

Appendix

Commentary on All Marginal Variants in GA 274

1. Notation

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

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

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

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

f (e.g., 032f): When following a witness's siglum, indicates that that witness's reading is an error (*Fehler*) or, more specifically, a defective form of the reading under which the witness is listed. For convenience, the defective form is provided in parentheses after the cited witness.

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

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

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

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

^{pt} (e.g., f^{3 pt}, sy^{h pt}, Eus^{pt}): When following a family, a version, or a patristic witness, this siglum indicates that only a portion of the manuscript tradition for that witness attests to the associated reading.

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

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

^{vid} (e.g., P45^{vid}): Indicates that the given reading appears to have the support of the given witness, though parts of the reading may be uncertain or lacunose in the witness.

2. Collated Witnesses

For the purposes of determining the textual affinities of certain marginal readings in GA 274, I have gathered collation data for the variation units that contain these marginal readings. I selected 140 witnesses for the collation according to several guiding principles. First, due to their demonstrable antiquity, I included all papyri and majuscules with accessible images whose text

was legible and clearly identifiable.¹ For several palimpsests and discolored purple majuscules, I used published transcriptions as they were available.² For the textual families f^1 , f^3 , and f^{35} , I used existing critical texts, noting major inter-family divisions where they occurred.³ For the minuscules, I attempted to sample a roughly equal number of manuscripts (typically two to four) from each of the textual groups determined by the Claremont Profile Method to have a viable profile of readings in Luke.⁴ For the groups whose critical texts I used in the collation, I did not sample additional manuscripts. These were Wisse's groups 1 (f^1), 13 (f^3), and K^r (f^{35}). The minuscules I sampled from the remaining groups were chosen on a balance of factors like strength of representation (measured by Wisse's application of the Profile Method), age

¹ I accessed images primarily through the INTF's Virtual Manuscript Room (<http://ntvmr.uni-muenster.de>) and the Center for the Study of New Testament Manuscripts (<http://csntm.org>). Manuscripts deemed illegible were generally palimpsests without published transcriptions. Where these manuscripts had transcriptions available, I used them. Some manuscripts, like the commentary majuscule GA 055, have incomplete contents and are not indexed in the Virtual Manuscript Room, so I have opted not to use them.

² For convenience, I cite all of these sources below.

For GA 04: Constantin von Tischendorf, *Codex Ephraemi Syri rescriptus sive fragmenta Novi Testamenti e codice Graeco Parisiensi celeberrimo quinti ut videtur post Christum seculi* (Leipzig: Tauchnitz, 1843); and R. W. Lyon, "A Re-examination of Codex Ephraemi Rescriptus," *NTS* 5 (1959): 260–72.

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

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

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

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

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

For GA 040: H. A. G. Houghton, Panagiotis Manafis, and A. C. Myshrall, *The Palimpsest Cate-na of Codex Zacynthius: Text and Translation* (Piscataway, NJ: Gorgias, 2020).

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

For GA 043: Pierre Batiffol, *Les manuscrits grecs de Berat d'Albanie et le Codex Purpureus Φ* (Paris: Imprimerie Nationale, 1886).

³ For convenience, these are cited below.

For Family 1: Kirsopp Lake, *Codex 1 of the Gospels and Its Allies*, ed. J. Armitage Robinson, TS 7.3 (Cambridge: Cambridge University Press, 1902; repr., Eugene, OR: Wipf & Stock, 2004).

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

For Family 35: Wilbur N. Pickering, *The Greek New Testament according to Family 35*, 2nd ed. (Wilbur N. Pickering, 2015).

⁴ These groups are described in 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*, ed. Irving Alan Sparks, SD 44 (Grand Rapids, MI: Eerdmans, 1982), 91–116.

(with earlier manuscripts prioritized before later ones), and completeness (with fully extant manuscripts preferred to more lacunose ones). These witnesses, along with details of their age, current location, and Wisse groups, are outlined in table A.

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

ID	Siglum	Date	Location	Group
P3		Sixth/Seventh	Austrian National Library	
P4		Third	Bibliothèque nationale de France	
P37		Third/Fourth	University of Michigan Library	
P45		Third	Chester Beatty Library	
P53		Third	University of Michigan Library	
P59		Seventh	Morgan Library and Museum	
P66		Third	Bodmer Library	
P69		Third	Sackler Library	
P75		Third	Biblioteca Apostolica Vaticana	
P88		Fourth	Università Cattolica del Sacro Cuore	
P120		Fourth	Sackler Library	
01	Ⲭ	Fourth	British Library	B
02	A	Fifth	British Library	Π ^a
03	B	Fourth	Biblioteca Apostolica Vaticana	B
04	C	Fifth	Bibliothèque nationale de France	Mix
05	D	Fifth	Cambridge University Library	B
07	E	Eighth	Basel University Library	K ^x
09	F	Ninth	University Library, Utrecht	Kmix
011	G	Tenth	Trinity College	K ^x
013	H	Ninth/Tenth	State and University Library, Hamburg	K ^x
017	K	Ninth	Bibliothèque nationale de France	Π ^a
019	L	Eighth	Bibliothèque nationale de France	B
021	M	Ninth	Bibliothèque nationale de France	M27
022	N	Sixth	Russian National Library	Mix
023	O	Sixth	Bibliothèque nationale de France	
024	P	Sixth	Herzog August Bibliothek	Mix
026	Q	Fifth	Herzog August Bibliothek	Mix
027	R	Seventh	British Library	K ^x
028	S	Tenth	Biblioteca Apostolica Vaticana	K ^x
029	T	Fifth	Bibliothèque nationale de France	
030	U	Eleventh	Biblioteca Nazionale Marciana	Kmix
031	V	Eleventh	State Historical Museum, Moscow	K ^x

ID	Siglum	Date	Location	Group
032	W	Fourth/Fifth	Smithsonian Institution, Freer Gallery of Art	Mix
033	X	Tenth	Universitätsbibliothek München	Mix
034	Y	Ninth	Cambridge University Library	Π ₁₇₁
035	Z	Sixth	Trinity College	
036	Γ	Tenth	Bodleian Library	K ^x
037	Δ	Ninth	Stiftsbibliothek, St. Gallen	K ^x
038	Θ	Ninth	National Center of Manuscripts, Tbilisi	Mix
039	Λ	Ninth	Bodleian Library	Λ
040	Ξ	Sixth	Cambridge University Library	Mix
041	Π	Ninth	Russian National Library	Π ^a
042	Σ	Sixth	Museo Diocesano, Rossano	
043	Φ	Sixth	Albanian National Archives	
044	Ψ	Ninth/Tenth	Lavra	Mix
045	Ω	Ninth	Dionysiou	K ^x
050		Ninth	National Library of Greece	
053		Ninth	Bavarian State Library	K ^x
054		Eighth	Biblioteca Apostolica Vaticana	
063		Ninth	Bibliothèque nationale de France	
070		Sixth	Bibliothèque nationale de France	
083		Sixth/Seventh	Saint Catherine's Monastery	
085		Sixth	Russian National Library	
0102		Seventh	Bibliothèque nationale de France	
0105		Tenth	Austrian National Library	
0115		Ninth/Tenth	Bibliothèque nationale de France	
0141		Tenth	Bibliothèque nationale de France	
0162		Third/Fourth	Metropolitan Museum of Art, New York	
0211		Ninth	National Center of Manuscripts, Tbilisi	Mix
0234		Eighth	Unknown	
0274		Fifth	Coptic Museum, Cairo	
0283		Ninth	Saint Catherine's Monastery	
0287		Ninth	Saint Catherine's Monastery	
0290		Ninth	Saint Catherine's Monastery	
0292		Sixth	Saint Catherine's Monastery	
0315		Fourth/Fifth	de Hamel Collection, Cambridge	
<i>f</i> ⁱ				1
<i>f</i> ³				13
<i>f</i> ³⁵				K ^r
2		Eleventh/Twelfth	Basel University Library	K ^x
9		Twelfth	Bibliothèque nationale de France	K ^x
16		Fourteenth	Bibliothèque nationale de France	16
22		Twelfth	Bibliothèque nationale de France	22 ^b
27		Tenth	Bibliothèque nationale de France	M27

ID	Siglum	Date	Location	Group
33		Ninth	Bibliothèque nationale de France	B
71		Twelfth	Lambeth Palace	M27
75		Eleventh	Public and University Library, Geneva	1167
114		Eleventh	Bibliothèque nationale de France	Π ^a
119		Twelfth	Bibliothèque nationale de France	16
157		Twelfth	Biblioteca Apostolica Vaticana	Mix
161		Tenth	Biblioteca Apostolica Vaticana	Λ
164		Eleventh	Biblioteca Apostolica Vaticana	Λ
184		Thirteenth	Biblioteca Medicea Laurenziana	1216
199		Twelfth	Biblioteca Medicea Laurenziana	Λ
217		Twelfth	Biblioteca Nazionale Marciana	16
269		Eleventh	Bibliothèque nationale de France	1519
274		Tenth	Bibliothèque nationale de France	K ^x
291		Thirteenth	Bibliothèque nationale de France	291
371		Tenth	Biblioteca Apostolica Vaticana	291
372		Sixteenth	Biblioteca Apostolica Vaticana	Mix
431		Twelfth	Bibliothèque du Grand Séminaire	1167
449		Thirteenth	British Library	291
461		Ninth	Russian National Library	K ^x
517		Eleventh/Twelfth	Christ Church	1675
544		Thirteenth	University of Michigan Library	Mix
545		Fifteenth	University of Michigan Library	585
565		Ninth	Russian National Library	B
579		Thirteenth	Bibliothèque nationale de France	B
585		Eleventh	Biblioteca Estense	585
700		Eleventh	British Library	B
726		Thirteenth	Royal Library of Belgium	Π ^b
740		Fourteenth	Bibliothèque nationale de France	
804		Eleventh	Parliament Library, Athens	Mix
892		Ninth	British Library	B
954		Fifteenth	Dionysiou	1675
1005		Fourteenth	Iviron	22 ^a
1071		Twelfth	Lavra	Mix
1079		Tenth	Lavra	Π ^a
1093		Fourteenth	Panteleimonos	Mix
1167		Eleventh/Twelfth	Ioannou	1167
1192		Eleventh	Saint Catherine's Monastery	22 ^b
1200		Twelfth	Saint Catherine's Monastery	Π ^b
1216		Eleventh	Saint Catherine's Monastery	1216
1241		Twelfth	Saint Catherine's Monastery	B
1243		Eleventh	Saint Catherine's Monastery	1216
1273		Twelfth	Auckland Public Library	Mix

ID	Siglum	Date	Location	Group
1319		Twelfth	Greek Orthodox Patriarchate, Jerusalem	II ^b
1321		Eleventh	Greek Orthodox Patriarchate, Jerusalem	1519
1325		Eighteenth	Greek Orthodox Patriarchate, Jerusalem	Mix
1342		Thirteenth/Fourteenth	Greek Orthodox Patriarchate, Jerusalem	Mix
1365		Twelfth	Greek Orthodox Patriarchate, Jerusalem	22 ^a
1424		Ninth/Tenth	Jesuit-Krauss-McCormick Library	1675
1519		Eleventh	Lavra	1519
1574		Fourteenth	Vatopedi	Mix
1675		Fourteenth	Panteleimonos	1675
2597		Sixteenth	Biblioteca Nazionale Marciana	
2786		Fourteenth	Unknown (formerly Thira, Prophetou Iliou)	
L63		Ninth	Bibliothèque nationale de France	
L387		Eleventh	National Library of Greece	
L547		Thirteenth	Biblioteca Apostolica Vaticana	
L627		Eighth	Dionysiou	
L773		Eleventh	Ecumenical Patriarchate, Constantinople	
L844		Ninth	Saint Catherine's Monastery	
L846		Ninth	Saint Catherine's Monastery	
L848		Ninth	Saint Catherine's Monastery	
L849		Ninth	Saint Catherine's Monastery	
L950		Thirteenth	Uppsala University Library	
L1126		Twelfth	Vatopediou	
L1602		Eighth	Morgan Library and Museum	
L2211		Tenth	Saint Catherine's Monastery	

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

3. Commentary

For each marginal reading, I will list the folio number where it occurs, the name of the corresponding siglum (if one was used),⁵ and an indication of the script in which the marginal reading is written. For reasons of space, I do not attempt an exhaustive commentary on any reading; instead, I focus on internal considerations that indicate the nature of the marginal reading and external considerations of age, distribution, and support among manuscripts, versions, and patristic citations where relevant. For all class-A readings (as defined in the main article), I present a positive apparatus collating the textual witnesses listed in table A. For readings in other classes, I list witnesses (in the form of a positive or negative apparatus, depending on the need) wherever discussion of external evidence is warranted.

All images included in this commentary are derived from the Bibliothèque nationale de France's photographs of GA 274,⁶ except where otherwise noted.

⁵ See the main article for further discussion of the sigla used in GA 274.

⁶ Source: gallica.bnf.fr / Bibliothèque nationale de France. The photographs for GA 274 are accessible at <https://gallica.bnf.fr/ark:/12148/btv1b11005077n>.

Matthew

Matt 1:11

Page: 6v

Siglum: lemniskos

Text: *omit*

Margin: ἐγέννησεν τὸν ἰωάκημ ἰωάκημ δὲ

Hand: 2a

Type: A

Collation:

omit Jehoiakim in genealogy 01 03 04 07 017 019 028 031 032 036 037 041 045 0211 ^f3 ^f5 2 9 27 75
114 157 164 269 274T 291 371 372 431 449 461 517 544 545 565 585 700 726 740 804 892 1005 1071
1079 1093 1167 1192 1200S 1241 1243 1273 1319 1321 1325 1365 1424 1519 1574 2597 2786 L547 L627
L773 L844 L848 L849 L1126 L2211] *add Jehoiakim to genealogy* 021 030 038 042 ^f1 16 33 71 119 161
184 199 217 274A 954 1216 1342 L63

Comments:

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

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

In terms of versional and patristic support, the longer reading can be found in some early witnesses. The apparatus of the UBS⁴ critical edition notes that it can be found as an alternate reading in the Harklean Syriac version (seventh century), the Palestinian Syriac version (c. sixth century), a Latin translation of Irenaeus (second century), and Epiphanius (fifth century).⁷ The support from Epiphanius is not explicit but can be inferred in the absence of any other known textual variants in the Matthean genealogy.⁸

⁷ Barbara Aland et al., eds., *The Greek New Testament*, 4th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 2.

⁸ Amy M. Donaldson, "Explicit References to New Testament Variant Readings among Greek and Latin Church Fathers" (PhD diss., University of Notre Dame, 2009), 344–45.

Matt 1:11–12

Page: 6v

Siglum: ^s (twice)

Text: ε (twice)

Margin: η (twice)

Hand: 2a

Type: C

Comments:

The marginal note changes μετοικεσίας and μετοικεσίαν in these two verses to μετοικησίας and μετοικησίαν, respectively. The spellings with *epsilon* appear to have been standard from very early on and in many places, as they are found in earliest witnesses and in many of the later ones, but the spellings with *eta* also have reasonably widespread support among later manuscripts.⁹ The fact that all corrections among the manuscripts examined change *eta* to *epsilon* further supports the idea that at least some scribes of the time considered the *epsilon* spelling the correct one.¹⁰

Still, while a change to non-standard spelling seems like a sign of something more than just a correction, it seems hard to believe that the reader or scribe responsible would find a matter of orthography like this worthy of noting as an alternate reading. While the RP 2018 Byzantine text reads μετοικεσίας ... μετοικεσίαν with most of the manuscripts collated for this study, this does not imply that the Byzantine text-type uniformly adopted this spelling convention; RP is not based on an exhaustive collation of Greek manuscripts, and as the preface states, the edition standardizes general orthographic matters (which, presumably, would include this issue) throughout the text.¹¹ Between these factors and the reasonably widespread support for the less common spelling, the most plausible explanation of the marginal note is that it is correction of two related misspellings to the spellings found in the manuscript's exemplar.

Matt 2:13

Page: 8r

Siglum: arrow

Text: ἀναχωρησάντων δὲ αὐτῶν

Margin: ἀναχωρησάντων τῶν μ(ά)γ(ων)

Hand: 1

⁹ The following sixty witnesses use the *epsilon* spelling for both words: GA 01, 03, 04, 021, 024, 032, 036, 037, 038, 0287^{vid}, ^f³, ^f⁵, 2, 9, 27, 33, 71, 75, 119, 157, 164, 217, 274T, 372, 431, 461C, 517, 544, 545, 579, 585, 700, 740, 892, 954, 1005, 1071, 1093, 1167, 1192C, 1200, 1216, 1273, 1321, 1325, 1365, 1424, 1574, 2597, 2786, L63, L387, L547, L627, L773, L844, L849, L1126, L1602, and L2211. The following twenty-eight witnesses use the *eta* spelling for both words: GA 017, 019, 028, 030, 031, 041, 042, 045, 0211, ^f, 16, 114, 161, 184, 269*, 274A, 291, 371, 449, 461*, 726, 804, 1079, 1192*, 1241, 1243, 1319, and L848. There are also some witnesses exhibiting inconsistent spellings: GA 07 spells the pair of words as μετοικισίας ... μετοικησίαν, suggesting a reading with two *eta* spellings changed by itacism; GA 199, 565, and 1519C have μετοικησίας ... μετοικεσίαν; GA 269C has μετοικεσίας ... μετοικησίαν; and GA 1519* has μετοικησίας only and omits the beginning of v. 12, probably due to a skip of the eye.

¹⁰ Of the manuscripts sampled for this study, four are corrected here: GA 269, 461, 1192, and 1519. Of these, GA 461 and 1192 correct both words to use the *epsilon* spelling. GA 269C corrects only the first *eta* spelling to an *epsilon* spelling. GA 1519C supplies the omitted second word with the *epsilon* spelling, but does not bother to make the spelling in v. 11 consistent with this correction.

¹¹ Maurice A. Robinson and William G. Pierpont, eds., *The New Testament in the Original Greek: Byzantine Textform 2018* (Nürnberg: VTR Publications, 2018), ix.

