

# Catena Manuscripts in the Editio Critica Maior of the Greek New Testament

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### [3]

## Catena Manuscripts in the *Editio Critica Maior* of the Greek New Testament H.A.G. Houghton<sup>1</sup>

### *Classifying Catena Manuscripts*

Manuscripts with an exegetical commentary known as a catena make up a distinctive group of witnesses to the Greek New Testament. Catenae consist of chains of scholia, extracts from early Christian writings, which are arranged sequentially to correspond to the biblical text. First compiled in the sixth or seventh century, catenae reached their peak between the tenth and fourteenth centuries, from which most surviving documents date. They occur in two different formats: in a 'frame catena', the scholia are copied in the outer margins around a central panel of biblical text; in an 'alternating catena', each portion of biblical text (the lemma) is followed by one or more paragraphs of exegesis.<sup>2</sup> In the latter, the constituent elements may be indicated in a variety of ways, such as the use of a different script or red ink for the biblical text, large initials, punctuation, or symbols in the margin. Some frame catenae use numerals or symbols (or both) to connect the scholia with the lemmata. It is occasionally said that, to qualify as a catena, an indication of the original source should be present, either by giving the author's name at the beginning of each extract or representing it by a monogram.<sup>3</sup> However, this is lacking in some of the earliest catena types and is often sporadic in the manuscript [4] tradition, so the broader definition is adopted here of a more or less continuous set of scholia from multiple sources accompanying the biblical text. The earliest compilers are unknown, although certain catenae are pseudonymously attributed to a fourth-century scriptural commentator, such as Titus of Bostra. Each catena type is identified by a siglum in the *Clavis Patrum Graecorum* (CPG), and a recently published catalogue lists all Greek New Testament catena manuscripts copied before the seventeenth century.<sup>4</sup>

The *Kurzgefasste Liste*, the official register of Greek New Testament manuscripts which assigns the Gregory-Aland (GA) numbers used to identify witnesses in scholarly

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<sup>2</sup> For more on the layout of catenae, see H.A.G. Houghton and D.C. Parker, 'An Introduction to Greek New Testament Commentaries with a Preliminary Checklist of New Testament Catena Manuscripts,' in *Commentaries, Catenae and Biblical Tradition*, ed. H.A.G. Houghton, T&S 3.13 (Piscataway NJ: Gorgias, 2016), 1–35.

<sup>3</sup> e.g. Gilles Dorival, 'Biblical Catenae: Between Philology and History,' in *Commentaries, Catenae, and Biblical Tradition* ed. Houghton, 78.

<sup>4</sup> Maurits Geerard & Jacques Noret (eds), *Clavis Patrum Graecorum: IV. Concilia, Catenae*, 2<sup>nd</sup> edn. CCSG 4 (Turnhout: Brepols, 2018) as well as the online *Clavis Clavium* (<https://clavis.brepols.net/clacla/Default.aspx>); Georgi R. Parpulov, *Catena Manuscripts of the Greek New Testament: A Catalogue*. T&S 3.25 (Piscataway NJ: Gorgias, 2021), which underlies the CATENA Project Database (<https://purl.org/itsee/catena-catalogue>).

editions, divides its contents into four categories.<sup>5</sup> These comprise manuscripts written on papyrus (indicated by an initial P or Ϙ); lectionaries, in which the text is divided into the passages read during the course of Christian worship (with an initial L or Ι); manuscripts in majuscule script which do not fall into either category (with a leading 0); other manuscripts in minuscule script (indicated by number alone). Catenae are not identified with a special siglum, although the presence of a commentary is noted in the list of contents by a capital K. Instead, they are distributed between the other categories: at the time of writing, 561 catenae were recorded in the online *Liste*, in thirteen majuscule manuscripts, eleven lectionaries, and 537 minuscules.<sup>6</sup> Of these, 365 are in frame format and 196 in alternating format. The nine lectionaries in alternating format contain a commentary on the liturgical readings attributed to John Agapetos, a twelfth-century Patriarch of Constantinople.<sup>7</sup> The items in the *Liste* are only a subset of the total number of catena manuscripts: over 700 are currently included in the CATENA Project Database, but this also lists alternating catenae with an abbreviated biblical text (which are not eligible for inclusion in the *Liste*), as well as some collections of scholia which may not constitute a full catena.

Even among the catena manuscripts included in the *Liste*, the nature of these documents results in inconsistencies. Codex Zacynthius (GA 040) is the only New Testament catena with both the commentary and biblical text in majuscule script. The other manuscripts listed among the majuscules in the *Liste* all have the catena in minuscule script, while several catenae have scholia in majuscules but the biblical text in minuscules (e.g. GA 1293, 1422, 2097). There are combinations of majuscule and minuscule features in the script used for the lemma in a number of alternating catenae, which makes them hard to classify (e.g. GA 0142, 0151, 2937), while other [5] manuscripts may change script during the course of the text. Although manuscripts of single-author commentaries are excluded from the *Liste* even if they have a complete biblical text, catenae by a named compiler are included (e.g. Nicetas of Heraclea).<sup>8</sup> It is debatable whether scholia described as 'Selections from Chrysostom' should be counted as single-author works (e.g. GA 623, 1817, 1962 etc.), especially in the case of the reworking of Chrysostom by John of Damascus (GA 018, 0150, 0151, 2110; CPG 8079). The exegetical works of Theodoret of Cyr, Theophylact of Ohrid, and Euthymius Zigabenus are usually described as commentaries rather than catenae, despite their inclusion in the *Liste*.<sup>9</sup> In some frame catenae, the lemma is repeated if the exegesis extends over more than one page, meaning that the biblical text is not perfectly continuous (e.g. GA 040, 050). The extent

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<sup>5</sup> Kurt Aland, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*, 2<sup>nd</sup> edn. ANTF 1 (Berlin & New York: De Gruyter, 1994). See also <https://ntvmr.uni-muenster.de/liste>, a searchable online version which is regularly updated.

<sup>6</sup> The search facility in the online *Liste* for frame and alternating catenae was introduced in May 2022 following the presentation of this paper in Texas. The figures do not include four minuscules which have been removed from the *Liste* (GA 1371, 1879, 2090, 2763).

<sup>7</sup> See Parpulov, *Catena Manuscripts*, 213. Of the other two, L934 is a manuscript of the Psalms and Biblical Odes with a catena on the Psalms, and L1551 has occasional marginal scholia.

<sup>8</sup> This distinction is sometimes obscured by the use of *Kommentarhandschrift* ('commentary manuscript') to refer to catenae, as in Aland, *Kurzgefasste Liste*, xiv.

<sup>9</sup> A list of manuscripts of such single-author commentaries in the *Liste* is given in Parpulov, *Catena Manuscripts*, 211–3. There is no entry in the CPG for Theophylact's commentary on the Gospels, whereas those on the latter part of the New Testament are treated as catenae (C152 [of doubtful authenticity], C167 and C178).

of abbreviation of the lemma can vary in alternating catenae, yet some manuscripts with a significantly shorter biblical text have been entered in the *Liste* (e.g. GA 055, 1411, 1993).<sup>10</sup> Nevertheless, it should be remembered that the presentation may vary from book to book. For instance, GA 1933 has a catena with a full biblical text in Paul but abbreviated lemmata in Acts, so the Gregory-Aland siglum technically applies only to Paul in this witness. Some manuscripts have a catena in certain books but not others, with the result that the indication of a commentary in the table of contents in the *Liste* is ambiguous (e.g. GA 028, 033, 619, 623 etc.).<sup>11</sup> There are even changes in format: GA 2482 contains a frame catena in the Gospels but an alternating catena in the Pauline Epistles. All of these inconsistencies complicate attempts to categorise catena manuscripts and their evidence for the New Testament text.<sup>12</sup>

In contrast to the invisibility of catena manuscripts in the Gregory-Aland system, the sigla developed by von Soden for his edition of the Greek New Testament give them much greater prominence.<sup>13</sup> Although the majority of manuscripts fall into the three categories of δ (διαθήκη, manuscripts of the whole New Testament), ε (εὐαγγέλιον, gospel books) and α (ἀπόστολος, copies of Acts and the Epistles), there are no fewer than fifteen further categories related to commentaries.<sup>14</sup> The earliest gospel catenae are indicated by A (for Antiochene), that of Andreas the Presbyter on Acts and the Catholic Epistles by A<sup>πρ</sup>, Theophylact by Θ, Zigabenus by Z, Cyril of [6] Alexandria by K, Nicetas by N, Oecumenius by O, Chrysostom by X, Theodoret by Θδ, John of Damascus by I, the commentaries on the Apocalypse of Andreas by Av, Arethas by Ap, and Maximus by M, with C and E (ἐρμηνεία) for anonymous catenae and scholia. In addition to the combination of these sigla for manuscripts with more than one type of commentary, they may also be subdivided by biblical book, such as ' for expositions of John or π for those on the Pauline Epistles. Neither this system nor von Soden's theory of textual development met with wide acceptance. Nevertheless, one recent edition has chosen to indicate catena manuscripts in the apparatus, by adding a K before the Gregory-Aland number. This is the United Bible Societies' volume *The Text of John in the Byzantine Tradition*, which seeks to provide an apparatus from a variety of types of evidence, including catenae, lectionaries and early Christian writers.<sup>15</sup> Although this initially looks like a fifth category within the system of the *Kurzgefasste Liste*, it is actually a discontinuous sequence which maintains the existing numbers rather than developing a new set of sigla.

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<sup>10</sup> The current policy of the INTF is that such entries will not be removed from the *Liste*, but new manuscripts will not be added if the biblical text is abbreviated (personal communication from Greg Paulson, December 2020).

<sup>11</sup> The CATENA Project Database (<https://purl.org/itsee/catena-catalogue>) gives a book-by-book indication of whether or not a catena is present.

<sup>12</sup> For an earlier consideration of the categories of manuscript in the *Liste* and the way in which these relate to catenae, see D.C. Parker, *Textual Scholarship and the Making of the New Testament* (Oxford: OUP, 2012), 33–55.

<sup>13</sup> Hermann von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt* (2 vols.; Berlin: Glaue, 1902–1913).

<sup>14</sup> See von Soden, *Die Schriften* 1: 37–40.

<sup>15</sup> Roderic L. Mullen et al., ed., *The Text of John in the Byzantine Tradition* (Stuttgart: Deutsche Bibelgesellschaft, 2008). The catena manuscripts are GA 0141, 194, 196, 210, 743, 754, 817, 994.

In deciding whether or not it is valuable to distinguish catena manuscripts as a separate set of witnesses for the New Testament text, it is first necessary to establish whether they form one or more coherent groups. The current standard hand editions are insufficient for this, both in terms of the small number of catena manuscripts selected and the choice of variants reported. As shown in Table 1 below, the twenty-eighth edition of the Nestle-Aland *Novum Testamentum Graece* (NA28) features just nine catenae (six out of seventy-five minuscules); further witnesses are included in the United Bible Societies' *Greek New Testament* (UBS5), but the overall proportion remains small (twelve out of ninety-seven minuscules).

