

4. NEW READINGS IN GA 1506 AND THE USE OF DIGITAL TOOLS

DAVID FLOOD*

INTRODUCTION

Gregory-Aland 1506 is best known for its inclusion among the consistently-cited witnesses to Romans and 1 Corinthians in the Nestle-Aland apparatus.¹ Despite this, GA 1506 has no entries in the third edition of Keith Elliott's *A Bibliography of Greek New Testament Manuscripts*.² Why, then, should GA 1506 be counted among those consistently-cited witnesses and yet have received little dedicated study? It is almost certainly because of its frequent agreement with the critical text, disagreement with the Majority Text reading, and because it is a late (fourteenth century) minuscule manuscript.

A dedicated study of GA 1506 demonstrates that its importance—previously implied by frequent appeals to its text in the NA28 apparatus—is deserved. A full transcription reveals that there are dozens of mistaken (if understandable) readings found

* I thank the editors, especially Jacopo Marcon and Clark Bates, whose comments on an earlier draft helped to correct and sharpen key points. I also thank the anonymous reviewers for their insights and corrections.

¹ *Nestle-Aland Novum Testamentum Graece*, 28th ed., eds. Barbara Aland, Kurt Aland, and others (Stuttgart: Deutsche Bibelgesellschaft, 2012), pp. 63*–64*.

² James Keith Elliott, *A Bibliography of Greek New Testament Manuscripts*, 3rd ed., Supplements to *Novum Testamentum* 160 (Boston: Brill, 2015), p. 260.

in the standard critical apparatuses. Readings in fragmentary witnesses are often unclear and debated. However, although GA 1506 is a fragment in that it breaks off at 1 Cor 4:15, before this point it does not have the problems of damage or lacunae associated with other fragments. Rather, it is imperfectly captured in *images*. The images of GA 1506, as will be discussed below, are less than ideal and fail to clearly capture several important readings—mostly as a limitation of the technology used and through no fault of those involved. The fragmentary nature of GA 1506, therefore, is in relation to the knowledge of its readings and the state in which it is presented for study today.

In this paper I will (1) introduce GA 1506 and its newly-identified relationship to other witnesses; (2) demonstrate a method for reading nearly illegible text in the manuscript using photo-editing software; (3) provide corrections or clarifications to the critical apparatus concerning readings from twenty-five verses in Romans and 1 Corinthians.

GA 1506

GA 1506 is a codex currently held by the library at the Great Lavra Monastery in Mount Athos, Greece, with the shelfmark B.89. The monasteries of Mount Athos are famous both for one of the most significant collections of ancient biblical texts in the world and for their seclusion. The result of Mount Athos' general unreachability is that most researchers only have access to this treasure trove of witnesses through a major imaging venture involving the IGTP and the United States Library of Congress in 1952–3.³ The manuscript is dated to 1320 CE based on a scribal note on fol. 257r (Figure 1 below). Several readers have called attention to the date with the use of asterisks and their own conversion from the Byzantine calendar date to our Common Era.⁴

³ Ernest W. Saunders and Charles G. LaHood Jr., eds., *A Descriptive Checklist of Selected Manuscripts in the Monasteries of Mount Athos* (Washington: Library of Congress Photoduplication Service, 1957), .p. v.

⁴ The Byzantine calendar follows 'the Roman Julian calendar' instead of the Gregorian calendar and began not with the birth of Christ, but with the 'Creation of the World...5509 BC', (Anthony Bryer, 'Chronology and Dating', in

