ] εμφοβοι 017 389 2411

Mark 9:7

ἐγένετο ] εγενοντο 114

αὐτοῖς· ] αυτους 229 1602 1690

ἐκ τῆς νεφέλης] + λεγουσα 178C 1159

ὁ ἀγαπητός] + εν ω ηυδοκησα 1159

Mark 9:8

περιβλεψάμενοι, ] περιβλεψαμενος 017\* 992

οὐκέτι ] om. 1313

ἀλλὰ ] ει μη 389 796

μόνον μεθ' ἑαυτῶν. ] om. 1313

Mark 9:9

διηγῶνται ] ειπωσιν 389

τοῦ ἀνθρώπου ] του θεου 992 1690; om. 581  
ἐκ νεκρῶν ἀναστῆ. ] εκ των νεκρων αναστη 1500

Mark 9:10

συζητοῦντες ] ζητουντες 1159  
ἐκ νεκρῶν ἀναστῆναι. ] εν νεκρων αναστηναι 1816

Mark 9:11

ἐπηρώτων ] επηρωτησαν 1159  
λέγοντες ] λελοντες 2278

Mark 9:12

πρῶτον, ἀποκαθιστᾶ ] πρωτον αποκαταθιστα 1079; αποκαθιστα πρωτον 2404  
καὶ πῶς ] καθως 017 041 114 229 389 420 489 581 652 702 796 992 1079 1159 1219 1313 1354 1500 1602 1690  
1816 2278 2404 2411; ως 178

Mark 9:13

καὶ ] om. 702 796 1816 2278  
αὐτῷ ] \*εν αυτω 017 041 114 178 229 389 420 489 702 796 989 992 1079 1159 1219 13130 1602 1690 1816 2278  
2404 2411  
ἐπ' αὐτόν. ] om. 1159

Mark 9:14

αὐτοῖς. ] αυτους 229

Mark 9:15

ἐξεθαμβήθη, ] εξεθαμβηθησαν 992

Mark 9:16

συζητεῖτε ] ζητειτε 581 2278\* 2404\* 2411  
αὐτούς; ] αυτους 389 2278

Mark 9:17

εἶς ] τις 992

Mark 9:18

καὶ ὅπου ] και κωθον και οπου 1159  
ἄν ] εαν 017 041 114 178 420 489 581 652 702 989 1079 1159 1219 1313 1346 1354 1500 1602 1816 2278 2404 2411  
ἀφρίζει, ] αφρισσει 389  
αὐτὸ ἐκβάλωσι, ] αυτω εκβαλωσι 581; εκβαλωσιν αυτο 1354 1602

Mark 9:19

αὐτῷ λέγει, ] τω αυτοις λεγει 1354C; λεγει αυτοις 489 1602; αυτοις λεγει 041 114 178 229\* 420 581 652 702 992 1079 1159 1219 1313 1354\* 1500 1690 1816 2278 2404 2411; λεγει 389  
πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; ] ανεξομαι υμων εως ποτε προς υμας εσομαι 652  
αὐτὸν πρὸς με. ] μοι αυτον ωδε 1602

Mark 9:20

εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς, γῆς ἐκυλίετο ἀφρίζων. ] om. 702  
εὐθέως τὸ πνεῦμα ] ευθεως το 581\*; το πνευμα ευθεως 1500; το πνευμα 389

Mark 9:21

αὐτῷ; ] εν αυτω 2404

Mark 9:22

καὶ πολλάκις αὐτόν ] om. 017  
τό πύρ ] πυρ 041\* 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346\* 1354 1500 1602 1690 1816 2278 2404 2411  
εἰς ὕδατα, ] εις υδωρ 581; υδατα 1602  
ἡμῖν, ] ημας 1602

Mark 9:23

ὁ δὲ Ἰησοῦς ] ο δε 2404\*; δε ιησους 1602  
τὸ εἰ δύνασαι ] τω ει δυνασαι 229C; ει δυνασαι 017 041\* 114 178 229\* 420 489 581 702 796 1079 1219 1313 1346\* 1354\* 1500 1690 1816 2404 2411

Mark 9:24

τοῦ παιδίου, ] om. 2404  
μετὰ ] κατα 1346  
ἔλεγε, ] ειπεν 389  
Κύριε, ] om. 1500  
μου ] μοι 017

Mark 9:25

ἰδὼν δὲ ] ιδων 2411  
ἐπισυντρέχει ] επισυναπτει 1602  
ὄχλος, ] ο οχλος 041 114 178 229 389 420 489 581 652 702 796 989 1079 1219 1346 1354 1500 1602 2404 2411  
ἐξ αὐτοῦ, ] απ αυτου 1816

Mark 9:26

No variants

Mark 9:27

αὐτόν ] αὐτου 229 389 2278

καὶ ἀνέστη. ] om. 389

Mark 9:28

οἶκον, ] τον οικον 702 992 1159 1690

αὐτοῦ ] αὐτον 796

ὅτι ἡμεῖς ] \*διατι ημεεις 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500

1602 1690 1816 2278 2411; διατι υμεις 2404; δια τι ημεεις 017 041

ἠδυνήθημεν ] ἐδυνηθημεν 017 041 114 178 420 796 1079 1346 2411

αὐτό; ] αὐτον 017

Mark 9:29

No variants

Mark 9:30

No variants

Mark 9:31

καὶ ἔλεγεν αὐτοῖς ] λεγων 389

ἀποκτανθεῖς, ] om. 389

ἡμέρα ] ημεραν 229

ἀναστήσεται. ] ἀναστησται 1159

Mark 9:32

ἐπερωτήσαι. ] ἐρωτησαι 992

Mark 9:33

ἦλθεν ] ἦλθον ως 1346

πρὸς ἑαυτοὺς διελογίζεσθε; ] προς εαυτους διελογιζοντο 389; διελογιζεσθε προς εαυτους 702 2278

Mark 9:34

διελέχθησαν ἐν τῇ ὁδῷ, ] διελεχθησαν 1500 1602 2411; διελεχθη 041\* 1079

Mark 9:35

ἔσται ] εστω 2411

πάντων ἔσχατος, καὶ ] om. 178\* 989

Mark 9:36

αὐτὸ ] om. 1602

ἐναγκαλισάμενος ] ἀγκαλισαμενος 1159; ἀγκαλισαμενος 581 992 1690 2404

Mark 9:37

Ὅς ] om. 2411

ἐάν ] αν 229\*

τοιούτων παιδίων δέξεται ] τοιούτων παιδεξεται 2278; παιδιων τουτων δεξεται 1602

ἐάν ] αν 178

δέξεται, ] δεχεται 229

Mark 9:38

Ἀπεκρίθη δὲ αὐτῷ ] απεκριθη αυτω 389

Ἰωάννης, ] ο ιωαννης 229C 992 1159

ἐν τῷ ὀνόματί σου ] τω ονοματι σου 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1219 13130

1346 1354 1500 1602 1690 1816 2404 2411

ἐκβάλλοντα δαιμόνια, ] δαι εκβαλλοντα δαιμονια 1816\*

ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν. ] ος ουκ ακολουθει ημιν και εκωλυσαμεν αυτον 389ο; ος ουκ ακολουθει ημιν 178\* 1602 1816

Mark 9:39

No variants

Mark 9:40

ὃς γὰρ ] ος γαρ αν 581

ἡμῶν, ] υμων 017 041 114 178 229 389 420 489 581 652 702 989 1079 1219 1313 1346 1354 1500 1602 1816 2278

2404 2411

ἡμῶν ] υμων 017 041 114 178 229 389 420 489 581 652 702 989 992 1079 1219 1313 1346 1500 1602 1816 2278

2404 2411

Mark 9:41

ἄν ] om. 2278

ὑδατος ἐν ὀνόματι μου, ὅτι ] υδατος εν ονοματι οτι 017 041\* 114 178 229 420 489 581 652\* 1219 1313 1346 1500

1602 1816 2404\* 2411; υδατος εν ονοματι 1079; υδατος εν των ονοματι μου οτι 2278; υδατος εν τω ονοματι μου

οτι 389; εν ονοματι οτι 1354\*; εν ονοματι μου οτι 1354C

ἀμὴν λέγω ὑμῖν,] + οτι 796

Mark 9:42

τούτων τῶν πιστευόντων ] τουτων πιστευοντων 178; των πιστευοντων 017 041 114 229 389 420 489 581 652

702 796 989 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411

αὐτῷ μᾶλλον ] μαλλον αυτω 2278

λίθος μυλικὸς ] μυλος ονικος 389

βέβληται ] βληθη 389

Mark 9:43

κυλλὸν ] om. 1690

τάς δύο χείρας ] δυο χειρας 389

Mark 9:44

ὅπου ὁ σκώληξ ] ο οπου ο σκωληξ 1346; οπου ο σκωληξ ο ακοιβητος 241<sup>\*</sup>f 241C

Mark 9:45

ἀπόκοψον ] εκκοψον 229

καλόν ] \* + γαρ 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1354 1500  
1602 1690 1816 2278 2404 2411

σοι εἰσελθεῖν εἰς τὴν ζωὴν ] σε εις την ζωνην εισελθειν 1602; σε εισελθειν εις την ζωνην 017 041 114 229 420 489  
652 796 989 1079 1219 1816; σε ελθειν εις την ζωνην 1500; εισελθειν εις την ζωνην 1313 1346<sup>\*</sup> 2404 2411; εις την  
ζωνην εισελθειν σε 389

τοὺς δύο πόδας ] δυο ποδας 389 1354

Mark 9:46

Whole verse ] om. 389

Mark 9:47

ἐὰν ] αν 1602

ὁ ὀφθαλμός ] οφθαλμος 2278

ἔκβαλε ] εκβαλον 1602

γέννησαν ] γεεναν 017 114<sup>\*</sup>

Mark 9:48

Whole verse ] om. 389

ὁ σκώληξ ] σκωληξ 114

καὶ τὸ πῦρ ] + αυτων 796 1313

Mark 9:49

πάς γάρ ] + αρτος 2278

καὶ πάσα θυσία ἀλλὶ ἀλισθήσεται. ] om. 229<sup>\*</sup> 1159<sup>\*</sup>

ἀλλὶ ] om. 178 989

Mark 9:50

τὸ ἅλας ] αλας 1159

ἄρτύσετε; ] αρτυθησεται 017; αρτισεται 1159; αρτυσετες 1602; αρτυσηται 2278; αρτυθησετο 796

ἐν ἑαυτοῖς ] εαυτοις 229<sup>\*</sup>

Mark 10:1

ὄχλοι πρὸς αὐτόν· ] προς αυτον οχλοι 1346; οι οχλοι προς αυτον 2404; οχλοι πολλοι προς αυτον 2411

Mark 10:2

Φαρισαῖοι ] οι φαρισαιοι 1354C 2278C  
γυναίκα ἀπολύσαι, ] απολυσαι γυναικα 1159

Mark 10:3

Μωσῆς; ] μωυσης 017 041 114 178 229 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500  
1602 1690 1816 2278 2404 2411

Mark 10:4

Μωσῆς ] μωυσης 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354  
1500 1602 1690 1816 2278 2404 2411

Mark 10:5

ὑμῖν ] om. 229

Mark 10:6

No variants

Mark 10:7

καὶ τὴν μητέρα· ] και την μητερα αυτου 489 1219  
πρὸς τὴν γυναίκα αὐτοῦ, ] προς την γυναικα 1354; την γυναικα αυτου 1159\*

Mark 10:8

εἰσὶ δύο, ἀλλὰ μία σὰρξ. ] εισι δυο αλλα σαρξ μια 0170 0410 1140 178 389 4200 489 581 652 702 796 989 992  
10790 1159 1219 1313 13460 1354 15000 1602 1690 18160 2278 2404 2411; ουκ εισι δυο αλλα σαρξ μια 2290

Mark 10:9

συνέζευξεν, ] εζευξεν 1159

Mark 10:10

τῇ οἰκίᾳ ] την οικια 229  
οἱ μαθηταὶ αὐτοῦ ] οι μαθηται 017 702 1690  
περὶ τοῦ αὐτοῦ ] περι αυτου 041; αυτου 017 702 1690

Mark 10:11

No variants

Mark 10:12

ἐὰν ] αν 1602

Mark 10:13

οἱ δὲ μαθηταὶ ] οι δε μαθηται αυτου 2411



ἐπετίμων ] επετιμουν 581 2404  
τοῖς προσφέρουσιν. ] τοῖς προφερουσιν 229

Mark 10:14  
πρός με, ] + και 389 992

Mark 10:15  
μὴ ] μοι 2411

Mark 10:16  
τιθεῖς ] και επιτιθεις 389  
ἐπ' αὐτὰ ] επ' αυτοις 2278; om. 389  
εὐλόγει ] ευλογησεν 017C 16020

Mark 10:17  
Καὶ ἐκπορευομένου ] εκπορευομενου δε 1079  
εἰς ὁδόν, ] εις οδον ιδου τις πλουσιος 017 041 114 178 229 420 489 581 652 992 1079 1159 1219 1313 1346 1354  
1500 1602 1690 1816 2404 2411; εις οδον ιδου τις πλουσιους 702 2278\*; εις οδον ιδου τις πλουσιον 796; εις οδον  
ιδου τις πλησιος 989; ιδου τις πλουσιος 389  
εἷς και γονυπετήσας αὐτὸν ] om. 389  
εἷς ] τις 2278C; om. 017 041 114 178 229 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500  
1602 1816 2278\* 2404 2411  
και γονυπετήσας αὐτὸν ] και γονυπετησας αυτω 1602  
ἐπηρώτα ] επηρωτησεν 1602  
ποιήσω ] ποιησας 389  
ἵνα ] om. 389

Mark 10:18  
No variants

Mark 10:19  
μὴ ἀποστερήσης, ] om. 017 041 114 178 229\* 389 420 489 581 652\* 989 992 1079 1219 1346 1354\* 1500 1602  
1690 1816 2404 2411  
και τὴν μητέρα.] + σου 2278

Mark 10:20  
αὐτῷ, Διδάσκαλε, ταῦτα ] αυτω ταυτα 1159 1346C 2411; διδασκαλε ταυτα 1354C; \*ταυτα 017 041 114 178 229\*  
389 420 489 581 652 702 989 992 1079 1219 1313 1346\* 1354\* 1602 1690 1816 2278\* 2404; ταυτω 1500  
ἐφυλαξάμην ἐκ νεότητος μου. ] εκ νεοτητος εφυλαξαμην 2411  
ἐκ νεότητος μου. ] + τι επι υστερω 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219  
1313 1500 1602 1690 1816 2278 2404 2411

Mark 10:21

ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ] \*ο δε εμβλεψας αυτω 017 041 114 178 229\* 389 420 489\* 581 652 702 796 989 992 1079 1159 1219 13130 1500 1602 1690 1816 2278 2404 2411; ο δε εμβλεψας αυτω ο ιησους 229C  
αὐτόν, ] αυτω 229\* 2278  
καὶ εἶπεν αὐτῷ, ] + θελεις τελειος ειναι 796; + ει θελεις τελειος ειναι 017 041 114 178 229 389 420 489 5810 652  
702 989 992 1079 1219 1313 1346 1354\* 1500 1602 1816 2278 2404 2411; + ετι 1159; + οι θελεις τελειος ειναι 1690  
Ἐν σοι ὑστερεῖ· ] om. 389  
Ἐν σοι ] εν σε 041\* 114 229 420 489 581 652 989 1079 1219 1313 1346 1354\* 1500 1690 1816 2404 2411  
θησαυρόν ] θησαυρω 2411  
ἐν οὐρανῷ· ] εν ουρανοις 796 1602 2411

Mark 10:22

κτήματα ] κτημασα 1816

Mark 10:23

χρήματα ] χρημα 652 1079  
εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται. ] εις την βασιλειαν του θεου εισελθειν 1690C; εις την βασιλειαν των  
ουρανων εισελευσονται 24110; εισελευσονται εις την βασιλειαν του θεου 989

Mark 10:24

ἐθαμβοῦντο ] εθαμβασαν 796\*f 796C  
τοῖς λόγοις ] τω λογω 992  
πάλιν ἀποκριθεὶς ] αποκριθεις 581; αποκριθεις παλιν 702 2278  
λέγει ] ειπεν 1159  
Τέκνα, πῶς ] τεκνα 1354; \*πως 017 041 114 178 229 389 420 489 581 652 702 989 992 1079 1219 1313 1346 1500 1602 1690 1816 2278\* 2404 2411  
χρήμασιν ] χρηματα 1602

Mark 10:25

Whole verse ] om. 992  
εὐκοπώτερον ] ευκολωτερον 652  
τῆς τρυμαλιᾶς ] τρυμαλιας 017 041 114 178 229 389 420 489 581 652 796 989 1079 1159 1313 1346 1354 1500  
1602 1816 2404 2411  
τῆς ραφίδος ] ραφιδος 017 041 114 178 229 389 420 489 581 652 796 989 1079 1159 1219 1313 1346 1354 1500  
1602 1816 2404 2411  
διελθεῖν, ] εισελθειν 652 1159 1602 1690  
ἢ πλούσιον ] η πλουσιος 2411  
εἰς τὴν βασιλείαν ] εις βασιλειαν 017

Mark 10:26

λέγοντες πρὸς ἑαυτούς, ] προς εαυτους λεγοντες 1816; προς εαυτους 389

Mark 10:27

αὐτοῖς ] αὐτω 1219; om. 2411

Θεῷ· ] τα θεω 1354; τω θεω 017 041 114 178 229 420 489 581 702 796 989 992 1079 13130 1500 1602 1690 1816  
2278 2404 2411

πάντα γὰρ δυνατὰ ἐστὶ παρὰ τῷ Θεῷ. ] om. 389 992 2278\*

Mark 10:28

ἤρξατο ] ηρξατο δε 017 041 114 178 229 581 702 796 989 992 1079 1159 1219 1313 1354 1500 1602 1690 1816  
2278 2404 2411

ὁ Πέτρος ] πετρος 1690; οὐν ο πετρος 389

σοι. ] σου 017

Mark 10:29

ἀποκριθεὶς ] + δε 017 041 178 229 389 420 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602  
1690 1816 2411

ἐνεκεν ] om. 389 2278

Mark 10:30

ἐὰν ] ος ου 389; και εαν 229

νῦν ] om. 178 389

οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγρούς, μετὰ διωγμῶν, ] om. 389

καὶ ἀδελφούς ] om. 992C

ἀδελφὰς ] αδελφους 992C

ἀδελφὰς ] + και πατερα 017 041 114 178 229 489 581 652 702 796 989 992 1079 1159 1219 1313 1354 1500 1602  
1690 1816 2278 2404 2411; + και πατερας 420 1346