Type: L

Comments:

While a minority of continuous-text manuscripts does attest to the longer reading here,¹² the lectionaries that unanimously support it make its origin clear; the lection that begins at this verse demands that something clearer be substituted for αὐτῶν. The marginal note of GA 274 is either part of a lectionary incipit or the result of someone misreading a lectionary incipit for an alternate reading.

Matt 3:6a

Page: 9r

Siglum: distigme (text only)

Text: *omit*

Margin: πάντες

Hand: 1

Type: A

Collation:

omit 01 03 04* 05 07 017 019 021 028 030 031 032 036 037 041 042 045 0211 ^f ^f³ ^f⁵ 2 9 16 22 27 71
75 114 119 157 161 164 184 199 217 269 274T 291 371 372 431 449 461 517 544 545 565 579 585 700 726
740 804 892 954 1005 1071 1079 1093 1167 1192 1216 1241 1243 1273 1319 1321 1325 1365 1424 1519 1574
1675 2786 L63 L547 L627 L773 L844 L848 L849 L1126 L2211] *add* πάντες 04C2 33 274A

Comments:

The addition of πάντες may have been a deliberate stylistic improvement, supplying the preceding verb phrase with a subject, or it may have been a harmonization to the wording of Mark 1:5. But the preceding context makes the addition of a noun here superfluous, and the other Synoptic Gospels were more often harmonized to Matthew than vice-versa; the rarity of this addition among other witnesses may serve as evidence for these points.

The scarcity of support for the addition in the manuscript tradition also means that the marginal reading was not likely to be a correction to the text of a Byzantine exemplar. Rather, it was more likely to have arisen from knowledge of a variant reading. It is unclear how far back the variant reading goes. GA 33 is dated to the ninth century, but it preserves many readings from the earlier Alexandrian witnesses.¹³ GA 04 is dated to the fifth century, and its second corrector is thought to be from the sixth century.¹⁴

Matt 3:6b

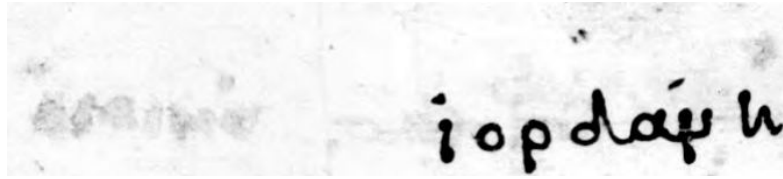
Page: 9v

Siglum: distigme. The entirety of the marginal note, including the siglum, has been smudged out (see image below), but the distigme above the corresponding location in the text remains perfectly visible.

¹² Specifically, GA 16, 119, 217, 517, 892, and 1675 have the longer reading as their main text; GA 2, 75, and 461 join 274 in placing it in the margin; and the second corrector of GA 05 adds (and subsequently crosses out) τον μαγον after the shorter reading.

¹³ 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), 87–88.

¹⁴ Metzger and Ehrman, *Text of the New Testament*, 69–70.



Text: *omit*

Margin: [ποταμῶ]

Hand: unclear

Type: A

Collation:

omit 04C3 05 07 017 019 028 030 031 036 041 045 0211 ^{f³} ^{f⁵} 2 9 27 114 119 161 217 274T 274C 291
371 372 461 517 544 545 565 585 700 804 892 954 1071 1079 1241 1243 1273 1325 1675 2786 L63 L387
L547 L627 L844 L848 L849] *add* ποταμῶ 01 03 04* 021 032f (παταμῶ) 037 042 ^{f¹} 16 22 33 71 75
157 164 184 199 269 274A^{vid} 431 449 579 726 1005 1093 1167 1192 1216 1319 1321 1365 1424 1519 1574
L773 L1126 L2211

Comments:

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

Matt 3:8

Page: 9v

Siglum: obelos (twice)

Text: ὃν ... ον

Margin: οὐς ... ους

Hand: 1

Type: A

Collation:

καρπον αξιον 01 03 04 05S 07 017 021 028 031 032 036 037 041 042 045 0211 ^{f¹} ^{f³} ^{f⁵} 9 16 22 27 71 75
114 119 157 161 164 184 199 217 269 274T 291 371 372 431 461A 517 544 545 565 579 700 804 892* 954
1005 1071 1079 1093 1167 1192 1216 1241 1243 1321 1365 1424 1519 1574 2786 L547 L773 L844 L1126
L2211] καρπους αξιους 019 030 2 33 274A 449 461T 585 726 740 892C 1273 1319 1325 1675 L63

Comments:

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

Though the manuscript evidence does not make this clear, this textual variant has early origins. It has fourth-century attestation by Basil of Caesarea.¹⁵ The fourth-century majuscule GA

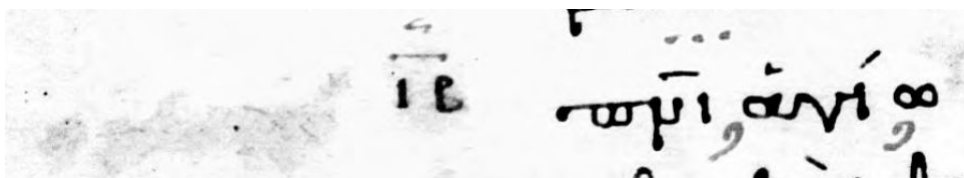
¹⁵ Jean-François Racine, *The Text of Matthew in the Writings of Basil of Caesarea*, NTGF 5 (Atlanta, GA: Society of Biblical Literature, 2004), 45.

03 also features a distigme on the line containing this part of the verse, which could arguably serve as further evidence of this variant's antiquity.

Matt 3:11

Page: 9v

Siglum: ancora (upward)? The entirety of the marginal note and the corresponding siglum after $\pi\bar{\nu}\iota$ ἀγίω are smudged out, as shown below.



Text: *omit*

Margin: [καὶ πυρί]

Hand: unclear

Type: A

Collation:

omit 07 028 031 045 f^{bs} 2 27 75 164 199 269 274T 431 461 517 544 545 579 726 740 954 1167 1192 1243
1319 1321 1424 1519 1574 2786 L63 L773] *add* καὶ πυρί 01 03 04 05S 017 019 021 030 032 036 037 041
042 0211 fⁱ f³ 9 16 22 33 71C 114 119 157 161 184 217 274A^{vid} 291 371 372 449 565 585 700 804 892 1005
1071 1079 1093 1200 1216 1241 1273 1325 1365 1675 L547 L844 L1126 L2211

Comments:

Again, the placement of the corresponding siglum in the text (after $\bar{\epsilon}\nu$ $\pi\bar{\nu}\iota$ ἀγίω) and the presence of a well-known variant in the same place serve as strong indications that καὶ πυρί was the original content of the marginal note. This continued harmonization to the parallel in Luke gives us reason to suspect that the same person responsible for the last note was responsible for this one and likely derived the reading from the same source. Despite the relative popularity of the longer reading here, the Byzantine text lacks it, which gives us another reason to conclude that the marginal reading was derived from a source other than its main exemplar.

The manuscript evidence already dates the longer reading to no later than the fourth century. Patristic citations from Basil of Caesarea and Cyril of Jerusalem add further support to this dating.¹⁶ Finally, GA 03 contains a distigme on the line containing the longer reading, which may indicate knowledge of this variant on the part of fourth-century scribes.

Matt 4:13

Page: 10v

Siglum: lemniskos

Text: *omit*

Margin: κ(αὶ) καταλιπὼν τῇ(ν) ναζαρέθ

Hand: 1

Type: C

Comments:

No obvious mechanical cause lends itself to a simple explanation of this omission, but since no other manuscript collated for this study omits this phrase, we would be hard-pressed to see this marginal note as an indication of a reading found elsewhere. The best explanation seems

¹⁶ See Racine, *Text of Matthew in the Writings of Basil of Caesarea*, 46–47, and Mullen, *New Testament Text of Cyril of Jerusalem*, 73.

to be that the scribe of GA 274 was copying a long sequence of locations in the surrounding context (Galilee, Nazareth, Capernaum, the regions of Zebulun and Naphtali) from memory and forgot this part of the sequence.¹⁷ If this was the case, then the marginal note would be a correction to an erroneous omission.

Matt 5:44

Page: 14r

Siglum: lemniskos

Text: *omit*

Margin: καλῶς ποιεῖτε τοῖς μισοῦσιν ἡμᾶς

Hand: 2b

Type: C

Comments:

There is a well-known textual issue concerning the two-part admonition εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς.¹⁸ A few important witnesses (GA 01, 03, f, 22, 1192, 2786*) omit both phrases, supported by an Old Latin manuscript from the fourth or fifth century, the Curetonian and Sinaitic Syriac versions of the fourth century, the Sahidic Coptic version of the fourth century, and the church fathers Theophilus of Antioch (second century), Irenaeus (second century), Origen (third century), Adamantius (fourth century), Cyprian (third century), and Faustus of Milevis (fourth century). The first phrase by itself is found in GA 274T, 1071, 1325*, 1675, L866, and L1016, as well as in patristic citations from Clement of Alexandria (third century), Eusebius (fourth century), Theodoret (fifth century), and Tertullian (third century). The Didache (1.3) also appears to support the inclusion of only the first phrase,¹⁹ and in his discussion of textual variation at this point, Peter of Laodicea appears to have no knowledge of the second phrase.²⁰ Another reading that omits the first phrase and includes the second is also preserved, though primarily by versional and patristic evidence. This line in GA 03 is marked with an umlaut, so it is possible that one of the longer variants was known at this point, though it is not clear which one. The longest reading, which includes both phrases, is supported by the majority of manuscripts, including the Byzantine tradition.

Regardless of whether the omission in the text was due to contamination from an alternate exemplar or the accidental result of homoioteleuton from one ὑμᾶς to the next, the Byzantine support for the inclusion of the omitted phrase strongly suggests that the marginal reading was intended as a correction towards the common text. The character of the minuscule script in which the note was written and the itacistic substitution of ἡμᾶς for ὑμᾶς in the reading suggest that the second phrase was supplied from memory by a later hand.

Matt 6:22

Page: 15v

Siglum: arrow

Text: *omit*

Margin: οὐν

Hand: 1

¹⁷ My thanks to Stephen L. Brown for this suggestion.

¹⁸ In what follows, I will selectively combine my collation data with data found in Aland et al., *Greek New Testament*, 16.

¹⁹ Michael W. Holmes, ed., *The Apostolic Fathers: Greek Texts and English Translation*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2007), 344.

²⁰ Donaldson, "Explicit References to New Testament Variant Readings," 355 n. 8.

Type: C

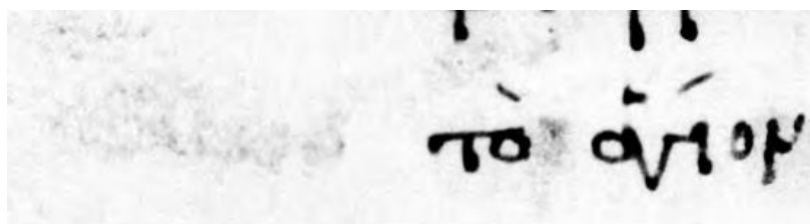
Comments:

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

Matt 7:6

Page: 16v

Siglum: arrow. The marginal reading, the sigla in both the text and the margin, and parts of the text have been erased, as shown below.



Text: τ[ὰ] ἅγι[α] (corrected to τὸ ἅγιον)

Margin: [τὸ ἅγιον]

Hand: unclear

Type: C

Comments:

The choice of singular or plural for the phrase “what is holy” is the only well-known variant in the text found on the line where the marginal note is placed. A clearer indication that the author of the marginal note had this variant in mind can be found in the clear signs of editing in the text: a final stroke beginning at what is now the *omicron* in τὸ has been erased, and the last two letters of ἅγιον are thinner than they are elsewhere on the page and appear to have been written with a different pen than the one used everywhere else. The only other well-known reading at this location, τὰ ἅγια, would explain both of these observations: a corrector changed this reading to τὸ ἅγιον by removing the tail of the *alpha* in the article, erasing the final *alpha* in ἅγια, and fitting -ον into the resulting space at the end of the word. In this scenario, the marginal note, which originally provided the common reading without changing the reading copied in the text, was subsequently erased, as it was no longer needed.

The reading τὰ ἅγια originally copied in the text of GA 274 is attested in a minority of manuscripts, being found in some members of Family 1, as well as GA 157, 431, 461, 544, 740, 1093, 1200, 1342, and 2786. Even so, the minority reading has earlier roots than its extant witnesses might suggest. It finds fourth-century support in allusions made by Cyril of Jerusalem and in multiple citations by Didymus the Blind.²¹ It also appears in the commentary of GA 1424, attributed to Chrysostom. If this attribution is correct and the commentary accurately preserves the words of Chrysostom, then this church father could be counted as another fourth-century witness to the plural reading.

²¹ See Mullen, *New Testament Text of Cyril of Jerusalem*, 78, and Bart D. Ehrman, *Didymus the Blind and the Text of the Gospels*, NTGF 1 (Atlanta, GA: Society of Biblical Literature, 1986), 50. It is worth noting that Didymus the Blind alternates between citing τὰ ἅγια and τὸ ἅγιον in different writings.

The remainder of the manuscript tradition, including the Byzantine text-type, overwhelmingly favors the singular phrase τὸ ἅγιον, so it is highly likely that the primary Byzantine exemplar whose text is reproduced in most of GA 274 had this reading and not the reading found in the text of GA 274. The scribe likely added τὸ ἅγιον to the margin to make a correction to the text found in this exemplar or, if that exemplar was not available for some reason, to record a more familiar phrase from memory. If the Byzantine exemplar indeed was not available (e.g., because it was lacunose here), then the scribe may have copied τὰ ἅγια from a supplementary non-Byzantine manuscript. In that case, the marginal reading would not be a correction *per se*, but it would be a note of a Byzantine reading, and one that probably was originally present in GA 274's Byzantine exemplar. Accordingly, it best fits the criteria of class C.

Matt 8:13

Page: 19r

Siglum: asteriskos

Text: *omit*

Margin: καὶ ὑποστρέψ(ας) ὁ ἐκατόνταρχος εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ τῇ ὥρ(α) εὔρε τὸν παῖδα αὐτοῦ ὑγιαίνοντα

Hand: 2b

Type: A

Collation:

omit 01C1 03 07A 011 017 019 028 031 032 036 037 041 045 ^{f³pt} ^{f⁵} 2 27 71 75 114 157 164 199 269 274T 291 371 372 431 461 517 565 585 579 700 726 804 892 954 1071 1079 1167 1192 1200 1243 1319 1321 1325 1342 1424T 1519 1675 2786 L547 L627 L773 L848 L950 L2211 | *add* longer reading 01* 01C2 04 07T 021 022 030 033 038 042 043 0211 ^f ^{f³pt} 9 16 22 33 119 161 184 274A 449 544 545 1005 1093 1216 1241 1365 1424A | *add* καὶ παντες εθαυμαζον και εδοξαζον τον θν L844

Comments:

The classification of this marginal reading is difficult. The lack of mainstream Byzantine support for the longer reading makes it less likely that this was a correction to an omission of text from the manuscript's main exemplar. The addition could be a harmonization to the parallel in Luke 7:10 or to a similar passage in John 4:52–53.²²

On the other hand, a number of explanations exist for the omission. One is that the longer reading was intentionally omitted for stylistic reasons, with some scribes considering it redundant after the previous verse. Another is that the omission was occasioned by homoiarcton from the καὶ at the start of the longer reading to the καὶ at the start of v. 14. A third possibility is that the longer reading was omitted due to lectionary usage because it originally occurred between the end of the lection containing v. 13 and the beginning of the lection containing v. 14.²³

²² Philip Wesley Comfort, *A Commentary on the Manuscripts and Text of the New Testament* (Grand Rapids, MI: Kregel Academic, 2015), 140. This may also explain why the asteriskos symbol (typically used to mark passages suspected to have been inserted from other locations or sources) is used as the siglum for this marginal reading.

²³ All but one of the lectionaries selected for this study end the lection with the shorter reading, and the one remaining lectionary (L844) adds a common explicit. Of the manuscripts that contain the longer reading and include lectionary notation, the following locate the longer reading between the τέλος abbreviation marking the end of the lection and the αρχη abbreviation marking the start of the next lection: GA 04, 07, 038, 0211, 1, 184, 348, 545, 895, 983, 1190, 1194, 1216, 1528, and 1689. Many other manuscripts with the longer reading place the τέλος marker after it, and a more comprehensive study of the lectionary tradition may reveal that parts of the tradition include the longer reading in the lection. Additionally, it is possible that the longer reading is a later addition,

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

Matt 12:42

Page: 28v

Siglum: ^s

Text: ο

Margin: ω

Hand: 1

Type: C

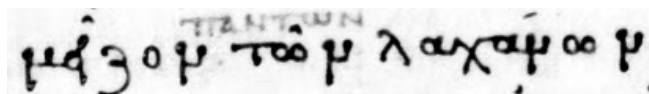
Comments:

A corresponding siglum does not appear in the text, but the marginal note surely refers to the spelling of Solomon's name in the middle of this verse (Σολόμωνος). Throughout Matthew, and even later in this very verse, GA 274 preserves the common spelling Σολομῶνος, and as we have observed in the main part of this study, erroneous ο-ω interchanges were common for the scribe of GA 274, so the marginal note is clearly intended as a correction here.

Matt 13:32

Page: 30v

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



Text: *omit*

Margin: παντων

Hand: 1

Type: C

Comments:

The RP margin does not note the addition of πάντων as a divided Byzantine reading, but both the text reading and the marginal reading of GA 274 are attested by cross-sections of the Byzantine tradition.²⁴ Moreover, the omission could be explained as the result of homoioteleuton following the word μείζον, and the placement of the addition directly in the text, rather than in the margin, would be unusual for a note about a known variant reading. The addition of πάντων is therefore most probably a correction to the text found in GA 274's Byzantine exemplar.

and scribes merely placed the lectionary markings around it because they knew it was not part of the existing lection.