Books	Catenae in NA28	Catenae in UBS5
Gospels	040 (E), 1424 <sup>16</sup>	028 (S), 033 (X), 040 (E), 050, 0141, 249, 1253, 1424
Acts	424, 2818	424, 610, 1678, 2818
Pauline Epistles	018 (K), 075, 424, 1506	018 (K), 075, 0150, 424, 1506, 1962
Catholic Epistles	307, 442	307, 442, 918

Table 1. *Catena manuscripts in NA28 and UBS4*

Although these editions demonstrate that Codex Zacynthius (GA 040) has an important biblical text, featuring a number of poorly-attested readings which align with Codex Vaticanus and other early witnesses, they do not provide any indication of a text common to catena manuscripts.<sup>17</sup> The same is true of the eight catena [7] manuscripts cited in *The Text of John in the Byzantine Tradition*, which generally appear alongside other types of manuscripts (including lectionaries) or as individual witnesses to a particular reading, not as a distinct group. It is only with the recent appearance of the first volumes of the *Novum Testamentum Graecum Editio Critica Maior* (ECM), presenting a much larger number of manuscripts and consistently reporting all variant readings, that a readily accessible opportunity to evaluate the biblical text of catena manuscripts in the light of the wider tradition presents itself.

### ***The Selection and Grouping of Catena Manuscripts in the Editio Critica Maior***

The ECM is the result of decades of editorial activity beginning in the latter half of the twentieth century. Its comprehensive approach has been assisted by a variety of computer tools, which continue to be developed and refined in order to improve the understanding of the textual tradition. The selection of Greek manuscripts involved the analysis of all accessible continuous-text witnesses at one thousand places of variation in the New Testament. The data and results were published in multiple volumes in the

<sup>16</sup> GA 1424 is a ninth- or tenth-century copy of the gospels to which a catena was added in the twelfth century, although the first hand did transcribe a few marginal scholia: the wide margins suggest that it may originally have been intended as a catena manuscript.

<sup>17</sup> On the biblical text of Codex Zacynthius, see H.A.G. Houghton and D.C. Parker, 'The Gospel of Luke in the Palimpsest,' *Codex Zacynthius: Catena, Lectionary, Palimpsest*, ed. H.A.G. Houghton and D.C. Parker, T&S 3.21 (Piscataway NJ: Gorgias, 2020), 33–58. Examples of these readings adopted in the editorial text of NA28 can be seen at Luke 7:43, 8:50 and 10:27.



*Text und Textwert* series, and are partly available online.<sup>18</sup> Manuscripts were chosen for the ECM on the basis of their percentage agreement with the text of the majority of witnesses in the test passages in each writing. Although the exact cut-off point varies from book to book, the general principle is that all manuscripts which agree less than 90% with the majority reading are transcribed in full for inclusion in the edition.<sup>19</sup> This means that the biblical text of all catena manuscripts entered in the *Kurzgefasste Liste* has been examined in *Text und Textwert* and eligible manuscripts included in the relevant volume of the ECM. Thus far, three volumes have appeared in the series, covering the Catholic Epistles (second edition 2013), the Acts of the Apostles (2017) and the Gospel according to Mark (2021).<sup>20</sup> In addition, lists of selected manuscripts have also been published for the Gospel according to John and the Pauline Epistles.<sup>21</sup> Table 2 below shows [8] the numbers of catenae selected for each book, along with an indication of their format (the Catholic Epistles are represented by 1 John, and the Pauline Epistles by Galatians):

Book	Total Manuscripts	Total Catenae	Catenae in ECM Overall	Catenae among ECM Minuscules	Frame Format	Alternating Format
Mark	209	33	16%	21%	3	30
John	233	31	13%	27%	4	27
Galatians	204	65	32%	37%	7	58
Acts	183	18	10%	14%	11	7
1 John	142	21	15%	16%	8	13

Table 2. Selection of Catenae for the ECM

In most cases, catenae make up between 13 and 16 percent of all selected manuscripts (and a higher proportion of the minuscule witnesses in this edition). The exceptions are Acts, with the lowest number, and Galatians, for which the figure is more than double most of the other books, with almost one in three witnesses being catenae.<sup>22</sup> These figures also show a clear preponderance of alternating catenae in Mark, John and

<sup>18</sup> Kurt Aland et al., *Text und Textwert der griechischen Handschriften des Neuen Testaments*. ANTF (15 vols; Berlin and New York: De Gruyter, 1987–2017); for the gospels, see also [http://intf.uni-muenster.de/TT\\_PP/](http://intf.uni-muenster.de/TT_PP/). Further background to this process is provided in H.A.G. Houghton, 'An Initial Selection of Manuscripts for the *Editio Critica Maior* of the Pauline Epistles,' *The New Testament in Antiquity and Byzantium*, ed. H.A.G. Houghton, David C. Parker and Holger Strutwolf, ANTF 52 (Berlin and New York: De Gruyter, 2019), 343–59.

<sup>19</sup> In addition to the references in the previous note, see also D.C. Parker, Klaus Wachtel, Bruce Morrill and Ulrich Schmid, 'The Selection of Greek Manuscripts to be Included in the International Greek New Testament Project's Edition of John in the *Editio Critica Maior*,' *Studies on the Text of the New Testament and Early Christianity*, ed. Daniel M. Gurtner, Juan Hernández Jr. and Paul Foster, NTTSD 50 (Leiden: Brill, 2015), 287–328.

<sup>20</sup> Alongside the printed volumes, the critical apparatus of Acts and Mark may be seen at <https://ntvmr.uni-muenster.de/ecm>.

<sup>21</sup> Houghton, 'An Initial Selection'; Parker et al., 'The Selection of Greek Manuscripts'. For a study of 2 Thessalonians based on the manuscript selection for the ECM, see Grant G. Edwards, 'The Text and Transmission of 2 Thessalonians' (Unpublished PhD dissertation, University of Birmingham, 2019).

<sup>22</sup> These figures may be slightly inflated because the Galatians figures include nine supplements to catena manuscripts which have been counted in their own right: there is one supplement in Mark and two in John. More general concerns about the evaluation of catenae in *Text und Textwert* are raised by Edwards, 'The Text and Transmission of 2 Thessalonians,' 206–7.

Galatians, with only Acts having a majority of frame catenae. This is particularly striking given the predominance of frame catenae in the *Liste* noted above. It also raises the possibility that the replacement of the continuous biblical text of frame catenae might have been a simpler task than adjusting the dispersed lemmata of alternating catenae: in practice, however, the biblical text is so clearly distinguished in many of the selected alternating manuscripts (e.g. long sections of indented text in rubrics) that the updating of the biblical text would not have been especially difficult if this had been desired.

The ECM does not identify catena manuscripts as such in its apparatus. A biblical quotation in the commentary which differs from the lemma can be denoted by the addition of a final K to the manuscript siglum, but this device has so far only been used rarely and inconsistently in the edition.<sup>23</sup> At present, in [9]dications of a catena are simply given in the list of the contents for each Greek manuscript provided in the supplementary volume, drawing on the *Kurzgefasste Liste*.<sup>24</sup> Combining this information with the identification of each catena type shows whether consistent forms of text are found in different catena traditions.<sup>25</sup> Tables 3–7 offer a breakdown of the affiliation of the commentaries in the five biblical books (identified by the CPG siglum; catena types with no selected manuscripts are not listed):

Catena Type	Total Extant	Total Selected	Format	Details
C125.1	87	7	6 alt., 1 frame	
C125.2	27	2	1 alt., 1 frame	GA 055, 1424 <sup>26</sup>
C126.3	6	1	frame	GA 2517

<sup>23</sup> For the siglum, see ECM Acts vol. 1, pp. 11\*, 26\*; ECM Mark vol. 1, pp. 10\*, 19\*. Nevertheless, I have only been able to identify one instance in Mark (1506K at 4:30/8d), and nineteen in Acts. Seventeen of the latter refer to 886K (between Acts 1–7), while the remaining two are not in fact catena manuscripts but have an alternative marginal reading (1611K at Acts 13:13/28-30d and 1832K at Acts 16:14/12b). The 886C reading at Acts 1:22/14-20c should in fact be 886K.

<sup>24</sup> A few discrepancies may be noted between Parpulov, *Catena Manuscripts*, and these editions: in ECM Acts (vol. 2, pp. 5–6), the K is missing from GA 468 and 621, while in GA 619 [now GA 2952] and 623 a catena is present in the Pauline Epistles but not in Acts (as noted above); in ECM Mark (vol. 2, pp. 5–7), GA 154, 1424 and 2607 are not indicated as catenae (perhaps in GA 1424 because the commentary was added later; see note 16 above).

<sup>25</sup> For the Gospels and Epistles, the figures follow Parpulov's identifications based on the *incipit* and *explicit* of each catena, which—along with the total numbers of witnesses—have been taken from the CATENA Project Database in May 2022 (see note 4 above). For Acts, this has been corrected on the basis of Emanuele Scieri, 'The Catena Manuscripts on Acts: A Revised Classification,' *Vigiliae Christianae* 76 (2022) 281–305. Scieri notes that several of the manuscripts classified as catenae in Acts by Parpulov are collections of occasional scholia rather than catenae proper, including GA 617 and 1162; this is also true of GA 468. In the case of GA 617, however, the initial page and layout throughout indicates that this was intended to be a frame catena. These three witnesses have therefore been classified as 'other' in the present study, but included in the overall totals.

<sup>26</sup> See the observation about GA 1424 in note 16 above. GA 055 is an alternating catena with heavily abbreviated text: although it just meets the criteria for selection with an 89.1% agreement with the majority text, it should not have been included in the *Kurzgefasste Liste* nor, by extension, in the ECM. Of the four *Sonderlesarten* in this manuscript, two are omissions (TS 1, 67) and two are split Byzantine readings (TS 85, 112). According to the CBGM (see note 32 below), GA 055 has an overall majority text agreement in Mark of 95.8%, and only two prior readings among the sixty-three differences.