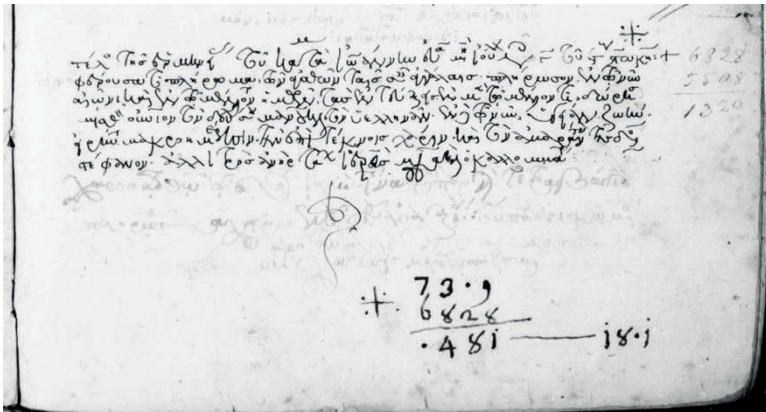


Figure 1. Scribal note with date in GA 1506 (fol. 257r)⁵

The first line of the colophon reads *τελο(ς) της ερμηνειας του κατα ιωαννην ευαγγελιου μηνι ιουλλ(ιω) ινδ(ικτιωνος) γ του ετ(ους), ζωκη*, ‘The end of the commentary on the Gospel according to John, in the month of July of the third Indiction of the year 6828’.⁶

The first section of the codex is the text of all four Gospels with the commentary of Theophylact (fols. 4–258). This is followed by writings of Nicholas of Methoni (fols. 258–267), writings of Basil of Caesarea (fols. 267–295, CPG 2953), writings of Arsenios (fols. 295–298), John Chrysostom’s *Pascha* (fols. 301–305), writings of Epiphanius of Salamis (fols. 305–306, CPG 3779).⁷ The final section of the codex contains Romans and 1

The Oxford Handbook of Byzantine Studies, eds. Robin Cormack, John F. Haldon, and Elizabeth Jeffreys, Online. [Oxford University Press, 2012].

⁵ IGNTP and Library of Congress, ‘1506’, Digitised microfilm (Great Lavra Monastery, Mt. Athos, March 1952), <https://www.loc.gov/resource/amedmonastery.00271051219-ma/?st=gallery>. Unless stated otherwise, images are portions of images hosted by the Library of Congress.

⁶ Gratitude is due to Denis Salgado for his help identifying the abbreviations in this line.

⁷ Saunders and LaHood, *A Descriptive Checklist of Selected Manuscripts in the Monasteries of Mount Athos*, p. 10.

Corinthians 1:1–4:15 along with the catena of John of Damascus (fols. 307–338, CPG 8079).

Family 0150

GA 1506 belongs to a small group of witnesses that I have identified and named Family 0150. The members of this family include GA 0150 (Patmos, St. John the Theologian Monastery, 61, ninth cent.), GA 2110 (Paris, BnF, Grec 702, ninth cent.), and GA 1506. The defining feature of each member is the alternating catena of John of Damascus distributed in the same sections and with the same enumeration.⁸ Across these three manuscripts, the same units of commentary correspond to the same units of *lemmata* (the biblical material). Each unit of lemma and commentary is numbered, and these numbers are identical across all three manuscripts excepting the occasional minor error. All three members have an unabbreviated biblical text and the same edition of the catena. There are two other New Testament manuscripts catalogued by the INTF that contain a very similar catena. These are GA 018 (Moscow, SHM, Sinod. Gr. 97) and GA 0151 (Patmos, St. John the Theologian Monastery, 62).

There are several things that indicate GA 018 and GA 0151 are one subgroup, while GA 0150, GA 2110 and GA 1506 are another. (1) The titles of GA 018 and GA 0151 make no mention of John of Damascus, but rather attribute the commentary solely to John Chrysostom. GA 2110, and GA 1506, on the other hand, explicitly cite John of Damascus as the one who arranged the

⁸ With the exception of GA 0151, Robert Volk identified these manuscripts and others not catalogued by INTF in the introduction to his critical edition of the catena of John of Damascus (Robert Volk, *Die Schriften des Johannes von Damaskos: Commentarii in epistulas Pauli VII*, PTS 68 [Berlin/Boston: De Gruyter, 2013], pp. 5–11). It was Theodora Panella who seems to have been the first to note that the commentary text in GA 0151 was actually a match for the Damascene catena, especially when compared to GA 018 (Theodora Panella, 'Resurrection Appearances in the Pauline Catenae', in *Commentaries, Catenae, and Biblical Tradition: Papers from the Ninth Birmingham Colloquium on the Textual Criticism of the New Testament in Conjunction with the COMPAUL Project*, ed. H.A.G. Houghton, TS(III) 13 [Piscataway: Gorgias, 2016], p. 122).