²⁴ The omission is supported by GA 01, 03, 04, 05, 07, 09, 011, 019, 021, 022, 023, 028, 030, 031, 032, 033, 036, 037, 038, 042, 043, 045, 0211, ^f, ^f³, 2, 16, 22, 27, 33, 71, 119, 164, 184, 199, 274T, 461, 517, 579, 700, 740, 892, 954, 1093, 1192, 1216, 1241, 1273, 1325, 1342, 1675, 2786, and L773. The addition of πάντων is found in GA 017, 034, 041, ^f⁵, 9, 75, 114, 157, 269, 274A, 291, 371, 431, 449, 544, 545, 565, 585, 726, 804, 1005, 1071, 1079, 1167, 1200, 1243, 1319, 1321, 1365, 1424, 1519, 1574, and L950. A rare third variant is the addition of αὐτῶν, found in GA 372.

Matt 15:28

Page: 35v

Siglum: ancora (rightward)

Text: ης

Margin: εις

Hand: 1

Type: C

Comments:

The marginal reading changes the subjunctive θέλης to the indicative θέλεις. While the subjunctive is viable and has diverse attestation here,²⁵ the majority of the manuscript evidence, including the Byzantine text-type, supports the indicative, and as was noted in the summary of the text of GA 274, itacism was a common error for its scribe. The marginal note is therefore best explained as a correction of a common error.

Matt 19:27

Page: 43r

Siglum: ancora (upward)

Text: *omit*

Margin: δε

Hand: 1

Type: L

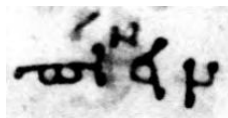
Comments:

The corresponding siglum in the text is placed after τότε ἀποκριθεῖς; presumably, the intended substitution is ἀποκριθεῖς δε. The vast majority of manuscripts have the reading of GA 274T, and the outside support for the marginal reading consists solely of the lectionaries L387, L547, L627, L773, L848, and L950. Of the two other lectionaries selected for this study, one (L1126) preserves the common reading, and the other (L844) has ἀποκριθεῖς by itself (a reading otherwise only supported by GA 04). Moreover, the lection covering Matt 10:32–38 is patched together with Matt 19:27–30 in many lectionaries, so the substitution can be explained as a stylistic smoothing of the skip that takes place in the lection.

Matt 20:22

Page: 44r

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

Text: *omit*

Margin: v

Hand: 1

Type: C

Comments:

Given the placement of the additional letter directly in the text rather than through a note in the margin, the transcriptional probability of an original πίνειν being assimilated to the

²⁵ It is also found in GA 021, *f*³pt, 2*, 9, 184, 199, 371, 565, 579, 1005, 1216, 1243, 1325, 1342, 1424, 1519, and L63.

previous $\pi\epsilon\acute{\iota}\nu$ in this verse, and the overwhelming attestation for $\pi\iota\nu\epsilon\acute{\iota}\nu$ in the manuscript tradition (and especially among the Byzantine witnesses),²⁶ this note is best understood to be a simple correction to a perceived error in spelling. In reality, given the relatively widespread external support for $\pi\epsilon\acute{\iota}\nu$, this reading may not have been an error on the part of the scribe but a faithfully-copied reading from a non-Byzantine exemplar containing it.

Matt 20:23

Page: 44v

Siglum: ^s

Text: *omit*

Margin: $\tau\omicron\upsilon\tau\omicron$

Hand: 1

Type: A

Collation:

$\omicron\upsilon\kappa$ $\epsilon\sigma\tau\iota\nu$ $\epsilon\mu\omicron\nu$ $\delta\omicron\upsilon\nu\alpha\iota$ 01 03 07 011 013 017 019 021 022 023 028 031 033 034 035 036 038 042 045 ^f
^f3 ^f5 2 9 22 27 71 75 119* 157 161 164 184 199 269 274T 291 372 431 449 461 517 544 579 700 740 804
 892 954 1005 1071 1167 1192 1200 1241 1243 1319 1321 1325 1365 1424 1519 1574 1675 2597 2786 L63
 L773 L950 | $\tau\omicron\upsilon\tau\omicron$ $\omicron\upsilon\kappa$ $\epsilon\sigma\tau\iota\nu$ $\epsilon\mu\omicron\nu$ $\delta\omicron\upsilon\nu\alpha\iota$ 274A* 545 565 585 |
 $\omicron\upsilon\kappa$ $\epsilon\sigma\tau\iota\nu$ $\tau\omicron\upsilon\tau\omicron$ $\epsilon\mu\omicron\nu$ $\delta\omicron\upsilon\nu\alpha\iota$ 0211 | $\omicron\upsilon\kappa$ $\epsilon\sigma\tau\iota\nu$ $\epsilon\mu\omicron\nu$ $\tau\omicron\upsilon\tau\omicron$ $\delta\omicron\upsilon\nu\alpha\iota$ 04 05 030 032 037 043 085 16 33
 114 119C 274AC 371 1079 1093 1216 1273 1342 L844 | $\omicron\upsilon\kappa$ $\epsilon\sigma\tau\iota\nu$ $\epsilon\mu\omicron\nu$ $\delta\omicron\upsilon\nu\alpha\iota$ $\tau\omicron\upsilon\tau\omicron$ 041

Comments:

This variation unit is complicated not just by the number of distinct placements of $\tau\omicron\upsilon\tau\omicron$ found in the manuscript tradition, but also by the fact that the hand responsible for adding the marginal reading's siglum to the text first placed it at the beginning of the phrase (274A*), then crossed it out and placed it later in the phrase (274AC). Given that the majority of the tradition, including the Byzantine text-type, favors the shorter reading, it is unlikely that either form of the marginal reading was a correction to the primary exemplar of GA 274. Given the sparse support for the former placement of $\tau\omicron\upsilon\tau\omicron$, we might suppose that the reader or scribe responsible for it first attempted to recall the reading by memory and ended up placing the additional word in the place where it seemed most natural to them. If this was indeed the case, then a check against a secondary exemplar containing the addition could have corrected the marginal reading to the more common reading $\omicron\upsilon\kappa$ $\epsilon\sigma\tau\iota\nu$ $\epsilon\mu\omicron\nu$ $\tau\omicron\upsilon\tau\omicron$ $\delta\omicron\upsilon\nu\alpha\iota$. The early and diverse support for this reading gives at least some probability to such a scenario.

While the earliest manuscripts containing $\omicron\upsilon\kappa$ $\epsilon\sigma\tau\iota\nu$ $\epsilon\mu\omicron\nu$ $\tau\omicron\upsilon\tau\omicron$ $\delta\omicron\upsilon\nu\alpha\iota$ date to the fifth century, patristic evidence can trace it a bit farther back.²⁷ Some citations by John Chrysostom (fourth century) support the placement of $\tau\omicron\upsilon\tau\omicron$ in this location, though other citations support the reading without $\tau\omicron\upsilon\tau\omicron$. Even the reading of GA 274A* finds fourth-century support in an allusion by Macarius of Egypt.²⁸ Finally, the absence of $\tau\omicron\upsilon\tau\omicron$ in the parallel text of

²⁶ Outside of GA 274, $\mu\acute{\epsilon}\lambda\lambda\omega$ $\pi\iota\nu\epsilon\acute{\iota}\nu$ is attested in 01f (... $\pi\iota\nu\iota\nu$), 04, 07, 017, 019, 021, 022, 023, 028, 030, 031, 032, 033, 034, 035, 036, 037, 038, 041, 042, 043f (... $\pi\epsilon\acute{\iota}\nu\epsilon\iota\nu$), 045, ^f, ^f3, ^f5, 2*f (... $\pi\iota\nu\eta\nu$), 2C, 9, 16, 22, 27, 33, 71, 114, 157, 161, 184, 199f (... $\pi\iota\nu\nu\epsilon\iota\nu$), 371, 372, 449C, 461, 544, 565, 700, 804, 892, 1093, 1071, 1079, 1192, 1200, 1216, 1241, 1243, 1273, 1319, 1325, 1342, 1574, 2786, L387, L773, L844, L950; $\mu\acute{\epsilon}\lambda\lambda\omega$ $\pi\epsilon\acute{\iota}\nu$ is attested in 03, 05, 011, 013, 085, 0211, 164, 291, 449*, 545, 579, 585, 740, 1005, 1365, 2597, and L63; and $\pi\iota\nu\omega$ is found in 75, 119, 269, 431, 517, 954, 1167, 1321, 1424, 1519, and 1675.

²⁷ Versional evidence would certainly offer other early witnesses for us to consider, but since transpositions of word order can easily be lost in translation, it seems safer to set aside versional evidence so as not to risk a misinterpretation of the evidence here.

²⁸ Aland et al., *Greek New Testament*, 77.

Mark 10:40 has been taken as intrinsic evidence that one of the longer readings, and probably the one supported by GA 274AC, is earlier than the shortest reading found in most manuscripts.²⁹

Matt 23:9

Page: 50r

Siglum: ancora (upward)

Text: *omit*

Margin: [υμ]εις δε παντες αδελφοι εστε

Hand: 1

Type: A

Collation:

add υμεις δε παντες αδελφοι εστε *after* 23:8 01 03 05 07 09 011 013 017 019 021 023 028 032 034 036 037 038 041 042 045 0102 0211 ^{fⁱ} ^{f³} ^{f⁵} 2 9 16 22 27 33 71 114 119 157 161 164 184 199 269 274T 291 371 372 449 461 544 565 579 700 740 804 892 954 1005 1071 1079 1093 1192 1200 1216 1241 1243 1273 1319 1321 1325 1365 1424 1519 1675C 2597 2786 L547 L773 L844 L848 L950] *add* υμεις δε παντες αδελφοι εστε *after* 23:9 030 75 274A 431 517 545 585 1167 1342 | *omit in both locations* 1675*

Comments:

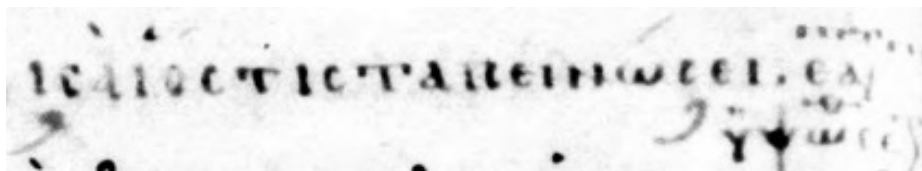
The marginal reading is probably best understood as marking a transposition rather than an addition, since the text of GA 274 already includes this phrase at the end of the previous verse, and no manuscript collated for this study includes the phrase in both places. Because of this, and because of the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

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

Matt 23:12

Page: 50v

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



Text: *omit*

Margin: καὶ ὅστις ταπεινώσει ἑαυ(τὸν) ὑψωθ(ή)σεται

Hand: 1

Type: C

Comments:

²⁹ Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 42.

The shorter reading is obviously the result of omission by homoioteleuton. Since the only other witness known to omit this phrase is GA 4, the error is common enough for two independent occurrences to be unsurprising, and the marginal reading of GA 274 is found in all other collated witnesses, there can be little doubt that the marginal reading is a correction.

Matt 23:18

Page: 50v

Siglum: asteriskos

Text: *omit*

Margin: καὶ ὃς ἐὰν ὁμώσει ἐν τῷ θυσιαστηρίῳ οὐδὲν ἔστιν

Hand: 2c

Type: C

Comments:

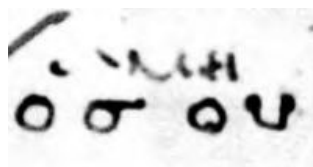
Again, the simplest explanation for the omission is a haplography. A skip of the eye from ὃς ἐὰν ὁμώσει in this phrase to the similar phrase ὃς δ' ἂν ὁμώσει later in the verse led the scribe to omit the first phrase. Supporting this conclusion is the observation that the scribe likely succumbed to homoioteleuton to the same extent earlier on the page (see the discussion of the previous marginal note). The marginal note is undoubtedly a correction.

Before we move on, it is worth observing that the scribe or reader responsible for this note curiously chose to mark it with an asteriskos. As we have seen earlier, this sign traditionally highlights text believed to be spurious or derived from another source or passage. It is hard to see how this usage would apply in this instance. It is possible that the exemplar of GA 274 was also missing this passage (presumably for the same transcriptional reasons argued above), and if the author of the note was aware of this, then he or she might have marked the addition in this way to point out that it was supplied from another copy. But even in this unusual scenario, the classification of the marginal reading as a correction would still be correct, since the omission in the text can still be explained as a clear error, regardless of which scribe was responsible for it, and since the supplied reading is otherwise ubiquitous in the manuscript tradition. It is also perfectly plausible that the author of the marginal note was simply not aware of the function of the asteriskos symbol.

Matt 24:2

Page: 52r

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

Text: *omit*

Margin: μη

Hand: 1

Type: C

Comments:

The μη written above the text is placed before the phrase οὐ καταλυθήσεται, but it was surely intended to be read after οὐ. As was noted in the “Scribal Habits” section of the article, omission of small words by oversight was a common error for the scribe of GA 274, so the

longer reading could plausibly be considered a correction on transcriptional grounds. Moreover, the placement of $\mu\eta$ directly above the text, rather than in the margin with a siglum, also seems more in line with the process of correction than that of noting variant readings. On the other hand, if the exemplar of GA 274 had the shorter reading, then the scribe of GA 274 might easily have considered the more emphatic parallel in Mark 13:2 to be the original wording of Matthew and then corrected the shorter text of the exemplar after first copying it.

The likelihood of both scenarios outlined above may be why the external evidence is so divided. The earliest witnesses support the shorter reading, but the longer reading has support that is both widespread and as early as the sixth century.³⁰ According to the RP edition, the Byzantine text predominantly has the shorter reading here, but manuscripts and manuscript families with strong Byzantine ties also support the longer reading.

Ultimately, whichever scenario we suppose gave rise to the addition of $\mu\eta$ in GA 274, we can classify it, by virtue of the external evidence, as a correction towards a Byzantine reading. Furthermore, we would expect knowledge of a variant reading to be indicated in the margin proper rather than in the middle of the text. This note is best classified as type C.

Matt 25:19

Page: 55v

Siglum: ^s (margin only)

Text: ϵ

Margin: $\alpha\iota$

Hand: 1

Type: C

Comments:

Here, a difference of a couple letters between the readings in the text and the margin effects a subtle difference in the meaning of a verb in the Parable of the Talents—whether the master “took up accounts” ($\sigma\upsilon\nu\alpha\iota\pi\epsilon\iota$) with his slaves or “had a word” ($\sigma\upsilon\nu\epsilon\pi\epsilon\iota$) with them. Both readings have early support, but $\sigma\upsilon\nu\alpha\iota\pi\epsilon\iota$ is more widely attested in the manuscript tradition.³¹ Since we already know that phonetic confusion between $\alpha\iota$ and ϵ was common to the scribe of GA 274, the text was most likely the product of a scribal error, which the marginal note subsequently corrected.

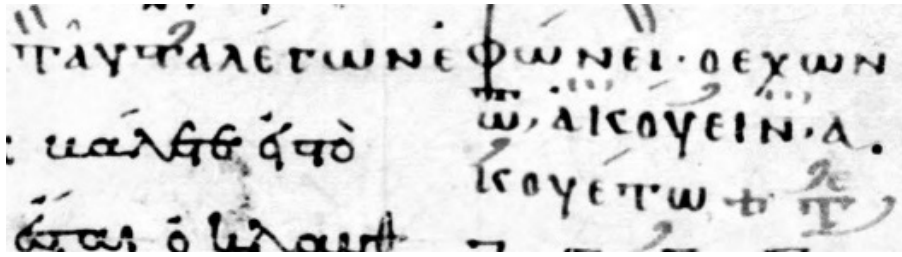
Matt 25:29

Page: 56r

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

³⁰ The reading $\sigma\upsilon$ is found in GA 01, 03, 04, 05, 07, 019, 021, 028, 031, 032, 033, 036, 037, 038, 042, 045, 0102, 0211, $f^{43\text{pt}}$, f^{45} , 2, 16, 22, 27, 71, 75, 119, 157, 161, 199, 269, 274T, 291, 371, 431, 461, 544, 579, 700, 740, 892, 1005, 1093, 1167, 1192, 1243, 1273, 1321, 1342, 1365, 1519, 2786. The reading $\sigma\upsilon \mu\eta$ is found in GA 017, 030, 034, 041, 043, f^i , $f^{43\text{pt}}$, 9, 33, 114, 164, 184, 274A, 372, 449, 517, 545, 565, 585, 804, 954, 1071, 1079, 1200, 1216, 1241, 1319, 1325, 1424, 1574, 1675, L547, L848, and L950.

³¹ The support for $\sigma\upsilon\nu\epsilon\pi\epsilon\iota$ includes GA 05, 019, 032, 038f ($\sigma\upsilon\nu\epsilon\pi\epsilon\iota$), 043, 0211, 274T, 545, 579, 700, 1243, and L2211. The support for $\sigma\upsilon\nu\alpha\iota\pi\epsilon\iota$ includes GA 01, 02, 03, 04, 07, 017, 021, 028, 030, 031, 033, 034, 036, 037, 041, 042, 045, f^i , f^{43} , f^{45} , 9, 16, 22, 27, 33, 71, 75, 114, 119, 157, 161, 164, 184, 199, 269, 274A, 291, 371, 372, 431, 449, 461, 517, 544, 565, 585, 726, 804, 892, 954, 1005, 1071, 1079, 1093, 1167, 1192, 1200, 1216, 1241, 1319, 1321, 1325, 1342, 1365, 1424, 1519, 1675, 2786, L63, L547, L773, L844, L848, L849, L950, and L1126. Further fourth-century support for this reading can be found in a citation by Basil of Caesarea (Racine, *Text of Matthew in the Writings of Basil of Caesarea*, 214). Finally, the first hand of GA 2 reads $\sigma\upsilon\nu\epsilon\pi\epsilon\iota$, which a corrector has changed to $\sigma\upsilon\nu\eta\pi\epsilon\iota$.