C126.5	1	1	alternating	GA 304 <sup>27</sup>
Theophylact	98	21	alternating	
Zigabenus	17	1	alternating	GA 2538

Table 3: Catena Types in ECM Mark

## [10]

Catena Type	Total Extant	Total Selected	Format	Details
C140.1	40	2	alternating	GA 033, 865
C140.2	15	1	frame	GA 1424
C141.1	56	2	alternating	GA 1230, 1253
C141.2	11	6	alternating	
C143	1	1	frame	GA 397
C144	9	6	alternating	
C145	6	3	2 alt., 1 frame	
C147.1	1	1	alternating	GA 2768
C147.3	1	1	frame	GA 1293
C147.6	3	2	alternating	GA 377, 807
Theophylact	121	6	alternating	

Table 4: Catena Types in ECM John

Catena Type	Total Extant	Total Selected	Format	Details
C162	1	1	alternating	GA 1910
C165	81	9	4 alt., 5 frame	Ps. Oecumenius
C167	55	45	43 alt., 2 frame	Theophylact
CPG 8079	6	2	alternating	John of Damascus
Theodore	7	1	alternating	GA 1996
Chrysostom extracts	10	7	alternating	

Table 5: Catena Types in ECM Galatians

Catena Type	Total Extant	Total Selected	Format	Details
C150	17	9	3 alt., 6 frame	Andreas
C151	21	5	4 alt., 1 frame <sup>28</sup>	Oecumenius
C152	4	1	alternating	Theophylact?, GA 254
Other	9	3	frame	GA 468, 617, 1162

Table 6: Catena Types in ECM Acts

<sup>27</sup> The only reason for the inclusion of this manuscript in the ECM appears to be as a putative witness to the Short Ending of Mark: see H.A.G. Houghton, 'Unfinished Business: The Ending of Mark in Two Catena Manuscripts,' *New Testament Studies* (forthcoming 2022/23).

<sup>28</sup> The sole C151 frame catena is GA 424, selected for the ECM as a representative of the 'pure' Byzantine tradition.



[11]

Catena Type	Total Extant	Total Selected <sup>29</sup>	Format	Details
C175	24	3	2 alt., 1 frame	
C176	37	11	6 alt., 5 frame	Andreas
C177	12	6	5 alt., 1 frame	Oecumenius
C182.1	1	1	frame	GA 1845

Table 7: Catena Types in ECM 1 John

The overall picture is that, with some exceptions, there is little correlation between major catena types and the nature of their biblical text. In the most widely-attested commentaries (e.g. C125.1 in Mark, C165 in Paul) the majority of witnesses have a Byzantine biblical text and therefore do not qualify for inclusion in the ECM. The fact that some manuscripts of these catenae are included suggests that, at certain points in the tradition, the biblical text was substituted with a different form (whether that was replacement by a more Byzantine text, or the introduction of a less standard version). In contrast, a number of the so-called *codices singuli*, the sole witness to their commentary, are also notable for the non-standard nature of their biblical text, which accordingly may have been associated with that type of catena and could even represent the text of the compiler (e.g. C143, C147.1, C147.3, C162, C182.1). Most intriguing are commentaries for which more than half of the witnesses have been selected, suggesting that there may originally have been a distinctive biblical text which was replaced in the other manuscripts (e.g. C141.2, C144, C145, C147.6, C177, the extracts from Chrysostom on Galatians). There is a notable preponderance of these in John, which deserves investigation once this volume of the ECM has been published.<sup>30</sup> The high numbers of Theophylact witnesses selected for Mark (21/98) and Galatians (45/55) indicate that this tradition, or a subgroup of it, may have been associated with a particular form of biblical text. However, further examination of the consistency of these groups is needed for this to be confirmed.

Following the preparation of the initial apparatus of Greek manuscripts for the ECM, its data is entered into the suite of tools developed for the Coherence-Based Genealogical Method (CBGM) which assists with the determination of the editorial text.<sup>31</sup> One of the outputs of this process is a Textual Flow Diagram. This illustrates how the texts of the Greek manuscripts are related to each other, on the basis of the amount of shared text and the relative proportions of 'prior' and 'posterior' readings (the 'textual flow'). In an online interface, accompanying data tables provide full details of the relationship of any two witnesses, along with the editorial [12–13]

<sup>29</sup> In 1 John, three catenae are selected as representatives of the 'pure' Byzantine tradition: GA 424 (C175), GA 468 (C176), GA 617 (C177): these are discussed below.

<sup>30</sup> For initial observations, see Parker, *Textual Scholarship*, 44–51; Parker et al., 'The Selection of Greek Manuscripts,' 322–6.

<sup>31</sup> An introduction to the CBGM is offered by Peter J. Gurry and Tommy Wasserman, *A New Approach to Textual Criticism: An Introduction to the Coherence-Based Genealogical Method* (Atlanta: SBL Press, 2017).

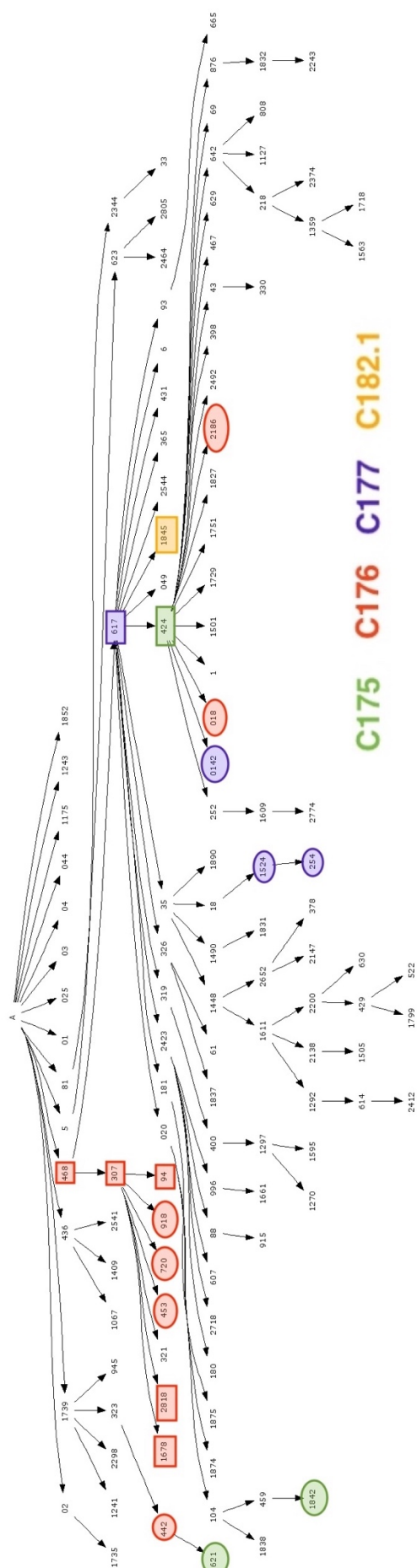


Figure 1: Textual Flow Diagram of the Catholic Epistles

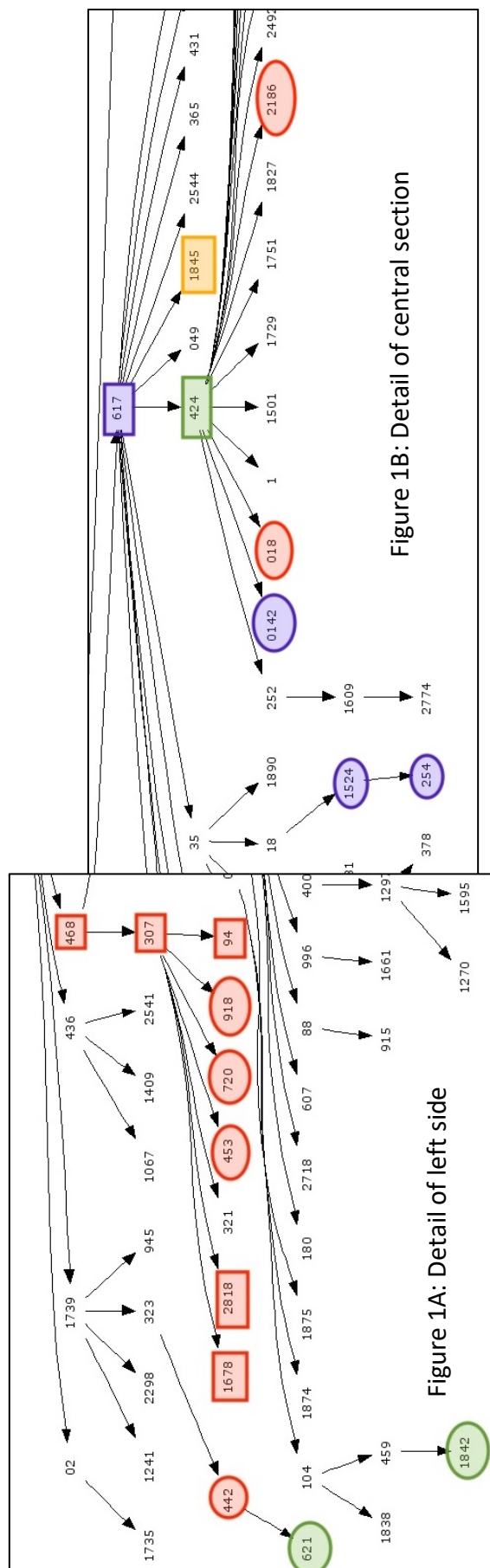


Figure 1B: Detail of central section

**[13]** decision of the direction of textual flow at each point where they differ.<sup>32</sup> Although these diagrams represent an editorial hypothesis, with the positions of witnesses often being determined on the basis of a relatively small number of readings (in contrast to the large amount of shared material), from the perspective of this study they are useful for indicating groups of witnesses, as well as the proximity of any text to the reconstructed Initial Text (A at the top of the diagram). These diagrams are only available for the three published volumes of the ECM, and are shown in Figures 1–3.<sup>33</sup> Figure 1 is a general Textual Flow Diagram for the Catholic Epistles, **[14]** in which the catena witnesses are indicated. Frame catenae are in a square box and alternating catenae in a circle, with different colours corresponding to the different catena types. Figures 1A and 1B are enlarged portions of Figure 1, displaying the two concentrations of catenae.

A number of observations may be made on the basis of this diagram. First, the three catena manuscripts selected as representatives of the 'pure' Byzantine text, GA 424, 468 and 617, all occupy important positions within the overall textual flow at the head of large groups of texts. Indeed, GA 468 is in the first line of witnesses under the Initial Text. It is possible that, like Codex Zacynthius, these were scholarly productions in which particular care was taken over the biblical text as well as the commentary accompanying it, although it is intriguing that each has a different catena type. The close connection between GA 1524 and 254, both fourteenth-century alternating catenae with the C177 catena and an overall agreement of 97.8% in the biblical text, indicates that they may be siblings or even in a relationship of exemplar and copy. The other catena witnesses are spread throughout the tradition, with the exception of the group descending from the biblical text of GA 468 highlighted in Figure 1A. The members of this group are copies of the C176 catena, in different formats, with the exception of GA 321. The close connection of this group is consistent with its members sharing a characteristic form of biblical text, which may be related to their presentation as catena manuscripts.<sup>34</sup> Although the diagram indicates the relationship of texts rather than the actual documents themselves, it is suggestive that the alternating catenae derive from frame catenae, supporting the suggestion that the latter was the older format.<sup>35</sup> Likewise, with two frame catenae above it in the textual flow diagram, it appears that GA 321 was copied from the biblical text of a catena manuscript, demonstrating the potential for interplay between commentary and non-commentary manuscripts.