μητέρας ] μητερα 017 041 178 489 581 652 702 796 992 1159 1219 1313 1354 1500 1816 2404 2411

μητέρας ] + και γυναικα 2278

διωγμῶν, ] διωγμου 2411

Mark 10:31

ἔσχατοι ] οι εσχατοι 229

Mark 10:32

ἐν τῇ ὁδῷ ἀναβαίνοντες ] αναβαινοντες 017\*f; αναβαινοντες εν τη οδω 2278

αὐτοὺς ] αυτοις 1346 2404

καὶ ἀκολουθοῦντες ἐφοβοῦντο. ] om. 017 1602 2411

τοὺς δώδεκα, ] + μαθητας αυτου και 041C1V

Mark 10:33

παραδοθήσεται ] παραδιδοται 017

αὐτὸν τοῖς ] αυτοις 420\*

Mark 10:34

ἐμπαίξουσιν αὐτῷ, ] ἐμπαίξουσιν αὐτον 652 2278  
μαστιγώσουσιν αὐτόν, ] μαστιγώσουσιν αὐτω 2411  
ἐμπτύσουσιν αὐτῷ, ] ἐμπτυσουσιν αὐτον 1816  
ἀποκτενοῦσιν αὐτόν· ] ἐμπτυσουσιν αὐτω 2411

Mark 10:35

προσπορεύονται ] προπορευονται 1346  
αὐτῷ ] om. 2404\*  
οἱ υἱοὶ ] υιοι 017 041\* 114 178 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1500 1602 1690 1816 2404  
2411  
Ζεβεδαίου, ] του ζεβεδαιου 1690; ζεβεδδαιου 652  
ἴνα ] om. 2404\*  
ὃ ἐάν ] + σε 017 041 114 178 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690  
2278 2411

Mark 10:36

ποιήσαι με ] ποιησω 2411; με ποιησαι 1602

Mark 10:37

ἐκ δεξιῶν σου ] εκ δεξιων 652  
ἐξ εὐωνύμων σου. ] εξ ευωνυμων 389

Mark 10:38

πιεῖν ] ποιειν 2411

Mark 10:39

αὐτῷ, ] om. 389  
καὶ ] om. 2278\*

Mark 10:40

ἐξ εὐωνύμων οὐκ ] εξ ευωνυμων μου ουκ 2290f 2278

Mark 10:41

Ἰακώβου καὶ Ἰωάννου. ] ιωαννου και ιακωβου 1602

Mark 10:42

προσκαλεσάμενος αὐτούς ] om. 389  
τῶν ἐθνῶν ] τω εθνων 1159  
αὐτῶν ] om. 389 581\*

Mark 10:43

δὲ ] om. 229\*

δς ] om. 114

ὑμῶν ] υμιν 2411

Mark 10:44

ὑμῶν γενέσθαι ] γενεσθαι υμων 1602; εν υμιν γενεσθαι 2278; γενεσθαι 389 1346

Mark 10:45

No variants

Mark 10:46

ἔρχονται ] ερχεται 2404

Ἰεριχώ καὶ ἐκπορευομένου αὐτοῦ ἀπὸ ] om. 1346

αὐτοῦ ] om. 2278

Ἰεριχώ· ] ιερυχω 1159

καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, ] om. 389

υἱός ] ο υιος 489

Mark 10:47

Ἰησοῦς ] ο ιησους 2411

Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ] ο υιος δαυιδ ιησους 178; ο ιησους δαυιδ ιησου 229; ο υιος δαυιδ 389 992; υιος δαυιδ ιησου 017 1602

Mark 10:48

Whole verse ] om. 1159

αὐτῷ ] αυτον 389

πολλοὶ ] om. 389

Mark 10:49

αὐτὸν ] αυτω 796 1159 2278 2411

ἔγειραι, φωνεῖ σε. ] om. 229\*

Mark 10:50

No variants

Mark 10:51

ἀποκριθεὶς ] om. 389

λέγει αὐτῷ ὁ Ἰησοῦς, ] \*ο ιησους λεγει αυτω 017 041\* 114 178 229 420 489 581 652 702 796 989 992 1079 1159 1219 13130 1354 1500 1602 1690 1816 2278 2404 2411; ο ιησους ειπεν αυτω 1346

Τί θέλεις ποιήσω σοί; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, ] om. 1346\*

Τί θέλεις ποιήσω σοί; ] τι θελεις ποιησω σι 2278; τι θελεις ποιησω 2411; τι σοι θελεις ποιησω 017 041\* 114 178 229 389 420 489 652 702 796 989 992 1079 1159 1219 1313 1346C 1354 1500 1602 1690 1816 2404; τι σοι θελεις ποιησω σοι 581

Mark 10:52

εἶπεν ] \*\*λεγει 017 041 114 178 229 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411

Ἵπαγε· ] αναβλεψον 229C

ἐν τῇ ὁδῷ. ] om. 389

Mark 11:1

ἐγγίζουσιν ] ηγγισαν 389

Βηθσαφαγή ] βηθφαγη 017 041 114 178 420 652 989 1079 1219 1500 2411; βηθσαφαγην 1602; βησφαγη 796; om. 389

καὶ ] om. 389

Mark 11:2

κώμην ] πολιν 702 2278

τὴν κατέναντι ] τὴν απεναντι 178 581 1602 2411

οὐδεὶς ἀνθρώπων ] \*\*ουπω ουδεις ανθρωπων 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411

κεκάθικε· ] εκαθικεν 114 2290; εκαθισε 2411

Mark 11:3

ποιεῖτε τοῦτο; ] om. 389

καὶ εὐθέως αὐτὸν ἀποστελλεῖ ὦδε. ] om. 389

Mark 11:4

πῶλον ] τον πωλον 992 1354C 1690C

Mark 11:5

No variants

Mark 11:6

οἱ δὲ εἶπον ] \*οι δε ειπαν 041 178 1079 1816; ο δε ειπεν 2411

καθὼς ἐνετείλατο ] + αυτοις 229

καὶ ἀφήκαν αὐτούς. ] om. 389

Mark 11:7

ἤγαγον ] απ ηγαγον 1159

αὐτῶν, ] εαυτων 389

Mark 11:8

πολλοί ] αλλοι 389

αὐτῶν ] αὐτου 017

εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννυσον ] om. 389 1816\*

εἰς τὴν ὁδόν· ] εἰς τὴν οἰκὴν 796 1159 1346\* 2278; ἐν τῇ οἰκῇ 017 041 114 178 229 420 489 652 702 989 992 1079

1219 1313 1354 1500 1602 1690 1816C 2404 2411; ἐν τῇ οἰκῇ 581

δὲ στοιβάδας ] δε στιβαδας 017 229C 1313; στοιβαδας 581 992 1159 1690 2278 2404; \*στιβαδας 041 114 178 229\* 420 489 652 702 796 989 1079 1219 1354 1500 1602 2411

ἐκ τῶν δένδρων, ] ἀπο τῶν δένδρων 2411

εἰς τὴν ὁδόν· ] ἐν τῇ οἰκῇ 017 041 114 178 229 389 420 489 652 702 796 989 992 1079 1159 1219 1313 1354 1500 1602 1690 1816 2278 2404 2411; ἐν τῇ οἰκῇ 1346\*; ἐν τῇ οἰκῇ 1346C; ἐν τῇ οἰκῇ 581

Mark 11:9

No variants

Mark 11:10

εὐλογημένη ] \*καὶ εὐλογημένη 017 041 114 178 229 420 489 581 796 989 1079 1313 1354 1500 1602 1690 1816 2278 2404 2411

ἡ ἐρχομένη βασιλεία ] ἡ βασιλεία ἡ ἐρχομένη 2411

τοῦ πατρὸς ἡμῶν ] τοῦ πατρὸς ὑμῶν 581; πατρὸς ἡμῶν 229\* 1159

Mark 11:11

εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, ] εἰς Ἱεροσόλυμα 1602; ὁ Ἰησοῦς εἰς Ἱεροσόλυμα 992

καὶ ] om. 389 1602 1816

εἰς Βηθανίαν ] om. 389

Mark 11:12

No variants

Mark 11:13

συκὴν μακρόθεν, ] \*συκὴν μίαν μακρόθεν 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411

εὕρησει τι ἐν αὐτῇ· ] τι εὕρησει ἐν αὐτῇ 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411; τι ἐν αὐτῇ εὕρησει 2278

αὐτήν, ] αὐτὴ 389

εἰ μὴ φύλλα· ] εἰ μὴ φύλλα μόνον 389 420

Mark 11:14

ὁ Ἰησοῦς ] om. 017 041\* 114 178 229\* 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346\* 1354 1500 1602 1690 1816 2278 2404 2411

φάγοι. ] φαγὴ 702 1159 1354 1690

ἤκουον ] ἤκουσαν 178 652 1313

Mark 11:15

τούς πωλούντας ] του πωλουντας 017\*f 017C

ἀγοράζοντας ] τους αγοραζοντας 017 041 114 178 229 420 489 796 989 1079 1219 1346 1500 1602 1690 1816  
2404 2411

τῶν πωλούντων ] + και 796

Mark 11:16

No variants

Mark 11:17

λέγων αὐτοῖς, ] εν λεγων αυτοις 114

Οὐ ] om. 389

πάσι τοῖς ἔθνεσιν; ] om. 1602

ἐποιήσατε αὐτόν ] αυτον εποιησατε 041 114 178 229 489 581 652 796 989 992 1079 1159 1219 1313 1346 1354  
1500 1602 1690 1816 2404 2411; αυτην εποιησατε 702

Mark 11:18

γραμματεῖς καὶ οἱ ἀρχιερεῖς, ] αρχιερεις και οι γραμματεις 017 041 114 178 229 389 420 489 581 652 702 796  
992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411f; αρχιερεις οι γραμματεις 989

ἀπολέσωσιν. ] απολεσουσιν 017 702 1354 1602

αὐτόν, ] \***om. 017 041 114 178 229\* 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500  
1602 1690 1816 2278 2404 2411**

ἐξεπλήσσετο ] εξεπλησσοντο 389 2411

Mark 11:19

ὅτε ] οταν 017 041\* 114 178 229 389 420 489 581 652 702 796 989 1079 1159 1219 1313 1346 1354 1500 1602  
1690 1816 2278 2404 2411

ἐξεπορεύετο ] εξεπορευοντο 017 041 114 178 229 389 420 489 581 652 1079 1219 1354 1500 1690 1816 2278  
2404 2411

Mark 11:20

No variants

Mark 11:21

Ῥαββί, ] om. 1602

ἐξήρανται. ] εξηραται 1602 1816 2278C

Mark 11:22

αὐτοῖς, ] om. 581



Mark 11:23

γάρ ] om. 389

ὅτι ὅς ] οστις 1602

καὶ βλήθητι ] om. 1690

Mark 11:24

ἂν ] \*εαν 017 041 114 178 389 420 581 652 702 796 989 1079 1159 1219 1313 1346 1500 1602 1690 2278 2404 2411

αἰτήσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. ] om. 178\*

ὅτι λαμβάνετε, ] om. 702

Mark 11:25

καὶ ὅταν στήκητε προσευχόμενοι, ] om. 178\*

στήκητε ] στηκετε 229 581 992 1159 1500 2278 2404

ἔχετε ] εχεται 2278

ἵνα ] om. 1346\*

τοῖς οὐρανοῖς ] ουρανοις 017

ἀφή ὑμῖν ] αφησει 1602

Mark 11:26

ἐν τοῖς οὐρανοῖς ] εν ουρανοις 017 041 114 178 229\* 389 420 489 581 652 702 796 989 1079 1219 1313 1346\* 1500 1690 1816 2278 2404 2411; ουρανοις 992 1159

ἀφήσει τὰ παραπτώματα ὑμῶν.] + πας γαρ ο αιτων λαμβανει και ο ζητων ευρισκει και τω κρουντι ανοιγησεται 229C; + λεγω δε υμιν αιτειτε και δοθησεται υμιν ζητειτε και ευρησετε κρουετε και ανοιγησετε υμιν πας γαρ ο αιτων λαμβανει και ο ζητων ευρησει και τω κρουοντι ανοιγησεται 178C

Mark 11:27

ἀρχιερεῖς ] ιερεις 041C

Mark 11:28

ἐξουσία ] εξουσιαν 581\*f

καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῆς; ] om. 581\*

τίς ] τι 581C

σοι ] σου 1816

τὴν ἐξουσίαν ταύτην ἔδωκεν ] την εξουσιαν ταυτην δεδωκεν 229 992; εδωκεν την εξουσιαν ταυτην 389 16020 ἵνα ταῦτα ποιῆς; ] om. 389

Mark 11:29

Ἰησοῦς ] om. 2278

ἀποκριθεὶς ] om. 1602

ὁμᾶς καὶ ἐγὼ ] υμας καγω 178; υμας καγω υμας 652; \*καγω υμας 017 041 114 229 389 420 489 581 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411

καὶ ] καγω 1816

Mark 11:30

ἐξ οὐρανοῦ ἦν, ] ποθεν ην εξ ουρανου 229

Mark 11:31

ἐλογίζοντο ] διελογίζοντο 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346  
1500 1602 1690 1816 2404 2411

οὖν ] om. 229 2411

Mark 11:32

ἀλλ' ] εαν 389; αν 796

Ἐξ ἀνθρώπων, ] + και 229C

ἐφοβούντο ] εφοβουν 796 2411\*

ὅτι ὄντως προφήτης ἦν. ] οτι ως προφητην 1602; προφητην 389

Mark 11:33

καὶ ] om. 389

ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, ] αποκριθεις ο ιησους λεγει αυτοις 017 041 114 178 229 420 489 581 652 702  
796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411; αποκριθεις λεγει αυτοις 2278; λεγει  
αυτοις ο ιησους 389

Mark 12:1

ἐξέδoto ] εξεδετο 017; εξετο 581

Mark 12:2

τῷ καιρῷ δούλον, ] \*δουλον τω καιρω 017 041 114 178 229 389 420 489 581 652 702 796 989 1079 1159 1219  
13130 1346 1354 1500 1602 1690 1816 2278 2404 2411

παρὰ τῶν ] παρ αυτων 229 389

γεωργῶν ] om. 389

καρποῦ ] αγρου 1602

Mark 12:3

κενόν. ] καινον 017 041\* 1219

Mark 12:4

πάλιν ] om. 652 796

ἐκεφαλίωσαν, ] εκεφαλαιωσαν 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313  
1346 1354 1500 1602 1690 1816 2278 2404 2411

ἡτιμωμένον. ] ητοιμωμενον 992 2278

Mark 12:5

καὶ ] om. 389

ἄλλον ἀπέστειλεν. ] απεστειλεν αλλον 389

Mark 12:6

πρὸς αὐτοὺς ἔσχατον, ] προς αυτους 178 652 989; εσχατον προς αυτους 041 114 229 389 420 489 581 702 796  
992 1079 1159 1219 1346 1354 1500 1602 1690 1816 2404 2411

ὅτι ] om. 229 389 992

ἐντραπήσονται τὸν υἱὸν μου. ] om. 796

Mark 12:7

ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς ὅτι ] om. 796

εἶπον πρὸς ἑαυτοὺς ] ειπον προς αυτους 1313; θεασαμενοι αυτον ερχομενον προς αυτους ειπον 2278; θεασαμενοι  
αυτον ερχομενον προς εαυτους ειπον 652

ὅτι ] om. 389 2404

Mark 12:8

ἐξέβαλον ] εξεβαλον αυτον 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346  
1500 1690 2278 2411

Mark 12:9

τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελώνος; ] om. 581\* 2411

καὶ δώσει τὸν ἀμπελώνα ἄλλοις. ] και δωσει τον αμπελωνα αλλοις γεωργοις 2411; εκεινους και δωσει τον  
αμπελωνα αλλοις 2278

Mark 12:10

ἀνέγνωτε, ] οιδατε 178

ἐγενήθη ] εγενηθην 1346

Mark 12:11

θαυμαστή ] θαυμαστοι 2411

Mark 12:12

No variants

Mark 12:13

αὐτόν ] αυτους 2411

καὶ ] om. 178\*

λόγῳ. ] λογον 114\*o 2404 2411; εν λογω 796

Mark. 12:14

ἀληθῆς ] αληθη 420

ἀνθρώπων, ] ανθρωπου 017

ἔξεστι κήνσον Καίσαρι δοῦναι ] ἐξεστι δουναι κηνσον καισαρι 2278; ἐξεστι ουν κηνσον καισαρι δουναι 10790;  
ειπον ουν ημιν ἐξεστι κηνσον καισαρι δουναι 652

Mark 12:15

δῶμεν, ἢ μὴ δῶμεν; ] om. 1346\*

Mark 12:16

No variants

Mark 12:17

καὶ ἀποκριθεὶς ] om. 389

ὁ Ἰησοῦς εἶπεν αὐτοῖς, ] ο δε ειπεν αυτοις 389; ειπεν αυτοις ο ιησους 1602

Ἄπόδοτε ] + ουν 389

καὶ ἐθαύμασαν ἐπ' αὐτῷ. ] om. 389

αὐτῷ. ] αυτων 017

Mark 12:18

Σαδδουκαῖοι πρὸς αὐτόν, ] προς αυτον σαδδουκαιοι 2278

ἀνάστασιν μὴ εἶναι. ] μη ειναι αναστασιν 389 1602 2278

Mark 12:19

Διδάσκαλε, ] om. 796

Μωσῆς ] μωυσης 017 041 114 178 229 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1602 1690

1816 2278 2404 2411

τινος ] τις 1816

αὐτοῦ ] om. 796

Mark 12:20

οὓν ] om. 017 041 114 178 229 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690

1816 2278 2404 2411

Mark 12:21

αὐτός ] ουτος 389

ὡσαύτως. ] ουτως 796

Mark 12:22

οἱ ἑπτὰ, ] η επτα 2411

ἀφῆκαν ] αφηκεν 389 489 24110

ἔσχάτη ] εσχατον 017 041 114 178 229 389 420 489 581 652 796 989 992 1079 1313 1346 1500 1602 1690 2278

2404 2411

Mark 12:23

ἀναστᾶσει, ὅταν ἀναστῶσι, ] οὐν ἀναστασει 389; οὐν ἀναστασει οταν ἀναστῶσι 0170 0410 1140 178 2290 4200  
4890 581 652 702 796 989 992 10790 1159 12190 13130 1346 1354 1500C0 1602 1690 1816\*0 1816C 2278 2404  
2411; οὐν ἀναστασει ἀναστῶσι 1500\*fo  
γυνή; ] η γυνη 2411