Text: *omit*

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

Hand: 1

Type: L

Comments:

The longer reading is a common explicit used in several lections, and it is known to have been incorporated into the text in different forms and at different places in a number of manuscripts.³² Since no siglum is supplied in the margin of GA 274 here, it is likely that the note was understood to be for lectionary purposes only. Surprisingly, of the lectionaries collated for this study, most lack the explicit, and in some that use this passage for two lections, the explicit is found in one lection but not the other.³³

Matt 26:28

Page: 58v

Siglum: arrow

Text: ἔστι

Margin: γάρ ἐστιν

Hand: 1

Type: C

Comments:

While both readings have early support,³⁴ the longer reading found in the margin is demonstrably more widespread, with support from Alexandrian witnesses, the Byzantine majority, and other textual families.³⁵ Because the omission of small words has been shown to be a common mistake for the scribe of GA 274, it is highly likely that the shorter reading is the result of an accidental omission and the marginal note is a correction.

³² The full lectionary explicit is added after v. 29 in GA 0211, 2*, 75, 269, 371, 431, 954, 1243, and 1519. The shorter explicit ὁ ἔχων ὦτα ἀκούειν ἀκούετω is added after v. 29 in GA 1167*. The full explicit is added after v. 30 in GA 034, 036, 045, f³, 804, and 1675.

³³ Specifically, GA L63, L844, L848, L1126, and L2211 lack the explicit altogether, and each of GA L773 and L950 has one lection with the explicit and one without it.

³⁴ The early manuscripts GA P45 (third century), P37 (third or fourth century), and 01 and 03 (fourth century) support the longer reading. Clement of Alexandria (second century) appears to support the shorter reading with a citation that begins with τοῦτο μου ἐστὶν τὸ αἷμα (Carl P. Cosaert, *The Text of the Gospels in Clement of Alexandria*, NTGF 9 [Atlanta, GA: Society of Biblical Literature, 2008]). Of course, we must be careful in taking Clement's words as evidence for two reasons: first, the citation may be indirect or imprecise, since it already transposes the phrase containing this variant to an order not found in any known manuscript, and it also shares elements with some forms of Mark 14:23; second, the context of the citation in Clement's commentary may have led him to drop a γάρ originally present in his lemma.

³⁵ Of the witnesses collated for this study, the only ones that support the shorter reading are Family 1 and GA 22, 75, 274T, 291, 449, 700, 1319, 1519, L63, L627, L773, L848, L950, and L1126.

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

Matt 26:39

Page: 59r

Siglum: asteriskos (bottom margin)

Text: *omit*

Margin: καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς

Hand: 1

Type: L

Comments:

The lection that began in this passage would briefly skip to Luke 22:43–44 and back to Matthew. As expected, a lectionary note in the margin next to Matt 26:39 tells the reader to skip to the appropriate passage in Luke at this point. The marginal note under discussion is clearly intended to inform the reader to use the phrase from the beginning of Luke 22:45 when skipping back to Matt 26:40, with the asteriskos siglum correctly indicating that the text in question is from Luke, not Matthew.

Mark

Mark 1:34

Page: 68v

Siglum: lemniskos

Text: *omit*

Margin: $\bar{\chi}\nu$ εἶναι

Hand: 1

Type: A

Collation:

αὐτον 01* 02 05 07 09 017 028 030 034 036 037 041 043 045 0130 2 9 27 71 114 119 157 161 269 274T
291 371 372 449* 461 579 726 740 804 1071 1079 1093 1200 1319 1321 1325 1519 1574] αὐτον $\chi\nu$ εἶναι
03 019 032 038 042 0211 ^f ^{f⁵} 22 28 33 75 274A 431 565 585 1167 1192 1273 1342 1365 2542 L387 L773
L950 | αὐτον τον $\chi\nu$ εἶναι 01C2 011 021 ^{f³} 16 184 449C 545 700 954 1192 1216 1243 1424 2786 L2211
| τον $\chi\nu$ αὐτον εἶναι 04 164 199 517 892 954 1005 1241 1675 | αὐτον τον $\iota\nu$ εἶναι 544

Comments:

The support for the marginal reading is widespread enough to make the marginal note difficult to classify. Indeed, the reading is found in Family 35 (which von Soden designated K^r, a Byzantine subgroup), and it occurs in the margin of the RP edition, indicating that a substantial portion of the Byzantine text-type supports it, so it is certainly plausible that the exemplar of GA 274 attested to this reading and the marginal note merely indicates a correction back to that text. Thankfully, since this variation unit was included as a *Teststellen* in the *Text und Textwert* Mark volume, we have access to much more comprehensive data: specifically, 960 witnesses support the reading αὐτόν, 477 support αὐτόν $\bar{\chi}\nu$ εἶναι, 148 support αὐτόν τον $\bar{\chi}\nu$ εἶναι, 49 support τον $\bar{\chi}\nu$ αὐτόν εἶναι, and 20 support αὐτόν εἶναι τον $\bar{\chi}\nu$.

The strongest argument against the interpretation of the marginal note as a correction is transcriptional probability: there is no obvious mechanical explanation for the omission of the longer phrase. Lacking an explanation in terms of accidental omission, we would have to conclude that the first hand of GA 274 omitted $\bar{\chi}\nu$ εἶναι intentionally, but as Metzger argues, “there

is no reason why it should have been altered or eliminated entirely.”³⁶ The *Text und Textwert* data shows that about 58 percent of the surviving manuscript tradition supports the shorter reading, so it is perfectly likely that the exemplar of GA 274 had the shorter reading in the first place. The widespread support for the reading found in the margin makes it just as likely that the reader or scribe responsible for that reading knew of it from elsewhere or had access to a copy containing it.

Mark 2:16

Page: 70r

Siglum: arrow

Text: *omit*

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

Hand: first hand

Type: C

Comments:

While the omission is found in a few scattered witnesses,³⁷ its presence in these witnesses can be easily explained as independent occurrences of haplography from one τελωνῶν καὶ ἁμαρτωλῶν to the next. Since the passage is unintelligible without the omitted content, the omission is clearly an error, and the marginal note is clearly a correction.

Mark 2:25

Page: 71r

Siglum: ancora (upward)

Text: *omit*

Margin: κ(αὶ) ἐπείνασ(εν)

Hand: 1

Type: C

Comments:

Since the only other witnesses known to omit here are GA 544 and 1241, there is no reason to suspect that GA 274's Byzantine exemplar would have omitted the phrase here. Moreover, since the omission is obviously explained by homoioteleuton following the phrase χρεῖαν ἔσχεν, there is no reason to doubt that the marginal reading was written to correct this error.

Mark 5:21

Page: 76r

Siglum: lemniskos

Text: *omit*

Margin: εἰς γενήσαρετ

Hand: 1

Type: A

Collation:

omit P45^{vid} 01 02 03 04 05 07 09 011 013 017 019 021 022 028 030 032 034 037 038 041 042 045 0211
 fⁱ f³ f⁵ 2 9 16 22 27 33 71 75 114 119 157 161 164 184 199 217 269 274T 291 371 372 431 449 461 517 544
 545 565 579 585 700 726 740 804 892 954 1005 1071 1079 1093 1167 1192 1200 1216 1241 1243 1273
 1319 1321 1325 1365 1424 1519 1574 1675 2786 L2211] *add* εἰς γεννησαρετ 274Af (... γεννησαρετ) 1342

³⁶ Metzger, *Textual Commentary*, 64.

³⁷ It does not occur in any of the other witnesses collated for this study, but it is attested in GA 732, 803, 2106*, and 2206*.

Comments:

The marginal addition is certainly not a correction to the Byzantine text of GA 274's exemplar, as only one other witness is known to preserve the longer reading.³⁸ We also observe that at least among the lectionaries collated for this study, the verse containing this variant is skipped, with one lection ending at 5:20 and another beginning at 5:22. Thus, pending any new discoveries in the lectionary tradition, neither the omission nor the addition could be occasioned by a difference in wording from a lectionary incipit or explicit. The fact that the variant occurs in a verse located between lections does not help explain it, either; if any omission occurred due to the placement of lections, we would expect it to involve the whole phrase between the lections, as is the case in Matt 8:13. The marginal reading is therefore unlikely to be a correction or a lection-related note; it is either a clarifying note imagined entirely by the scribe, or it indicates knowledge of a variant reading.

How likely was the scribe of GA 274 to have added this phrase without knowledge of a variant reading? Transcriptionally, the addition may be an imperfect harmonization to Matt 14:34, which mentions Gennesaret after the verb διαπεράω; however, besides being imperfect, such an addition would be redundant, since the phrase εἰς τὸ πέραν occurs a few words later in the verse. With respect to narrative style, the addition creates more problems than it solves. It is unlikely that the scribe of GA 274 would have independently invented it to clarify anything.

A more parsimonious explanation, and one that coheres well with the other agreements between the GA 274 margin and GA 1342 throughout the Synoptic Gospels (see the "Textual Affinity of Alternate Readings" section in the main article for more details), is that the scribe responsible for the marginal addition was aware of it from a source related to GA 1342.

Mark 6:55

Page: 8or

Siglum: lemniskos

Text: *omit*

Margin: ov

Hand: 1

Type: C

Comments:

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

Mark 7:2

Page: 8or

Siglum: lemniskos

Text: *omit*

Margin: ὅτι

Hand: 1

Type: A

Collation:

³⁸ While the *Text und Textwert* Mark volume covers this variation unit and correctly notes the support for the addition in GA 1342, it does not note its presence in the margin of GA 274.

omit 02 05 07 09 011 013 017 021 022 028 030 032 033 034 036 038 041 042 043 045 0211 0292 ^{f¹ f³ f⁵}
 2 9 16 22 27 71 75 114 119 157 164 184 199 217 269 274T 291 371 431 449 461 544 545 565 585 700 726
 804 954 1005 1079 1093 1167 1192 1200 1216 1243 1273 1319 1321 1325 1365 1519 1574 2786 L387 L773
 L950] add 01 03 019 037 0274 33 274A 372 517 579 740 892 1071 1241 1342 1424 1675

Comments:

The textual question is whether or not the phrase beginning with κοιναῖς χερσίν is introduced with the conjunction ὅτι. Most witnesses, including those of the Byzantine text-type, omit it here, so there is a good chance that the primary exemplar of GA 274 did not have the conjunction, either. For this reason, even though the omission could readily be explained as a common error (as we have seen, the omission of small words was a common error for the scribe of GA 274), it was more likely the result of faithful copying.

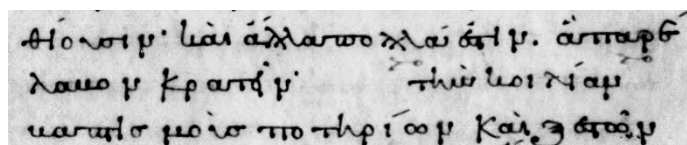
Considerations of context further challenge the idea that the marginal reading is a correction to a scribal mishap. The presence or absence of ὅτι is closely linked to another variant a few words later between the participle ἐσθίωντας and the indicative ἐσθίουσιν. The only grammatically feasible combinations of these readings are ὅτι followed by the indicative (“seeing some of his disciples, that they ate with unclean hands”) or the participle without ὅτι (“seeing some of his disciples eating with unclean hands”). As a result, the majority of witnesses that omit ὅτι above typically also have the participle, and the minority that add ὅτι typically also have the indicative, though a surprising number of exceptional manuscripts (GA 517, 740, 1071, 1241, 1424, and 1675) add ὅτι while retaining the participle. Significantly, the text of GA 274 has ἐσθίωντας without ὅτι in agreement with the Byzantine text, but the margin only adds ὅτι and does not comment on the other variant. If the marginal note were intended as a correction to an error, then the proposed correction would actually make the text less intelligible.

In light of these considerations, the most likely explanation for the marginal reading is that it was written to indicate knowledge of a variant at this location. The author of the marginal note may have copied the conjunction from a manuscript that erroneously combined ὅτι with the participle ἐσθίωντας (as the exceptional manuscripts listed in the previous paragraph do) or may have subsequently noted the first variant and overlooked the second one.

Mark 7:4

Page: 8or

Siglum: arrow (twice). The reading does not occur strictly in the margin, but it is written, after a noticeable space, at the end of the line. The sigla are drawn around the phrase, as pictured below.



Text: omit

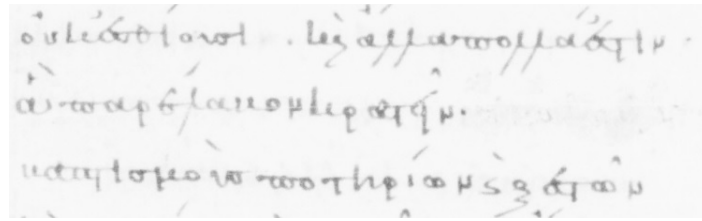
Margin: τὴν κοιλίαν

Hand: first hand

Type: S

Comments:

The first hand adds τὴν κοιλίαν (“the belly”) between κρατεῖν and βαπτισμούς. This reading appears to occur in only one other witness collated for this study, the ninth-century Uspenski Gospels (GA 461), and there, its presence can only be deduced from the size and shape of its near-complete erasure (see the figure below).



Mark 7:4 on folio 242^r of National Library of Russia Φ. No. 906 Gr. 219 (GA 461), the ninth-century Uspenski Gospels. The long space following κρατεῖν is actually an erasure that has left only a small trace of the original reading; its size and the discernable penstrokes of the underlying text would accommodate τὴν κοιλίαν well. This image was used with permission from the National Library of Russia (nlr.ru/eng).

In GA 461, the addition seems to have been part of the text originally, but in 274, it is unmistakably separated from the rest of the line by a long space. We can infer from this that the scribe of GA 274 had always intended to set the set the reading apart, even if the surrounding sigla were the work of a later hand.

How did this reading originate? The phrase τὴν κοιλίαν seems unlikely to have been intended as a heading for this passage for several reasons. First, its location at the end of a line in the text is not the expected place for a heading; the top and bottom margins of the page are usually used for this purpose. Moreover, if it were part of a heading, then we would expect it to be in the genitive, not the accusative, as *kephalaia* are virtually always presented in a *περὶ* + genitive construction. Besides, the common heading for this passage is *περὶ τῆς παραβάσεως τῆς ἐντολῆς τοῦ θυ*.

It is far more reasonable to suppose that τὴν κοιλίαν occurs in the same place in both manuscripts because it was intended to be read at precisely that location. Without the added phrase, the object of the infinitive κρατεῖν is understood to be the “many other things” that the Pharisees have received by tradition. If τὴν κοιλίαν is interpretively supplied as the object of κρατεῖν, then the phrase could have the sense “and many other things, which they have received by tradition [in order] to master the belly.” Another possibility would be to treat τὴν κοιλίαν as the subject of κρατεῖν in an accusative-and-infinitive construction. In the context of food, κρατέω can mean “to digest,”³⁹ so in this construction, the larger phrase would have the sense, “and many other things, which they have received by tradition for the belly to digest.” Both options admittedly require a stretch of the imagination, but presently, we have no better explanation for the reading in its context.

In any case, one question remains: why did the scribe of GA 274 set the addition apart from the text? One possibility is that the exemplar of GA 274 had a text like that of 461* in this place, with the addition included as part of the text. The scribe considered this reading to be an error but was too conscientious to omit the text found in the exemplar altogether and therefore opted to include the reading where it occurred but with added space to indicate its doubtfulness. Both GA 274 and 461 are considered Byzantine witnesses,⁴⁰ so their shared support for the addition is not unthinkable. This hypothesis has in its favor the direct evidence of GA 461, and it would also explain the reading’s subsequent erasure in that manuscript. Nevertheless, it has two weaknesses. First, the usual text-critical siglum used in GA 274 to indicate spurious

³⁹ LSJ, s.v. “κρατέω.”

⁴⁰ Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte* (Göttingen: Vandenhoeck & Ruprecht, 1911), 1.2:718–21, 765, assigns it to his K¹ group.

readings (the asteriskos) is not used here. Second, in almost every other place where a spurious addition occurs in this manuscript, the scribe or editor responsible for correcting it erases it without a qualm.

An alternative explanation, and one that better accounts for the factors just mentioned, is that the scribe of GA 274 understood the addition to be an interpretive gloss and deliberately distinguished it from the text to avoid confusion. This hypothesis finds support in the point that the one other reading marked this way, the addition of γενεαὶ ὄζ in Luke 3:38, is more clearly seen to be a scholion rather a variant reading.

Mark 7:13

Page: 80v

Siglum: double lemniskos

Text: *omit*

Margin: τοῦ θυ

Hand: 1

Type: C

Comments:

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

Mark 7:26

Page: 81v

Siglum: arrow

Text: σύρα φοινίκισσα

Margin: συροφοινίκισσα

Hand: 1

Type: C

Comments:

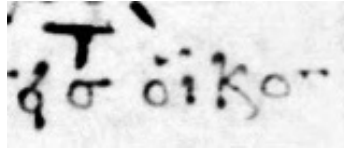
This spelling variation surely arose through the hands of multiple scribes independently; it fractures virtually every textual family, including the Byzantine.⁴¹ This is due, at least in part, to its high transcriptional probability: the two readings both look and sound extremely similar. While the widespread attestation of both readings would make knowledge of the other reading perfectly plausible, the likelihood of the marginal reading being in GA 274's Byzantine exemplar makes it just as plausible that it is a correction. As this is the simplest explanation of the marginal note, it is preferable here.