Figure 2 indicates that, in the Acts of the Apostles, the 'pure' Byzantine text of GA 424 (with a C151 frame catena) once again stands at the head of a number of witnesses. In this book, the only catena immediately below it is GA 0142 (also C151, but in alternating format), the same relationship seen in the Catholic Epistles (compare Figures 1B and

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<sup>32</sup> For Mark and Acts, this is available at <https://ntg.uni-muenster.de/>. For the Catholic Epistles, an older interface may be found at <http://intf.uni-muenster.de/cbqm/GenQ.html>.

<sup>33</sup> I am very grateful to Prof. Dr. Holger Strutwolf of the INTF for permission to reproduce the textual flow diagrams from the online presentations of the CBGM listed in the previous footnote.

<sup>34</sup> Among the readings which characterise this group in 1 John are the addition of τοῦ θεοῦ in 2:15, the omission of αὐτοῦ in 3:17 and the omission of ὁ θεός in 4:9, but its members have a variety of readings in the long variation unit in the middle of 5:13.

<sup>35</sup> Houghton and Parker, 'An Introduction to Greek New Testament Commentaries,' 8.

2B).<sup>36</sup> The three other witnesses to C151 form a group on the far right hand side (see Figure 2C). These manuscripts are clearly close to each other (compare the presentation of the final scholium in Acts in GA 621 and 1842), although their exact relationship is unclear.<sup>37</sup> It is surprising that their closest ancestor **[15–16]**

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<sup>36</sup> The *Kurzgefasste Liste* notes that GA 1501, also below GA 424, originally contained marginal notes which have been erased, but it is unclear whether this was a full catena.

<sup>37</sup> Although the *Kurzgefasste Liste* assigns GA 621 to the eleventh century, Parpulov, *Catena Manuscripts*, 182, dates it to the thirteenth century, contemporary with the other two manuscripts. The closest agreement in biblical text is between GA 621 and 441, at 96.2%; GA 621 and 1842 agree at 93.0%, and GA 441 and 1842 agree at 91.7%, suggesting that neither is a direct copy of GA 1842.







**[17]** is the biblical text of a lectionary (L23). The largest group of catenae in Acts is made up of six witnesses with the C150 catena (see Figure 2A).<sup>38</sup> This has a number of features in common with the C176 group in the Catholic Epistles highlighted in Figure 1A: the highest member (GA 307) has a biblical text in the first row of witnesses which have the Initial Text as closest ancestor; four of the witnesses appear in both groups (GA 94, 307, 1678, 2818); the alternating catena (GA 453) is found below a frame catena; the two witnesses in the group without a commentary, GA 180 (now GA 2918 outside the gospels) and 431, were probably copied from the biblical text in a frame catena.<sup>39</sup> In contrast, GA 468, the lead member of the C176 group, is in a very different position in Acts (see Figure 2B), exemplifying how manuscript affiliation can vary between biblical books.

The largest number of catena manuscripts appears in the Textual Flow Diagram for Mark (Figure 3). On this occasion, none of the witnesses appear in the top two rows. As in the other biblical books, catenae are distributed throughout the diagram, including all of the representatives of smaller traditions listed in Table 3 (GA 055, 304, 1424, 2517).<sup>40</sup> There are three distinct groups of catena witnesses: four members of the C125.1 catena (the left branch in Figure 3A, consisting of GA 238, 1160, 807, 377), five Theophylact manuscripts (the darker circles in the middle of Figure 3A), and a group of eleven Theophylact manuscripts (Figure 3B).<sup>41</sup> That these groupings pertain specifically to the biblical text may be seen in the three other witnesses with the C125.1 catena: GA 569, the only one in frame catena format, has a different set of ancestors for its text (see Figure 3A); the main group of alternating catenae has a different division of text to the other witnesses, GA 222 (on the far right of Figure 3) and GA 1253 (towards the left of Figure 3), which both have much longer lemmata, indicating that these have been altered at some point.

In sum, while the selection of witnesses for the ECM demonstrates that most catena traditions are not associated with a single form of biblical text (apart, potentially, from some of the less well-attested types), the three Textual Flow Diagrams show that in each book there is at least one distinct group consisting of the biblical text found in catena manuscripts. This confirms that, as might **[18]** be expected, both the commentary and biblical lemmata in catena manuscripts were often copied from other catena manuscripts, in addition to manuscripts in which an exemplar provided only one of these elements. The next section of this paper will examine whether the characteristic

<sup>38</sup> It is worth noting that five of these constitute Scieri's C150.1a group, while GA 94 is the only witness to C150.2a. The fragmentary GA 886 is a mixed text, with a unique catena in Acts 1:1–2:13 (C155.5) and a version of C150 in Acts 2:14–7:59 (Scieri, 'The Catena Manuscripts on Acts,' 286–7).

<sup>39</sup> In the Catholic Epistles, GA 431 also appears below two frame catenae (GA 468 and 617), but as these are witnesses with the Byzantine text, it may be more difficult to determine whether its biblical text was copied from a catena manuscript. However, Wasserman's collation of all continuous-text manuscripts of Jude shows that there is a single reading shared only by GA 431 and the catena manuscript GA 720, which may be significant: περιδοθείση in Jude 3 (Tommy Wasserman, *The Epistle of Jude: Its Text and Transmission*, ConBNT 43 [Stockholm: Almqvist & Wiksell, 2006], 144). As GA 431 contains the Gospels, Acts and both sets of Epistles, it may have been assembled from multiple exemplars.

<sup>40</sup> GA 2538, identified by Parpulov as a representative of Zigabenus, is a two-leaf fragment which is too small to appear in the general Textual Flow Diagram.

<sup>41</sup> Figure 3A also indicates the close textual relationship of the five full gospel lectionary manuscripts in this volume.

features of the biblical text in these witnesses are related to its appearance in manuscripts which also have this type of commentary.

### ***Characteristics of the Biblical Text of Catena Manuscripts***

The defining feature of catena manuscripts is the presentation of the biblical lemma and exegetical extracts on the same page. Confusion between the two might result in the incorporation of commentary material in the biblical passages, or the latter might be deliberately adjusted in order to correspond to scriptural text or other words in the scholia. Both alternating and frame catenae often have the lemma written in relatively short lines, which could make copyists more prone to omissions of a whole line through eyeskip, especially given the demanding nature of maintaining the page format of this type of document. In certain frame catenae, as noted above, the biblical text is duplicated when the exegesis extends over a number of pages.<sup>42</sup> The separated lemmata in alternating catenae provide scope for similar variations to those seen at the opening of liturgical lections, such as the adjustment of initial connectives or the replacement of pronouns in order to present an extract which can stand by itself. Changes of pen (if the lemma is written in a different ink) or script could lead to oversights at the boundaries of text and exegesis. Inattentive copyists might even overlook an entire section. Where the biblical passages are not clearly differentiated from the commentary, the preponderance of similar words between the lemma and exegesis increases the likelihood of omissions due to eyeskip. There is also the possibility that a distinctive biblical text in catenae reflects the form used by the compiler, which might even have been adjusted in keeping with the exegetical purpose of the compilation. If the variants which characterise the biblical text in catena witnesses correspond to the type of potential alterations identified in this paragraph, then the identification of a particular form of text in these manuscripts would be justified. The following investigation will therefore examine variant readings which occur in catena manuscripts according to these types of possible alterations, drawing mainly on the two most recent volumes of the ECM.<sup>43</sup>

One of the best examples of the introduction of a phrase from the commentary into the biblical text of catenae occurs in Luke 7:31 in Codex Zacynthius: in place of εἶπε δὲ ὁ κύριος ('But the Lord said'), this manuscript reads οὐκέτι ἐκείνοις [19-20]

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<sup>42</sup> Failure to appreciate this led no less a scholar than Eberhard Nestle to propose apotropaic symbolism for the triple appearance of Luke 9:1 in Codex Zacynthius: see Houghton and Parker, 'The Gospel of Luke in the Palimpsest,' 34.

<sup>43</sup> The lists of examples follow the ECM 'variant address' system: for example, Mark 1:1/12-16f refers to variant f in words 12–16 of Mark 1:1, in this case the omission of the words υἱοῦ τοῦ θεοῦ. As noted above, the critical apparatus of these volumes can be accessed online at <https://ntvmr.uni-muenster.de/ecm>, while further details of attestation are available at <https://ntg.uni-muenster.de/>.