Mark 12:24

Οὐ ] om. 178C 389

Mark 12:25

ὅταν ] οτε 389  
γαμοῦσιν ] γαμῶσιν 389C 652 22780  
οἱ ἐν τοῖς οὐρανοῖς. ] ἐν τοῖς οὐρανοῖς 017 041 114 178 229 389 489 581 652 702 796 992 1079 1159 1219 1354  
1500 1602 1816 2278 2404 2411; ἐν τοῖς ο οὐρανοῖς 1690

Mark 12:26

Μωσέως, ] μωυσεως 017 041 114 178 229 389 420 489 581 652 702 7960 989 9920 1079 1159 1219 1313 1346  
13540 16020 16900 1816 2278 24040 2411  
τοῦ βᾶτου, ] της βατου 389 489 1219  
Ἐγὼ ] ἐγω εἰμι 796  
καὶ ] om. 178  
Ἰακώβ; ] ἰακωβου 1500

Mark 12:27

ὁ Θεὸς ] θεος 017 041 114 178 229\* 389 420 489 581 652 702 796 1079 1159 1219 1313 1346 1354 1500 1602 1690  
1816 2404 2411  
Θεὸς ] om. 017 041 114 178 229 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1346\* 1354\* 1500 1602  
1816 2278 2404 2411  
οὖν ] δε 229  
πολὺ ] πολλα 652; om. 389

Mark 12:28

ἀκούσας ] ακουσαι 017; ακουων 992  
αὐτοῖς ] om. 178 229 652\* 989 1313  
ἐστὶ ] om. 1346\*  
πάντων ] πασων 1602; om. 702 2411

Mark 12:29

ὅτι Πρώτη πάντων τῶν ἐντολῶν, ] om. 229  
ὅτι ] om. 1079 1602 2411  
πάντων ] πασων 1602

τών ἐντολῶν, ] των εντολη 652\*; εντολη 017 041 114 178 389 420 489 702 989 1079 1159 1219 1313 1346 1354  
1500 1602 1690 1816 2278 2404 2411; εντολων 796 992  
τών ἐντολῶν, ] + ο δε ις απεκριθη αυτω πρωτη παντων εντολη 2411  
ἡμῶν, ] σου 1346; υμων 1354

Mark 12:30

ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, ] ψυχης και εξ ολης της διανοιας σου 489C; διανοιας σου και 581;  
διανοιας σου και εξ ολης της ψυχης σου 652C; \*διανοιας σου 017 041\* 114 178 229 389 420 489\* 652\* 796 989  
**992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411**  
ἐντολή. ] \*παντων εντολη 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313  
**1346 1354 1500 1690 1816 2404 2411**; πασων εντολη 1602

Mark 12:31

καὶ ] om. 389  
σεαυτόν. ] εαυτον 041\* 229 489 581 652 992 1159 2404 2411  
μειζων ] μειζω 2278  
ἄλλη ἐντολή ] εντολη αλλη 2278

Mark 12:32

εἶπας ] ειπες 041C 229  
ὅτι εἶς ἐστι, ] + θεος 489C 1346C

Mark 12:33

αὐτόν ] om. 2404\*  
καὶ ἐξ ὅλης τῆς συνέσεως, ] om. 389  
καὶ ἐξ ὅλης τῆς ψυχῆς, ] om. 2411  
καὶ ἐξ ὅλης τῆς ἰσχύος, ] om. 1354 1602  
ὡς ἑαυτόν, ] ως σεαυτον 389 796; ως σεαυτον ως εαυτον 420\*  
τῶν ὀλοκαυτωμάτων ] ολοκαυτωματων 2278  
θυσιῶν. ] των θυσιων 702 1159 1602

Mark 12:34

καὶ ὁ Ἰησοῦς ] ο δε ιησους 389  
αὐτόν ] αυτω 229  
ἐπερωτήσαι. ] επηρωτησαι 489

Mark 12:35

διδάσκων ἐν τῷ ἱερῷ, ] διδασκων εν ιερω 1690\*; εν τω ιερω διδασκων 178 652 989 13130  
ὁ Χριστός ] χριστος 489  
ἐστι Δαυὶδ; ] εστι του δαυιδ 992 2404; δαυιδ εστι 1159

Mark 12:36

εἶπεν ] λεγει 796 1602

Λέγει ] ειπεν 389 796 1602 2278

Mark 12:37

Αὐτός οὖν Δαυὶδ λέγει αὐτὸν Κύριον· καὶ ] om. 389

πόθεν υἱὸς αὐτοῦ ἐστι; καὶ ὁ πολὺς ] ποθεν υιος αυτου εστι και πολυς 13130 2411; ποθεν ουν υιος δαδ εστι ο δε 3890

ἤκουεν ] ηκουον 229 1346

Mark 12:38

αὐτοῖς ἐν τῇ διδαχῇ ] om. 389

αὐτοῦ, ] αυτοις 389

ἐν στολαῖς περιπατεῖν, καὶ ] + φιλονυτων 2278

ἐν ταῖς ἀγοραῖς, ] + ποιειν 1602

Mark 12:39

No variants

Mark 12:40

No variants

Mark 12:41

κατέναντι ] απεναντι 992

βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ] om. 389

ἔβαλλον ] εβαλεν εν αυτω 389

Mark 12:42

χήρα πτωχῇ ] πτωχη χηρα 581 992 1159 1690 2404

κοδραντῆς. ] κοδραντος 489

Mark 12:43

αὐτοῦ, ] om. 2404

λέγει ] ειπεν 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500

1602 1690 1816 2278 2404 2411

πλείον ] πλειω 581

βέβληκε ] εβαλε 178

τῶν βαλλόντων ] om. 389 1602

Mark 12:44

No variants

Mark 13:1

μαθητῶν ] om. 2411

Mark 13:2

ὁ Ἰησοῦς ἀποκριθεὶς ] ο ἰησους 581; ἀποκριθεὶς ο ἰησους 017 041 114 178 229 389 420 489 652 702 796 989 992  
1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411

οἰκοδομάς; ] om. 1602

λίθω, ] λίθον 041 114 178 229 389 420 489 581 652 702 796 989 992 1159 1219 1313 1346 1354 1500 1602 1690  
1816 2404; λίθου 2278

μὴ ] om. 229\*

Mark 13:3

ἱεροῦ, ] ορου 017

ἐπηρώτων ] ἐπηρωτα 229

Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, ] οἱ μαθηταὶ αὐτοῦ 389

Mark 13:4

πάντα ταῦτα ] ταυτα παντα 017 041 114 178 389 420 489 581 652 989 1079 1219 1313 1346 1354 1500 1602 1816  
2278 2404 2411; ταυτα 229\* 992 1159 1690

Mark 13:5

αὐτοῖς ἤρξατο ] ηρξατο 389; ηρξατο αυτοις 2278

Mark 13:6

λέγοντες ὅτι Ἐγὼ εἰμι.] + καὶ ο καιρος ηγγικε 1602

πλανήσουσιν. ] πλανησωσιν 229

Mark 13:7

γὰρ ] καὶ 2411

Mark 13:8

καὶ ἔσονται σεισμοὶ κατὰ τόπους, ] om. 1690

ἔσονται ] om. 389

ἀρχαὶ ] αρχη 017 041\* 114 178 389 420 489 652 989 992 1079 1219 1313 1346 1500 1690 1816 2404

Mark 13:9

δὲ ὑμεῖς ἑαυτοῦς. ] δε υμεις αυτους 2404\*; υμεις δε εαυτους 702

δαρήσεσθε, ] om. 389

καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἀχθήσεσθε ] om. 1079

ἡγεμόνων ] οιγεμονων 2411; ηγεμονας 389 796f

καὶ ] \*δε καὶ 017 041 114 178 389 420 489 581 652 702 989 992 1159 1219 1313 1346 1354 1500 1602 1690 1816  
2278 2404 2411; δε 796



βασιλέων ] βασιλεις 389

ἀχθήσεσθε ] om. 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1159 1219 1313 1346 1354 1500 1602  
1690 1816 2278 2404 2411

Mark 13:10

No variants

Mark 13:11

ἀγάγωσιν ] αγωσιν 017 041 114 178 229 389 420 489 652 702 796 989 992 1159 1219 1313 1346\* 1354 1500 1602  
1690\* 1816 2404 2411

προμεριμνάτε ] μεριμνατε 389 652 702 796 1159 2278

λαλήσητε, ] λαλησετε 389 652 1354

μηδὲ μελετάτε· ] om. 1159

ἐν ἐκείνῃ ] εκεινη 2404

ἐστε ὑμεῖς ] υμεις εστε 389 2278

Mark 13:12

δὲ ] om. 229

Mark 13:13

No variants

Mark 13:14

ὑπὸ Δανιήλ τοῦ προφήτου, ] δια δανιηλ του προφητου 229

ὅπου ] ενθα 1602

Mark 13:15

μηδὲ εἰσελθάτω ] μηδε εισελθετω 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219  
1313 1346 1354 1602 1690 1816 2278 2404 2411C; μη εισελθετω 2411\*

ἄραί τι ] αραι τι αραι 1159; \*τι αραι 017 041 114 178 420 489 581 652 796 989 992 1079 1219 1313 1346 1354  
1500 1602 1690 1816 2404 2411

Mark 13:16

ὧν ] om. 1354\*

εἰς τὰ ὀπίσω, ] οπισω 1816\*

τὸ ἴματιον ] το ιματι 989; τα ιματια 2404 2411

Mark 13:17

No variants

Mark 13:18

ὑμῶν ] ημων 229

χειμώνος. ] + η εν σαββατω 1159 2278

Mark 13:19

αί ἡμέραι ] ημεραι 114\*

τοιαύτη ] om. 389 702 2278

ἦς ἔκτισεν ὁ Θεός ] om. 389 1602

καὶ ] ουδ 389

Mark 13:20

Κύριος ] om. 389

ἐκολόβωσε ] εκολωβησε 178; εκολοβωθησαν 389

τὰς ἡμέρας, ] τας ημερας εκεινας 992; αι ημεραι 389

Mark 13:21

Τότε ] και τοτε 017 041 114 178 229 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411

ὑμῖν ] om. 581

ἢ Ἰδοῦ, ] ιδου 1354

μὴ πιστεύετε. ] μη πιστευσητε 017C 041 114 178 389 420 489 581 652 702 989 992 1219 1313 1346 1500 2278 2404 2411; μη πιστευητε 1159 1690; πιστευσητε 017\*

Mark 13:22

No variants

Mark 13:23

ὕμεις δὲ βλέπετε. ] om. 389

πάντα. ] \*απαντα 017 041 114 178 420 489 652 702 796 989 992 1079 1159 1219 1313 1500 1602 1690 2278 2404 2411; om. 389

Mark 13:24

μετὰ τὴν θλίψιν ] + των ημερων 178 2278

ἐκείνην, ] εκεινων 178 2278

φέγγος ] φεγκος 2411

Mark 13:25

τοῦ οὐρανοῦ ἔσονται ] εσονται εκ του ουρανου 041\* 114 178 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411; πεσουνται εκ του ουρανου 389

ἐκπίπτοντες, ] πιπτοντες 041\* 114 178 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1354 1500 1602 1690 1816 2278 2404 2411; om. 389

καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς ] και αι δυναμεις αι τοις ουρανοις 229\*; και αι δυναμεις των ουρανων 017 389; και αι δυναμεις εν τοις ουρανοις 796

Mark 13:26

τοῦ ἀνθρώπου ] ανθρωπου 2404\*

πολλῆς και δόξης. ] και δοξης πολλης 041 114 178 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313  
1346 1354 1500 1602 1690 1816 2278 2404 2411

Mark 13:27

τοὺς ἀγγέλους ] του αγγελους 017

αὐτοῦ, και ἐπισυνάξει τοὺς ἐκλεκτοὺς ] om. 229\*

αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. ] lac. 702

γῆς ] της γης 041 114 178 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1500 1602 1690 1816 2278 2404  
2411

οὐρανοῦ. ] του ουρανου 041 114 178 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1500 1602 1690 2404  
2411

Mark 13:28

Whole verse ] lac. 702

αὐτῆς ἤδη ὁ κλάδος ἀπαλὸς γένηται ] ηδη αυτης ο κλαδος απαλος γενηται 2278; \*ἤδη ο κλαδος αυτης γενηται  
απαλος 041 114 178 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816  
2404 2411

ἐκφύη τὰ φύλλα, ] τα φυλλα εκφυη 389 992

τὸ θέρος ] το τελος 017; επι θιραις 1602

ἐστίν. ] \*\*om. 041 114 178 389 420 581 652 796 989 992 1079 1159 1219 1313 1354 1500 1602 1690 1816 2278  
2404 2411

Mark 13:29

Whole verse ] lac. 702

οὕτως ] ουτω 229\* 1602 2278

ταῦτα ἴδητε ] ιδητε ταυτα 041 114 178 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1346 1354 1500  
1602 1690 1816 2278 2404 2411

Mark 13:30

Whole verse ] lac. 702

ὅτι ] om. 2278

μέχρι οὗ ] μεχρις ου 017 041 114 178 229 420 489 581 652 989 992 1079 1219 1313 1346 1354 1500 1602 1690  
1816 2278 2404 2411; εως αν 389

πάντα ταῦτα ] ταυτα παντα 1690; παντα 389

Mark 13:31

Whole verse ] lac. 702

παρελεύσεται. ] παρελευσονται 017 041 114 178 229 389 420 581 989 992 1079 1159 1219 1500 1690 1816 2278  
2404

μου οὐ μὴ ] μου ου 2404\*

παρέλθωσι. ] παρελθουσιν 1602

Mark 13:32

Whole verse ] lac. 702

ἢ ὥρας ] η της ωρας 017 041 114 178 420 581 652 796 989 1079 1219 1313 1500 1602 2278 2404; η ης ωρας 1354;  
η τω ωρας 489; και ωρας 1159 1690 1816 2411; και της ωρας 389 992  
οί ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. ] οι εν ουρανοις ουδε ο υιος ει μη ο πατηρ 2411; εν τω ουρανω ουδε ο  
υιος ει μη ο πατηρ 796; οι εν τω ουρανω ουδε ο υιος ει μη ο πατηρ 229; εν ουρανω ουδε ο υιος ει μη ο πατηρ 017\*  
581 2404; του θεου 389

Mark 13:33

Whole verse ] lac. 702

καὶ ] om. 1354\*

Mark 13:34

Whole verse ] lac. 702

καὶ ἐκάστω τὸ ἔργον αὐτοῦ, ] om. 229\*

Mark 13:35

Whole verse ] lac. 702

γρηγορεῖτε ] γρηγορει 1500\*

οὖν. ] + οτι 1690CA

γὰρ ] om. 1690C

μεσονυκτίου, ] μεσονυκτιον 581 1602

Mark 13:36

Whole verse ] lac. 702

ἐλθῶν ] ἐξελθων 178 652 2411

εὗρη ] ευρησει 11590

ὕμᾱς ] ημας 229

Mark 13:37

Whole verse ] lac. 702

ἂ δὲ ] ο δε 017 041\* 114 178 389 420 989 992 1159 1219 1500 1690 2411

ὕμῖν λέγω ] υμιν λεγων 2411; λεγω υμιν 1816

Mark 14:1

Whole verse ] lac. 702

Mark 14:2

Whole verse ] lac. 702

ἐν τῇ ἑορτῇ, ] τη εορτη 581 1602 2404

Mark 14:3

Whole verse ] lac. 702

Βηθανία, ] βιθανια 017 1690

ἐν τῇ οἰκίᾳ ] εν οικια 229 389 652 2278

Σίμωνος ] σημωνος 2411; σιμονος 229

κατακειμένου ] ανακειμενου 389

τὸ ἀλάβαστρον, ] τον αλαβαστρον 041 114 178 229 389 420 489 581 652 796 989 1079 1159 1219 1500 1816

2278\* 2404 2411; την αλαβαστρον 017

κατὰ τῆς κεφαλῆς. ] τη κεφαλη 389

Mark 14:4

Whole verse ] lac. 702

Mark 14:5

Whole verse ] lac. 702

ἡδύνατο ] εδυνατο 017 041 114 178 229 489 581 652 796 989 1159 1219 1313 1346 1816 2404 2411

γὰρ τοῦτο ] + μυρον 1602; + το μυρον 017 041 114 178 229 389 420 489 581 652 796 989 992 1079 1159 1219 1313

1354 1500 1690 1816 2278 2404 2411

πραθῆναι ἐπάνω τριακοσίων δηναρίων, ] επανω τριακοσιων δηναριων πραθηναι 2278

τοῖς πτωχοῖς. ] πτωχοις 178 389 989 1354\* 2278

Mark 14:6

Whole verse ] lac. 702

εἰργάσατο ] ειργασατε 041\*

ἐν ἐμοί. ] εις εμε 581 2278

Mark 14:7

Whole verse ] lac. 702

τοὺς πτωχοὺς ἔχετε ] εχετε τους πτωχους 2278

θέλητε ] θελετε 2278

δύνασθε ] om. 1690

αὐτοὺς ] εαυτους 017; αυτοις 114

Mark 14:8

Whole verse ] lac. 702

Mark 14:9

Whole verse ] lac. 702

ἀμὴν ] + δε 017 041 114 178 229 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1346 1354 1602 1690

2278 2404 2411

ἐὰν ] αν 041 114 178 229\* 389 420 489 652 796 989 1079 1159 1219 1346 1354\* 1500 1602 1690 1816 2278 2404  
2411  
τοῦτο ] lac. 796  
ὃ ἐποίησεν αὕτη ] + εις ολον τον κοσμον 1602

#### Mark 14:10

Whole verse ] lac. 702

ὁ Ἰούδας ] ιουδας 041 114 178 229 389 420 581 652 796 989 992 1079 1159 1219 1313 1346\* 1354 1500 1602 1690  
2278 2404 2411  
ὁ Ἰσκαριώτης, ] ισκαριωτης 229 1159 1354 2278

#### Mark 14:11

οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον ] om. 702  
ἐπηγγείλαντο ] απηγγελαντο 1690; επηγγελιατο 489 2278 2404\*ο  
ἀργύριον ] αργυρια 017C 041\* 114 178 229 389 420 489 581 652 796 989 992 1079 1159 1219 1313 1346 1354  
1500 1602 1690 1816 2404 2411; om. 017\*  
εὐκαίρως αὐτὸν ] αυτον ευκαιρως 229

#### Mark 14:12

πρώτη ] om. 992  
τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουον, ] om. 1500\*  
ἀπελθόντες ] om. 1346 1602  
ἐτοιμάσωμεν ] + σοι 229

#### Mark 14:13

καὶ ] ο δε 1602  
μαθητῶν ] om. 702 2411  
καὶ λέγει αὐτοῖς, ] om. 1313  
βαστάζων· ] βασταζοντα 2411