⁴¹ Of the manuscripts collated for this study, GA 03, 07, 021, 022, 028T, 030, 032, 033, 034, 036, 042, 045, 0211, *f*³, *f*⁵, 2, 9, 16, 22, 27^{vid}, 71, 75, 119, 157, 184, 199, 217, 274T, 291, 431, 449, 461, 517, 544, 700, 740, 804, 1005, 1093, 1167, 1192, 1216, 1243, 1321, 1342, 1365, 1675, 2786, L773 support σύρα φοινίκισσα up to defective and orthographic variation; meanwhile, GA P45, 01, 02, 017, 019, 028A, 037, 038, 041, *f*¹, 114, 164, 269, 274A, 371, 372, 545, 565, 579, 585, 726, 892, 954, 1071, 1079, 1200, 1241, 1273, 1319, 1325, 1424, 1519, 1574, L387, L950, and L2211 support συροφοινίκισσα up to defective and orthographic variation. Finally, GA 05* has the ambiguous reading φυνισσα, and the reading φοινισσα of its first corrector does nothing to clarify matters.

Mark 8:26

Page: 83v

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

Text: *omit*

Margin: τὸν

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

Type: C

Comment:

While the shorter reading εἰς οἶκον αὐτοῦ has early and widespread support, the Byzantine text preserves the grammatically fuller reading εἰς τὸν οἶκον αὐτοῦ.⁴² Between that, the presence of this reading in the text rather than in the margin, and the observed tendency of GA 274's scribe to make short omissions, we have no reason to doubt that this note was intended to be a correction. The only other possibility is that the scribe originally copied the shorter reading from an alternate exemplar because its Byzantine exemplar was unavailable, but even in this case, the note would still be classified as a correction towards a Byzantine text.

Mark 9:11

Page: 85r

Siglum: lemniskos

Text: *omit*

Margin: κ(αὶ) οἱ φαρισαῖοι

Hand: 1

Type: A

Collation:

λεγουσιν οἱ γραμματεῖς 02 03 04 07 09 011 017 021 022 028 030 032f (... γραμματις) 033 034 036 037 041 042 045 0211^f ^{f³} ^{f⁵} 2 9 16 22 27 33 71 75 114 119 157 164 184 199 217 269 274T 291 371 372 431 449 461 517 544 545 579 585 700 726 740 804 892 954 1005 1071 1079 1167 1192 1200 1216 1241 1243 1273 1319 1321 1325 1365 1424 1519 1574 1675 2786 L387 L773 L950*f (... γραμματης) L950C] οἱ γραμματεῖς λεγουσιν 05 038f (... γραμματις ...) | λεγουσιν οἱ φαρισαῖοι καὶ οἱ γραμματεῖς 01f (... γραμματις) 019 1093 1342 | λεγουσιν οἱ γραμματεῖς καὶ οἱ φαρισαῖοι 274A | *replace entire phrase with* τι ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι 565

Comments:

Here, the margin preserves not only a rare longer reading but an evidently singular transposition of such a reading. Based on the external evidence, GA 274's Byzantine exemplar almost

⁴² The collated witnesses that support εἰς οἶκον αὐτοῦ include GA 01* (as part of a larger transposition), 02, 03, 04, 05, 07, 017, 019, 022, 028, 031^{vid}, 034, 036, 041, 042, 9, 27, 33, 71, 114, 157, 164, 199, 269, 274T, 461, 804, 1079, 1216, 1319, 1321, 1342, 1519, and 2786. Those that support εἰς τὸν οἶκον αὐτοῦ include 01C2, 021, 030, 032, 033, 037, 038, 043, 045, 0211, ^f, ^{f³}, ^{f⁵}, 2, 16, 22, 75, 119, 184, 274A, 291, 371, 372, 431, 449, 517, 544, 545, 565, 579, 585, 700, 726, 892, 954, 1005, 1071, 1093, 1167, 1192, 1200, 1241, 1243, 1325, 1365, 1424, 1675, L387, L773, and L950.

surely did not contain this addition, so the marginal note is unlikely to represent a correction toward the text of this exemplar. Yet because we lack an extant witness to the word order of GA 274A, we can only consider some conjectures. The scribe or reader responsible for this marginal note may have written it down from memory and accidentally transposed the word order in the process. Alternatively, the scribe or reader responsible may have had access to a now-lost manuscript related to those bearing the addition in the more common order, but having the addition in the alternate word order now preserved in the GA 274 margin.

The common reading and the reading λεγουσιν οι φαρισαιοι και οι γραμματεις both have fourth-century support from Greek manuscripts. The latter reading, according to the NA²⁸ apparatus, finds support from the Vulgate and part of the Old Latin tradition.⁴³ On the grounds of homoioarcton, a transcriptional argument could be made that it predates the common reading, but its scant external evidence makes this argument a difficult one to accept.

Mark 9:42

Page: 86v

Siglum: lemniskos

Text: *omit*

Margin: τουτων

Hand: 1

Type: L

Comments:

The question is whether the phrase is ἓνα τῶν μικρῶν τῶν πιστευόντων or ἓνα τῶν μικρῶν τοῦτων τῶν πιστευόντων. The shorter reading can be explained transcriptionally as the result of homoioteleuton or homoioarcton, while the longer reading can be explained as a harmonization to Matt 18:6 or Luke 17:2. Both readings are widely attested,⁴⁴ but the Byzantine witnesses (as represented in our collation and by the text of the RP edition) are gathered behind the shorter reading. For this reason, we can conclude that the text of GA 274 was probably copied faithfully from its exemplar and that the marginal reading was probably not intended as a correction.

Several of the manuscripts containing the longer reading agree with the GA 274 margin in numerous places elsewhere in Mark, so the marginal note here could well reflect knowledge of a variant reading from a non-Byzantine continuous-text manuscript. But since a lection begins at this verse and all of the collated lectionaries that contain this lection feature the longer reading, the explanation of lectionary influence seems just as plausible and even simpler here.

Mark 9:44

Page: 86v

Siglum: asteriskos (bottom margin)

Text: *omit*

Margin: πᾶς γὰρ ἐν πυρὶ ἀλισθήσεται

⁴³ Barbara Aland et al., ed. *Novum Testamentum Graece*, 28th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012), 139.

⁴⁴ The omission of τοῦτων is attested by GA, 07, 09, 011, 013, 017, 021*, 028, 030, 032, 033, 034C, 036, 041, 042, 044, 045, 0211, f³, f⁵, 2, 9, 22, 27, 71, 75, 114, 157, 164, 199, 274T, 291, 371, 431, 449, 461, 544, 545, 585, 726, 740, 804, 892, 1005, 1079, 1167, 1192, 1200, 1273, 1319, 1321, 1325, 1365, and 1519. The addition is attested by GA 01, 02, 03, 04, 05, 019, 021C, 022, 034*, 037, 038, 043, fⁱ, 16, 119, 184, 217, 269, 274A, 372, 517, 565, 579, 700, 954, 1071, 1093, 1216, 1241, 1243, 1342, 1424, 1574, 1675, 2786, L387, L773, and L950.

Hand: 1

Type: L

Comments:

The typical location of this concluding phrase is in v. 49, and there, the majority of witnesses, including GA 274, have a longer form that adds καὶ πᾶσα θυσία ἀλλὶ ἀλισθήσεται. No other Greek manuscript is known to contain the margin's addition after v. 44, but one lectionary among those collated for this study, GA L387, skips from v. 44 to v. 49 in the lection containing this passage. Further study is needed to determine if this is a common occurrence in other parts of the lectionary tradition, but for now, the best (if not the only) available explanation is that the marginal reading reflects a transposition related to lectionary usage, with the asteriskos siglum clarifying that the addition is transposed from its usual position several verses later.

Mark 11:26

Page: 91v

Siglum: arrow

Text: omit

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

Hand: 1

Type: L

Comments:

A well-known textual variant in this location concerns the addition or omission of the entire verse. An early and diverse minority of the manuscripts collated for this study, consisting of GA 01, 03, 019, 028, 032, 037, 044, 2, 157, 184, 565, 700, 892, 1093, 1216, and 1325, omits the verse, while all other collated witnesses, including GA 274, include it. Based on its placement in the text, however, the marginal note refers to a different textual variant: an addition at the end of v. 26. The "other gospel" (ἄλλου εὐαγγελίου) mentioned in this note probably refers to Matt 7:7–8 and not another copy of Mark.⁴⁵ The same addition to v. 26 is found in GA 021, 034A, 274A, 579, 804, 1200A, L63, L387, L773 (in the second of two lections containing v. 26), and L950. Its presence in lectionaries,⁴⁶ manuscripts like GA 021 with detectable lectionary influence, and the margins of other manuscripts strongly suggests that its source is the lectionary tradition.

Mark 12:26

Page: 93v

Siglum: ^s

Text: τοῦ

Margin: τ(ῆς)

Hand: 1

Type: A

⁴⁵ Johann Martin Augustin Scholz, *Biblisch-kritische Reise in Frankreich, der Schweiz, Italien, Palästina und im Archipel, in den Jahren 1818, 1819, 1820, 1821, nebst einer Geschichte des Textes N. T.* (Leipzig: Friedrich Fleischer, 1823), 35, notes that the heading ἄλλου εὐαγγελίου is written in red ink, and he describes the marginal reading as an addition from Matt 7:7–8, although he erroneously indexes this variant to Mark 6:26 rather than 11:26.

⁴⁶ Further collation data is needed to determine how common the addition was in the lectionary tradition. Besides the lectionaries collated in this study, the following lectionaries also feature the addition: GA L46, L182, and L563.

Collation:

ἐπὶ τοῦ βάτου 01 02 03 04 07 09 011 013 017 019 028 030 031 033 034 036 037 041 043 044^{*vid} 045
 0211 ^{fⁱ} ^{f³} ^{f⁵} 2 9 22 27 71 75 114 119 161 164 199 217 269 274^T 291 371 431 449 461 544 545 579 585 740
 804 892 1005 1071 1079 1167 1192 1200 1241 1273 1319 1321 1325 1365 1519 1574 L387 L773 L950] ἐπὶ
 τῆς βάτου 05 021 032 038 042 044^C 16 33 184 274^A 372 517 565 700 726 954 1093 1216 1243 1342
 1424 1675 2786 | ἐπὶ τῷ βάτῳ 157

Comments:

A minority of witnesses treats the word βάτος (*bush*) as feminine, where the majority, including the Byzantine text-type and the lectionaries, treats it as masculine. Based on the external evidence, then, the marginal note is unlikely to represent lectionary influence or a correction towards the manuscript's main exemplar; it either indicates knowledge of a variant reading from another manuscript or constitutes an independent proposed emendation on the part of the scribe or reader responsible.

In the Greek text of the passage referenced here (Exod 3:2–4), the word βάτος is masculine, but the author of the marginal note may have been aware that the feminine βάτος is attested in Luke's usage, both in the parallel passage Luke 20:37 and in Acts 7:35, where the same episode from Exodus is referenced. The marginal reading in question could therefore be a harmonization to a more popular gospel. Nevertheless, this seems like too minor and obscure an issue for a scribe or reader to bother addressing with harmonizing, so the classification of this marginal reading as a text-critical note remains compelling.

Mark 13:2

Page: 95r

Siglum: looped lemniskos

Text: *omit*

Margin: ὥδε

Hand: 1

Type: C

Comments:

The textual question is whether ὥδε is added or omitted between οὐ μὴ ἀφεθῇ and λίθος. On the one hand, the word in question is short enough to make accidental omission plausible, and on the other hand, the addition could be a harmonization to the parallel in Matt 24:2. Both readings have widespread and early attestation,⁴⁷ and according to the NA²⁸ apparatus, the support of the Byzantine text-type is divided between the addition and the omission.⁴⁸ Because both readings have Byzantine support and either could easily have been changed into the other inadvertently, the marginal note could be classified as a probable correction towards GA 274's Byzantine exemplar in either case. At the same time, since many of the witnesses supporting the addition also support GA 274's type-A marginal readings elsewhere in Mark, and since several type-A

⁴⁷ The collated manuscripts in support of the omission are GA 02, 07, 09, 013, 017, 021*, 028, 033, 034, 036, 041, 043, 045, 0211, 2, 9, 16, 22, 27, 71, 75, 114, 119, 157, 161, 164, 184, 199, 217, 269, 274^T, 291, 371, 431, 449, 461, 544, 545, 585, 726, 740, 804, 1005, 1079, 1093, 1167, 1192, 1200, 1216, 1241, 1243, 1273, 1319, 1321, 1325, 1365, 1519, and 2542; those in support of the addition of ὥδε are GA 01, 03, 05, 011, 019, 021^C, 030, 032, 037, 038, 042, 044, ^{fⁱ}, ^{f³}, ^{f⁵}, 28, 33, 274^A, 372, 517, 565, 579, 700, 892, 954, 1071, 1342, 1424, 1574, 1675, 2786, L387, L773, and L950.

⁴⁸ Aland et al., *Nestle-Aland Novum Testamentum Graece*, 158. This variation unit is also covered as a *Teststelle* in the *Text und Textwert* volume for Mark, which cites 1294 witnesses in favor of the omission and 254 in favor of the addition (although it does not note the support for the addition in the margin of GA 274).

marginal readings appear throughout this section of Mark, including the only other marginal reading marked with the looped lemniskos siglum, we cannot rule out the possibility that this note was intended to convey knowledge of the variant from an outside source. For now, the most conservative judgment, classifying the marginal reading as a correction, seems the best option.

Mark 13:18

Page: 96r

Siglum: looped lemniskos

Text: *omit*

Margin: μηδὲ σαββάτου

Hand: 1

Type: A

Collation:

omit 01 02 03 05 07 09 011 013 017 021 028 030 032 033 034 036 037 038 041 043 044 045 083 0211^f
^f³ ^f⁵ 2 22 27 71 75* 114 157 161 164 199 269 274T 291 371 372 431* 449 461 545 565 579 585 700 740 804
 1005 1079 1093 1167 1192 1241 1273 1321 1325 1519 1574 L387 L773 L950] μηδὲ σαββάτου 042 9 75C
 217 274A 1071 1243 1342 | η σαββάτου 019 | μηδὲ σαββάτω 16 119 184 1216 1365 | μηδὲ ἐν σαββάτω
 431C 544 2786 | μη ἐν σαββάτω 1675 | η ἐν σαββάτω 517f (... σαββάτωι) 726 892 954 1200 1319 1424

Comments:

Various additions harmonize this passage by degrees to Matt 24:20. The best-attested of these, which happens to be the one found in the margin of GA 274, is an imperfect harmonization. Most manuscripts, including those of the Byzantine text-type and the lectionary tradition, agree on the disharmonizing omission, so this note is unlikely to represent a correction towards GA 274's Byzantine exemplar or a variant found in the lection containing this passage. With these two possibilities excluded, the remaining options are that the margin preserves a known variant reading from a non-Byzantine source or that it contains a harmonizing remark independently innovated by the scribe or reader responsible for it. The latter choice seems unlikely for two reasons: first, as has already been noted, the harmonization is not precise; and second, the small handful of witnesses to the marginal reading includes some manuscripts (GA 1342 in particular) known to agree with GA 274's marginal readings elsewhere in Mark.

Mark 14:27a

Page: 98v

Siglum: diple periestigmene

Text: *omit*

Margin: ὑμεῖς

Hand: 1

Type: A

Collation:

παντες 01 02 03 04 07 09 011 013 017 019 021 022 028 030 032 033 034 036 037 038 041 042 043
 044 045 0211^f ^f⁵ 2 9 22 27 71 75 114 119 157 161 164 199 269 274T 291 371 372 431 449 461 517 545 565
 585 700 726 740 804 892 954 1005 1071 1079 1093 1167 1192 1200 1241 1273 1319 1321 1325 1424 1519
 1675 2786 L387 L773 L950] παντες υμεις 05 ^f³ 16 184 217 274A 544 579 1216 1243 1342 1365 1574

Comments:

On transcriptional grounds, the shorter reading could have resulted from the longer by homoioteleuton, but the addition could have arisen through a desire for clarity in the subject or through harmonization to Matt 26:31. The shorter reading is found in the majority of

manuscripts, including the Byzantine text-type and the lectionaries, so the marginal reading is probably not a correction towards the text of a Byzantine exemplar or an indication of a lection-related variant. The marginal reading therefore seems to be a variant reading known to the scribe or reader responsible for the note.

Mark 14:27b

Page: 98v

Siglum: lemniskos

Text: *omit*

Margin: τ(ῆς) ποιμν(ης)

Hand: 1

Type: A

Collation:

omit 01 02 03 04 05 011 013 019 022 028 030 032 033 036 037 038 042 043 044 045 ^f ^{f³} ^{f⁵} 2 16 22
 27 71 75 119 157 161 164 184 199 217 269 274T 371 372 431 461 517 544 545 565 585 700 726 740 892
 954 1005 1167 1192 1200 1216 1241 1243 1273 1319 1321 1325 1365 1424 1519 1675 L773] της ποιμνης
 07 09 017 021 034 041 0211 9 114 274A 291 449 579 804 1071 1079 1093 1342 1574 2786 L387 L950

Comments:

The omission of τῆς ποιμνης has no obvious mechanical cause, and while the addition has support from a small number of Byzantine witnesses, the Byzantine text-type at large attests to the shorter reading, so the marginal note is unlikely to be a correction. Both readings are found in the lectionaries, so we have no indication that lectionary influence was the source of the marginal reading. The addition could be explained as an independently-proposed harmonization to the parallel in Matt 26:31, but since other manuscripts (including some that demonstrate consistent agreement with the GA 274 margin) are known to support the addition here, it is simpler to assume that the scribe or reader responsible for the note was aware of the reading from one of these sources. Again, the evidence commends the classification of the marginal note as an alternative to the majority reading preserved in the text.