ἐκλογαί (selections) from Chrysostom. The title folio in GA 0150 is lacunose. (2) GA 018 and GA 0151 are written in two columns while GA 0150, GA 2110, and GA 1506 are single column manuscripts. (3) The *lemmata* of GA 0150, GA 2110, and GA 1506 contain many non-Byzantine readings while the *lemmata* of GA 018 and GA 0151 are aligned more closely with the Byzantine text.

To demonstrate the remarkable textual affinity shared by the members of Family 0150 in their *lemmata*, Table 1 below shows a preliminary quantitative analysis of a complete collation of Family 0150 members against GA 01, GA 02, GA 03, GA 04, GA 06, GA 33, the Majority Text, and the NA28 in Rom 13–16 and 1 Cor. 1–4. The transcriptions of GA 06, GA 0150, GA 2110, and GA 1506 used for this analysis are mine. The Robinson-Pierpont edition of Greek New Testament was used to represent the Majority Text.⁹ The rest were transcribed by the INTF and downloaded from the NTVMR. I collated these transcriptions with the Collation Editor developed by ITSEE and INTF.¹⁰ The comparisons were calculated using the *Compare Witnesses* module from Joey McCollum's implementation of the CBGM software.¹¹ Minor orthographical differences have been regularised. This table demonstrates that across these witnesses in Rom 13–16 and 1 Cor 1–4, the members of Family 0150 are always each other's nearest relationship. These relationships and numbers are not final; some orthographical differences will be 'un-regularised' once a study of each scribe's habit is concluded. The analysis counts the percentage agreement concerning variation units only. Text on which all analysed witnesses agree is not counted.

⁹ *The New Testament in the Original Greek: Byzantine Textform 2018*, eds. Maurice A. Robinson, William G. Pierpont, (VTR Publications, 2018).

¹⁰ Catherine Smith, *Collation Editor*, 2020, https://github.com/itsee-birmingham/collation_editor_core.

¹¹ Joey McCollum, *open-cbgn: First DOI Release*, Windows 10, C++ , 2020, <https://doi.org/10.5281/zenodo.4048498>.

GA	0150	1506	2110	P46	01	02	03	04	06	33	NA28	Maj
0150		88.8	97.1	72.3	82.6	80.3	78.3	81.6	70.4	78.2	85.5	82.8
1506	88.8		89.7	68.9	76.7	76.0	73.1	76.3	67.3	73.2	80.8	79.0
2110	97.1	89.7		72.1	82.6	80.0	78.0	81.7	70.5	78.8	85.4	83.1
P46	72.3	68.9	72.1		79.4	76.0	79.6	78.7	67.3	71.1	83.6	76.7
01	82.6	76.7	82.6	79.4		86.7	85.1	87.8	73.6	80.8	93.6	84.1
02	80.3	76.0	80.0	76.0	86.7		81.7	87.0	72.3	79.5	90.4	81.8
03	78.3	73.1	78.0	79.6	85.1	81.7		85.0	72.3	77.0	90.2	81.3
04	81.6	76.3	81.7	78.7	87.8	87.0	85.0		71.2	81.2	93.5	84.9
06	70.4	67.3	70.5	67.3	73.6	72.3	72.3	71.2		69.7	76.7	74.4
33	78.2	73.2	78.8	71.1	80.8	79.5	77.0	81.2	69.7		84.7	86.9
NA28	85.5	80.8	85.4	83.6	93.6	90.4	90.2	93.5	76.7	84.7		88.5
Maj	82.8	79.0	83.1	76.7	84.1	81.8	81.3	84.9	74.4	86.9	88.5	