#### Mark 14:14

ὅπου ἐὰν εἰσέλθῃ, ] om. 389  
ἐὰν ] αν 041 114 178 229\* 420 489 581 652 796 989 992 1079 1159 1219 1346 1354 1500 1602 1690 1816 2278  
2404 2411  
εἰσέλθῃ, ] απελθη 229  
εἶπατε τῷ οἰκοδεσπότη ] τω οικοδεσποτη ειπατε 389  
ὅτι ] om. 389

#### Mark 14:15

ἀνώγειον ] αναγαιον 017 041 114 389 420 581 652 796 1346 1500 1602 2404  
μέγα ] om. 229\*  
ἔτοιμον· ] om. 1346

Mark 14:16

καὶ ἐξήλθον οἱ μαθηταὶ αὐτοῦ, ] om. 1354

ἦλθον ] απηλθον 652

εἰς τὴν πόλιν, ] προς την πολιν 1602; την πολιν 1354

Mark 14:17

τῶν δώδεκα. ] δωδεκα 2411

Mark 14:18

No variants

Mark 14:19

λέγειν ] λεγει 1690

αὐτῷ ] \*\*om. 017 041\* 114 178 389 420 489 581 652 989 992 1079 1159 1219 1346 1354 1500 1602 1690 1816 2404 2411

Μήτι ἐγώ; καὶ ἄλλος, ] om. 1816 2404\*

εἷς καθ' εἷς, Μήτι ἐγώ; ] + ειμι 229

Μήτι ἐγώ; ] μητι οι εγω 1354C

Mark 14:20

ἐμβαπτόμενος ] εμβαψας 1346

εἰς τὸ τρύβλιον. ] + αυτος με παραδωσει 2278

Mark 14:21

ἐγεννήθη ] εγενηθη 229

Mark 14:22

ὁ Ἰησοῦς ] ο ιησους τον 1313; ιησους 1354; om. 489

φάγετε. ] om. 017 041 114 178 229\* 389 420 489 652 989 1079 1219 1354 1500 1602 1816 2411

Mark 14:23

τὸ ποτήριον ] ποτηριον 2278 2411

Mark 14:24

τὸ τῆς καινῆς ] της καινης 114

Mark 14:25

ἀμὴν ] + δε 041C 229C 652C 702

γενήματος ] γεννηματος 017 2404

Mark 14:26  
No variants

Mark 14:27

ὅτι γέγραπται, ] + γαρ 1816

διασκορπισθήσεται ] διασκορπισθησονται 017 702 2278; διασκορπισω 1602

τὰ πρόβατα. ] om. 229

τὰ πρόβατα. ] \* + της ποιμνης 017 041 114 178 389 420 489 652 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2411 \*f 2411C; + της ποιμης 2404; + της ποιμνης 581

Mark 14:28  
No variants

Mark 14:29

ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ] om. 652-2

εἰ πάντες ] οι παντες 581

σκανδαλισθήσονται, ] + εν σοι 489C 796

ἀλλ' οὐκ ἐγώ. ] om. 652-1<sup>3</sup>

Mark 14:30

καὶ ] om. 389

σὺ σήμερον ] σημερον 581\*; σημερον συ 1079

ἐν τῇ νυκτὶ ] εν την 796; τη νυκτι 2278

ἢ δις ἀλέκτορα ] η δις αλεκτορ 2411; αλεκτορα δις 1602

τρις ] τρεις 229 652 2411

Mark 14:31

ὁ δὲ ] ο δε πετρος 652

με δέη ] δεη με 2278; δεη 229

συναποθανεῖν σοι, ] συν σοι αποθανειν 229

ὡσαύτως δὲ καὶ πάντες ἔλεγον. ] om. 1602

καὶ ] om. 420\*

Mark 14:32

ἔρχονται ] ερχεται 2278\*

εἰς χωρίον ] om. 2404\*

Γεθσημανῆ. ] γεθσημανι 017 041 114 178 389 420 489 581 652 989 992 1079 1159 1219 1313 1346 1690 1816 2404 2411

ἕως προσεύξωμαι. ] εως ου προσευξωμαι 796

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<sup>3</sup> At Mark 14:29 the pages are out of order and the pages that contain the text of Mark from 14:43-58 appear after 14:29. The manuscript was transcribed in the out of order state it was presented. The 652-1 text is the text that jumps from 14:29 to 14:43. The 652-2 siglum is the out of order text from 14:43-58.



Mark 14:33

Ἰάκωβον ] ιωακωβον 2411; τον ιακωβον 017 041 114 178 229 420 489 652 702 796 989 992 1159 1219 1313 1346  
1354 1500 1602 1690\* 1816 2278

Ἰωάννην ] τον ιωαννην 017 041 114 178 229 420 489 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500  
1602 1690\* 1816 2278 2404 2411

Mark 14:34

No variants

Mark 14:35

προσελθῶν ] προελθων 017 041 178C 229 389 420 489 581 992 1079 1159 1602 1690 1816C

Mark 14:36

Ἀββᾶ, ] αβα 420

τὸ ποτήριον ἅπ' ἐμοῦ ] \*απ εμου το ποτηριον 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079  
1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411

τί ] om. 1219\*

Mark 14:37

No variants

Mark 14:38

No variants

Mark 14:39

No variants

Mark 14:40

πάλιν ] om. 1602 1816

γάρ ] om. 229

αὐτῶν ] om. 229

βεβαρημένοι, ] καταβαρυνομενοι 017 041\* 114 178 229 389 420 489 581 652 796 989 992 1079 1159 1219 1313  
1346 1500 1602 1690 1816 2278 2404 2411; καταβαρημενοι 702 1354

αὐτῷ ] om. 581

ἀποκριθῶσι. ] ανταποκριθωσι 702 2278

Mark 14:41

λοιπὸν καὶ ] το λοιπον και 017 041 114 178 229 389 420 489 581 652 796 992 1079 1159 1219 1313 1602 1690  
2278 2404 2411

ἀναπαύσασθε. ] αναπαυεσθε 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313  
1346 1354 1500 1602 1690 1816 2278 2404 2411

ἀναπαύσασθε. ] + το τελε 652

τὰς χεῖρας ] χειρας 017 041 114 178 229\* 389 420 489 581 652 702 796 989 992 1079 1219 1313 1346 1354 1500  
1602 1690 1816 2278 2404 2411

τῶν ἀμαρτωλῶν. ] ανθρωπων αμαρτωλων 1602

Mark 14:42

No variants

Mark 14:43

Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἷς ὧν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς ] om.  
652-1<sup>4</sup>

Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἷς ὧν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς ] + ο  
ισκαριωτης 017 041 114 178 229 389 420 489 581 652-2 702 796 989 992 1079 1159 1219 1313 1346 1354 1500  
1602 1690 1816 2278 2404 2411

ὧν ] om. 017 041 114 178 229\* 389 420 489 581 652-2 702 989 992 1079 1159 1219 1313 1346 1354 1500 1602  
1690 1816 2278 2404 2411

μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. ] μετα μαχαιρων  
και ξυλων παρα των αρχιερων και γραμματεων και των πρεσβυτερων 017 041\* 114 178 229\* 389 420 489 581  
652-1 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816; μετα μαχαιρων και ξυλων παρα των  
αρχιερων και γραμματεων και πρεσβυτερων 2278 2404 2411; ναον τουτον τον χειροποιητον και δια τριων  
ημερων αλλον αχειροποιητον οικοδομησω 652-2

Mark 14:44

δεδώκει ] εδεδωκει 389 1602

σύσσημον ] συνημον 1500

λέγων, ] om. 992

καὶ ἀπαγάγετε ἀσφαλῶς. ] om. 389

καὶ ] om. 389

ἀπαγάγετε ] αγαγετε 796 1346 2278; om. 389

ἀσφαλῶς. ] om. 389

Mark 14:45

ἐλθῶν, εὐθέως ] om. 389

αὐτῷ λέγει αὐτῷ, ] αυτω λεγει 017 041\* 114 178 229 489 581 652 796 989 992 1079 1159 1219 1313 1346 1354  
1500 1602 1690 1816 2404 2411; λεγει αυτω 389

Ῥαββί, ῥαββί. ] ραββει ραββει 178 1313; ραβι ραβι 581 2411

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<sup>4</sup> At Mark 14:29 the pages are out of order and the pages that contain the text of Mark from 14:43-58 appear after 14:29. The manuscript was transcribed in the out of order state it was presented. The 652-1 text is the text that jumps from 14:29 to 14:43. The 652-2 siglum is the out of order text from 14:43-58.

Mark 14:46

ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν ] \*τας χειρας αυτων επ αυτον και εκρατησαν 017 041 114 178 229 389 420 489 702 989 992 1079 1159 1219 1313 1346 1354 1500 1690 1816 2278C 2404 2411; τας χειρας αυτων επ 1602 2278\*; τας χειρας αυτων παντων και εκρατησαν 581; τας χειρας αυτω και εκρατησαν 652; τας χειρας επ αυτον και εκρατησαν 796

Mark 14:47

τις τῶν παρεστηκότων ] τις εις των παρεστηκοτων 2278C; εις των παρεστηκοτων 2278\*  
τὴν μάχαιραν ] μαχαιραν 389

Mark 14:48

No variants

Mark 14:49

ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, ] ἡμην προς υμας διδασκων εν τω ιερω 178; ἡμην εν τω ιερω προς υμας διδασκων 581 2404; ἡμην εν τω ιερω διδασκων 1159; προς υμας ἡμην εν τω ιερω διδασκων 992  
οὐκ ἐκρατήσατέ ] ου κρατησατε 2404\*

Mark 14:50

καὶ ] τοτε 652  
ἀφέντες αὐτὸν ] + οι μαθηται 652

Mark 14:51

ἐπὶ γυμνου. ] om. 017\*

Mark 14:52

No variants

Mark 14:53

ἀπήγαγον ] απηγον 989  
τὸν ἀρχιερέα· ] τον αρχιερα καιαφαν 017 041 114 178 229 420 489 581 652 702 796 989 1079 1159 1219 1346 1354 1602 1690\* 1816 2404 2411; τον αρχιερα κιαφαν 1500; τον αρχιερα και καιαφαν 1690C; και αφαντον αρχιερα 992-1\*; και αφαντον τον αρχιερα 992-2; καιαφα 389  
αὐτῷ ] προς αυτον 1602  
οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. ] οι γραμματεις και οι πρεσβυτεροι 017 041 114 178 229 389 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411; οι γραμματεις οι πρεσβυτεροι 420

Mark 14:54

ἠκολούθησεν ] ηκολουθη 2278  
συγκαθήμενος ] συνκαθημενος 489 1500  
ὑπηρετῶν, ] om. 2278\*

Mark 14:55

οί δὲ ἀρχιερεῖς ] οι δε οι αρχιερεις 796

ὄλον ] om. 581

μαρτυρίαν, εἰς τὸ θανατῶσαι ] μαροι υπηρεται ραπισμασιν 1500

καὶ οὐχ εὕρισκον. ] και ου ουχ ευρισκον 389; ελαβον 1500

Mark 14:56

Whole verse ] lac. 1500

ἔψευδομαρτύρουν ] ψευδομαρτυρουν 489\*

αἱ μαρτυρίαι ] μαρτυριαι 796

Mark 14:57

Whole verse ] lac. 1500

Mark 14:58

Whole verse ] lac. 1500

καταλύσω ] καταλυω 041\*

τὸν ναὸν τοῦτον ] om. 652

τὸν ] om. 2278\*

χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. ] om. 652

χειροποίητον, ] αχειροποιητον 702; om. 2278\*

ἡμερῶν ] om. 114

ἀχειροποίητον ] ουχειροποιητον 389

Mark 14:59

Whole verse ] lac. 1500

Mark 14:60

Whole verse ] lac. 1500

οὗτοί ] ουτι 2411

Mark 14:61

Whole verse ] lac. 1500

ὁ δὲ ] + ιησους 489C; + ο ιησους 229C

ἐπηρώτα ] επηρωτησεν 2404; επερωτα 2411

ὁ υἱὸς τοῦ εὐλογητοῦ; ] \*ο υιος του θεου του ευλογητου 017 041 114 178 229 389 420 489 581 652 796 989 1079

1219 1313 1346 1354\* 1602 1690 2404

Mark 14:62

Whole verse ] lac. 1500

ὁ δὲ Ἰησοῦς εἶπεν, ] + οτι 1354

μετά ] επι 992 1602

Mark 14:63

Whole verse ] lac. 1500

διαρρήξας ] διερρηξε 178

τούς χιτώνας ] τον χιτώνα 1602; τα ιματια 178

αὐτοῦ ] om. 581\*

λέγει, ] λεγων 178

Mark 14:64

Whole verse ] lac. 1500

τῆς βλασφημίας· ] + αυτου 2278

φαίνεται; ] δοκει 1602

αὐτὸν εἶναι ] ειναι αυτον 178

Mark 14:65

Whole verse ] lac. 1500

ἤρξαντό ] ηρξατο 489

αὐτῷ, ] αυτον 489 1219 2411

καὶ κολαφίζειν ] + ημιν χριστε τις εστιν ο παισα σε 489Cof; + αυτον και λεγειν αυτω προφητευσον ημιν τις εστιν ο παισας σε 1354; + αυτον και λεγειν αυτω προφητευσον ημιν χριστε τις εστιν ο παισας σε 7960 16900; + αυτον και λεγειν αυτω προφητευσον και 1219

αὐτόν, καὶ λέγειν ] om. 796 1219 1354 1690

αὐτόν, ] αυτω 2411

αὐτῷ, Προφήτευσον· καὶ ] αυτω και 13130; αυτον προφητευσον και 229; προφητευσον και 2411; και 796 1354 1690; om. 1219

οἱ ὑπηρεῖται ] υπηρεται 796

ἔβαλλον. ] ελαβον 017 041 178 229\* 420 652 1079 2411

Mark 14:66

No variants

Mark 14:67

ἐμβλέψασα ] εμβλεψας 017 581 2404 2411

λέγει, ] λεγεν 581

Ἰησοῦ ] om. 992

Mark 14:68

ὁ δὲ ἠρνήσατο, ] \*+ αυτον 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1354 1500 1602 1690 1816 2404 2411

οὐδὲ ] ουτε 702 1313

σὺ ] σοι 796; om. 2411

Mark 14:69

παρεστῶσιν ] παρεστηκοσιν 041C 1354 1816

Mark 14:70

ἤρνεῖτο. ] ἠρνησατο 702

εἶ· καὶ γὰρ Γαλιλαῖος ] om. 992

καὶ ] και γαρ 992

ἢ λαλιά ] λαλια 989

Mark 14:71

ὀμνύναι ] ομνυειν 017f 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1219 1313 1346 1354 1500

1602 1690f 1816 2278 2404 2411

τοῦτον ] om. 017 389 420 1602

Mark 14:72

τὸ ῥῆμα ] του ρηματος 581 1602

ὃ εἶπεν ] ως ειπεν 041\* 114 178\*f 178C 229 389 420 489 581 652 702 989 1079 1219 1354f 1500 1602 1816 2404 2411

ἀλέκτορα ] αλεκτωρ 2411

ἀπαρνήση με τρίς. ] απαρνηση τρις 1816; απαρνηση μαι τρις 389; τρις απαρνηση με 992

Mark 15:1

οἱ ἀρχιερεῖς ] om. 420\*

ἀπήνεγκαν ] απηγαγον 992

τῷ Πιλάτῳ. ] αυτω πιλατω 1346; αυτον τω πιλατω 1354C

Mark 15:2

αὐτόν ] αυτω 1602

ὁ δὲ ἀποκριθεὶς ] δε αποκριθεις 1346

Mark 15:3

αὐτὸς δὲ οὐδὲν ἀπεκρίνατο. ] om. 017 041 114 178 229 389 420 489 581 702 989 992 1079 1159 1219 1313 1346

1354 1500 1602 1690 1816 2278 2404 2411

Mark 15:4

πάλιν ἐπηρώτησεν αὐτόν, λέγων, ] παλιν επηρωτην εν αυτον λεγων 229; επηρωτησεν αυτον παλιν λεγων 1346;

επηρωτησεν αυτον λεγων 2404

Οὐκ ἀποκρίνη οὐδέν; ] om. 1079

Mark 15:5

ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ] ο δε ιησους ουδεν απεκριθη 389; om. 1816

Mark 15:6  
No variants

Mark 15:7  
Βαραββᾶς ] βαραβας 581 2411  
τῶν συστασιαστῶν ] των στασιαστων 017 178 989; συστασιαστων 1159 1690  
πεποιήκεισαν. ] πεποικασιν 041 16020

Mark 15:8  
ὁ ὄχλος ] ολος ο οχλος 229C

Mark 15:9  
No variants

Mark 15:10  
ἐγίνωσκε ] \*επεγινωσκε 0170 0410 1140 1780 2290 3890 4200 4890 581 652 702 796 1159 12190 1354 15000  
1602 1690 2278 2404 2411  
παραδεδωκεισαν ] παρεδωκεισαν 1500 2411; παρεδωκεισαν 178 489 702 1602 2404  
οἱ ἀρχιερεῖς. ] οι δε αρχιερεις 2278; om. 389

Mark 15:11  
οἱ δὲ ἀρχιερεῖς ] om. 2278  
ἀνέσεισαν ] ανεπεισαν 652 2278

Mark 15:12  
ἀποκριθεις πάλιν ] αποκριθεις 1602; παλιν αποκριθεις 489 1219; om. 389  
Τί οὖν θέλετε ] + ινα 2278  
βασιλέα ] τον βασιλεα 229C

Mark 15:13  
ἔκραξαν, ] εκραξον 652 796  
ἔκραξαν, ] + λεγοντες 017 041\* 114 178 229 389 420 489 581 652 702 796 989 1079 1159 1219 1313 1346 1354  
1500 1602 1690 1816 2404 2411

Mark 15:14  
ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσοτέρως ἔκραξαν, Σταύρωσον αὐτόν. ] om. 1602  
περισσοτέρως ] περισσως 017 041\* 114 178 229 389 420 489 581 652 702 796 989 1079 1159 1219 1313 1346  
1500 1690 1816 2278 2404 24110  
ἔκραξαν, ] εκραξον 017 041\* 178 389 2404 2411; εκραξον 229 420 489 652 702 989 1079 1159 1313 1346 1500  
1690 1816 2278