Mark 14:47

Page: 99v

Siglum: ancora (rightward)

Text: ε

Margin: α1

Hand: 1

Type: C

Comments:

The marginal note changes the text from ἔπεσε to ἔπαισε. As the early and widespread manuscript support for both readings suggests,⁴⁹ either reading is viable; we could say the disciple “struck” (ἔπαισε) the high priest’s servant with the sword or “fell upon” (ἔπεσε) him, in the sense of attacking him. Of course, while the viability of both readings explains why

⁴⁹ Of the manuscripts collated for this study, those supporting ἔπεσε(ν) include GA 01, 04, 05, 019, 032, 036, 037, 038, 0211, ^{f³}, 179, 217, 274T, 346, 349, 371, 382, 472, 543, 579, 700, 726, 788, 826, 828, 1071, 1241, 1253, 1319, 1321, 1342, 1365, 1424, 1519, 1546, 1675, 2766, L387, and L950. Meanwhile, support for ἔπαισε(ν) includes GA 02, 03, 07, 017, 021, 022, 028, 030, 033, 034, 041, 042, 044, 045, ^f, ^{f⁵}, 2, 9, 16, 22, 27, 71, 75, 114, 119, 157, 161, 164, 184, 199, 269, 274A, 291, 372, 431, 449, 461, 517, 544, 545, 565, 585, 804, 892, 954, 1005, 1079, 1093, 1167, 1192, 1200, 1216, 1243, 1325, 2786, L773.

they are both well-preserved, the explanation of how either arose is simple: aural confusion between αἰ and ε would have made both words sound identical. The susceptibility of the scribe of GA 274 to this type of error, combined with the apparent prevalence of ἔπαισε(ν) among Byzantine witnesses, suggests that the marginal note was most likely a correction towards the manuscript's Byzantine exemplar.

It is worth noting that the same textual issue barely took root in the parallel text of John 18:10. Thanks to Morrill's comprehensive collation work in John 18,⁵⁰ we can see that the vast majority of manuscripts preserved the reading ἔπαισε(ν), but ἔπεσε(ν) seems to have arose once early on, being preserved by the papyrus GA P66 and a few times independently later on.

Mark 16:1

Page: 103v

Siglum: arrow

Text: αὐτόν

Margin: τὸν ἰν

Hand: 1

Type: L

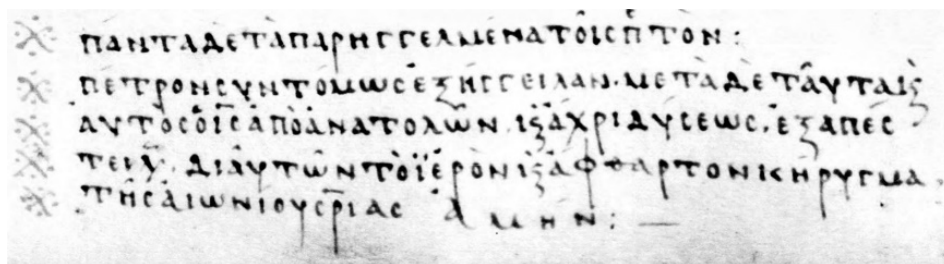
Comments:

The manuscript tradition variously alters the wording here for the purposes of clarity and piety. The majority of the tradition, including the Byzantine text-type, supports the reading αὐτόν preserved in the text of GA 274. The next-best attested reading is τὸν ἰν, found in the margin of GA 274. Smaller minorities support τὸν κν, τὸ σῶμα τοῦ ἰν, and τὸ σῶμα τοῦ κυ ἰν. While the manuscript evidence clearly supports αὐτόν as the earliest and most widely attested reading, τὸν ἰν finds support from several distinct textual groups, including *f*³, *f*³⁵, part of the tradition of the Vulgate, and, perhaps most importantly, from the lectionary tradition.⁵¹ It is also worth noting that this verse occurs at the start of a lection, where clarification of this sort would be most expected. Given these factors, the best explanation is that the note indicates a variant derived from lectionary usage.

Mark 16:8

Page: 104r

Siglum: asteriskos (bottom margin). The marginal note is bordered on the left by a column of asteriskoi, as pictured below.



⁵⁰ Michael Bruce Morrill, "A Complete Collation and Analysis of All Greek Manuscripts of John 18" (PhD diss., University of Birmingham, 2012), 496–97.

⁵¹ The lectionaries that support this reading include GA L60, L142, L211, L387, L563, L680, L770, L773, L848, L950, L957, and L1126. Those that support the common reading include GA L12, L627, and L1692. Meanwhile, GA L547 is a rare witness to the reading τὸν κν. Further investigation into the distribution of these readings among the lectionaries may be necessary to confirm my judgment on this marginal reading.

Text: *omit*

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

Hand: 1

Type: A

Collation:

omit 01 02 03 04 05 07 011 017 021 028 030 032 033 036 037 038 041 042 0211 ^f ^{f³} ^{f⁵} 2 9 16 22 27 33
71 75 114 119 157 161 164 199 217 269 274T 291 371 372 431 449 461 517 544 545 565 585 700 726 740
804 892 954 1005 1079 1093 1167 1192 1200 1216 1241 1243 1273 1319 1321 1325 1342 1365 1424 1519
1574 1675 2786 L387 L627 L773 L844 L846 L848 L849 L1126 L2211] *add intermediate ending* 019
044 083 099 274A 579 L1602

Comments:

Since the only portion of text marked with asteriskoi is the intermediate ending, and since every Greek manuscript containing the intermediate ending includes it in addition to the long ending, the above collation does not concern itself with the sparse but early manuscript support for the short ending (GA 01 and 03). As the introduction and main part of this study have reiterated, the primary reason GA 274 has received any scholarly attention at all is the presence of the intermediate ending of Mark in its margin at this location. The intermediate ending is well-known and has received ample treatment in the literature,⁵² so we will not detain ourselves with further discussion here. It will suffice to say that the rarity of the intermediate ending makes the classification of the marginal note virtually certain. The use of asteriskoi suggests that the author of this note considered the intermediate ending to be spurious, although worthy of mention in the margin.

Mark 16:9

Page: 104r

Siglum: arrow

Text: *omit*

Margin: ὁ ἰς

Hand: 1

Type: L

Comments:

The addition of ὁ ἰς after ἀναστὰς δὲ has the effect of clarifying the subject of the action described later in the verse. As Jesus is not introduced before this point, the transition from v. 8 to v. 9 is awkward without such an addition, even in continuous-text manuscripts.⁵³ The same is doubly true of the lectionaries that contain a lection starting at this verse.⁵⁴ While we could view this marginal note as a reference to a variant reading found in other continuous-text manuscripts, the greater need and the consequent ubiquity of the addition in the lectionaries makes a slightly stronger case that the margin is referring to a reading borrowed from the lectionary tradition.

⁵² See the sources cited in the introduction.

⁵³ This is supported by the continuous-text manuscripts known to make the addition; these include GA 045C (which places ὁ ἰς before δὲ), 0211, ^f ^{pt}, ^{f³}, ^{f⁵}, 2C, 27C, 274A, 517, 545, 585, 740, 954, 1005, 1071, 1200C, 1216C, 1241, 1273, 1342, 1365, 1519C, 1574, and 1675.

⁵⁴ Most, such as GA L63, L387, L547, L627, L773, L848, L849, and L1126, add ὁ ἰς; others, including GA L844, L846, and L2211, add ὁ κς ἡμῶν ἰς ὁ χς.

Luke

Luke 2:21

Page: 113r

Siglum: ancora (upward)

Text: αὐτόν

Margin: τὸ παιδίον

Hand: first hand

Type: L

Comments:

The readings in GA 274's text and margin are both early and widely attested.⁵⁵ The earliest manuscript support for αὐτόν comes from the fourth-century majuscules GA 01 and 03, while τὸ παιδίον finds fifth-century support in GA 05. In terms of versional and patristic evidence, we can push these dates a bit farther: αὐτόν has early support from the Old Latin tradition, and τὸ παιδίον has third-century support from Origen, at least according to some Latin copies of his works. The majority of the manuscript evidence, including that of the Byzantine text-type, is divided between the two readings, so the main exemplar of GA 274 could plausibly have preserved either variant.

Turning to transcriptional probabilities, τὸ παιδίον could have been shortened to αὐτόν by a scribe copying the larger phrase absentmindedly from memory, or αὐτόν could have been expanded to τὸ παιδίον for the sake of narrative clarity. Since either reading could have been the text of GA 274's Byzantine exemplar, it follows that the marginal reading could be a correction towards the text of this exemplar in either case.

Ultimately, however, the hypothesis that requires the fewest auxiliary assumptions and coheres best with external and transcriptional evidence is that the marginal reading indicates a lection-based variant. Although two of the lectionaries collated for this study, L627 and L1126, preserve the reading of the GA 274 text, the lectionary tradition at large reads τὸ παιδίον here.⁵⁶ The transcriptional argument for expanding αὐτόν to τὸ παιδίον for the sake of narrative clarity is particularly relevant to the lectionary context, as the lection containing this passage begins one verse earlier, and that verse offers no clarification on the referent of αὐτόν in this verse.

Luke 2:51

Page: 114v

Siglum: arrow

Text: καὶ ἡ

Margin: ἡ δὲ

Hand: first hand

⁵⁵ The reading αὐτόν is found in GA 01, 02, 03, 017, 019, 027, 028, 030, 031, 033, 034, 037, 038, 039, 040, 041, 044, *f*ⁱ, *f*³⁵, 16, 22, 27, 114, 161, 274T, 291, 371, 449, 461, 545, 565, 579, 585, 700, 726, 804, 892, 954, 1005, 1071, 1079, 1192, 1200, 1241, 1243f (αὐτων), 1319, 1321, 1365, 1424, 1519, 1675, L627, and L1126, with the more grammatically correct reading αὐτό occurring later in GA 9, 184, 1216f (αὐτω), and 1342. Meanwhile, τὸ παιδίον is attested in GA 05, 07, 011, 013, 021, 045, 053, *f*³, 2, 33, 71, 75, 119, 157, 164, 199, 217, 269, 274A, 372, 431, 1093, 1167, 1325, 2786, L63, L387, L773, L848, L849. The apparent conflation αὐτὸ τὸ παιδίον appears to be a later development, appearing only in GA 036.

⁵⁶ This can be deduced from *The Gospel according to St. Luke: Part One, Chapters 1–12*, ed. the American and British Committees of the International Greek New Testament Project (Oxford: Clarendon, 1984), 43, where the "LECT" siglum is not listed after any of the variants to τὸ παιδίον in the negative apparatus.

Type: L

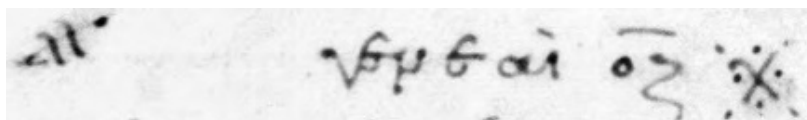
Comments:

The textual contest is between the phrase καὶ ἡ μήρ αὐτοῦ and ἡ δὲ μήρ αὐτοῦ. Transcriptionally speaking, it would not be unreasonable for a scribe to have changed ἡ δὲ to καὶ ἡ subconsciously following a sequence of several phrases beginning with καί, so if the Byzantine exemplar of GA 274 had read ἡ δὲ originally, then the marginal note could be explained as a correction back to this reading. The external evidence for the marginal reading, however, appears to be slim, although it is surprisingly well-supported by the lectionaries.⁵⁷ It is unclear, even with additional collation data, how much of the Byzantine tradition supports the marginal reading. Of the sixteen K^x witnesses included in the IGNTP collation of the first half of Luke,⁵⁸ three read ἡ δὲ, and the corrector of one changes καὶ ἡ to ἡ δὲ.⁵⁹ This sample is too small to be conclusive, but thankfully, the IGNTP collation does confirm that the lectionary tradition as a whole supports ἡ δὲ. Since this body of witnesses is far more abundant than a set of three manuscripts and a correction, we can tentatively conclude that the marginal note in GA 274 was meant to record a variant either read or remembered from the lection containing this passage.

Luke 3:38

Page: 117r

Siglum: *chi*, asteriskos. The note is technically not in the margin, but it fills in the space left over at the end of the second column of the Lukan genealogy.



Text: *omit*

Margin: γενεαὶ ὀζ̄

Hand: first hand

Type: S

Comments:

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

⁵⁷ The following collated witnesses read καὶ ἡ: GA 01, 02, 03, 04*, 017, 019, 022, 028, 030, 031, 032, 033, 034, 036, 037, 038, 039, 041, 044, 0211, fⁱ, f³pt, f⁵, 16, 22, 27, 33, 71, 114, 157, 161, 164, 184, 199, 269, 274T, 291, 371, 372, 449, 544, 545, 565, 579, 585, 700, 726, 804, 892, 954, 1005, 1071, 1079, 1093, 1192, 1200, 1216, 1241, 1243, 1273, 1319, 1321, 1342, 1365, 1424, 1519, 1574, and 2786. The following collated witnesses read ἡ δὲ: GA 04C3, 05, 07, 021, 045, f³pt, 2, 9, 75, 119, 217, 274A, 431, 461, 517, 1167, 1325, 1675, L63, L387, L547, L627, L773, L848, L849, and L1126.

⁵⁸ *Gospel according to St. Luke: Part One*, ix–x, lists the following minuscules as having the K^x profile: GA 2, 60, 123, 158, 343, 475, 577, 669, 1195, 1203, 1247, 1338, 1351, 1352, 1452, and 1458.

⁵⁹ The specific witnesses are GA 2, 475C, 1338, and 1452.

Luke 4:24–25

Page: 118v

Siglum: ancora (upward)

Text: *omit*

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

Hand: 1

Type: C

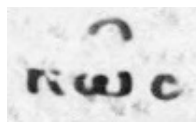
Comments:

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

Luke 5:19

Page: 121r

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



Text: ποίας

Margin: πῶς

Hand: 1b

Type: A

Collation:

ποίας 01 02 03 04 05 07 017 019 021 022* 028 030 031 032 033 034 036 037 038 039 040 041 044
 045* 0211 ^{f¹ pt} 16 22 27 33 71 114* 119 161 184 199T 217 269 274T 291 449 461 544 545 565 579 585
 700 804 892 1071 1079 1192 1216 1243 1321 1342 1424* 1519 1574 1675 2786 L773 L844] ποίας οδου
 726 1200 1319 | δια ποίας 164 372 1325 | δια ποίας οδου 740 954 | πως 022C ^{f¹ pt} ^{f³⁵} 2 9 75 114C
 157 199A 274A 371 431 517 1093 1167 1241 1424C L547 | πος 045C L387 | ποθεν ^{f³} 1005 1273 1365
 L848 L950

Comments:

The reading with the earliest attestation from Greek manuscripts is clearly ποίας. It is also the reading with the most Byzantine attestation, but the support in this case is far from unanimous. The reading πῶς, found in the margin of GA 274, is supported by a significant bloc of the majority text, including ^{f³⁵}, and it has fifth-century support from two Old Latin witnesses.

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

Luke 5:39

Page: 122v

Siglum: lemniskos

Text: *omit*

Margin: οἶνον

Hand: 1

Type: A

Collation:

omit P4 P75 01 02 03 04 07 09 017 019 021 027 028 030 031 032 033 034 036 037 038 039 041 044
 045 0211 ^{fⁱ} ^{f³} ^{f⁵} 2 9 16 22 27 33 71 75 114 119 157 161 164 184 199 217 269 274T 291 372 431 449 461 517
 544 545 565 579 585 700 726 740 804 892 954 1005 1071 1079 1093 1167 1192^{vid} 1200 1216 1241 1243
 1273 1319 1321 1325 1365 1424 1519 1574 1675 2786 L387 L773] *add* οἶνον 274A 371 1342 L950

Comments:

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

Luke 6:2

Page: 122v

Siglum: arrow

Text: *omit*

Margin: ποιεῖν

Hand: 1

Type: C

Comments:

While the omission of ποιεῖν after ἔξεστιν has very early support,⁶⁰ the sparsity of its witnesses compared to the unanimous Byzantine support for the addition, the general textual dissimilarity of GA 274 to its witnesses, and the easy transcriptional explanation for the omission in terms of homoioteleuton from -ιν to -iv all come together to support the classification of the marginal note as a correction to a common scribal error in the text.

Luke 6:10

Page: 123r

Siglum: γράφεται abbreviation

Text: ὁ δὲ ἐποίησεν

Margin: κ(αὶ) ἐξέτεινεν

Hand: 1

Type: A

Collation:

ο δε εποιησε(ν) 02 03 07 019 021 028 030 031 034 036 037 038 039 044 045 2 22 27 33 71 119 161T
 164 199 217 269 274T 291 371 449 461 545 579C 585 700 892 954 1005 1192 1273 1321 1325f (...
 εποιησαι) 1342 1365 1519 1574 2786 L773 L848] ο δε εποιησεν ουτως 017 041 ^{f⁵} 9 16 75 114 184
 372 431 544 565 726 804 1079 1167 1200 1216 1241 1243 1319 L547 | ος ευθεως εποιησε(ν) 740 | και
 εξετεινε(ν) 05 032f (... εξετεινεν) 274A 517 1424 1675 L950 | ο δε εξετεινε(ν) 01f (... εξετεινεν) 033
 0211 ^{fⁱ} ^{f³} 157 161A 1071 2542 | ο δε ειπε(ν) 579^{*vid}

Comments:

The majority of manuscripts, including the Byzantine text-type, supports the reading found in the text of GA 274, with a small group smoothing the reading further with the addition of

⁶⁰ It is found in GA P4, P75^{vid}, 03, 05, 019, 027, 274T, and 700, as well as several versions, including the Old Latin, Latin Vulgate, and Sahidic Coptic.

οὕτως. Meanwhile, two small groups of manuscripts, both with early manuscript support, harmonize the text to the parallels of Matt 12:13 and Mark 3:5 to varying degrees by changing the verb to ἐξέτεινεν.

The support of the Byzantine text-type for ὁ δὲ ἐποίησε(ν) and the support of the lectionary tradition for ὁ δὲ ἐποίησεν οὕτως, combined with the relative rarity of the marginal reading, would already make a strong case that the marginal note is an indication of a textual variant. Moreover, since the siglum is a common one used to indicate an alternative reading, there is no room for uncertainty on the classification.

Luke 6:29

Page: 124v

Siglum: lemniskos

Text: ε

Margin: αι

Hand: 1

Type: C

Comments:

A few scattered manuscripts (GA 07, 032, 371, and L387) join GA 274 in reading ἔροντός where the vast majority of witnesses have αἶροντός. It seems unlikely that the scribe had anything other than the common reading in mind at this location; while ἐρωτῶντός would be viable in the context (changing the sense of the phrase from “the one taking your coat” to “the one asking for your coat”), the scribe would have had to make a compound error involving two types of aural confusion and haplography to end up with ἔροντός. A far simpler explanation is that the reading of the text was an error due to confusion between the sounds αι and ε (a mistake common to the scribe of GA 274), with the correction to the common reading being supplied in the margin.