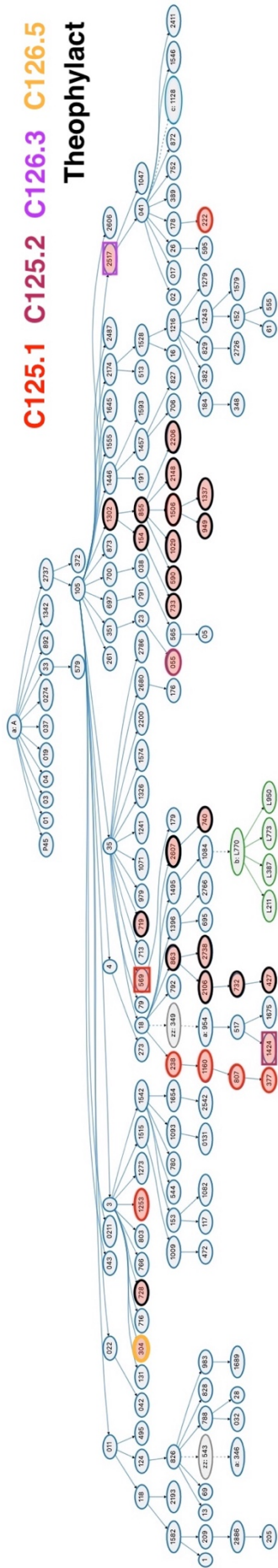


Figure 3: Textual Flow Diagram of the Gospel according to Mark

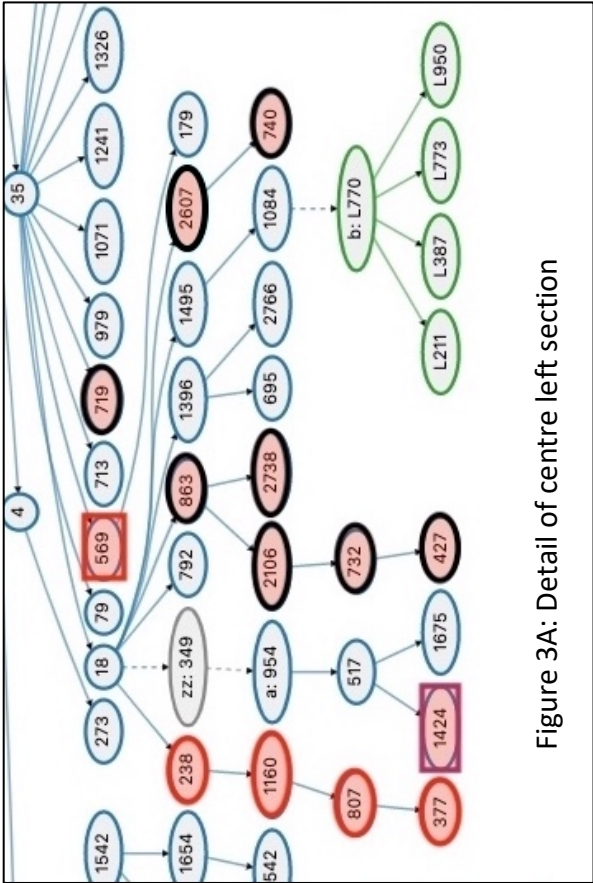


Figure 3A: Detail of centre left section

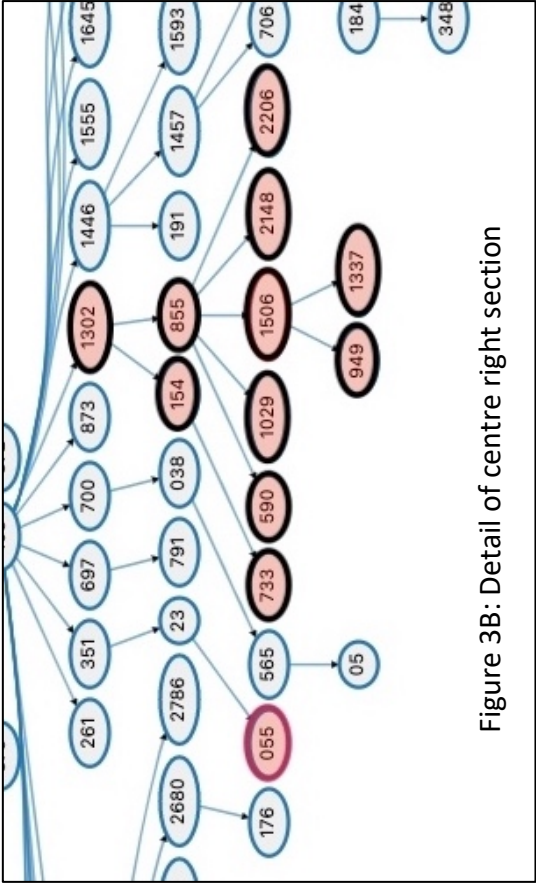


Figure 3B: Detail of centre right section

**[20]** διελέγετο ἀλλὰ τοῖς μαθηταῖς ('He was no longer speaking to them but to the disciples'). This comment, paralleled in Chrysostom's homilies, has somehow moved from the marginal scholia in this frame catena and is written instead in the space and larger script reserved for the lemma.<sup>44</sup> There are at least two instances of this in the apparatus of ECM Acts.<sup>45</sup> In Acts 21:2–3, the words ἐπιβάντες ἀνήχθημεν. Ἀναφάναντες δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτήν ('we went on board and set sail. We came in sight of Cyprus and having left it ...') are replaced in GA 441 with **[21]** ἀνῆλθον εἰς αὐτό· καὶ Κύπρον δὲ εἰάσαμεν καὶ Συρίαν. Τὸ γὰρ Καταλιπόντες αὐτήν ('they went into it. And we passed by Cyprus and Syria. For the word "having left" ...'). This variant reading matches the reworking of the verse by Oecumenius in his commentary: it appears that the copyist jumped from Φοινίκην in the biblical text to the same word in the exegesis, copied out the next twelve words (including the commentator's interjection τὸ γάρ), and then at καταλιπόντες αὐτήν reverted to these words in the biblical lemma, only then to copy out the whole scholium in its correct place.<sup>46</sup> Further variants in the witnesses to C151 may also derive from the commentary, even though they do not correspond to the printed text of Oecumenius.<sup>47</sup> The second clear example is at the end of Acts 21:36 in GA 1678, which adds ἐφοβοῦντο γὰρ αὐτὸν μὴ διαφύγῃ ('for they were afraid that he might escape'). This text can be seen in the scholium on this verse from Chrysostom in the rest of the C150 group, following a quotation of the words αἶρε αὐτόν ('away with him').<sup>48</sup> It appears to have been introduced into the text of Acts in GA 1678 through eyeskip, presumably in an exemplar which was also in frame format. A further occasion on which an exegetical reading was added into the biblical text is found at James 1:17, where the ECM lists six minuscules which, after the phrase τροπῆς ἀποσκίασμα ('shadow of turning'), read οὐδὲ μέχρις ὑπονοίας τινὸς ὑποβολή ἀποσκιάσματος ('nor even a suggestion of any suspicion of shadow'), as found in Oecumenius' commentary on this verse.<sup>49</sup> In this case, however, none of the witnesses with this reading is actually a catena manuscript: instead, they probably derive from an

<sup>44</sup> See Houghton and Parker, 'The Gospel of Luke in the Palimpsest,' 52–3. The IGNTF volume of Luke lists Codex Zacynthius as the sole witness for this variant.

<sup>45</sup> It is possible that other examples in the manuscripts selected for this edition were not recorded by transcribers or eliminated during the editorial process. In ECM Mark, the nonsensical ὁ λέγεται at Mark 7:2/14-26cf and the superfluous περὶ τοῦ Ἡλίου in Mark 9:13/30-32f, both attested only in catenae, might have been erroneously incorporated from the exegesis; compare also the addition of καὶ τὰ ἑξῆς by GA 453 at Acts 15:16/26bf.

<sup>46</sup> For the commentary and text of Oecumenius, see PG 118.261A. The only difference between GA 441 and the printed edition is the third-person ἀνῆλθον rather than the first-person ἀνήλθομεν (in both places). The incorporation of text from Oecumenius confirms Scieri's identification of GA 441 (and the two related manuscripts) as C151, in contrast to Parpulov's C152.

<sup>47</sup> e.g. Acts 7:14/24-28b and 29b; 12:10/44-66c; 23:20/24-34i.

<sup>48</sup> e.g. GA 307, fol. 161r, GA 94, fol. 99v. For the original context, see PG 60.324 line 2.

<sup>49</sup> PG 119.464D. See also Klaus Wachtel, *Der byzantinische Text der Katholischen Briefe*, ANTF 24 (Berlin & New York: De Gruyter, 1995), 211–4.



ancestor which was copied from the biblical lemmata of a catena.<sup>50</sup> Further examples can be found in other books.<sup>51</sup>

There are several instances of smaller variants which appear to harmonise the scriptural text to the scholia. An example of how this process might happen in an alternating catena may be seen in Galatians 3:7 in GA 2889. In the line above this verse, the phrase οἱ τῆς πίστεως ἀξιωθέντες ('those considered worthy of faith') occurs in the commentary. This led the copyist to introduce the same participle [22] in the following lemma, writing οἱ ἐκ πίστεως ἀξιωθέντες ('those considered worthy from faith'), before it was later erased. At Acts 2:42, twelve manuscripts (including all six of the C150 group in Figure 2A: GA 94, 307, 453, 610, 1678, 2818) add ὁμοθυμαδόν after προσκατεροῦντες ('they spent time together'). This could be assimilation to the same phrase in Acts 1:14 or 2:46, but the scholium from Chrysostom which accompanies this verse in the C150 catena also includes the extra word and so may be the reason for its introduction in this group of manuscripts. At the end of the same verse, GA 94 is the sole manuscript with the singular τῇ προσευχῇ ('prayer'), a variant which again is present in the extract from Chrysostom on the same page. Sometimes, readings restricted to catenae correspond to patristic testimony (including Chrysostom's *Homilies on Acts*) even though the text does not appear in the accompanying exegesis.<sup>52</sup> The influence of the scholia on the biblical text of Mark might also be seen in harmonisation to the other gospels, given that this was the last gospel for which a catena was compiled, largely constructed from scholia on Matthew and Luke.<sup>53</sup> For example, at Mark 7:13, the four manuscripts of the C125.1 group (GA 238, 377, 807, 1160: see Figure 3A) all have διὰ τὴν παράδοσιν (cf. Matt. 15:6) rather than the simple dative τῇ παραδόσει: the prepositional phrase also occurs at the end of the following scholium. While harmonisations could easily have occurred independently and are by no means restricted to manuscripts with a commentary, several of these readings in Mark are transmitted predominantly or exclusively in catenae.<sup>54</sup> Nevertheless, there are also counterexamples in which biblical quotations in the scholia preserve a different reading to that in the lemma text, as in the variants reported in ECM Acts with the siglum 886K indicating differences between the lemma and commentary in GA 886.<sup>55</sup>

<sup>50</sup> This is plausible from their place in the Textual Flow Diagram in Figure 1 above: GA 876 (the ancestor of GA 1832) appears immediately below the catena GA 424, while GA 1890 and 2138 are below the catena GA 617 (albeit at some remove). Although GA 1765 and 2494 are not visible in Figure 1, the online Genealogical Queries (<http://intf.uni-muenster.de/cbqm/GenQ.html>) indicates that GA 1765 has both GA 424 and 617 among its top three closest relatives, and itself is the closest potential ancestor of GA 2494, with a very high overall agreement of 99.1% across the Catholic Epistles.

<sup>51</sup> For instance, Edwards, 'The Text and Transmission of 2 Thessalonians,' 153–4, notes the reading μεσίτην παραλαμβάνοντες τὸν Χριστόν at 2 Thess. 3:12, restricted to twelve Theophylact manuscripts, as an interpolation from the commentary.

<sup>52</sup> e.g. Acts 10:5/16c; 10:19/8c; 11:28/6b; 12:10/46b; 13:25/40-46c; 18:3/14-16b.

<sup>53</sup> On the sequence of the early gospel catenae, see Andrew J. Patton, 'Greek Catenae and the "Western" Order of the Gospels,' *Novum Testamentum* 64 (2022) 115–29, esp. 123–6.

<sup>54</sup> For examples, see Mark 4:7/16-22c (cf. Luke 8:7); 6:8/38-40b (cf. Matt. 10:9); 7:13/12-14b (cf. Matt. 15:6); 12:6/16-20c (cf. Matt. 21:37); 13:7/22d (Luke 21:9 vl); 13:9/30-34c (cf. Luke 21:12); 13:27/4c (Matt. 24:31); 13:32/42-44b (Matt. 24:36 vl); 15:24/10c (cf. Matt. 27:35).

<sup>55</sup> See note 23 above.