Mark 15:15

ὁ δὲ Πιλάτος ] om. 1602

Mark 15:16

ἀπήγαγον αὐτὸν ] + ιησουν 1346C

ἔσω τῆς αὐλῆς, ] + του καιαφα 1602

ὄλην τὴν σπεῖραν. ] lac. 1500

Mark 15:17

Whole verse ] lac. 1500

αὐτὸν ] αυτω 2278

ἀκάνθινον στέφανον, ] στεφανον ακανθινον 1346\*

Mark 15:18

Whole verse ] lac. 1500

ἀσπάζεσθαι αὐτόν, ] + και λεγειν 796 1159 2278

Mark 15:19

Whole verse ] lac. 1500

αὐτοῦ ] om. 2411

τὴν κεφαλὴν ] + αυτου 2411

καὶ τιθέντες τὰ γόνατα προσεκύνουν ] om. 1816

αὐτῷ. ] αυτον 2411; om. 1816

Mark 15:20

Whole verse ] lac. 1500

αὐτῷ, ἐξέδυσαν αὐτὸν ] αυτω εξεδυσαν αυτω 992; αυτον εξεδυσαν αυτον 2411

τὰ ἱμάτια τὰ ἴδια. ] τα ιδια ιματια 2411; τα ιδια 017\*f

σταυρώσωσιν ] σταυρωσουσιν 178 989 992 1159 2404; σταυρωθει 2411

αὐτόν. ] om. 2411

Mark 15:21

Whole verse ] lac. 1500

Mark 15:22

Whole verse ] lac. 1500

Γολγοθᾶ ] τον γολγοθα 7020 2411

Mark 15:23

Whole verse ] lac. 1500

ἐδίδουν αὐτῷ πιεῖν ] εδιδουν αυτω ποιειν 2404; εδιδουν αυτον πιειν 1346; εδιδου αυτω πιειν 489



Mark 15:24

Whole verse ] lac. 1500

διεμερίζονται ] διαμερίζονται 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313  
1346 1354 1602 1690 1816 2278 2411; διεμερίζοντο 2404  
τί ] om. 796

Mark 15:25

Whole verse ] lac. 1500

ἦν ] εν 796

ώρα τρίτη, ] \*τη τρίτη ώρα 796; τρίτη ώρα 017 041 114 178 229 389 420 489 581 652 989 992 1079 1159 1219  
1313 1346 1354 1602 1690 1816 2404 2411

Mark 15:26

Whole verse ] lac. 1500

ἐπιγεγραμμένη, ] γεγραμμενη 581 652; om. 1602

Mark 15:27

Whole verse ] lac. 1500

σταυροῦσι ] συσταυρουσι 2411

καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ. ] και ενα εξ ευωνυμων 2278\*; αυτου και ενα εξ ευωνυμων 2411

Mark 15:28

Whole verse ] lac. 1500

ἀνόμων ἐλογίσθη. ] om. 017\*

Mark 15:29

Whole verse ] lac. 1500

Mark 15:30

Whole verse ] lac. 1500

κατάβα ] καταβηθι 652

Mark 15:31

Whole verse ] lac. 1500

Mark 15:32

Whole verse ] lac. 1500

τοῦ Ἰσραὴλ ] ισραηλ 017 041 114 229\* 389 420 489 652 796 989 1079 1159 1219 1313 1346 1690 1816 2278 2404  
2411  
καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν αὐτῷ. καὶ ] καταβατω νυν απο του σταυρου ινα  
ιδωμεν και πιστευσωμεν και 017 041\*o 041C\* 041C2 114 178 229\* 389 420 489 581 702 796 989 1079 1159 1313  
1346 1354 1602 1816 2278 2404 2411

οί συνεσταυρωμένοι ] συνεσταυρωμενοι 1079\*

αὐτῷ ὠνειδίζον αὐτόν. ] αυτω ωνειδιζον αυτω 389 652 2278ο; αυτον ωνειδιζον αυτον 2411

Mark 15:33

Whole verse ] lac. 1500

Mark 15:34

Whole verse ] lac. 1500

σαβαχθανί; ] σαβαχθανη 229 1354 2278

μου, ] om. 017 041 114 229 420 489 581 652 702 796 989 1079 1159 1219 1313 1346 1354 1602 1690 1816 2278 2404 2411

ἐγκατέλιπες; ] εγκατελειπες 114 389 420; εγκατελειπας 017f

Mark 15:35

Whole verse ] lac. 1500

ἀκούσαντες ] om. 1346\*

ἔλεγον, ] \*\*+στι 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1602 1690 1816 2278 2404 2411

Ἴδού, ] om. 992

Mark 15:36

Whole verse ] lac. 1500

δὲ ] om. 2404\*

τε ] δε 2278

Mark 15:37

Whole verse ] lac. 1500

Mark 15:38

Whole verse ] lac. 1500

Mark 15:39

Whole verse ] lac. 1500

κεντυρίων ] κεντηριων 992 1159 1690

ἦν Θεοῦ. ] ην του θεου 178 989 1602 2404 2411; θεου ην 489

Mark 15:40

Whole verse ] lac. 1500

καὶ ] om. 581 1159 1690 2404

καὶ ] om. 992 1159 1346 1354 1816 2278

ἡ τοῦ Ἰακώβου ] \*\*η ιακωβου 017 041\* 114 178 389 420 652 702 989 1079 1313 1354C; ιακωβου 229 489 581 796 992 1159 1219 1346 1354\* 1602 1690 1816 2278 2404 2411

Mark 15:41

Whole verse ] lac. 1500

καί, ] om. 796 1346\*

αὐτῷ, ] om. 389 992

Mark 15:42

Whole verse ] lac. 1500

γενομένης, ] γινομενης 581

ἦν Παρασκευή, ] ην παρεσκευη 017\*; παρασκευη ην 389 702; παρασκευη 1690

ὅ ἐστι προσάββατον, ] ο εστι προς σαββατον 017 041C 114\* 389 2278 2404 2411

Mark 15:43

Whole verse ] lac. 1500

ἦλθεν ] ελθων 017 041\* 114 178 229 389 420 489 581 652 702 796 989 1079 1346 1602 1690 1816 2278 2411;

ηλθων 1159 1219 1313 2404

Ἰωσήφ ] ο ιωσηφ 796

ὁ ἀπὸ Ἀριμαθαίας, ] απο αριμαθαιας 992 1159 1690 2278

τοῦ Ἰησοῦ. ] ιησου 1346

Mark 15:44

Whole verse ] lac. 1500

ἐθαύμασεν ] om. 2411

κεντυρίωνα, ] κεντηριωνα 1159

Mark 15:45

Whole verse ] lac. 1500

κεντυρίωνος, ] κεντηριωνος 992 1159

τὸ σῶμα τῷ Ἰωσήφ. ] το σωμα ιωσηφ 1346\*; τω ιωσηφ 2411

Mark 15:46

Whole verse ] lac. 1500

καί ] om. 017 1690

αὐτόν, ] αυτο 2278

κατέθηκεν ] κατεθηκαν 017

Mark 15:47

Whole verse ] lac. 1500

Ἰωσὴ ἐθεώρουν ] η ιωση εθεωρουν 389

ποῦ τίθεται. ] που τεθειται 041 1140 178 229 389 420 489 581 1079 1313 1346 1816 2404 2411; om. 017\*

Mark 16:1

Whole verse ] lac. 1500

Ἰακώβου ] του ιακωβου 178\*; η του ιακωβου 017 041 114 178C 229 389 420 489 581 652 702 796 989 992 1079  
1159 1219 1313 1354 1602 1690 1816 2404 2411

αὐτόν. ] τον ιησουν 017 992 1602; τον ιησουν αυτον 229C; αυτον ιησουν 1354C; om. 114

Mark 16:2

Whole verse ] lac. 1500

σαββάτων ] σαββατου 489; των σαββατων 017 229 420

ἐπὶ τὸ μνημεῖον, ] προς το μνημειον 2411

ἀνατείλαντος τοῦ ἡλίου. ] ετι ανατειλαντος του ηλιου 017 041 114 178 229 420 489 581 652 702 989 1079 1219  
1313 1346 2404 2411

Mark 16:3

Whole verse ] lac. 1500

ἐκ τῆς θύρας τοῦ μνημείου; ] απο της θυρας του μνημειου 1354 1602 2278

Mark 16:4

Whole verse ] lac. 1500

Mark 16:5

Whole verse ] lac. 1500

εἶδον ] ιδον 017 041\* 114 229 389 420 489 652 989 1079 1219 1313 2411

Mark 16:6

Whole verse ] lac. 1500

ἐκθαμβεῖσθε· ] φοβεισθε 992

ᾧδε· ] om. 017\*

ὁ τόπος ὅπου ἔθηκαν αὐτόν. ] om. 992

Mark 16:7

Whole verse ] lac. 1500

αὐτόν ] αυτο 1079

ὑμῖν. ] ημιν 992; om. 389

Mark 16:8

Whole verse ] lac. 1500

ἔκστασις· ] εκστασεις 989

Mark 16:9

Whole verse ] lac. 1500

δὲ ] om. 2404\*

Ἀναστὰς δὲ ] + ο ιησους 1354C

πρώτη ] πρωτης 1354

σαββάτου ] σαββατων 017 041 114 178 229 389 420 489 796 989 992 1159 1219 1313 1346 1354 1602 1816 2278  
2404 2411

Mark 16:10

Whole verse ] lac. 1500

πορευθείσα ] **\*\*απελθουσα 017 041\* 114 178 229 389 420 489 581 652 989 992 1079 1159 1219 1346 1354 1602  
1690 1816 2404 2411**

πορευθείσα ] + και 2411

καί ] om. 229

Mark 16:11

Whole verse ] lac. 1500

Mark 16:12

Whole verse ] lac. 1500

ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν. ] lac. 1602

Mark 16:13

Whole verse ] lac. 1500 1602

Mark 16:14

Whole verse ] lac. 1500

Ἵστερον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη, ] lac. 1602

Ἵστερον ] + δε 489 581 2404C

τοῖς θεασαμένοις ] τους θεασαμενους 652

αὐτόν ] αυτω 1690; om. 2278\*

ἐγηγερμένον ] + εκ νεκρων 2404

Mark 16:15

Whole verse ] lac. 1500

Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. ] lac. 229

Mark 16:16

Whole verse ] lac. 229 1500

Mark 16:17

Whole verse ] lac. 229 1500

παρακολουθήσει· ] παρακολουθουσει 2411

Mark 16:18

Whole verse ] lac. 229 1500

αὐτοὺς ] αυτοίς 114

ἔξουσι. ] lac. 702

Mark 16:19

Whole verse ] lac. 229 702 1500

οὖν ] om. 1079 2411

Κύριος, ] κυριος ιησους 017 114 178 420 989 1079 1219 1313 1690 1816 2404\*; ιησους 2411

τὸν οὐρανόν, ] τους ουρανοους 2411

ἐκ δεξιῶν τοῦ Θεοῦ. ] εν δεξιων του θεου 2278

Mark 16:20

Whole verse ] lac. 229 702 1500

πανταχοῦ, ] πανταχει 1346

καὶ τὸν λόγον βεβαιούντος ] om. 1346

Ἀμήν. ] om. 420 1079 1159 1219

## CHAPTER 6 ORIGINS OF THE II GROUP

### 6.1.1 Origin of the II group

Chapter 4 discussed the collation data and compared these with Lake's landmark monograph. The results call into question the broadly accepted conclusion that the II group descended from a single lost archetype. Instead it constitutes a group of manuscripts that are readily identifiable by their shared readings yet cannot be organized into a genealogical stemma. Before these conclusions were drawn from the current study, there were clues that pointed to this as a possibility. One such clue is the sheer number of minuscule manuscripts that can be identified as belonging to the group in some fashion. David Parker, Klaus Wachtel, Bruce Morrill, and Ulrich Schmid compiled a list of manuscripts to be used as witnesses in preparation for the *International Greek New Testament Project's* edition of John. They noted that there were a large number of witnesses that were identifiable members of the II group, a "mass of data," and these were characteristic of a group rather than a family.<sup>1</sup> Wisse, in his profiling of manuscripts in the Gospel of Luke, observed that the "II groups are the third largest family of MSS among the minuscules."<sup>2</sup> Wisse classified over 1300 manuscripts in the Gospel of Luke and he placed over 150 into the II group.<sup>3</sup> The extent can be seen even with a cursory search on the T & T

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<sup>1</sup> "The Selection of Greek Manuscripts to be Included in the International Greek New Testament Project's Edition of John in the Editio Critica Maior" in *Studies on the Text of the New Testament and Early Christianity: Essays in Honor of Michael W. Holmes On the Occasion of His 65th Birthday*, New Testament Tools Studies and Documents 50 (Leiden: Brill, 2015), 315, note 21.

<sup>2</sup> 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*, Studies and Documents 44 (Grand Rapids: Eerdmans, 1982), 103.

<sup>3</sup> *Ibid.*, 47, 103-105.

Clusters tool in Mark where a query using 041 reveals over 150 witnesses with at least 92.2% agreement with 041.<sup>4</sup>

### 6.1.2 The II group and 02

Another clue is the age and breadth of the manuscripts that reveal an affinity to the group text observed by previous scholars. Hermann von Soden postulated that the K<sup>a</sup> text, along with his K<sup>1</sup> and K<sup>i</sup> texts (his terms for the II group), was one of the oldest branches of the "Byzantine text."<sup>5</sup> This corresponds with the findings of Lake, who concluded that both 02 and 041 originated from the same lost archetype and the supposed archetype must then be older than the fifth century date of 02.<sup>6</sup> In support of Lake's findings, Klaus Wachtel noted that the CBGM data in Mark reveals that the II group text "goes back to a time before Codex Alexandrinus."<sup>7</sup> The following readings taken from the collation results of the present study in Mark have 02 along with only a few other witnesses in support according to the ECM. The witness data from the ECM are shown in parenthesis.

1:43 εὐθέως ἐξέβαλεν αὐτόν, ] εὐθεως ἐξεβαλεν αυτον 1313; εὐθεως ἐξεβαλεν αυτω 2278; ἐξεβαλεν αυτον  
εὐθεως 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1346 1354 1500 1602 1690  
1816 2404 2411 (02 222 1128 1546)

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<sup>4</sup> 041 agrees with the Majority Text at 92.1 percent. Thus any manuscript that agrees with 041 above 92.1 percent has an agreement greater than with the Majority Text. See [http://intf.uni-muenster.de/TT\\_PP/TT\\_Clusters.html](http://intf.uni-muenster.de/TT_PP/TT_Clusters.html).

<sup>5</sup> B. H. Streeter, "The Early Ancestry of the Textus Receptus of the Gospels," *Journal of Theological Studies* 38.151 (July, 1937): 225-229, 225-226.

<sup>6</sup> Silva Lake, *Family II and the Codex Alexandrinus: The Text According to Mark*, Studies and Documents 5. (London: Christophers, 1936), ix.

<sup>7</sup> Klaus Wachtel, "Notes on the Text of Mark," pages 1-7 in Holger Strutwolf, Georg Gäbel, Annette Hüffmeier, Marie-Luise Lakmann, Greg Paulson, Klaus Wachtel, eds., *Novum Testamentum Graecum, Editio Critica Maior, Part Part I: 2.3, Studien* (Stuttgart: Deutsche Bibelgesellschaft, 2021), 2.



2:21 τὸ πλήρωμα αὐτοῦ ] το πλήρωμα αὐτου 041C 1346C; ἀπ αὐτου το πλήρωμα 017 041\* 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1354 1500 1602 1690 1816 2278 2404 2411 (02 032 037 222 752 1128 1326 1546 1574 2517); το πλήρωμα 1346\*

4:12 ἀφεθῆ ] ἀφεθη 178C 1346; ἀφεθησεται 017 041 114 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1354 1500 1602 1690 1816 2278 2404 2411 (02 26 179 222 565 569 595 752 827 872 979 1128 1337 1457 1546 2517)

6:14 ἠγέρθη, ] ἠγερθη 041CA 178; ἀνεστη 017 041\* 114 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411 (02 26 595 706 1128 1457 1546 2487 2517)

6:23 με αἰτήσης, ] με αιτησης 13130; με αιτησης με 1346; με αιτησης μοι 1159; αιτησης με 017 041 114 178 229 420 489 581 652 702 796 989 1079 1219 1354 1500 1602 1816 2278 2404 (02 222 238 377 389r 807 872 1128r 1160); αιτησης μοι 389; om. 992 1690 2411

6:34 διδάσκειν αὐτούς ] διδάσκειν αὐτους 1313 1602; αὐτους διδάσκειν 017 041 114 178 229 489 581 652 702 796 989 992 1079 1159 1219 1346 1354 1500 1690 1816 2278 2404 2411 (02 26 222 349 517 565 595r 752 766 780 954 1084 1128 1424 1495 1546 1675); ἐδίδασκειν αὐτους 389; αὐτους διδάσκειν αὐτους 420

8:7 καὶ εἶχον ἰχθύδια ὀλίγα· καὶ ] + ταυτα 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411 (02 26 222 238 377 595 716 807 827 872 1128 1160 1546 2200 2517)

8:33 ὁ δὲ ] ο δε 1346 1816; ο δε ιησους 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1354 1500 1602 1690 2278 2404 2411 (02 26 222 595 697 766 791 872 1071 1128 1326 1546 2517)

9:45 αὐτόν· καλόν ] sine add. 1346; + γαρ 017 041 114 178 229 389 420 489 581 652 702 796 989 992 1079 1159 1219 1313 1354 1500 1602 1690 1816 2278 2404 2411 (02 26 222 304 389 595 872 1071 1128 1546 2517)

14:46 τὰς χεῖρας ] sine add. 652; + επ 796; + αυτων επ 017 041 114 178 229 389 420 489 702 989 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2278 2404 2411 (02 26 222 513 595 752 872 954 2174 2193C); + αυτων 581

14:61 αὐτόν, καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός; ὁ υἱὸς ] sine add. 702 992 1159 1354C 1816 2278 2411; + του θεου 017 041 114 178 229 389 420 489 581 652 796 989 1079 1219 1313 1346 1354\* 1602 1690 2404 (02 191 346 706 752 792 827 1446 1457 1546 1593)

15:10 ἐγίνωσκε ] ἐγινωσκε 989 9920 10790 1313 13460 1816; επεγινωσκε 0170 0410 1140 1780 2290 3890 4200 4890 581 652 702 796 1159 12190 1354 15000 1602 1690 2278 2404 2411 (02 222 238 377 752 807 1084s 1128 1160 1546)

15:25 ὥρα τρίτη, ] ὥρα τρίτη 702 2278; τη τρίτη ὥρα 796; τρίτη ὥρα 017 041 114 178 229 389 420 489 581 652 989 992 1079 1159 1219 1313 1346 1354 1602 1690 1816 2404 2411 (02 04 26 222 595 752 1546)

The above are a selection of readings taken from the collation of this present study and they each correspond with Lake's Table 2 readings (see table 2.2 in chapter 2).<sup>8</sup> The exception is the reading at Mark 2:21 which corresponds with Lake's Table 3 "Fam[ily] II Variants Supported by A and other MSS."<sup>9</sup> These readings were selected because of the relative low level of supporting witnesses in the ECM of Mark in order to illustrate the relationship 02 has with the II group in validation of Lake's findings

The CBGM Comparison of Witnesses tool indicates that 02 and 041 agree at 95.069%, which is a percentage point lower than the 96.092% agreement that 041 has with the Majority Text. In contrast, according to the comparison tool, 02 agrees with the Majority Text at 94.961%, slightly lower than its 95.069% agreement with 041. This relationship between 02, 041, and the Majority Text is reflected in the CBGM textual flow diagram in which 041 stands between 02 and the Majority Text (see figure 6.1 below).