Table 1. Preliminary quantitative analysis of Rom 13–16 and 1 Cor 1–4

The quantitative analysis of Family 0150 reveals that GA 0150 and GA 2110 are more closely related to one another than GA 1506 is related to either. This is the result of GA 1506 generally agreeing less with *all* other manuscripts. GA 1506 tends to have a more idiosyncratic text than the other family members; this is due, at least in part, to containing more singular readings than the other family members.

The main problem hindering the reading of GA 1506 is a confluence of three issues leading to illegible and nearly illegible passages. (1) The lemma (biblical text) is written in red ink, but the commentary is written in black ink; (2) The only available images are digitised editions of monochrome microfilm in which the red lemma ink appears very faint; (3) It is common for the commentary of the reverse side of the folio to be more visible through the parchment than the front-facing lemma (see Figure 2).



Figure 2. Rom 11:6 in GA 1506 (fol. 323v)

METHOD FOR READING DIFFICULT PORTIONS OF GA 1506

The most detrimental factor contributing to the legibility of GA 1506 is the limitation of the imaging technology used. It is fitting, then, that leveraging current technology enables the recovery of especially difficult portions of text. It is worthwhile to explain the method used to discover some of the new readings.

Finding the Best Images

When a first-hand examination is not possible, the first and most important step in any project involving ancient manuscripts should be identifying the best available images. The NTVMR should be the first—but not last—place that one checks for images. In the case of GA 1506, it may not be immediately obvious that alternatives exist since all the available images online ultimately stem from the same microfilm. Both the original and at least one duplicate microfilm have been scanned. Since the expedition by the IGNTF at Mount Athos was a joint venture with the Library of Congress, it should not be surprising to find that the Library of Congress hosts its own scans of the microfilm.¹²

The Library of Congress images are higher resolution scans and seem to be generally superior to the images on the NTVMR—with *one* caveat: they must undergo minor image processing for the lemma to be visible (see Figure 3 below). The light and contrast need to be adjusted since the lemma is too faint otherwise. This adjustment is possible, in part, because the Library of Congress has made the uncompressed TIFF files freely available for download.¹³ After comparing the two available sets of images, it is obvious that the NTVMR and Library of Congress images are not merely differently edited versions of the same digital file. The contrast and clarity are much lower in the NTVMR images. There are also horizontal lines and what appear to be fibres in the NTVMR images. These may derive from the use of the microfilm over several generations or extraneous material in the equipment used for

¹² See note 6 above.

¹³ For more information see ‘TIFF: Tagged Image File Format’, *National Archives*, n.d., <https://www.archives.gov/preservation/products/definitions/tif.html>.

digitisation. This is all mentioned to demonstrate that the images are different because they are different scans of different microfilm and not only because of postprocessing.

Analysing GA 1506 in light of GA 2110

Having established that GA 1506 and GA 2110 have the same catena structure, divisions, numbering, and *lemmata*, GA 2110 can be used for analysing the readings found in GA 1506. Even though the lemma of fol. 323v in GA 1506 is very difficult to read, it is quite easy to see the catena structure. When compared to fols. 278v–279r in GA 2110 (Figure 3), it becomes obvious that the length of the divisions is a good match.