A striking feature of the main groups of catenae in both Acts and Mark is that they feature a considerable number of substitutions. Some may be due to the influence of neighbouring scholia, but others could represent minor adjustments to the biblical text intended as improvements in keeping with the exegetical purpose of these manuscripts. The C150 group, for instance, prefers εἶπεν to ἔφη as a verb of speaking and twice replaces the word ἔως.<sup>56</sup> Other substitutions largely restricted to these witnesses include the following:

Acts 5:10/8-12b πρὸς τοὺς πόδας ] ἐνώπιον; 5:36/26g προσεκλίθη ] προσετέθη; 6:11/16b λαλοῦντος ] λέγοντος; 8:16/22a ὑπῆρχον ] ἦσαν; 9:29/20b ἐπεχειροῦν ] ἐπετηροῦν; 9:43/6-10g ἱκανάς ] τινάς; 10:43/22b ὀνόματος ] ῥήματος; 11:21/24-26c ἐπὶ ] πρὸς; 12:17/28e ἐκ ] ἀπό; 12:18/12-20d οὐκ ὀλίγος ] μέγας; 13:1/36b [23] καλουμένος ] ἐπικαλουμένος; 13:4/6-8e ἐκπεμφθέντες ] προεκπεμφθέντες; 13:6/28-30b ὃ ὄνομα ] ὀνόματι; 13:13/6b ἀπό ] ἐκ; 15:4/10d παρεδέχθησαν ] ὑπεδέχθησαν; 15:36/38b κατηγγείλαμεν ] ἐκηρύξαμεν; 16:35/24c ἀνθρώπους ] ἄνδρας; 17:15/6e καθιστάνοντες ] ἀποκαθιστῶντες; 18:3/14-16b παρ' αὐτοῖς ] πρὸς αὐτούς; 18:6/2b ἀντιτασσομένων ] ἀνθισταμένων; 18:24/8-10c and 19:1/10-12b Ἀπολλῶς ] Ἀπελλῆς; 19:8/36b θεοῦ ] κυρίου; 19:16/28-30c κατακυριεύσας ] κρατήσας; 19:19/14b συνενέγκαντες ] εἰσενέγκαντες; 19:35/30-32b γινώσκει ] ἐπιγινώσκει; 20:13/36-38c διατετάγμενος ] ἐντετάλμενος; 20:15/20b ἑτέρᾳ ] ἑσπέρᾳ; 23:24/8b ἵνα ] ὅπως; 24:26 ὠμίλει ] διελέγετο; 28:30/18-20b ἀπεδέχετο ] ὑπεδέχετο.

It is intriguing that these manuscripts read Apelles rather than Apollos in Acts 18:24 and 19:1, only otherwise attested in the first hand of Codex Sinaiticus and GA 1175. This group alone adds τῶν Ἰουδαίων after εἰς τὴν συναγωγὴν ('into the synagogue of the Jews') at Acts 13:14, and also uniquely supplies οἱ Ἰουδαῖοι ('the Jews') in Acts 18:17, changing the identity of the crowd from Greek to Jewish. Other additions peculiar to these witnesses may also have been made for clarification.<sup>57</sup> Similar substitutions are found among the three C151 manuscripts in Figure 2C (GA 441, 621, 1842):

Acts 4:34/2-4d οὐδὲ γάρ ] οὐδεῖς; 7:9/2-12c καὶ οἱ πατριάρχαι ] οἱ δὲ ἀδελφοί Ἰωσήφ; 8:16/20c βεβαπτισμένοι ] βαπτισθέντες; 10:5/16c μετὰπεμψαι ] μετακάλεσαι; 10:6/6-12f παρὰ ] πρὸς; 10:17/40-44a ὑπὸ ] παρὰ; 11:13/28b εἰπόντα ] λαλήσαντα; 15:4/30-32d ἀνήγγειλαν ] ἀπήγγειλαν; 15:25 πρὸς ] εἰς; 17:11/38a γραφάς ] ψυχάς; 18:2/46b χωρίζεσθαι ] χωρισθῆναι; 18:5/28-30c τῷ λόγῳ ] τῷ πνεύματι τῷ ἁγίῳ; 10:2/6-10c τὰ μέρη ἐκεῖνα ] τὴν Μακεδονίαν; 20:3/16c ὑπὸ ] παρὰ; 24:9/12-14e φάσκοντες ] λέγοντες; 27:36/14d προσελάβοντο ] μετέλαβον; 28:23/22a πλείονες ] ἅπαντες.

This group also features additions like those of the C150 manuscripts.<sup>58</sup> Indeed, a variant which defines these two catena groups is seen at Acts 24:2, where the C150 witnesses alone have διορθωμάτων πολλῶν and the C151 group is the only attestation of πολλῶν διορθωμάτων ('many reforms').

<sup>56</sup> See Acts 1:22/12b; 16:30/10b; 17:22/20b; 23:17/16b; 23:23/26-28c.

<sup>57</sup> e.g. Acts 2:24/9b; 5:15/17b; 5:24/32-34d; 9:11/41b; 13:37/11b; 13:42/8-16f; 19:16/27c; 19:29/6-8b; 20:13/39b; 26:3/4-24n; 27:33/30-42b; 28:24/7c.

<sup>58</sup> e.g. Acts 5:39/16bf; 9:20/23b; 9:21/29b; 9:21/57b; 15:19/12-18d; 15:23/29b; 15:30/9b; 21:27/37b; 22:30/36-40h; 23:4/9b; 23:21/52-56d; 25:18/17b.

The same types of variation are seen in the three groups of catenae in Mark. Among the substitutions attested primarily by the C125.1 group are:

Mark 2:19/24-26c ἐν ᾧ ] ἐν ὅσω; 4:32/28b μεγάλους ] μεγίστους; 4:38/20b καθεύδων ] καθεύδων; 5:18/20b δαιμονισθείς ] ιαθείς; 6:6/18-22c κύκλω ] πάντοθεν; 7:6/24-26d γέγραπται ] προέγραπται; 9:36/4b λάβων ] ἴδων; 10:12/4-18q τὸν ἄνδρα αὐτῆς ] τὸν ἴδιον ἄνδρα; 10:15/34-36d εἰς αὐτήν ] ἐν αὐτῇ; 12:5/14-16d ἄλλους ] δούλους; 13:3/22-24d μέχρις ] ἄχρις; 13:14/18-22d [24] ὅπου ] ἐν τόπῳ ᾧ; 15:33/14-20d ἐφ' ὅλην τὴν γῆν ] ἐν πάσῃ τῇ γῇ (cf. Mark 10:15); 16:7/38-40d καθὼς εἶπεν ] ἰδοὺ εἶπον.<sup>59</sup>

The larger Theophylact group (the eleven witnesses in Figure 3B; GA 154, 590, 733, 855, 949, 1029, 1302, 1337, 1506, 2148, 2206), provides the principal attestation of:

Mark 1:30/8c Σίμωνος ] Πέτρου; 2:15/7b κατακεῖσθαι ] κατακεκλίσθαι; 4:7/16-22c ἀνέβησαν ] φυεῖσαι; 5:3/6c κατοίκησιν ] κατοικίαν; 8:18/16-18b οὐκ ἀκούετε ] οὐ συνίετε; 10:50/16b ἦλθεν ] ἤχθη; 11:24/10b πάντα ] ταῦτα; 14:27/18-20b ὅτι ] ὥς; 14:41/26b ἀπέχει ] ἀπαρτί.

Finally, the smaller Theophylact group (the five witnesses in Figure 3A; GA 427, 732, 863, 2106, 2738) also share a number of substitutions:

Mark 3:24/14-18cd οὐ δύναται στήναι ] οὐ σταθήσεται; 4:8/16b καλὴν ] ἀγαθὴν; 4:22/16b φανερωθῇ ] ἀποκαλυφθῇ (cf. Matt. 10:26); 4:32/6c σπαρῇ ] βλαστησῇ; 5:1/18-20b τὴν χώραν ] τὸ χωρίον; 5:39/18-24ef τὸ παιδίον ] ἡ παῖδις; 6:58/8d εἰσεπορεύετο ] ἐξεπορεύετο; 7:26/32b ἐκ ] ἀπό; 8:5/4e ἡρωτᾷ ] ἐπηρωτῆσεν; 9:33/4f ἦλθον ] ἀπῆλθον; 9:37/48b ἀποστείλαντα ] πέμψαντα; 12:21/6b δεύτερος ] ἕτερος; 14:5/16-18c τριακοσίων ] διακοσίων; 16:4/6b θεωροῦσιν ] ὁρῶσιν.

Some of these readings are shared between different catena types. For example, not only the smaller Theophylact group but also GA 1253 (one of the C125.1 outliers) read πόλιν ('city') rather than κώμην ('village') in Mark 11:2. The C125.1 group and six Theophylact witnesses make up ten of the nineteen manuscripts which have ἔμφοβοι in Mark 9:6 rather than the majority reading ἔκφοβοι (both meaning 'afraid'). In Mark 5:13, GA 238 joins the smaller Theophylact group in εἰς τὴν θάλασσαν ('into the sea') rather than ἐν τῇ θαλάσσῃ ('in the sea'). The latter group provides the sole evidence for three expansions: at Mark 4:1, all five are the only witnesses with κηρύσσειν καὶ διδάσκειν ('announce and teach') rather than just διδάσκειν; at Mark 13:24 in place of θλίψιν ἐκείνην ('that tribulation') four of them have ταραχὴν ἐκείνην καὶ θλίψιν ('that trouble and tribulation'); at Mark 14:11, they state that the chief priests not only 'rejoiced' (ἐχάρησαν) at Judas' offer to betray Jesus, but they were also 'amazed': ἐθαύμασαν καὶ ἐχάρησαν. Again, whether due to the influence of the commentary or the broader didactic use of these compilations, the restriction of these readings to catena manuscripts is striking and suggests that they are specifically connected with this type of document.

<sup>59</sup> In passing, it may be noted that the variants in Mark 9:36 and 12:5 might suggest that the C125.1 group stems from an antigraph in majuscule script.