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<sup>8</sup> Lake, *Family II*, 117-118.

<sup>9</sup> *Ibid.*, 119-122.

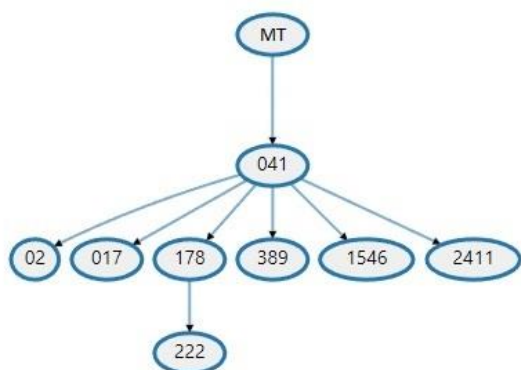


Figure 6.1: Textual Flow diagram of the II Group and the MT (<https://ntg.uni-muenster.de/mark/ph35>)

### 6.1.3 The II group and 032

Along with 02, the ECM data indicates that 032 supports the reading at 2:21 (above). Examining further, the CBGM reveals that 032 agrees with 041 at 75.7%, number 33 in ranking of closest witnesses to 032, 788 being number 1 at 77.92%.<sup>10</sup> In an assessment of the text of Matthew in 032, Jean-François Racine discovered that, on average across the entire gospel, 032 agreed with 041 in the test passages at over 85%. This was the highest average level of agreement when compared with the other 20 manuscripts and family texts examined in the study. 032 exhibited the highest overall agreement with the “Byzantine” representatives.<sup>11</sup> Though Racine’s examination focused on Matthew, the current investigation in Mark appears to support these findings (see the discussion under heading 4.5 in chapter 4). It has long been known that 032 contains block mixture in the Gospel of Mark from 1:1 to 5:30 and from 5:31 to 16:20.<sup>12</sup> Recent research by Megan Burnett has confirmed the presence of these

<sup>10</sup> <https://ntg.uni-muenster.de/mark/ph35>.

<sup>11</sup> “The Text of Matthew in the Freer Gospels: A Quantitative and Qualitative Appraisal,” pages 123-146 in *The Freer Biblical Manuscripts: Fresh Studies of an American Treasure Trove*, Society of Biblical Literature Text-Critical Studies 6 (Brill: Leiden, 2006), 131-132.

<sup>12</sup> Megan Leigh Burnett, *Codex Washingtonianus: An Analysis of the Textual Affiliations of the Freer Gospels Manuscript*, Texts and Studies, Third Series 27 (Piscataway: Georgias Press, 2022), 2, 79.

textual blocks in Mark, yet stated that the second block of text contains a mixed text.<sup>13</sup> Using the online Comparison of Witnesses tool of ECM Mark, 032 exhibits the highest level of agreement with 041 in Mark chapter 5 (80.2%), 6 (81.7%), 7 (83.5%), and 10 (80.8%).<sup>14</sup> The online tool was used to compare 032 and 041 in Mark chapters 5, 6, 7, and 10 at every place 032 agreed with the Π group against the ECM 'a' text and against the Majority Text. These readings are given below.

5:10 αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. ] ἀποστείλῃ αὐτὸν ἔξω τῆς χώρας 017 041 114 178 229 389 420 489 581 702 796 989 992 1079 1159 1219 1313 1346 1500 1602 1690 1816 2278 2404 2411 (032 26 222 595 792 892 1546 2174 2517 L773); ἀποστείλῃ αὐτοὺς ἔξω τῆς χώρας 1346 1354; ἔξω τῆς χώρας αὐτοὺς ἀποστείλῃ 652

10:8 εἰςὶ δύο ἀλλὰ μία σὰρξ ] εἰσι δύο ἀλλὰ σαρκὶς μία 0170 0410 1140 178 389 4200 489 581 652 702 796 989 992 10790 1159 1219 1313 13460 1354 15000 1602 1690 18160 2278 2404 2411 (01 02 04 032 038 043 1 13 18 26 28 35 69 105 117 118 124 131 153 176 184 191 205 209 222 238 304 346 349 377 427 472 543 544 565 579 590 595 695 697 700 706 713 716 732 740 766 780 788 791 792 803 807 826 827 828 863 872 892 949 979 983 1009 1029 1071 1082 1084 1093 1128 1160 1241 1243 1326 1337 1342 1396 1457 1495 1515 15428 1546 1574 1582 1654 1689 2106 2193 2487 2542 2606 2680 2738 2766 2786 2886 L211 L950); οὐκ εἰσι δύο ἀλλὰ σαρκὶς μία 2290

10:17 εἰς ὁδόν, ] sine add. 2278C; + ἰδοὺ τῆς πλουσίου 017 041 114 178 229 389 420 489 581 652 992 1079 1159 1219 1313 1346 1354 1500 1602 1690 1816 2404 2411 (02 032 13 26 28 69 124 191 222 304 346 472 543 565 595 700 719 788 826 828 872 983 1009 1071 1128 1515 15428 1546 1654 1689 2542 2680); + ἰδοὺ τῆς πλουσίου 702 2278\*; + ἰδοὺ τῆς πλουσιον 796; + ἰδοὺ τῆς πλησίου 989

The reading at Mark 5:10 is listed in Lake's Table 1 of primary Π group readings (see table 2.1 in chapter 2).<sup>15</sup> For the reading at 10:8, several early majuscule manuscripts, along with Family 1 and Family 13 witnesses have the transposition. Many of the Family 13 witnesses, along with 032, contain the additional phrase at 10:17. This fits with the conclusions of Burnett who found that 032 has a textual

<sup>13</sup> Ibid., 79, 105.

<sup>14</sup> <https://ntg.uni-muenster.de/mark/ph35/comparison#ms1=032&ms2=041>.

<sup>15</sup> The ECM shows that 032 agrees with the Π group reading, ἀποστείλῃ αὐτὸν ἔξω τῆς χώρας, yet an examination of the relevant image on the VMR reveals that 032 reads the same word order but with αὐτοὺς in place of αὐτὸν (see also the discussion under heading 4.3 in chapter 4).

affinity with Family 1 and Family 13 from Mark 9:14 to 13:11.<sup>16</sup> Though these readings do not reveal a very strong relationship with 041, when the evidence from 02, 032, Family 1, and Family 13 is combined, it assists in dating the first appearance of the II group text in the period around the fifth to the sixth century.

#### 6.1.4 The II group and Commentary Witnesses

A scholastic context as exemplified in the commentary tradition may provide a clue to the origin of this early branch of Byzantine manuscripts.<sup>17</sup> Hermann von Soden originally suggested that the text of the II group was the text used in the commentary of Victor of Antioch.<sup>18</sup> The commentary on Mark by Victor of Antioch is actually the standard catena of Mark which has been pseudonymously attributed to him.<sup>19</sup> Von Soden's observations were based on a few collations that he had performed on manuscripts containing commentary on Mark attributed to Victor of Antioch.<sup>20</sup> He tentatively concluded that Victor's commentary on Mark contained a smattering of Ka (the II group) and I readings (represented by 05 and 038, see heading 1.1 in chapter 1).<sup>21</sup> Silva Lake left this as an open question in her monograph, inviting further research to discover if Victor of Antioch, when allegedly writing his commentary, used the text represented in the II group.<sup>22</sup> Recent scholarship by William

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<sup>16</sup> Burnett, *Codex Washingtonianus*, 109.

<sup>17</sup> William R. S. Lamb, *The Catena in Marcum: A Byzantine Anthology of Early Commentary on Mark*, Texts and Editions for New Testament Study 6 (Leiden: Brill, 2012), 78, 90-94.

<sup>18</sup> Hermann von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*, Vol. I, Pt. II, Abteilung, *Die Textformen, A. die Evangelien* (Göttingen: Vandenhoeck und Ruprecht, 1911), 888-889.

<sup>19</sup> Lamb, *The Catena in Marcum*, 21, 40.

<sup>20</sup> Ibid.

<sup>21</sup> Von Soden, *Die Schriften*, 890.

<sup>22</sup> Lake, *Family II*, 5-6, 51.

Lamb has advocated for the idea put forward by von Soden and Robert Devreesse that the catena in Mark was the result of an "open book" tradition as an element of ongoing scholastic activity in the Byzantine Empire.<sup>23</sup> Lamb contends that the *Catena in Marcum* originated in the theological controversies of the late fifth to the early sixth centuries.<sup>24</sup> This is at least a century later than the time period proposed in this study as the beginning of the text represented in the Π group of witnesses, though Lamb advises a healthy dose of caution for those attempting to give a precise date. Lamb's conclusions have been critiqued, and thus his date of origin is up for reevaluation. The latest father quoted in the commentary is Cyril of Alexandria (died 444 CE), therefore a date in the first half of the fifth century is not out of the question.<sup>25</sup>

There are two elements of the current examination that support the idea of a scholastic origin of the Π text: the number of commentary manuscripts that support Π group readings, and the types of variations that characterize the group (see table 6.1 below).

Table 6.1: Silva Lake's Table 1 "Unique Readings of Family Π"		
Mark	Robinson-Pierpont Reading	Π Group Reading
2:4	προσεγγίσαι αὐτῷ	αὐτῷ προσεγγίσαι
2:23	ἐν τοῖς σάββασι διὰ τῶν σπορίμων	διὰ τῶν σπορίμων ἐν τοῖς σάββασι
3:10	ἐθεράπευσεν	ἐθεράπευεν
3:19	εἰς οἶκον	εἰς τὸν οἶκον
3:25	σταθῆναι	στήναι
5:10	αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας	ἀποστείλῃ αὐτὸν ἔξω τῆς χώρας
6:22	με ὃ ἐὰν θέλῃς, καὶ δώσω σοί	με καὶ δώσω σοί ὃ ἐὰν θέλῃς
6:27	ἀποστείλας ὁ βασιλεὺς	ὁ βασιλεὺς ἀποστείλας
6:27	τὴν κεφαλὴν αὐτοῦ	αὐτοῦ τὴν κεφαλὴν
6:30	ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν	ὅσα ἐδίδαξαν καὶ ὅσα ἐποίησαν

<sup>23</sup> Ibid., 49-52.

<sup>24</sup> Lamb gives an exact date of 490-553 CE (*The Catena in Marcum*, 71-73).

<sup>25</sup> Lamb, *The Catena in Marcum*, 68.

7:5	τὸν ἄρτον	ἄρτον
10:52	εἶπεν	λέγει
11:2	οὐδεὶς ἀνθρώπων	οὐπω οὐδεὶς ἀνθρώπων
13:28	ἐστίν	om.
14:19	αὐτῷ	om.
15:35	ἔλεγον,	ἔλεγον, ὅτι
15:40	τοῦ ἰακώβου	ἰακώβου
16:10	πορευθεῖσα	ἀπελθούσα

In her monograph, Lake provided a list of the group witnesses which originated with von Soden and were expanded in subsequent studies (see the discussion in chapter 1).<sup>26</sup> Out of this list of thirty-four manuscripts, 72 114 265 1313 1780 contain catenae. Added to this, out of the ninety-five manuscripts first identified as potential II group members in chapter 2, excluding those already discovered by Lake and von Soden, 222 391 989 1392 2346 2482 2517 contain catenae. Though 114, 1313 and 989 are the only members included in the current examination, at 11% out of the 27 manuscripts included in this study, that remains a fairly low concentration of catena manuscripts in the II group. Around one in six of the surviving continuous-text Greek New Testament manuscripts are commentary manuscripts.<sup>27</sup> Houghton noted that 33 out of the 209 witnesses included in the ECM of Mark were manuscripts that contained catenae, around 16% of the total witnesses.<sup>28</sup> Despite the low representation of catena manuscripts included in the current study, several of the primary group readings (Lake's Table 1

<sup>26</sup> Lake, *Family II*, 7-8.

<sup>27</sup> H. A. G. Houghton and D. C. Parker, "An Introduction to Greek New Testament Commentaries with a Preliminary Checklist of New Testament Catena Manuscripts," pages 1-35 in *Commentaries, Catenae and Biblical Tradition: Papers from the Ninth Birmingham Colloquium on the Textual Criticism of the New Testament, in association with the COMPAUL project, Text and Studies, Third Series 3* (Piscataway: Gorgias Press, 2016), 3.

<sup>28</sup> H. A. G. Houghton, 'Catena Manuscripts in the Editio Critica Maior of the Greek New Testament,' in *Proceedings of the 2022 Text and Manuscript Conference* (Peabody: Hendrickson, forthcoming), 5. A prepublication version of this chapter was provided to this writer and any cited page numbers refer to this prepublication version (available at <https://research.birmingham.ac.uk/en/publications/catena-manuscripts-in-the-editio-critica-maior-of-the-greek-new-t>).

readings) have greater than 16% support from catenae, if one considers the ECM data alone.<sup>29</sup>

Presented below are each of Lake's Table 1 readings from Mark, listing only ECM support that has greater than 16% of supporting witnesses that are catenae (underlined in bold text).<sup>30</sup>

2:4 προσεγγίσει αὐτῷ ] αὐτω προσεγγισαι (041 178 389 2411 1546r **2517**)[17%]

2:23 ἐν τοῖς σάββασι διὰ τῶν σπορίμων, ] δια των σποριμων εν τοις σαββασιν (017 041 **154** 178 **222** 389 **733** **1302** 1546 2411 **2517**)[45%]

6:22 με ὃ ἐὰν θέλῃς, καὶ δώσω σοί. ] με και δωσω σοι ο εαν θελῃς (017 041\* 26 178 **222C** **590** 595 752 1128)[22%]

11:2 οὐδεὶς ἀνθρώπων ] ουπω ουδεις ανθρωπων (017 032 041 042 26 178 **222** 389 **427** 595 697 716 **732** 791 872 1128 1273 1326 1546 **2106** 2193C 2200 2411 2766)[17%]

13:28 ἐστίν. ] om. (041 26 178 **222** 389 **427** 595 **732** 752 827 **863** 1128 1342 1546 **2106** 2411 **2738**)[35%]

14:19 αὐτῷ ] om. (017 041 26 178 **222** 389 **427** 595 **732** 752 **863** 1128 1546 **2106** 2411 **2738**)[37%]

Six out of nineteen characteristic Π group readings from Lake's Table 1 have greater than 16% support from commentary manuscripts, roughly 32% of the readings.<sup>31</sup> This is a significant number and is suggestive of the origin of the readings. Though the other Table 1 readings do not have the same level of support from commentary manuscripts (according to the ECM), it may be that they arose under similar circumstances. Out of the six readings above, three are transpositions and two are omissions. In his study of scribal habits in the papyri, E. C. Colwell noted that one explanation for the presence of

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<sup>29</sup> Two of these manuscripts that reveal fairly consistent support according to the ECM are 222 and 2517 and are discussed in chapter 4.

<sup>30</sup> Those readings that correspond with Lake's Table 1 readings are marked with a double asterisk. And those readings that correspond with Lake's Table 2 readings are marked with a single asterisk. The following resource was used to locate commentary manuscripts in the ECM data: Georgi Parpulov, *Catena Manuscripts of the Greek New Testament*, Text and Studies 25 (Piscataway: Gorgias Press, 2021).

<sup>31</sup> There are actually eighteen Table 1 readings, however, the readings at 15:40 is discounted as significant as it corresponds to the editorial text of the ECM (see the discussion under heading 4.5 in chapter 4).



transpositions is that they are corrected omissions.<sup>32</sup> This scribal tendency was observed by James Royse, who gave several examples in the papyri.<sup>33</sup> After comparing the commentary manuscripts of the New Testament used in the ECM, Houghton noted that omissions often occur only in commentary witnesses.<sup>34</sup> Taking the other Table 1 readings in account by assuming they arose in a similar manner as the six readings above, then the number of transpositions jumps to seven and the number of omissions to three. If transpositions are treated as corrected omissions, then ten out of seventeen, 59%, of the characteristic Π group readings are omissions. Thus, this concentration of transpositions and omissions in the Table 1 readings lend credence to the idea that the characteristic Π group readings arose through the copying of commentary manuscripts.

Table 6.2: Silva Lake's Table 2 "Variants of Fam[ily] Π with Little Support"		
Mark	Robinson-Pierpont Reading	Π Group Reading
1:42	ἀπ' αὐτοῦ ἡ λέπρα	ἡ λέπρα ἀπ' αὐτοῦ
1:43	εὐθέως ἐξέβαλεν αὐτόν	ἐξέβαλεν αὐτόν εὐθέως
3:2	θεραπεύσει αὐτόν	αὐτόν θεραπεύσει
3:10	ἄψωνται	ἄπτωνται
3:12	ποιήσωσιν	ποιῶσι(ν)
4:11	γνώναι	om.
4:12	ἀφεθῆ	ἀφεθήσεται
5:11	βοσκομένη	βοσκομένη πρὸς τῷ ὄρει
5:12	αὐτόν πάντες οἱ δαίμονες	αὐτόν οἱ δαίμονες
5:37	Συνακολουθήσαι	ἀκαλουθήσαι
6:2	καὶ δυνάμεις	ἵνα καὶ δυνάμεις

<sup>32</sup> Ernest C. Colwell, "Method in Evaluating Scribal Habits: A Study of P45, P66, P75," pages 106-124 in *Studies in Methodology in Textual Criticism of the New Testament*, New Testament Tools and Studies 9 (Leiden: Brill, 1969), 116. Agnes Lewis explained that this could have occurred by a scribe omitting a word, adding the correction in the margin and a subsequent copyist placing the corrected word in the wrong order in the new document (*The Old Syriac Gospels or Evangelion Da-Mepharreshê: Being the text of the Sinai or Syro-Antiochene Palimpsest, Including the Latest Additions and Emendations. With the Variants of the Curetonian Text, Corroborations From Many Other MSS., and a List of Quotations From Ancient Authors* (London: Williams and Norgate, 1910), vii).

<sup>33</sup> James R. Royse, *Scribal Habits in Early Greek New Testament Papyri*, New Testament Tools Studies and Documents 36 (Leiden: Brill, 2008), 755-756.