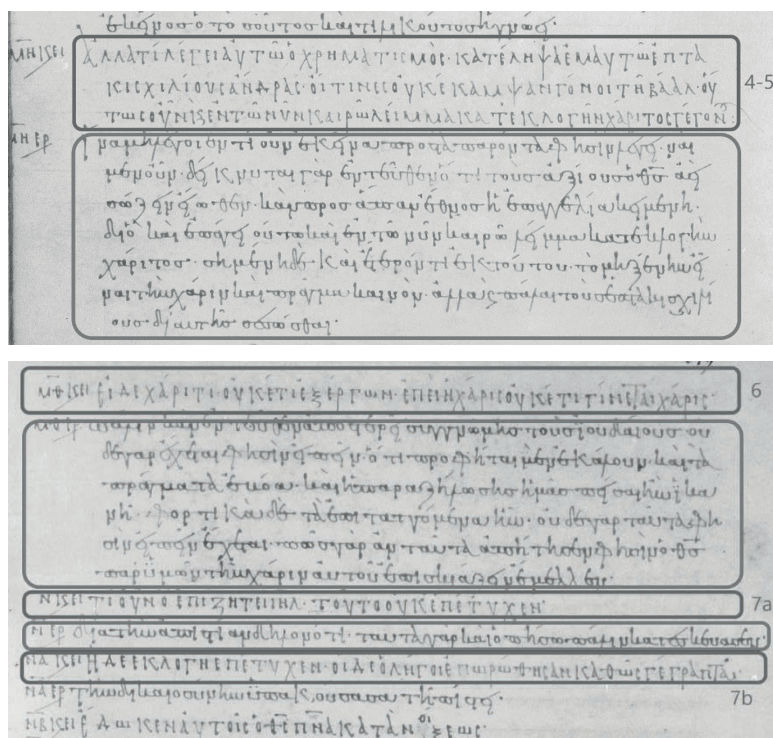


Figure 3. Rom 11:4–7 in GA 2110 (fols. 278v–279r) with *lemmata* and scholia outlined.

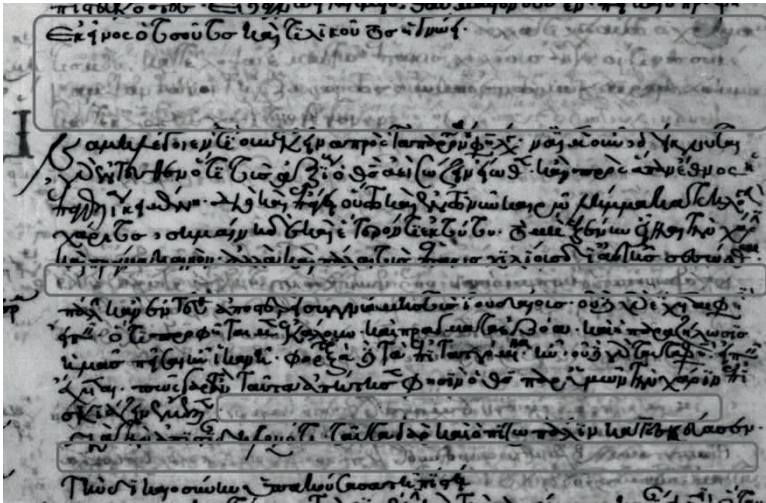


Figure 4. Rom 11:4-7 in GA 1506 (fol. 323v) with *lemmata* and *scholia* outlined

GA 2110 does not have the longer reading at Rom 11:6—an addition that would nearly double the length of 11:6. While GA 2110 and GA 1506 will not have a one-to-one correlation concerning the number of lines per lemma or the line lengths, one can acquire a sufficient sense of proportions by comparing the two witnesses. In both, Rom 11:4–5 is contained within a single lemma section and the accompanying commentary is longer than the lemma. In GA 2110, Rom 11:6 clearly takes up a single line and is followed by a longer commentary section. In GA 1506 we observe a similar proportion; one line of lemma is followed by a longer commentary section. In GA 2110, 11:7 is broken into two short sections, the first shorter than the second. In GA 1506 we also observe two short lemma sections in which the first is shorter than the second. This structural comparison suggests that GA 1506 simply does not have the room for the longer reading and likely matches the content in GA 2110.

Using Digital Tools

The most important digital tool for this project was a photo editor for changing the light levels of the Library of Congress microfilm scans. See Figure 5 for a before and after of this edit. For this step, almost any photo editor will be sufficient.