Luke 8:15

Page: 130r

Siglum: ancora (upward)

Text: omit

Margin: ταῦτα λέγων ἐφώνει· ὁ ἔχων ᾧτα ἀκούειν ἀκούετω

Hand: 1

Type: L

Comments:

While this addition at the end of the verse has reasonably diverse support,⁶¹ the omission has the earliest and most widespread attestation. The most notable support for the addition comes from the lectionary tradition, which employs it as a standard explicit to lections centered on Jesus's parables. The reading found in the margin of GA 274, therefore, likely ended up there, as it did in many other continuous-text manuscripts, by way of lectionary influence.⁶²

⁶¹ *Gospel according to St. Luke: Part One*, 169 lists most of its collated manuscripts, as well as many correctors, adopting one of ten forms of this addition.

⁶² Alternatively, the addition could also be explained as an assimilation to the appearance of the same phrase in 8:8, but given its coincidence with the end of a lection and its presence throughout the lectionary tradition, the explanation of lectionary influence lends itself much more readily to the classification of this marginal note.

Luke 8:41

Page: 132r

Siglum: ancora (upward)

Text: *omit*

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

Hand: 1

Type: C

Comments:

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

Luke 9:12

Page: 133v

Siglum: ancora (upward)

Text: *omit*

Margin: ἡ δὲ ἡμέρα ἤρξατο κλίνειν

Hand: first hand or 1 (the note is written in bolder weight and in a much darker ink than the text and most of the paratextual elements are, but it shares many elements with the first hand and hand 1; curiously, the script shifts from the minuscule of the first hand to the majuscule of hand 1 and back over the course of three lines)

Type: C

Comments:

No other continuous-text manuscript collated for this study omits this phrase at the beginning of the verse. The immediate context does not provide an obvious mechanical explanation for the omission, but the lectionary tradition does: the incipit τῷ καιρῷ ἐκείνῳ takes the place of the phrase in question in most lectionaries. The most straightforward explanation for the omission is that the scribe of GA 274 was copying from or consulting a lectionary at the beginning of this verse and, in the process of copying the text after the incipit, left out the original beginning of the verse. The corrector (who was likely the same scribe working at a later stage of the manuscript's production, given the similarity of the script and the change in pen and ink) then noticed the omission and added it back in the margin as a correction.

Luke 9:35

Page: 135r

Siglum: γράφεται abbreviation

Text: ὁ ἀγαπητὸς ἐν ᾧ εὐδόκησα

Margin: ὁ ἐκλελεγμένος

Hand: 1

Type: A

Collation:

ο αγαπητος 02 04* 07 011 013 017 022 024 027 028 030 031 032 033 034 036 037 039 041 045 0211f (... αγαπιτος) ^{f¹pt} ^{f³} ^{f⁵} 2 9 16 22A 33 114 119 157 161 184 199 217 269 291 371 372 431 449 461 545 565 585 700 726 740 804 954 1071 1079 1093 1167 1192 1200 1216 1243 1273 1319 1325 1424 1519 1675 2542 L63f (... αγαπιτος) L844] ο αγαπητος εν ω ευδοκησα / ηυδοκησα 04C3f (... ευδοκια) 05 021 044 27 71 75 164 274T 544 1574 L387 L627 L773 L848 L849 | ο εκλελεγμενος P45 P75 01 03 019 040 274A 579 (... εκλεγμενος) 892 1241 1342 2786 L1126f (... εκλελεκμενος) | ο εκλεκτος 038 ^{f¹pt} 22T 1005 1365 L547 (ουτος εστιν αληθως ο εκλεκτος μου υιος)

Comments:

The reading preserved in the margin of GA 274 is rare and demonstrably ancient,⁶³ but even if this were not the case, the classification of the marginal note would be easy in this case; the siglum used proves that the note is meant to indicate knowledge of a variant reading.

Luke 9:39

Page: 135r

Siglum: arrow

Text: μόγις

Margin: μόλις

Hand: 1

Type: A

Collation:

μογις P75 01 02 04 05 07 011 013 017 019f (μογγεις) 021 028 030 031 033 034 036 037 039 041 044
 045 0115 ^f ^{pt} ^f ^f ^f 2 9 16 22 27 33 71 75 114 119 161 164 184 199 217 269 274T 291 371 372 431 449 461
 544 545 565 579 726 740 804 892 1005 1079 1093 1167 1192 1200 1216 1241 1243 1273 1319 1325 1342
 1365 1519 1574 2786 L773 L848 L950 L387f (μογιης)] μολις 03 027 032 038 0211f (μωλης) ^f ^{pt} 157
 274A 700 954 1071 1424 1675 L547f (μολυς)

Comments:

Both readings are synonymous, sharing the meaning “with great difficulty”; μόγις dominates both the early and late branches of the manuscript tradition of Luke, while μόλις is known to occur more frequently in post-Homeric writings.⁶⁴ The sparsity of manuscript support for μόλις makes a sufficiently strong case for the classification of the marginal note as indicating knowledge of a variant reading.

Luke 9:50

Page: 136r

Siglum: whisker (upward)

Text: omit

Margin: οὐ γάρ ἐστιν καθ’ ὑμῶν

Hand: 1

Type: A

Collation:

omit P75 01 02 03 04 05 07 09 011 013 017 021 028 030 031 032 033 034 036 037 038 039 041 045 0211
^f ^f ^f ^f 2 9 16 22 27 71 75C 114 119 157 161 164 184 199 217 269 274T 291 371 372 431 449 461 544 545

⁶³ Besides having third-century support from GA P45 and P75 and fourth-century support from GA 01 and 03, it finds indirect support in the fifth century from Cyril of Alexandria, who offers the conflation ὁ ἀγαπητὸς ὁ ἐκλελεγμένος. Textual critics also consider it to be authorial on intrinsic and transcriptional grounds. Metzger asserts, “The original Lukan reading is undoubtedly ἐκλελεγμένος, which occurs in a quasi-technical sense only here in the New Testament” (*Textual Commentary*, 124); Comfort goes into greater detail, remarking on the connection of this reading to the context and Luke’s broader narrative goals: “The reading of the [critical] texts, supported by the four earliest manuscripts ... is without question the one Luke wrote. The wording in Luke reveals the twofold position of Jesus as both God’s Son and the chosen One—that is, the Father chose his Son to be the Messiah. Luke’s wording is reminiscent of Ps 2:7 and especially of Isa. 42:1 (LXX), which speaks of the messianic Servant.... This entirely suits the context which speaks of Jesus’s ‘exodus from Jerusalem’” (9:31) (*Commentary*, 219–20).

⁶⁴ LSJ, s.vv. “μόγις,” “μόλις.”

565 579 585 700 726 740 804 954 1005 1071 1079 1093 1167 1192 1200 1216 1241 1243 1273 1319 1321
 1325 1365 1424 1519 1574 1675 2786 L387 L950] *add* ου γαρ εστι(ν) καθ υμων 019 040 044 33 75*
 274A 892 1342 | *substitute* ου γαρ εστι(ν) καθ υμων ουδε υπερ υμων *for next phrase* P45

Comments:

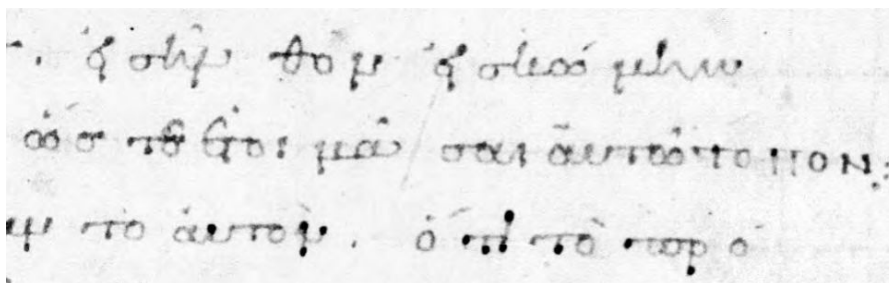
Here, the margin of GA 274 preserves a rare Alexandrian reading. As P45 indicates, variations in this saying have an early and widespread history: GA 7, 60, 267, 1630, 1654, and L211 and L1642 (both in their second lections containing this passage) feature the same addition, but with ἡμῶν in place of ὑμῶν; GA L184, in its first lection containing this passage, adds only οὐ γάρ ἐστιν; GA L12, L80, and L1642 make no addition in their first lections containing this passage, but include the addition with either ὑμῶν or ἡμῶν in the second lection. Moreover, GA L1642 substitutes οὐ γάρ ἐστιν καθ' ἡμῶν· ὑπὲρ ἡμῶν ἐστιν for the next phrase in its first lection containing this passage. As these clarifications regarding the lectionary support make clear, even within the lectionary tradition, many witnesses with two lections containing this passage transmitted different readings in each lection.

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

Luke 9:52

Page: 136r

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



Text: *omit*

Margin: τόπον

Hand: 1, although the ink appears identical to that of the first hand

Type: A

Collation:

omit P45 P75 01 02 03 04 05 07 09 011 013 017 019 021 028 030 031 032 033 034 036 037 038 039 040
 041 044 045 0211 f¹ f³ f⁵ 2 9 16 22 27 33 71 75 114 119 157 161 164 184 199 217 269 274T 291 371 372 449 461
 544 545 565 579 585 700 726 740 804 892 954 1005 1071 1079 1093 1167 1192 1200 1216 1243 1273 1319 1321
 1325 1365 1424 1519 1574 1675 2786 L387 L773 L950] *add* τοπον 274A (after αυτω) 1342 (before αυτω)

Comments:

The addition is exceedingly rare, being found in only one other manuscript, and there one word earlier. Since no other Byzantine witnesses or lectionaries are known to preserve it, it is highly unlikely that the scribe of GA 274 was correcting the text to a longer reading found in

the Byzantine exemplar of GA 274 or in any lection containing this passage. This leaves two possibilities: the addition of τόπον was an innovation independently made by this scribe and the scribe of GA 1342 to fill in a phrase lacking an object, or this scribe supplied the addition from a non-Byzantine exemplar.⁶⁵

A few factors favor the proposal that the addition was made independently. First and most obviously, the addition is made in slightly different places in both GA 274A and 1342. Second, τόπον is a general term that lends itself well to the context, and after ἐτοιμάσαι, it could have come to mind readily for anyone familiar with John 14:2–3. Finally, the addition is not offered as a formal marginal note; no sigla are used, and the addition's placement is more at the end of the line than in the margin.

On the other hand, the addition is written in a noticeably different script than the rest of the text when it could just as easily have been written in the usual minuscule hand. One might argue that if the scribe had made the addition hastily, then the majuscule script might have been the result of absentmindedness or a judgment that the word would be more quickly written in majuscule than in minuscule, but the same scenario would also explain why the scribe did not write τόπον distinctly in the margin and add sigla in the appropriate places. Meanwhile, the strongest argument against the hypothesis that GA 274 and 1342 made the addition independently is that when the GA 274 margin departs from the Byzantine text to agree with a minority of manuscripts in Luke, GA 1342 is typically found in that minority (see 5:39, 9:35, 9:50). Thus, while the independent emergence of this variant remains a possibility, a classification of this marginal reading as type A is preferable given our current knowledge.

Luke 10:36

Page: 139r

Siglum: *omega* (inverted, dot above)

Text: *omit*

Margin: τοῦτων

Hand: 1

Type: C

Comments:

There are several shorter readings in this unit: τίνα οὖν, found in GA 05; τίς οὖν τῶν τριῶν, found in *f*¹^{pt}, 16, 164, 274T, and 804; τίς οὖν τοῦτων τριῶν, found in GA 036; τίς τοῦτων τριῶν, found in GA 01* and 372; and τίς τοῦτων τῶν τριῶν, found in GA P45, P75, 01C1, 03, 019, 040, 044, 070, *f*¹^{pt}, 892, 1342, and L2211.⁶⁶ In contrast to these shorter readings, the most common reading by far is the fuller reading τίς οὖν τοῦτων τῶν τριῶν, preserved in the margin of GA 274 and in virtually all other witnesses.⁶⁷ Furthermore, the word τοῦτων is in double jeopardy of omission by haplography, with the preceding οὖν furnishing an occasion for homoioteleuton and the following τῶν for homoioarcton. Based on these considerations, it is perfectly reasonable to conclude that the marginal note was a correction to a very probable scribal error.

⁶⁵ GA 1342 is dated in the *Liste* to the thirteenth or fourteenth century, so it could not have been a secondary exemplar for GA 274. Possibly, the scribe of GA 274 had access to an exemplar of GA 1342. Such an exemplar could have added τόπον in either of the positions found in GA 274 and GA 1342.

⁶⁶ According to Houghton et al., *Palimpsest Catena of Codex Zacynthius*, an unattributed scholion in the commentary catena (302-1) of GA 040 paraphrases the question without the οὖν. Meanwhile, a scholion attributed to Origen (302-2) directly quotes the text in the same form as that of the lemma.

⁶⁷ The exceptions among the witnesses collated for this study include GA 017 and 038, with the defective form τίς οὖν τοῦτον τῶν τριῶν; GA 1325, with the similar defective form τίς οὖν τοῦτων τὸν τριῶν; L950, with the slightly fuller τίς οὖν ἐκ τοῦτων τῶν τριῶν; L773, with τίς οὐτων τῶν τριῶν; and 700*, with εἷς οὖν τοῦτων τῶν τριῶν.

Luke 11:29

Page: 141v

Siglum: *omega* (dots above and below)Text: *omit*

Margin: γενεά

Hand: 1

Type: L

Comments:

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

Luke 12:21

Page: 144r

Siglum: whisker (stroked)

Text: *omit*

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

Hand: 1

Type: L

Comments:

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

Luke 12:49

Page: 145v

Siglum: ancora (upward)

Text: εἰς

Margin: ἐπὶ

Hand: 1

Type: L

Comments:

The readings εἰς τὴν γῆν and ἐπὶ τὴν γῆν both have early and widespread support,⁶⁹ and the Byzantine text-type is divided between them, so the marginal note could plausibly be a

⁶⁸ It is found in GA P75, 01, 02, 03, 05, 019, 033, 038, 040, 044, 070, ^f, ^f³, 22, 33, 157, 164, 274A, 700, 892, 1005, 1071, 1192, 1241, 1342, 1365, 2786, L387, and L773. *Gospel according to St. Luke: Part One*, 257 indicates that the lectionary tradition and various versions (both the Old Latin and the Vulgate, the margin of the Harklean Syriac, the Sahidic and Bohairic Coptic, the Armenian, the Georgian, and some manuscripts of the Ethiopic) also attest to the addition.

⁶⁹ The support for εἰς τὴν γῆν includes GA P45, 05, 07, 027, 028, 031, 034, 036, 037, 039, 045, ^f⁵, 2, 9, 16, 22, 75, 119, 161, 164, 184, 199, 217, 274T, 291, 371, 372, 431, 449, 461, 545, 565, 585, 740, 954, 1005, 1093, 1167, 1192, 1216, 1243, 1325, 1342, 1365, 1574, and L387. The support for ἐπὶ τὴν γῆν includes GA P75, 01, 02, 03, 017, 019, 021, 022, 030, 032, 033, 038, 041, 044, 070, 0211, ^f, ^f³, 27, 33, 71, 114, 157, 269,

correction or an indication of known textual variation. Two other factors, however, together make a stronger case for its classification as a lectionary-related note: first, a lection begins at this verse, so this variation unit would be especially vulnerable to lection-related rewording; and second, the lectionary tradition is united in reading ἐπὶ instead of εἰς. While this does not necessarily imply that the ἐπὶ reading originated in the lectionary tradition, it does offer a compelling case for how it ended up in the margin of GA 274, since, as we have already observed, the manuscript features many other marginal notes best explained as arising from lectionary influence.

Luke 14:24

Page: 149v

Siglum: whisker (downward)

Text: *omit*

Margin: πολλοί γάρ εἰσιν κλητοὶ ὀλίγοι δέ, ἐκλεκτοί

Hand: 1

Type: L

Comments:

While the earliest manuscripts and a wide variety of later manuscripts support the omission,⁷⁰ the Byzantine text-type is closely divided between both readings. It is also worth noting that GA 03 has a distigme on this line, which could potentially indicate that the variant was known to scribes around the time GA 03 was produced. Again, the evidence allows for the possibilities that the marginal note was a correction or that it was an indication of a known variant reading. But the placement of the addition right after the τέλος marker on this line in GA 274, coupled with the predominance of the addition in the lectionary tradition, makes a compelling case that, at least in GA 274, the addition was intended for lectionary usage.

Luke 17:35

Page: 155v

Siglum: asteriskos

Text: *omit*

Margin: ἔσονται β' ἀλήθουςαι ἐπὶ τὸ αὐτ(ό)· ἡ μία παραληφθήσεται, κ(αὶ) ἡ ἑτέρα ἀφεθήσεται

Hand: 1

Type: C

Comments:

The only other collated manuscripts that omit this verse are GA 01*, 032*,⁷¹ 1216, and 2786. The IGNTP Luke collation adds only GA 123 and 1352 to the list. Versional evidence for the omission is equally sparse, consisting of one Old Latin manuscript, one Vulgate manuscript, one copy of the Arabic Diatessaron, and the Persian Diatessaron. Even more curiously, the addition of verse 36 (a parallel of Matt 24:40) by a minority of witnesses is a better-attested variant than the omission of verse 35, but GA 274 omits verse 36 without comment. All of this

274A, 579, 700, 726, 804, 892, 1071, 1079, 1200, 1241, 1319, 1321, 1424, 1519, 1675, 2786, L63, L773, and L950. *Gospel according to St. Luke: Part One*, 294–95 lists the lectionary tradition and over a dozen patristic citations as supporting ἐπὶ τὴν γῆν.