<sup>34</sup> Houghton, "Catena Manuscripts," 21.

6:14	ἠγέρθη	ἀνέστη
6:23	με αἰτήσης	αἰτήσης με
6:34	εἶδεν ὁ ἰησοῦς	ὁ ἰησοῦς εἶδεν
6:34	διδάσκειν αὐτους	αὐτοὺς διδάσκειν
7:8	πολλὰ ποιεῖτε	ποιεῖτε πολλὰ
8:4	ἐρημίας	ἐρημίαις
8:7	εὐλογήσας	ταῦτα εὐλογήσας
8:8	ἐχορτάσθησαν οἱ πάντες	ἐχορτάσθησαν πάντες
8:33	ὁ δὲ ἐπιστραφεὶς	ὁ δὲ ἰησοῦς ἐπιστραφεὶς
9:3	λίαν ὡς χιῶν	λίαν ὡσεὶ χιῶν
9:13	ἐποίησαν αὐτῷ	ἐποίησαν ἐν αὐτῷ
9:28	ὅτι	διὰ τί
9:45	καλὸν ἐστίν	καλὸν γὰρ ἐστί
10:20	εἶπεν αὐτῷ	εἶπεν
10:20	διδάσκαλε ταῦτα	ταῦτα
10:21	ὁ δὲ ἰησοῦς ἐμβλέψας	ὁ δὲ ἐμβλέψας
10:24	αὐτοῖς τέκνα πῶς	αὐτοῖς πῶς
10:51	ἀποκριθεὶς λέγει αὐτῷ ὁ ἰησοῦς	ἀποκριθεὶς ὁ ἰησοῦς λέγει αὐτῷ
11:6	εἶπον	εἶπαν
11:8	ἄλλοι δὲ στοιβάδας	ἄλλοι στιβάδας
11:10	εὐλογημένη	καὶ εὐλογημένη
11:13	συκὴν μακρόθεν	συκὴν μίαν μακρόθεν
11:18	γὰρ αὐτόν ὅτι	γὰρ ὅτι
11:24	ὅσα ἂν προσευχόμενοι	ὅσα ἂν προσευχόμενοι
11:29	ἐπερωτήσω ὑμᾶς	ἐπερωτήσω καὶ γὰρ ὑμᾶς
12:2	γεωργοὺς τῷ καιρῷ δοῦλον	γεωργοὺς δοῦλον τῷ καιρῷ
12:30	ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας	ἐξ ὅλης τῆς διανοίας
12:30	πρώτη ἐντολή	πρώτη πάντων ἐντολή
13:9	ἡγεμόνων καὶ	ἡγεμόνων δὲ καὶ
13:15	ἄρα τι ἐκ τῆς οἰκίας	τι ἄρα ἐκ τῆς οἰκίας
13:23	πάντα	ἅπαντα
13:28	ἀπαλὸς γένηται καὶ	γένηται ἀπαλὸς καὶ
14:27	τὰ πρόβατα	τὰ πρόβατα τῆς ποιμνῆς
14:36	τὸ ποτήριον ἀπ' ἐμοῦ	ἀπ' ἐμοῦ τὸ ποτήριον
14:46	ἐπ' αὐτόν τὰς χεῖρας αὐτῶν	τὰς χεῖρας αὐτῶν ἐπ' αὐτόν
14:61	ὁ υἱὸς τοῦ εὐλογητοῦ	ὁ υἱὸς τοῦ θεοῦ τοῦ εὐλογητοῦ
14:68	ὁ δὲ ἠρνήσατο λέγων	ὁ δὲ ἠρνήσατο αὐτόν λέγων
15:10	ἐγίνωσκεν	ἐπεγίνωσκεν
15:25	ἦν δὲ ὥρα τρίτη	ἦν δὲ τρίτη ὥρα

In further support of this idea, Lake's Table 2 readings (see table 6.2 above) contain a significant number that have greater than 16% support from commentary manuscripts (according to the ECM data alone). These are given below with the commentary manuscripts in bold and underlined.

4:12 ἀφεθῆ ] αφεθησεται (02 017 041 26 179 222 389 565 569 595 752 827 872 979 1128 1337 1457 1546 2411 2517)[20%]

5:12 πάντες οἱ δαίμονες ] οι δαιμονες (017 041\* 26 178 222 389 544 579 595 740 752 803 872 949 979 1047 1506 1546 2174 2411 2517 2607)[18%]

6:23 με αἰτήσης ] αιτησης με (02 017 041 178 222 238 377 389 807 872 1128 1160)[42%]

8:7 και εὐλογῆσας ] και ταυτα ευλογησας (02 017 041 26 178 222 238 377 389 595 716 807 827 872 1128 1160 1546 2200 2411 2517) [30%]

9:3 ὡς ] ωσει (017 041 4 26 28 79 178 179 184 191 222 238 273 348 377 389 427 513 569 595 706 713 716 732 792 807 827 829 863 872 1047 1071 1093 1128 1160 1216 1241 1253 1279 1337 1446 1457 1546 1555 1593 1645 2106 2411 2487 2517 2726 2738)[26%]

9:45 καλόν ἐστίν ] καλον γαρ εστι (02 017 041 26 178 222 304 389 595 872 1071 1128 1546 2411 2517) [20%]

10:20 αὐτῷ διδάσκαλε ] om. (017 041 26 178 222 304 389 595 863 1546 2106 2542) [33%]<sup>35</sup>

10:21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ] ο δε εμβλειψας αυτω (02 017 041 26 178 222 304 389 427 595 732 863 1546 2106 2411)[40%]

11:8 ἄλλοι δὲ στοιβάδας ] αλλοι στιβαδας (041 0211 1 178 191 205 209 222 238 377 697 706 791 807 827 863 872 1160 1241 1446 1457 1546 1582 1593 2193\* 2200 2411 2606 2766 2886)[23%]

11:8 εἰς τὴν ὁδόν ] εν τη οδω (017 022 038 041 042 26 79 154 176 178 191 222 472 513 579 595 700 706 716 733 740 752 766 792 827 863 872 949 1009 1047 1082 1128 1253 1446 1457 1542 1546 1593 1654 2106 2148 2411 2487 2542 2786)[20%]

11:10 εὐλογημένη ] και ευλογημενη (02 05 017 041 26 178 222 427 569 595 706 732 827 863 1071 1128 1546 2106 2411)[31%]

<sup>35</sup> Lake separates this reading into two but they are combined here into one reading.

11:13 συκῆν μακρόθεν ] συκην μιαν μακροθεν (017 041 26 **154** 178 389 **427** 595 716 **732 733 863** 872 1128 1457 1546 **2106** 2411 **2738**)[37%]

11:18 αὐτόν ] om. (02 017 041 26 178 **222** 389 **427** 544 595 **732** 766 **863** 872 1128 1546 **2106** 2411)[28%]

12:30 ψυχῆς σου καὶ ἐξ ὄλης τῆς διανοίας σου ] διανοιας σου (017 041 178 389 **427** 472 752 **863** 1009 1546 **2106** 2411)[25%]

12:30 πρώτη ἐντολή ] πρωτη παντων εντολη (017 041 043 26 33 **131** 178 **222 304** 389 **427** 517 579 595 713 **719 732** 752 766 **863** 872 954 1128 **1424** 1546 1675 **2106** 2411 2766 2886)[30%]

13:28 αὐτῆς ἤδη ὁ κλάδος ἀπαλὸς γένηται ] ἡδη ο κλαδος αυτης γενηται απαλος (041 042 26 28 117 153 178 179 **222** 349 389 517 **569** 579 595 713 **719** 752 827 **863** 873 954 1082 1084 1128 **1424** 1495 1546 1645 1675 **2106** 2411 2487 2766)[18%]

14:27 τὰ πρόβατα ] + της ποιμνης (017 041 0211 26 178 **222** 389 **427** 595 **719 732** 752 **863** 979 1128 1546 1574 **2106** 2411 **2738**)[35%]

15:10 ἐγίνωσκε ] επεγινωσκεν (02 017 041 178 **222 238 377** 389 752 **807** 1084 1128 **1160** 1546 2411)[33%]

Eighteen out of the fifty readings from Lake's Table 2 have greater than 16% of their support from commentary witnesses according to the ECM data alone, or 36% of the readings. Out of these eighteen readings, there are six readings that contain an addition of one word, three that have word changes, and one that has a preposition change. Five readings have an omission and three readings contain transpositions. Though not as many overall, transpositions and omissions (if transpositions are treated as omissions) are the most concentrated type of reading.

There are few readings that are considered primary Π group, and several of these are derived from the text of commentary witnesses. Throughout the transmission history of Mark, copyists frequently reproduced the characteristic Π group readings in the tradition as they copied from the text of the numerous commentaries in circulation. This explains the large number of manuscripts that are classified as belonging to the Π group.

Judging by the latest identifiable father quoted, Cyril of Alexandria, the compilation of the commentary on the Gospel of Mark was most likely completed by the fifth century.<sup>36</sup> This coincides with the evidence from 02, 032, Family 1, and Family 13, which indicates that the Π group first began to take shape in the fifth century. As the tradition of scribes compiling and adding to the commentary scholia proceeded alongside the copying of gospel texts, it provided an environment in which Π group readings would emerge by the fifth century and then continue to be reintroduced into the textual tradition.

#### 6.1.5 The 178 and 989 Subgroup and Commentary Witnesses

In the subgroup of 178 and 989, there are several omissions and transpositions that involve as many as four words. Readings from Mark are listed below with the commentary manuscripts in bold and underlined with the ECM data listed in parenthesis.

4:28 πλήρη ] omission 178 **989** (**222**)

6:34 εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, ] εἶδεν πολὺν ὄχλον ὁ ἰησοῦς 178 **989** (**222**)

7:15 αὐτον, ὃ δύναται ] omission 178\* **989** (**222**)

7:19 ἀλλ' εἰς τὴν κοιλίαν ] omission 178\* **989**<sup>37</sup>

7:22 ὑπερηφανία] omission 178\* **989** (205 **222** 1047)

9:35 πάντων ἔσχατος, καὶ ] omission 178\* **989** (1 176 178\* 205 209 **222** 349 **427 732 863** 1582 **2106** 2193\* **2738** 2886)<sup>38</sup>

As already discussed in chapter 4, the data from the ECM indicates that 178, 989, and 222 likely descend from the same ancestor that contained these omissions. Considering that 989 and 222 are

<sup>36</sup> Lamb, *The Catena in Marcum*, 68, 71-73.

<sup>37</sup> The ECM apparatus indicates that only 178 omits this phrase as 989 was not included in the witnesses for the ECM.

<sup>38</sup> The ECM arranges the reading differently giving the omission as *εσχατος και παντων* rather than *παντων εσχατος και*. Each of these arrangements ultimately indicate that each of these witnesses contain the reading *εσται παντων διακονος*.

commentary manuscripts and that omissions appear more frequently in them, they themselves likely descend directly from another commentary manuscript. This impression is further supported by the reading at Mark 9:35, where the ECM indicates that 427, 732, 863, 2106, and 2738 also omit these same words, and each of these codices contains commentaries by Theophylact.<sup>39</sup> Again, as mentioned already in chapter 4, the remaining witnesses that omit the phrase, according to the ECM, are Family 1 manuscripts. A characteristic of the Family 1 manuscripts, such as 1582, is that they contain marginal variants and alternative readings.<sup>40</sup> The scholarly production of the Family 1 witnesses suggest that the 178 and 989 Subgroup originated in a scholastic environment where commentaries and manuscripts with marginal scholia would be in use and may have influenced the text of the ancestor to the 178 and 989 Subgroup.

#### 6.1.6 The Exemplar of 389 was a Commentary Manuscript

A  $\Pi$  group member with interesting characteristics is 389. Indications are that the scribe is likely to have used a commentary manuscript as its exemplar. There are eighty-one readings in which 389 stands alone against the other  $\Pi$  group witnesses and has no ECM support.<sup>41</sup> Out of these readings from Mark, forty-three are omissions, two encompass both a transposition and an omission, and fifteen comprise substitutions of either one word for another, or a simplified shorter phrase with a longer more complex one. Several of the omissions are quite lengthy, at least five or more words omitted.

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<sup>39</sup> Parpulov, *Catena Manuscripts*, 211-212. For a brief overview of Theophylact's life and work see entry "THEOPHYLAKTOS," in *The Oxford Dictionary of Byzantium*, Vol. 3 (Oxford: Oxford University Press, 1991), 2068.

<sup>40</sup> Amy S. Anderson, *The Textual Tradition of the Gospels: Family 1 in Matthew*, New Testament Tools and Studies 32 (Leiden: Brill, 2004), 69-71.

<sup>41</sup> Lake noted that 389 "is peculiarly interesting for the readings which it does not share with the Family, or any representatives of it" (*Family II*, 37).

According to Houghton, copying a biblical text from a commentary manuscript would provide ample opportunity for omissions by the scribe, especially large segments of text.<sup>42</sup> Along with this, several of the readings, referred to here as “substitutions,” are really simplifications of complex phrases and involve the substitution of one or more words for a more complex multi-word phrase. These readings in Mark are listed below.

5:35 τί ἔτι σκύλλεις ] μη σκυλε 389  
5:39 Τί θορυβεῖσθε καί κλαίετε; ] μη κλαίετε 389  
6:1 καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ] μετα των μαθητων αυτου 389  
7:30 βεβλημένην ἐπὶ τῆς κλίνης. ] υγιη 389  
8:24 καὶ ἀναβλέψας ἔλεγε, ] ο δε ειπεν 389  
8:31 καὶ ἤρξατο διδάσκειν ] ελεγεν δε 389  
11:32 ὅτι ὄντως προφήτης ἦν. ] προφητην 389  
12:37 πόθεν υἱὸς αὐτοῦ ἐστι; καὶ ὁ πολὺς ] ποθεν ουν υιος δαυιδ εστι ο δε 389  
13:3 Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, ] οι μαθηται αυτου 389  
13:32 οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. ] του θεου 389

These substitutions are evidence of the influence of the commentary on the biblical text of the exemplar copied by the scribe of 389.<sup>43</sup> Three of the above variations may be harmonizations to other Gospels, a characteristic of the scholia influencing the text.<sup>44</sup> The readings at Mark 5:35 and 5:39 are likely harmonizations to the parallel story at Luke 8:49 and 8:52. In the same manner, the reading at 13:3 may be a harmonization to the parallel account at Matthew 24:3.<sup>45</sup> Each of these factors are highly indicative that 389 was copied from a commentary manuscript in which the scholia influenced the copying of the biblical text.

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<sup>42</sup> Houghton, “Catena Manuscripts,” 13-14.

<sup>43</sup> Ibid., 15-16.

<sup>44</sup> Ibid.

<sup>45</sup> These harmonizations are suggested in the critical apparatus of the ECM of Mark.

## 6.2 The Standardization of the Text

A few observations made during the transcription process concerning marginal corrections may shed light on the gradual standardization of the text. At Mark 3:5 the Π group reading omits the phrase ὑγιής ὡς ἡ ἄλλη from the last part of the verse. In 1500, the scribe corrected the text by entering ὑγιής ὡς ἡ ἄλλη into the bottom right margin, along with the τέλος lectionary marking.<sup>46</sup> The correction is in the same hand as the τέλος lectionary marking. The end of 3:5 corresponds with the end of that particular lection. Therefore, as the scribe was locating the precise place in the text for the lectionary marking, the omission of the phrase was noticed and entered at the same time as the τέλος lectionary marking was entered in the margins. This means that the lectionary markings were likely copied from another manuscript that contained the Majority reading (see figure 6.2 below).

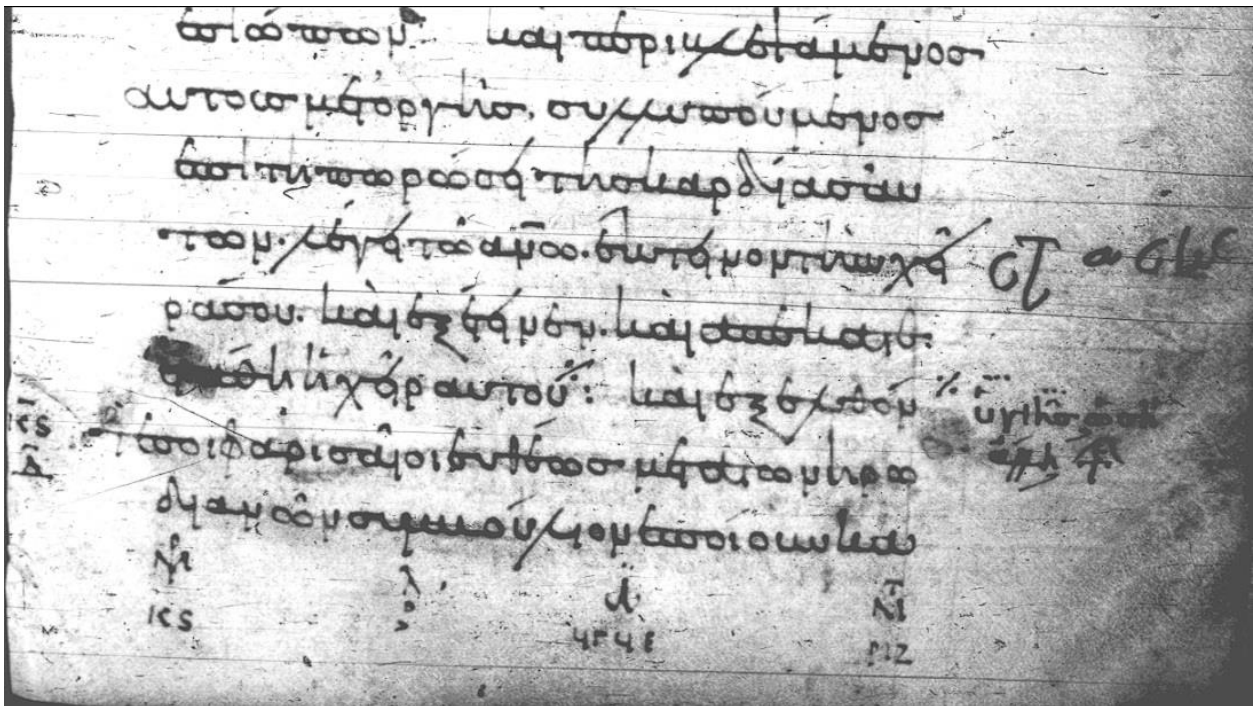


Figure 6.2: 1500, Mark 3:5 Correction in Bottom Right Margin

<sup>46</sup> See the image on the NTVMR, <https://ntvmr.uni-muenster.de/manuscript-workspace?docID=31500>.