The wider agreement of the biblical text of the Theophylact tradition in Mark is shown in a number of readings shared by manuscripts of both subgroups, as well as the outliers.<sup>60</sup> The addition of πάντες ('all') in Mark 1:22 is a synoptic harmonisation<sup>[25]</sup> found in all twenty-one Theophylact witnesses as well as ten other minuscules. Likewise, seventeen Theophylact manuscripts have ὑμῖν τοῖς ἀκούουσιν ('to you who hear') in place of ὑμῖν καὶ προστεθήσεται ὑμῖν ('to you and it will be added to you') in Mark 4:24, again with ten other manuscripts. Many other readings shared by thirteen or more Theophylact manuscripts witness to the broader unity of this tradition, possibly reflecting the biblical text used by the compiler.<sup>61</sup> Even substitutions are shared across these groups, such as the seven Theophylact manuscripts which are the only witnesses to μέχρι ('up to') rather than ἕως ('until') in Mark 14:34, or the appearance of ὅπου ἐάν ('wherever') rather than ὅς ἂν τόπος ('whichever place') in fourteen Theophylact manuscripts at the beginning of Mark 6:11. There are several occasions when Theophylact catenae are the only or majority witnesses to an Atticising orthography, suggesting that this was introduced by an editor within this commentary tradition.<sup>62</sup>

Having examined occasions where the juxtaposition of commentary and lemma has led to alteration of the biblical text, as well as the introduction of substitutions, harmonisations and clarifications in keeping with the exegetical goal of these compilations, it is time to turn to variations which may be associated with the physical presentation of the biblical text in these witnesses. These may be grouped under two headings: alterations in introductory material (especially at the beginning of biblical portions in alternating catenae), and omissions due to eyeskip or inadvertence, such as at the change between text and commentary. Although the former might be attributed to the intervention of the compiler or a later editor and the latter to the competence of individual copyists, in practice their appearance in the same manuscript groupings suggests that both features are characteristic of the biblical text in catena traditions.

Variant readings which are attested only in catena manuscripts and involve the adjustment of introductory phrases occur throughout ECM Mark. Catenae are often the principal (or sole) witnesses for a different connective, or the omission or addition of a connection to the previous clause.<sup>63</sup> Both the Theophylact manuscripts and those of C125.1 feature variants involving a different narrative tense.<sup>64</sup> Other differences at the beginning of a pericope include changes in word order, or other forms of abbreviation

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<sup>60</sup> For the relation of both biblical text and commentary in GA 304 to the Theophylact tradition, see Houghton, 'Unfinished Business'. On biblical readings distinctive of Theophylact manuscripts elsewhere, see Edwards, 'The Text and Transmission of 2 Thessalonians,' 198–202, and Bruce Morrill and John Gram, 'Parsing Paul: Layout and Sampling Divisions in Pauline Commentaries,' in *Commentaries, Catenae and Biblical Tradition*, ed. Houghton, 99–116, esp. 114.

<sup>61</sup> e.g. Mark 4:41/20-24b; 5:40/24bc; 6:10/4-8bc; 8:6/42-52e; 14:46/78-12c. There are also omissions typical of Theophylact tradition, such as 3:24/20-24f, 7:6/2-6b, 15:31/12-22e, 15:35/10c, 15:41/16-22e.

<sup>62</sup> e.g. Mark 1:27/42ao ἐπιτάττει; 1:30/12ao πυρέττουσα; 7:36/28ao ἐκίρυττον. There are a handful of orthographic variants in Acts too, e.g. 5:35/20ao; 9:40/44ao; 19:13/18b.

<sup>63</sup> In Theophylact manuscripts, Mark 3:7/2-6b; 4:17/15b; 4:41/28b; 5:5/27b; 6:20/4b; 6:20/12b; 6:24/18-22b; 7:3/4c; 7:27/2-6e; 7:36/22-24d; 8:1/2-8f; 8:23/36b; 9:41/27b; 10:2/7b; 12:10/10c (participle); 12:36/2-4c; 14:40/16b; 14:68/24b; 15:39/4b; in C125.1, Mark 4:11/39bf; 9:12/27b; 10:42/2-10g; 14:54/2-4b; 15:31/2-6c.

<sup>64</sup> e.g. Mark 2:13/22b; 2:15/26b; 5:28/2b; 5:31/34c; 6:50/28b; 11:5/12b.

or expansion.<sup>65</sup> For instance, at Mark 10:27, there are four **[26]** variants to the phrase αὐτοῖς ὁ Ἰησοῦς λέγει ('to them Jesus says'), with the following attestation:

ὁ ἰησοῦς λέγει αὐτοῖς 038 **222** 565 700 **740** 892 **1337** 1515 **2607**  
 ὁ ἰησοῦς αὐτοῖς λέγει **154** **733** 1446  
 ὁ ἰησοῦς λέγει **238** **377** 544 **807** **1160** **2148** 2411  
 αὐτοῖς λέγει **427** **732** **2106**

The majority of these witnesses are catena manuscripts, highlighted in bold. The fourth reading is restricted to three of the smaller Theophylact group; all four of the C125.1 group have the third reading, along with one Theophylact manuscript (GA 2148) and two without a commentary (GA 544, 2411); two of the larger Theophylact group, along with GA 1446, attest the second reading; even the more widespread first reading above is found in four catenae, GA 222 (C125.1), 740, 1337, 2607 (all Theophylact). Although the types of variation (changes in word order, omissions possibly prompted by eyeskip involving the *nomen sacrum*) could take place in any manuscript, which would account for the other witnesses in which they are found, the very high proportion of catenae in which these variants are attested indicate that there is a particular propensity for such changes among these documents. A few verses later, at Mark 10:32, there are no fewer than twenty-six variants in the ECM for the phrase πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν ('[taking aside] the Twelve again, he began to say to them'). Four of these (variants f, g, k, o in the edition) are only or predominantly found in lectionaries. Seven of those remaining (variants c, p, q, r, v, y, z) appear solely across eighteen of the twenty Theophylact manuscripts extant at this point. This demonstrates that the proclivity for alterations in introductory material in catenae is at least equal to that in lectionaries.

The same type of variation is less common in ECM Acts, perhaps because this edition includes fewer alternating catenae. Nevertheless, variants involving connectives and other introductory material are still attested only or predominantly by catena manuscripts.<sup>66</sup> For example, two of the three variants to the opening phrase of Acts 8:20 (Πέτρος δὲ εἶπεν πρὸς αὐτόν, 'But Peter said to him') are provided by members of the C151 group, which are all in alternating format: εἶπεν δὲ αὐτῷ Πέτρος in GA 621 and 1842, and εἶπεν δὲ αὐτῷ ὁ Πέτρος.<sup>67</sup> Similarly, catenae and patristic sources constitute most of the evidence for the four variants to ἔσται δὲ πᾶσα ψυχὴ ('And it will be that everyone') in Acts 3:23: **[27]**

καὶ ἔσται πᾶσα ψυχὴ **453** Chrys Or  
 καὶ ἔσται δὲ πᾶσα ψυχὴ **1678**  
 ἔσται πᾶσα ψυχὴ 2138 Chrys  
 πᾶσα δὲ ψυχὴ **886** Eus

<sup>65</sup> e.g. Mark 1:28/2-4b; 4:13/2-6d; 4:24/2-6a; 7:28/6-12f; 10:19/10-16c; 12:10/10c; 12:29/2-6c; 15:12/8-14j.

<sup>66</sup> For connectives, see Acts 2:32/2c; 3:25/3b; 7:35/3b; 9:3/2-4b; 10:10/21b; 11:7/2-6e; 11:16/4c; 12:9/30-32bc; 12:19/26-28d; 13:41/2b; 26:25/2-6c. Variations in tense appear at Acts 2:6/24c; 15:1/38b; 20:5/8b; 21:37/18f; 25:7/18-20a. Other variants involving introductory material appear at Acts 2:7/8-10e; 5:9/2-10d; 5:22/2-8c; 8:20/2-10bc; 9:19/14-22gjo; 21:4/20-30bc; 23:23/2-14fg; 25:8/2-6g; 26:25/2-6cd.

<sup>67</sup> See also the variants solely attested by GA 441 and 621 in the first four words of Acts 21:8.



Again, two of these (GA 453 and 886) are alternating catenae. Matching the example from Mark 10:32, of the sixteen variants at the beginning of Acts 9:19, three are attested only or mostly by catenae (variants b, j, n) and two by lectionaries (variants h, q). Likewise, catena manuscripts appear in five of the ten variants attested by three manuscripts or fewer in the final unit of Acts 11:18. In short, both in Mark and Acts, catenae provide a number of distinctive readings in places of variation.

Although additions and substitutions have already been considered above, the discontinuous biblical lemmata in alternating catenae may provide a further reason for the replacement of pronouns by nouns or other forms of clarification (as also seen in lectionaries). For instance, the addition of ὁ Πέτρος ('Peter') in Mark 1:30, providing a subject for the verb, is only found in the five manuscripts of the smaller Theophylact group. These same manuscripts repeat χερσίν ('hands') so as to clarify the adjective ἀνίπτοις ('unwashed') in Mark 7:2, and similarly expand the end of Mark 12:9 to read γέωργοις ἄλλοις ('other farmers').<sup>68</sup> Members of the larger Theophylact group are the only witnesses to replace αὐτόν ('him') by τὸν Ἰησοῦν ('Jesus') at Mark 1:12; they alone also add ὁ Ἰησοῦς in Mark 8:34. The addition of ὁ Ἰησοῦς is seen in the C125.1 group at Mark 4:39, 5:13 and 5:40. The same situation occurs in Acts, where only the alternating catenae of the C151 group add ὁ Χριστός ('Christ') at Acts 9:20, and replace αὐτοῦ ('him') in Acts 28:3 with τοῦ Παύλου ('Paul').

There are numerous examples of omissions which are restricted to catena manuscripts, ranging from a few words to several verses. In the first category, we may point to Mark 1:15, where ὁ καιρὸς ('the time') is missing from one C125.1 witness and three members of the smaller Theophylact group lack the longer phrase πεπλήρωται ὁ καιρὸς καὶ ('the time is fulfilled and'). Likewise, ἡ βασιλεία ἐκείνη ('that kingdom') is absent only from six Theophylact manuscripts at the end of Mark 3:24.<sup>69</sup> Among entire verses missing from a variety of catena witnesses, likely due to homoeoteleuton, are Mark 1:26, 2:13, 3:25, 3:34, 5:42–43, 8:7–8a, 8:26, 10:25, [28] 10:48, 10:51–52a; 11:26, 11:28, 12:44 along with Acts 16:7b–8 and most of 17:24.<sup>70</sup> In one lemma, GA 2206 skips from ταῦτα ποιῶ at the end of Mark 11:29 to the same phrase at the end of Mark 11:33. GA 590 misses out the entire lemma of Mark 9:11–13, juxtaposing two passages of commentary, an omission characteristic of an alternating catena. In contrast, the long omission in GA 1678 in Acts 28:2 occurs at the bottom of the panel of biblical text in a frame catena where it was presumably overlooked by the copyist. At the end of Mark,

<sup>68</sup> This group is also unique in reading ὁ δὲ κύριος at the beginning of Mark 7:27, but this is probably a misreading of the *nomen sacrum* ὁ δὲ Ἰησοῦς in the Byzantine tradition at this point: compare GA 732\* at Mark 2:17/2-8d.