⁷⁰ These include GA P45, P75, 01, 02, 03, 05, 07T, 017, 019, 021*, 022, 024, 027, 028T, 031T, 030, 032, 037, 038, 041, 044T, ^f, ^f⁵, 22*, 114, 119, 157, 217, 269, 274T, 291, 372, 545, 565, 585, 461T, 726, 892T, 1005, 1079T, 1093, 1192, 1200T, 1241, 1319, 1321T, 1325, 1342, 1365, 1424T, 1519T, 1675T, and 2786.

⁷¹ The first hand of GA 032 started to write v. 36 after v. 34 but then erased the beginning of v. 36, added v. 35 at the start of the next page, and added v. 36 afterwards.

indicates that the omission of verse 35 in the text was likely a scribal mishap caused by homoioteleuton following verse 34 and that the note in the margin was written to correct it.

The only remaining uncertainty is why the scribe or reader responsible for the marginal reading marked it with asteriskoi. Did this person truly consider Luke 17:35 to be spurious? This seems unlikely, since by the tenth century the inclusion of the verse would have been so widespread as to be present in most, if not all, of the manuscripts available to the author of the marginal note. Alternatively, the explanation offered for the use of asteriskoi in our discussion of Matt 23:18 might apply here; if GA 274's exemplar also lacked verse 35, then the asteriskoi might indicate that the reading was not originally present and had to be supplied from another copy.

Luke 18:1

Page: 155v

Siglum: arrow

Text: προσέχειν

Margin: προσεύχ(εσ)θαι

Hand: 1

Type: C

Comments:

The verb προσέχω (*to be cautious*), while viable in the context, is not known to occur in any other manuscript at this location and can be explained as arising from the common reading προσεύχεσθαι due to two factors: the similarity in both words' beginnings and the frequency with which both Matthew and Luke employ the verb προσέχω.⁷² An absentminded scribe could easily make such a substitution. For this reason, the evidence seems to favor the classification of the marginal note as a correction to an error in the text.

Luke 20:19

Page: 161r

Siglum: ancora (downward)

Text: omit

Margin: τὸν λαόν

Hand: 1

Type: L

Comments:

The external evidence here is divided. The earliest manuscripts, part of the Byzantine text-type, and the lectionary tradition add τὸν λαόν after καὶ ἐφοβήθησαν.⁷³ A much smaller group of manuscripts adds τὸν ὄχλον instead.⁷⁴ The remainder of the manuscript tradition, including a substantial part of the Byzantine text-type, adds nothing.

Transcriptionally, the omission could have arisen from any of the three longer readings by homoioteleuton following the previous phrase, and since the longer reading featuring τὸν

⁷² Matthew uses it six times, while Luke uses it four times in his account of the gospel (not including the variation unit in question) and six times in Acts.

⁷³ The manuscripts collated for this study that support this addition are GA 01, 02, 03, 04, 05, 07, 09, 013, 017, 019, 021, 027, 030, 037, 038, 041, 0211, ^f, ^f³, 2, 16, 27, 33, 71, 75, 114, 119, 157, 161, 217, 274A, 291, 371, 372, 431, 449, 579, 700A, 726, 804, 892, 1071, 1079, 1093, 1167, 1200, 1241, 1325, 2786, L387, L773, and L950.

⁷⁴ This group includes GA 022, 032, 044, 063, 22, 545, 585, 1005, 1192, 1273, and 1365. A single manuscript, GA 1319, features the longer addition ἅπαντα τὸν ὄχλον.

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

Luke 21:4

Page: 162v

Siglum: ancora (upward)

Text: *omit*

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

Hand: 1

Type: L

Comments:

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

Luke 21:24

Page: 163v

Siglum: lemniskos

Text: ἐ

Margin: αἱ

Hand: 1

Type: C

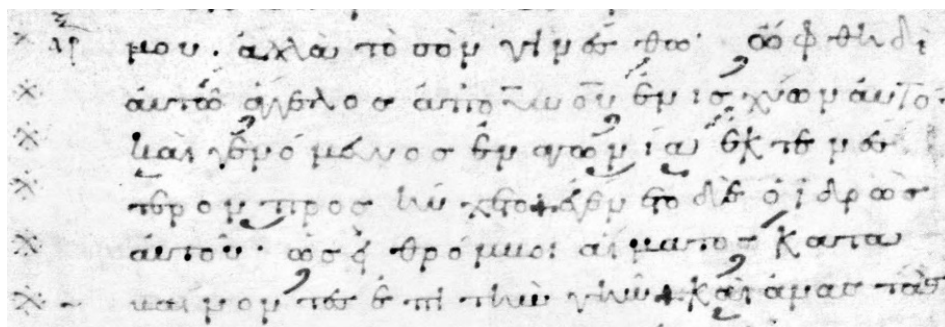
Comments:

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

Luke 22:43–44

Page: 166v

Siglum: asteriskos. Both verses are bordered by a column of asteriskoi in the margin, as pictured below.



Text: vv. 43–44

Margin: *omit*

Hand: unclear (any hand could be responsible for the sigla)

Type: L

Comments:

The textual question of the authenticity of these verses has been the subject of much study.⁷⁵ The addition and omission both possess widespread and early support from manuscript, versional, and patristic evidence. Thankfully, for the purposes of this study, we need only focus on how the omission arose in the margin of GA 274 and not in the rest of the manuscript tradition, and we have multiple clues that point to the lectionary tradition as the culprit here. The first and most obvious is the presence of the lectionary markings and notes surrounding the marginal sigla: the ἀρξ. abbreviation indicating the start of a lection occurs on both sides of the first marked line, and underneath the last marked line, there is a lectionary note that reads ὑποστρέψον εἰς τ(ὸν) Ματθ(αῖον) κε(φάλαιον) σφς κ(αὶ) λέγει ἔρχεται πρὸς τοὺς μαθητ(ὰς). An earlier lectionary note in Matt 26:39 tells the reader to jump to this section of Luke; this note indicates that the reader, after having read Luke 22:43–44, should return back to the passage in Matthew and pick up at Matt 26:40. The second clue is that the lectionaries (and some non-lectionary manuscripts, presumably as a result of lectionary influence) actually transpose these Lukan verses between Matt 26:39 and 26:40, adding them there while excluding them from Luke 22. Third, asteriskoi are used elsewhere in GA 274 to note transpositions in connection with lectionary usage (see Matt 26:39 and Mark 9:44). For these reasons, the marginal sigla are more likely intended to highlight a text patched together with another text for a lection than to indicate a corrective omission or dubious textual status.

Luke 24:1

Page: 170v

Siglum: arrow

Text: *omit*

Margin: γυναικες

Hand: 1

Type: L

Comments:

The marginal reading has sparse support from continuous-text manuscripts,⁷⁶ but it and similar additions (like αἱ τίμαι γυναικες in GA L2211) abound in the lectionary tradition. This is likely because a lection begins at this verse, and without the context of Luke 23:55, a clarification of the sentence's subject is necessary. For all of these reasons, the marginal reading is best classified as lectionary-based.

⁷⁵ See, for instance, Metzger and Ehrman, *Text of the New Testament*, 286; D. C. Parker, *The Living Text of the Gospels* (Cambridge: Cambridge University Press, 1997), 157–59; Metzger, *Textual Commentary*, 151; Comfort, *Commentary*, 235–36; Bart D. Ehrman, *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament* (Oxford: Oxford University Press, 2011), 219–27; Bart D. Ehrman and Mark A. Plunkett, “The Angel and the Agony: The Textual Problem of Luke 22:43–44,” *CBQ* 45 (1983): 401–16; Claire Clivaz, “The Angel and the Sweat Like ‘Drops of Blood’ (Lk 22:43–44): Ψ^{69} and f^3 ,” *HTR* 98.4 (2005): 419–40; and Lincoln H. Blumell, “Luke 22:43–44: An Anti-Docetic Interpolation or an Apologetic Omission?,” *TC* 19 (2014).

⁷⁶ Of the manuscripts collated for this study, GA 011, 013, 038, 0211, 274A, 461A, 544, 892*, 1005, 1093, and 1365 add γυναικες, 04C3 adds γυνεκες, and GA 199 and 1241 add αἱ γυναικες. Notably, the addition γυναικες has fourth-century support from Eusebius and fifth-century support from Hesychius of Jerusalem, and αἱ γυναικες has fourth-century support from Cyril of Jerusalem.

John**John 1:21**

Page: 174r

Siglum: ancora (upward)

Text: *omit*

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

Hand: 1

Type: C

Comments:

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

John 1:28

Page: 174r

Siglum: whisker (downward)

Text: ἐν βηθανίᾳ

Margin: ἐν βηθαβαρᾷ

Hand: 1

Type: A

Collation:

ἐν βηθανία P66 P75 01* 02 03 04* 07 09 011f (... βιθανία) 013 019 021 022 028 031 032S 033f (... βιθανία) 034 037 (... βεθανία) 038 044 045 063 0211 ^fpt 2* 9 16 22A 27 71 75 114C 119 157 161 184 199*f (... βηθηνια) 217 269 274T 291 371 431 449 461 544 545 565f (... βιθανία) 579 585T 700 726 740T 804* 892T 954 1005 1071f (... βιθανία) 1167 1192Af (... βιθανία) 1200 1216 1241 1243 1273 1319 1321 1325f (... βιθανία) 1342 1424 1574 1519f (... βιθανία) 1675 2786 L387 L547S L627 L848f (... βιθανία) L950 L1126f (... βηθανεια)] ἐν βηθαβαρά 01C2f (... βηθαβαρά) 04C1 017 029 030f (... βιθαβαρά) 036 039f (... βηθεβαρά) 041 083 0141f (... βιθαβαρά) ^fpt ^f3f (... βηθεβαρά) ^f5f (... βιθαβαρά) 2C 22T 33 114* 164* 164Cf (... βηθαίρα) 199C1 199C2f (... βιθαβαρά) 274A 372 585A 740K 804C 892A 1079 1093 1192T 1365f (... βιθαβαρά) L773

Comments:

This variant has a rich history. The textual issue is mentioned in early patristic sources,⁷⁷ and the variant readings divide the manuscript and versional evidence. While GA 03 reads ἐν Βηθανίᾳ without any correction, the line containing the reading features a distigme, which could very well indicate scribal knowledge of the alternate reading. Because both readings have substantial Byzantine support, we might plausibly argue that the marginal reading is a correction, but the biggest problem with this argument is that there is no obvious explanation for either reading in terms of scribal error. The change, in whichever direction it occurred, seems more deliberate than accidental. Besides this, we note that, at least among the manuscripts collated for this study, the marginal reading of GA 274 is more often found as a correc-

⁷⁷ As Donaldson notes, Chrysostom considered “Bethabara” to be the reading found in the most accurate manuscripts but kept “Bethany” as the base text for his commentary; Epiphanius read “Bethabara” but noted in passing that some copies had “Bethany”; and Origen, while remarking that most copies known to him read “Bethany,” preferred “Bethabara” on intrinsic grounds. (“Explicit References to New Testament Variant Readings,” 426–28).

tion, alternate reading, or commentary reading than as a first-hand reading. In other words, many scribes, editors, and readers were aware of the textual variant here and took note of it accordingly, and the one responsible for the marginal reading of GA 274 was probably no different.

John 2:12

Page: 176r

Siglum: ancora (upward)

Text: *omit*

Margin: κ(αὶ) οἱ μαθηταὶ αὐτοῦ

Hand: 1

Type: C

Comments:

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

John 3:2

Page: 177r

Siglum: arrow

Text: αὐτὸν

Margin: τὸν ιν

Hand: 1

Type: L

Comments:

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

John 6:24

Page: 185v

Siglum: lemniskos

Text: *omit*

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

Hand: 1

Type: C

Comments:

Of all the manuscripts collated for this study, GA 274 is alone in omitting εἰς before καπερναοῦμ. Since the text makes little sense without this preposition, and since omissions of short words were a common mistake for the scribe of GA 274, the omission is surely an error that the marginal reading is meant to correct.

John 7:19

Page: 188v

Siglum: ancora (downward)

Text: *omit*

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

Hand: 1

Type: C

Comments:

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

John 10:12–13

Page: 196r

Siglum: ancora (upward)

Text: *omit*

Margin: καὶ ὁ λυκὸς ἀρπάζει αὐτὰ κ(αὶ) σκορπίζει τὰ πρόβατ(α) ὁ δὲ μισθ(ωτὸς) φεύγει

Hand: first hand

Type: C

Comments:

Since the marginal note seems to have been written by the same hand responsible for the main text, no other manuscript is known to omit this portion of vv. 12–13, and the omission is easily explained by haplography from one φεύγει to another,⁷⁸ the marginal reading is best explained as a correction to an obvious error in the text.

John 11:13

Page: 198r

Siglum: ^s

Text: αὐτοὶ

Margin: ἐκεῖνοι

Hand: 1

Type: C

Comments:

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

John 12:1

Page: 200r

⁷⁸ One might object that the marginal reading has the subjunctives σκορπίζει and φεύγει in place of the indicatives σκορπίζει and φεύγει found in the common text, making haplography less likely. A reasonable explanation for this is that the exemplar of GA 274 originally had the indicatives, but the scribe or reader responsible for the marginal reading supplied it from memory or from a poorly copied exemplar, with itacism resulting in the changed spellings.

Siglum: arrow

Text: *omit*

Margin: ὁ ἰς

Hand: 1

Type: L

Comments:

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

John 13:9

Page: 203v

Siglum: obelos

Text: *omit*

Margin: μου

Hand: 1

Type: C

Comments:

The omission of μου between μὴ τοὺς πόδας and μόνον has early and diverse attestation in GA P66, 05, 07, 2, 9, 27, 71, 274T, 1005, 1365, L547, L848/1, and L1126, as well as in some Old Latin witnesses and in commentary by Gregory of Nazianzus, but the vast majority of witnesses includes μου. The tendency of the scribe of GA 274 to omit small words or the possibility of homoioarcton from μου to μόν- would easily explain the omission by the first hand, and the mainstream Byzantine support for the addition makes it likely that the exemplar of GA 274 included it. The marginal reading is therefore likely to be a correction.

John 19:11–13

Page: 214r

Siglum: whisker (upward), once before διὰ τοῦτο in verse 11, once before a lectionary note on the same line indicating a skip to the next marked location, and once at the start of verse 13

Text: ὁ οὖν πῖλᾱτος

Margin: τότε ὁ πῖλᾱτος

Hand: 1

Type: L

Comments:

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

John 19:35

Page: 215v

Siglum: arrow

Text: αὐτοῦ ἐστὶν ἡ μαρτυρία

Margin: ἐστὶν ἡ μαρτυρία αὐτοῦ

Hand: 1

Type: C

Comments:

Nearly every placement of αὐτοῦ in this phrase has support in some part of the manuscript tradition, and three of the possible word orders of the phrase αὐτοῦ ἐστὶν ἡ μαρτυρία have substantial support, dividing the Byzantine tradition.⁷⁹ In addition, many of the lectionaries collated for this study that feature this verse in multiple lections have different word orders in different lections; some, like GA L773, feature all three of the best-attested variants. While this may point to lectionary influence as the cause of the marginal reading, such an explanation would fail to account for other important facts. First, the lectionary tradition is not the only part of the manuscript evidence divided by these readings; each major reading has diverse support from many continuous-text manuscripts. Second, we do not know of any reason why scribes involved in the transmission of the lectionary tradition would deliberately change the word order of this phrase for different lections. It seems more likely that the various word orders we observe were incorporated into the lectionary tradition from an already-fractured tradition of continuous-text manuscripts.

That leaves two remaining explanations for the marginal reading: correction and knowledge of a textual variant. The latter option is difficult to justify here, as all three of the major variants claim Byzantine support. GA 274's Byzantine exemplar could have had any of these readings, and this, combined with the transcriptional probabilities for the error, makes a correction to a Byzantine text plausible in any case. Ultimately, we must be resigned to the fact that the evidence still leaves open the possibility that the scribe knew of a variant word order from a distinct source, but we can at least be assured that even if the marginal reading were intended to convey knowledge of a variant reading, it would offer little information concerning its source, due to the widespread manuscript support for the marginal reading.

John 19:38

Page: 216r

Siglum: ancora (upward)

Text: μετὰ ταῦτα

Margin: τῷ κ(αιρ)ῷ

Hand: 1

Type: L

Comments:

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

⁷⁹ The order αὐτοῦ ἐστὶν ἡ μαρτυρία is supported by GA 01, 02, 03, 05S, 019, 021, 032, 033, 036, 038, 041, 044, 0141, 0211, *f*¹, *f*^{3 pt}, 2, 9, 16, 33, 114, 157, 184, 274T, 449, 461, 565, 1071, 1079, 1200S, 1243, 1273, 1342, 2786, L63/3, L63/4, L63C/1, L627/1, L773/2, L844, and L1126/2. The order ἐστὶν αὐτοῦ ἡ μαρτυρία is supported by GA P66, 07, 011, 017, 022, 028, 030, 034, 039, 045, 0290, 22, 71, 75, 119, 164, 199, 269, 291, 371, 431, 700, 892S, 954, 1167*, 1192, 1216, 1675, L387f (... μαρτυρηα), L547, L773/1, L773/3, L848/2, and L1126/3. The order ἐστὶν ἡ μαρτυρία αὐτοῦ is supported by 013, 054, *f*^{3 pt}, *f*⁵, 27S, 217, 274A, 544, 545, 579f (εστην ...), 585, 726, 740, 1005, 1093, 1167C, 1241, 1319, 1321, 1325, 1365, 1424, 1519, 1574, L63/2, L63/5, L627/2, L627/3, L773/4, L848/1, L848/3, L849/3, L950/3, and L1126/1. Finally, L63*/1 features the shorter reading ἐστὶν ἡ μαρτυρία, probably due to an accidental omission.

John 21:19

Page: 219v

Siglum: ^s

Text: ἐ

Margin: αἱ

Hand: 1

Type: C

Comments:

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