At Mark 11:8, the copyist of 1816 leaped from the first instance of τὴν ὁδόν to the second, omitting a total of twelve words.<sup>47</sup> The scribe corrected this slip by adding the omitted words in the left hand margin, right next to the canon number, in the same ink as the main text. The Eusebian canon and the first few words of the new paragraph it marks are written in a (now faded) red ink. As the scribe was copying the text the words that were meant for the red ink were intentionally omitted. The scribe then noticed the omission and entered the correction in the left hand margin, leaving room for the Eusebian canon to be written. This can be detected by noting the manner in which the lower canon number sits slightly closer to the column of text than the previous one directly above it on the page. It is likely that the scribe noticed the omission when the exemplar was examined for the exact placement of the Eusebian canon in order to determine which words of the new paragraph should be omitted. The ink of the new lines of text written after the intentionally omitted words, fourth line from the bottom, is darker (from re-inking the pen) and matches the darker ink of the marginal correction (see figure 6.3 below). It may be that the process of preparing the text for Eusebian canons provided the impetus for the scribe to notice the omission and correct it.

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<sup>47</sup> See Biblioteca Queriniana image 82, <https://brixiana.medialibrary.it/media/schedadl.aspx?id=8d6506ae-ee5c-4de5-83c6-68bbbo216d52>.

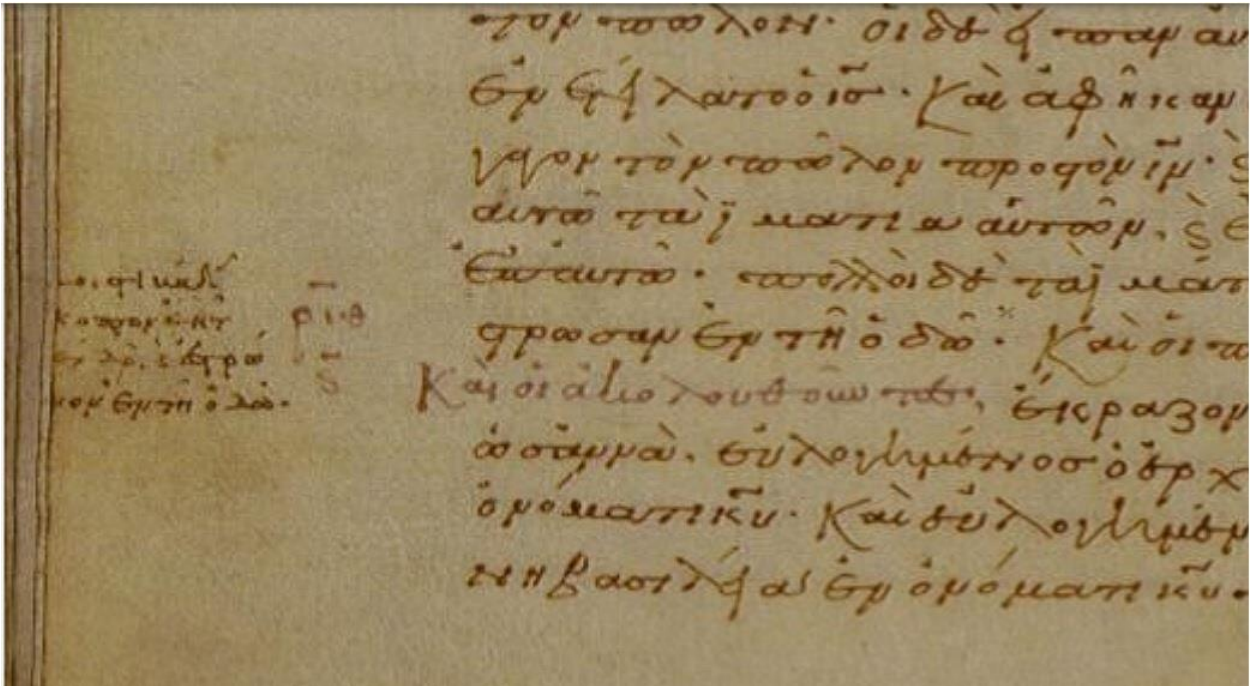


Figure 6.3: 1816, Marginal Correction at Mark 11:8

Similar correction activity around Eusebian canon numbers can be seen in 2278. For example, at Mark 6:15, the copyist leaped from the first instance of ἄλλοι to the second, omitting the phrase ἄλλοι ἔλεγον ὅτι ἡλίας ἐστίν.<sup>48</sup> The missing words were then entered into the bottom left margin as a correction, in what looks to be a different hand but using a similar colored ink as the main text (see figure 6.4 below). Another marginal correction occurs at Mark 1:40 (f78v) where the scribe omitted the phrase καὶ γονυπετῶν αὐτόν. Another user of the manuscript noticed the error, and entered the omitted text in the same location as the Eusebian canon number (see figure 6.5 below). Curiously, both corrections mentioned above occur at the same location as a Eusebian canon number. Along with these two examples, there are several larger omissions on folios 83r, 100v, 113r, and 113v that were later caught by a reader of the manuscript and a correction entered into the margins. These all seem to be clustered around Eusebian canon numbers and/or markings for the lectionary reading. As with the

<sup>48</sup> See f88v, [https://www.bl.uk/manuscripts/Viewer.aspx?ref=add\\_ms\\_37002](https://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_37002).

example from 1816 above, this correction activity may indicate the tendency for readers to notice and correct errors when using the Eusebian canon numbers or lectionary markings (see figure 6.4 and 6.5 below).

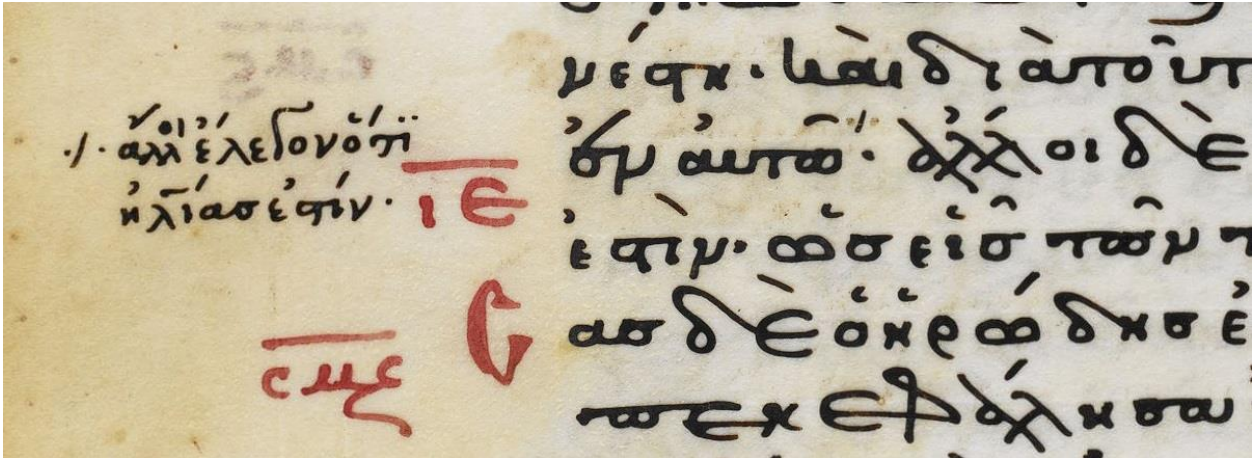


Figure 6.4: 2278, Mark 6:15 Correction in Left Margin

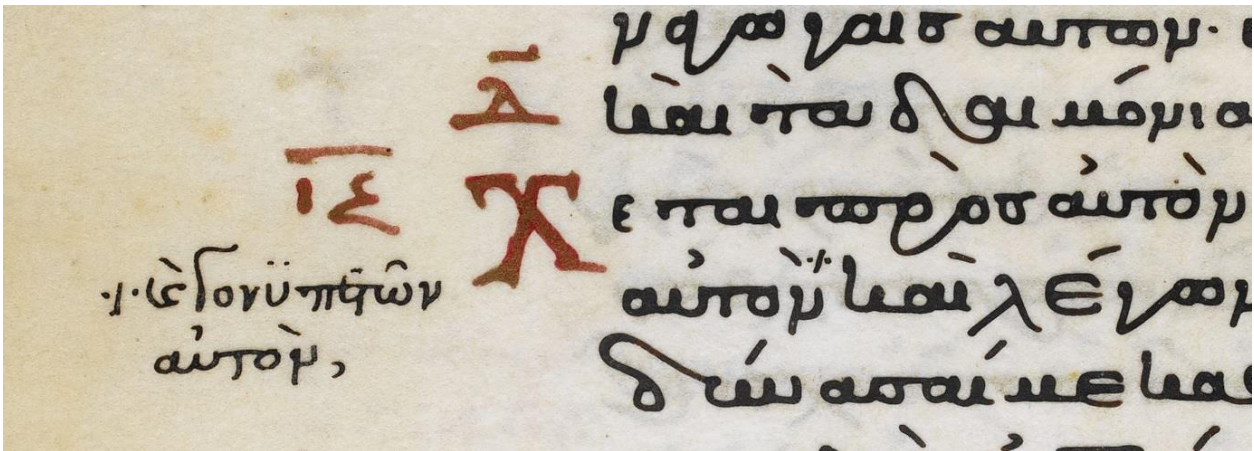


Figure 6.5: 2278, Mark 1:40 Correction in Left Margin

Finally, the sequence of a series of marginal corrections can be clearly seen in 2404. After the manuscript was laid out with spaces in the body of the text to facilitate the placement of initial letters to mark paragraph headings and lectionary markings, the scribe then went through with red ink in order to add the initial letters and lectionary markings. It was at this point that the scribe noticed some

omissions and made several marginal corrections using the same red ink as the lectionary markings. At Mark 6:3, the copyist omitted the words ἀδελφός δὲ Ἰακώβου καὶ Ἰωσή καὶ Ἰούδα καὶ σίμωνος. Later, the scribe noticed the omission and entered the missing text in the margin using the red ink of the lectionary marking (See figure 6.6 below).<sup>49</sup>

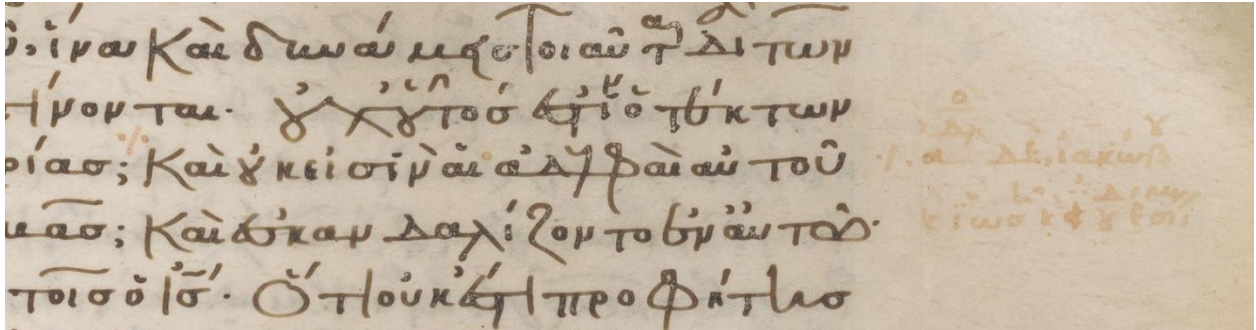


Figure 6.6: 2404, Mark 6:3, Right Hand Marginal Correction

This phenomenon occurs again at Mark 6:26 where the copyist jumped from βασιλεύς in verse 26, to βασιλεύς in verse 27, omitting the words διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι καὶ εὐθέως ὁ βασιλεύς.<sup>50</sup> The scribe later corrected the error by entering the omitted text in the margin using the same (now faded) red ink as the lectionary readings. The red ink gives the timing of the correction, the scribe noticed the error and entered the omitted text in the margin at the same time the lectionary markings were being entered into the text. Though the ink is extremely faded and difficult to decipher, the marginal correction reads ὁ βασιλεύς and the main text was left to read ἀποστείλας, which is the Π group word order. This means that the lectionary markings were likely being copied from the same exemplar as the text (see figure 6.7 below).

<sup>49</sup> See the upper right hand margin of Goodspeed image 119, <http://goodspeed.lib.uchicago.edu/ms/index.php?doc=0126>.

<sup>50</sup> See the right hand margin of Goodspeed image 121.



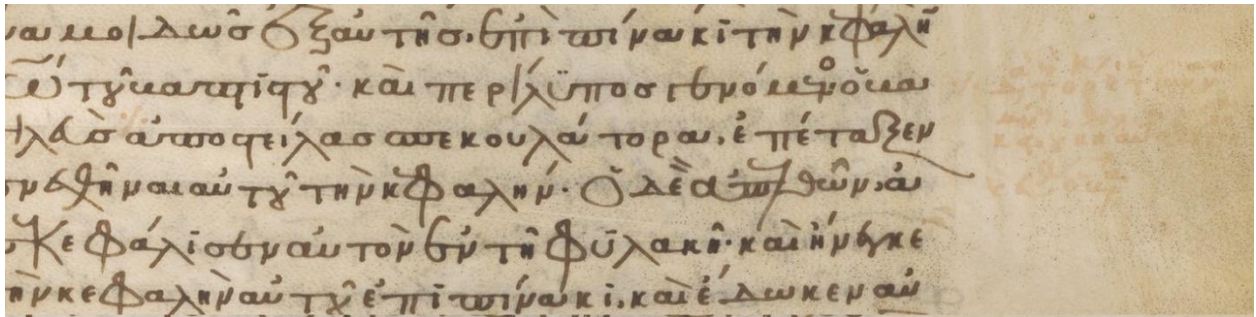


Figure 6.7: 2404, Mark 6:26, Right Hand Marginal Correction

These three instances of marginal corrections are hardly enough evidence for any definitive conclusions, yet together they paint a tentative picture of the way in which a manuscript containing Π group readings might be corrected to the majority text. The process of placing lectionary readings and Eusebian canon numbers necessitated a close engagement with the text. This provided the impetus for the scribe to notice omissions and other errors, but also to notice more closely that the manuscript contained a different text than what the scribe was used to hearing, or that they read themselves. As was the case in 1500 (see figure 2 above), this meant that the scribe entering the lectionary markings corrected the Π group reading to the majority text. If this had occurred throughout the manuscript, then, when it was used as an exemplar, its descendant would contain a mixed text, with some Π group readings and some majority text readings.

### 6.3 Final Thoughts and Areas of Further Research

It has been argued above that the influence of the commentary on the textual transmission of Mark led to variations in the text that would later come to characterize the Π group. The history and origin of Family 1 is instructive as an example of a particular text that had its origins in a scholastic environment. Several of the Family 1 witnesses, 1582 in particular, contain marginal scholia discussing

textual variations.<sup>51</sup> The compiler of the archetype of 1582 referred to various church fathers in discussing variations in the marginal scholia pointing to the Library at Caesarea as the likely location of the archetype's production.<sup>52</sup> The most recent church father cited was Cyril of Alexandria, who died in 444 CE, which provides the earliest date in which the marginal scholia were compiled in the archetype of 1582.<sup>53</sup> According to Lamb, this is roughly contemporary to when the compilation of the commentary on Mark was completed.<sup>54</sup> Though the Π group does not have its origin in a lost archetype, Family 1 is illustrative in that the Π group had its beginnings in a similar scholastic environment.

The current study first began as an update to Silva Lake's landmark examination of the Π group in Mark. After the collation of witnesses was completed, all attempts to reconstruct a family stemma failed and any similarity to Lake's study evaporated. Many of the key witnesses in Lake's study were included in the current examination, namely 017, 041, 178, 389, 652, 1079, and 1219, therefore the results should not have been much different than Lake's. The difference in conclusions between Lake's study and the current examination has to do not only with differences in method but also with the amount of manuscript evidence consulted.

One difference in method had to do with the manner in which Lake assumed that all the extant manuscripts descended through 041. This was never firmly established and appeared to be taken for granted. The attempt at re-dating 017 much later than previously recognized should have been an indicator that the results of the stemma were flawed. Rather than forcing 017 into a stemma that had

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<sup>51</sup> See the discussion in Anderson, *The Textual Tradition of the Gospels*, 60-73.

<sup>52</sup> *Ibid.*, 70.

<sup>53</sup> *Ibid.*, 70.

<sup>54</sup> Lamb, *The Catena in Marcum*, 68.

041 at its head, the more obvious conclusion was that 017 was an independent witness to the text of the II group.

Another difference in method was the manner in which Lake used readings that were not genetically significant to group manuscripts together within the stemma. Small omissions, or readings with support from the wider textual tradition should only be used to aid in grouping witnesses together once their relationship had been established through the use of genetically significant readings. Some of this failure had to do with Lake's access to textual evidence from the wider manuscript tradition.

This highlights the final major difference between the current study and Lake's examination, that of technology. With the publication of the ECM of Mark and the tools of the CBGM, the II group readings could be compared with another 204 manuscripts using state of the art software that was simply not available to Lake in the 1930s. The digital tools such as the Comparison of Witnesses on the CBGM allows the scholar quickly to compare manuscripts and evaluate their relationship. The Collation Editor, Transcription Editor, and the ready access of manuscript images in online repositories gives the modern scholar access to a greater number of manuscripts nearly instantly when compared to what was available to the scholar in the first half of the twentieth century.

Though the II group does not originate from a single lost archetype, this large group of witnesses is ripe for future research. Detailed studies of individual II group manuscripts such as 017 and 041 are needed that examine the codicology, scribal habits, corrections, and marginalia. The II group is large enough that it encompasses several subgroups and clusters of witnesses that share a lost ancestor (see chapter 4). Other members of these subgroups likely remain to be identified, especially for clearly defined clusters like the 178 and 989 subgroup. This subgroup in particular might be fruitful for further

exploring connections to commentary manuscripts by examining the scribal habits, corrections, and marginalia of its members.

Finally, the wealth of data present within the *Editio Critica Maior* and the accompanying CBGM provides ample opportunities for future research. All of the major textual groups and families, such as Family 1 and Family 13, should be freshly examined using the ECM and CBGM data. As the digital tools become more sophisticated, more manuscript images are transcribed, and the transcriptions become more thorough, new relationships between witnesses might be established using the details of marginalia, corrections, and punctuation. The pioneers of nineteenth- and twentieth-century scholarship laid the groundwork for the textual research of later generations. The assembly of manuscript images in the twentieth century, and their current availability online, have allowed for the making of transcriptions used in current research. Nevertheless, they set the stage for the ECM and the CBGM, which renders much of twentieth-century scholarship, such as that of Lake, Geerlings, and Champlin, outdated by the detailed data and analytic tools which it places at scholars' disposal.



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