<sup>69</sup> For other shorter omissions found in catenae, see Mark 2:9/26d; 3:5/46-50b; 3:24/20-24f; 4:13/2-6d; 4:24/2-6a; 5:27/18b; 5:28/8-18t; 6:8/18b; 6:17/44-48b; 7:9/2-6b; 8:13/8l; 9:15/12-16g; 9:23/6c; 10:35/22-26b; 11:14/36b; 12:4/4-6c; 12:24/10-14d; 12:25/28-32e; 13:27/4c; 14:9/36d; 14:36/26-28f; 14:68/24b; 15:26/14b; 15:31/16-20e; 15:35/10c; 15:41/16-22e; Acts 2:23/24b; 2:33/46-48b; 4:25/32-38b; 5:6/12c; 5:34/30-40h; 5:42/8-12b; 7:14/10-16d; 7:43/24a; 8:22/16-22c; 8:22/30c; 8:37/16c; 9:28/10-14e; 9:31/16-24c; 9:34/16-24c; 9:37/24-26c; 10:16/14-16f; 13:24/10-14c; 14:14/24-30f; 15:7/68-70b; 15:35/22-28e; 17:4/32-36f; 17:5/2-22m; 17:27/12b; 18:14/42-46f; 20:2/2-10b; 20:3/22-30b; 20:36/16-20de; 21:20/4-18f; 22:4/26-32c; 22:14/30-50b; 23:22/28-30b; 23:30/10-18m; 25:24/34a; 26:14/42-50b; 26:29/20-26f; 27:29/26b; 28:23/6b.

<sup>70</sup> For other omissions due to homoeoteleuton, see Mark 11:15/42-54b; 12:44/28-43e; 13:11/20-40b; Acts 1:7/34-46b; 7:1/4-18b; 7:59/2-12bf; 14:19/24-44c.



there are two catenae which signal a deliberately abbreviated final lemma with the word ἕως ('until'), a practice also seen in lectionary tables.<sup>71</sup> It is worth noting that, unlike ECM Acts, the ECM Mark apparatus usually records these longer omissions as lacunae even though the manuscripts are fully extant.<sup>72</sup> In sum, despite the likelihood that any copyist might overlook a few words, omissions—especially of longer passages—seem to occur far more frequently in catena manuscripts. The suggestion above that a greater number of omissions would occur in catenae due to the complexity of the page format, the relatively short lines of the biblical lemma, and the possibility of eyeskip in alternating catenae due to the repetition of words in the commentary therefore appears to be borne out in practice.

These characteristics identified in catena manuscripts should also be taken into account in the evaluation of their biblical text. For example, the relatively high position of the C150 group in the Textual Flow Diagram in Acts is reflected by several occasions on which its members form a significant proportion of the witnesses to the reading adopted as the editorial text. One of these is Acts 7:17, where only twelve manuscripts have ὡμολόγησεν ('agreed') rather than ὥμοσεν ('swore'): these comprise five members of this group and some of the most important witnesses (P74, 01, 02, 03, 04, 1175 along with 1642).<sup>73</sup> Many of the other readings, however, consist of a difference in word order or the lack of a word or part-word in comparison with the Byzantine text: these are of limited genealogical significance as they could have arisen independently.<sup>74</sup> The affiliation of the C150 catena with a particular strand [29] of the Byzantine tradition, as would be expected given the period in which the compilation was made, is seen in its support for the long secondary expansion in Acts 8:39, attested by Codex Alexandrinus and others. Likewise, the witnesses of the larger Theophylact group attest the shorter reading adopted as the editorial text in Mark 11:26, which is also absent from important majuscules (GA 01, 03, 019, 032, 037) and early versions. Nevertheless, the instances of homoeoteleuton elsewhere in the Theophylact tradition suggest that this agreement may be coincidental, with the catena reading arising at a later point due to skipping between the two instances of τὰ παραπτώματα ὑμῶν ('your sins'). In contrast, all three members of the C151 group join some of the earliest witnesses in not including Acts 28:29: this occurs in the middle of a biblical lemma with no contextual factors to prompt omission, so is unlikely to have fallen out accidentally. On this

<sup>71</sup> GA 949 and 1506 at Mark 16:17/14–16:20/24, presumably to save space at the end of the gospel. This form of lemma abbreviation is found throughout GA 055 (see note 26 above).

<sup>72</sup> In contrast to this usual practice, however, see Mark 10:34/8-22b where the absence of a phrase in the smaller Theophylact group which is recorded as an omission. There is an inconsistency at Acts 24:6/20–24:8/18 where some manuscripts are listed as omissive (including the catena witnesses GA 103, 424 and 617) and others as lacunose (including the catenae GA 607 and 1162) even though all are fully extant here: it appears that all the minuscules cited as lacunose in this portion apart from GA 2570 should be treated as omissive.

<sup>73</sup> See also Acts 4:37/18-20a, where GA 254 (the only witness to C152 in ECM Acts) joins the C150 group, P8, 01, 08 and a few other minuscules in reading πρὸς rather than παρὰ.

<sup>74</sup> e.g. Acts 7:39/26-36a; 8:21/32-40a; 10:32/37a; 13:40/10-18a; 13:46/36a and also the early reading in C150 at 16:17/2-4c. Further examples of the C150 catenae agreeing with GA 03 in a word-order variant are Acts 4:34/6-12b and 11:9/6-16b, while at Acts 17:3/34-40a, GA 441 and 621 with the C151 catena agree with GA 03 and 33 in the three-way split reading. Edwards' observation that 'commentary manuscripts tend to have *Sonderlesarten* which are likely derived from the Byzantine Text' ('The Text and Transmission of 2 Thessalonians,' 206–7) may be applied more generally to their variant readings.

occasion, then, the late catena may preserve an early reading.<sup>75</sup> In short, in the light of the characteristics of the biblical text of catena manuscripts identified here, relating both to the nature of these documents and their presentation, their support for specific readings needs to be carefully evaluated. Accordingly, the first step towards this is to be aware of such witnesses through identifying them in the critical apparatus.

### ***Conclusion and Proposal***

Greek New Testament catena manuscripts constitute almost one in five of the witnesses in the category of minuscules, with further catenae among the majuscules and lectionaries. Despite the various problems which this type of document poses for classification, in terms of its own presentation and content as well as its relationship to the broader New Testament tradition, until now there has been no attempt to identify whether or not there are shared characteristics in the biblical text of catenae. With the appearance of the *Editio Critica Maior*, and its related resources such as *Text und Textwert* and the CBGM, this question can at last begin to be addressed. The answer is, in part, limited because—in common with all Greek New Testament manuscripts—only a small proportion of catena manuscripts have a biblical text which qualifies them for inclusion in the ECM. The others, according to the analysis of *Text und Textwert*, correspond to the Byzantine form found in the majority of witnesses or have an abbreviated biblical lemma which renders them ineligible for selection. Nevertheless, in absolute terms, the inclusion of a larger sample of catena manuscripts in the ECM than in other current editions of the Greek New Testament offers the opportunity for a fresh investigation of their biblical text.

The comparison of the witnesses selected for the published volumes of the ECM and the catena types they represent indicate that, in the case of most of the [30] major catenae, there is no single form of biblical text characteristic of a catena type. Instead, bearing in mind their origin within the Byzantine tradition, the biblical text of catenae varies as much as that of other contemporary New Testament manuscripts which lack a commentary. This appears to be confirmed by the distribution of catena witnesses throughout the Textual Flow Diagrams produced as part of the CBGM. At the same time, identification of the catenae on these diagrams also brings to light closely related groups of manuscripts which share a set of biblical readings comparable to those used to define the well-known Family 1 or Family 13 of Greek minuscules.<sup>76</sup> The key finding of this study is that the types of variation which are distinctive of catena manuscripts correspond to what would be expected from the contents and format of these documents. The replacement of certain words with synonyms, expansions and other types of clarification matches the exegetical purpose of these all-in-one biblical commentaries and may in part be drawn from the wording of the scholia alongside the scriptural text. Adjustments to introductory passages involving changes in word order, tense or connective, along with the addition of a subject or replacement of a pronoun,

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<sup>75</sup> Nevertheless, the verse is present in the other two Oecumenius witnesses in ECM Acts (GA 0142 and 424), as well as the printed edition (PG 118.304D).

<sup>76</sup> A parallel between catenae and Family 1 is also made by Parker, *Textual Scholarship*, 48; on overlap between Theophylact manuscripts and Family 1 in John (which is also observable in Mark), see Parker et al., 'The Selection of Greek Manuscripts,' 323.

replicate the sort of alterations seen in the discontinuous passages of lectionary manuscripts and could plausibly correspond to the division of the biblical text into separate portions in alternating catenae. The complexity of the presentation of catenae manuscripts, amongst other factors, also accounts for the higher proportion of omissions in them, especially of longer passages through eyeskip.

Given that these features are characteristic of catena manuscripts, it is therefore desirable to identify these witnesses in the apparatus of the ECM, an edition in which all selected manuscripts are consistently cited throughout. This would enable users to take account of the significance of their format when evaluating their biblical text: a shorter reading in a catena, for instance, or a different connective or additional pronoun has much less claim to be an early or important variant if it is only or predominantly attested in catenae. The proposal of this paper is that, in future volumes of this edition, the siglum of catena manuscripts should include a K either as a prefix (as in *The Byzantine Text of John*, described above) or as a suffix.<sup>77</sup> It might also be possible to indicate a particular reading as deriving from commentary influence by including (K) after the variant address, in the same way as (Λ) is used in ECM Catholic Epistles for instances of lectionary influence: this, however, would have to be the result of an editorial decision, given that catena manuscripts may independently share the same reading with other witnesses.<sup>78</sup> The identification of individual catenae manuscripts with an initial K does [31] not entail a change to the Gregory-Aland system or the *Kurzgefasste Liste*, as catenae are not always present in every book of a manuscript. Similarly, it would not affect the hand editions, where few if any variants typical of catenae are cited. However, in the ECM, editors and readers would be able at a glance to see the information which had to be assembled in each instance for the present study: as in the case of lectionaries (which can already be identified through their initial L), users would be alerted to potential contextual influence on a particular variant reading and they would then be able to explore this further using the variety of online resources available for manuscript study.<sup>79</sup> This is just one of many ways in which modern digital approaches, closely allied to the creation and development of the ECM, can lead to a fuller and more detailed understanding of the manuscripts and textual tradition of the New Testament.

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<sup>77</sup> A similar recommendation is made by Edwards, 'The Text and Transmission of 2 Thessalonians,' 255–6. The advantage of the suffix is that consistency is retained with the Gregory-Aland numbers, but given the existing use of K after the siglum (see note 23), it might be desirable to place a final K in superscript to avoid confusion.

<sup>78</sup> The subjective nature of such a decision may explain the absence of (Λ) from ECM Acts and Mark.

<sup>79</sup> For example, the *Clavis Clavium* and the CATENA Project Database (see note 4 above), the New Testament Virtual Manuscript Room (<https://ntvmr.uni-muenster.de/manuscript-workspace>) and the CSNTM's own Digital Collection (<https://manuscripts.csntm.org/>).