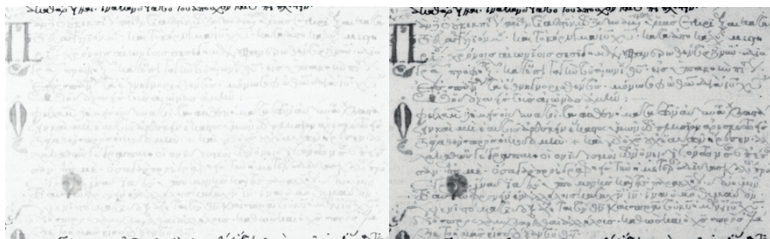


Figure 5. GA 1506, fol. 328v unedited (left) and edited (right)

In addition to making the lemma easier to read, I also used image editing software to help read sections in which the text from the reverse side of the folio interfered with the front-facing lemma.¹⁴ A demonstration of this process as it was used for reading Rom 11:6 is detailed here. Rom 11:6 is contained on fol. 323v (Figure 4). Figure 6 is a cropped image that displays only Rom 11:6.



Figure 6. Rom 11:6 in GA 1506 (fol. 323v, l. 18)

The line appears cluttered because the commentary text from the reverse side shows more clearly than the front-facing lemma. To filter out the commentary text on the verso, I employed the following steps:

I first identified the line of commentary that is bleeding through from the recto (Figure 7). Second, I cropped the image to isolate the commentary.

¹⁴ The GIMP Development Team, *GIMP*, Windows 10, 2020, <https://www.gimp.org/>.

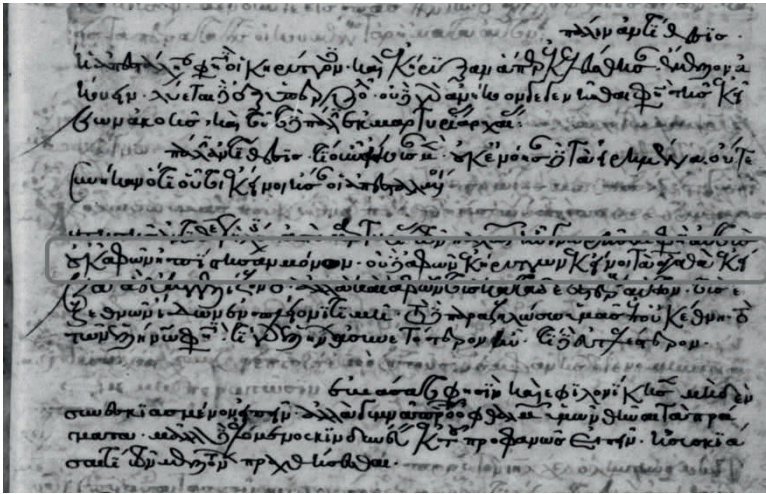


Figure 7. Commentary line outlined on the reverse-side of Rom 11:6 (fol. 323r)

Third, the background needed to be removed so that only text remained. Fourth, the image was flipped horizontally, and its colour changed to red (Figure 8). Fifth, the isolated and reversed line of commentary from the recto was laid over the lemma section on the verso in varying degrees of opacity (Figures 9 and 10). It is still challenging to read, but with a comfortable familiarity with this scribe's hand it is considerably easier to *look through* the commentary because it can be clearly differentiated from the lemma. The final steps toward a clearer presentation of the lemma are to colourise and extract the lemma text from its context (Figures 11 and 12). Using image editing software, the lemma can be extracted by selecting only the parts painted blue. Finally, a transcription of Rom 11:6 in GA 1506 can now be presented:

Rom 11:6 εἰ δὲ χάριτι ουκετι ἐξ ἐργ[ω]ν ἐπ[ε]ι [ἡ] χάρις [ου]κ ἐτι
γιν[ε]τ[αι] χάρις¹⁵

¹⁵ Unless otherwise stated, I am responsible for all transcriptions and translations of GA 1506. Words transcribed from this manuscript are rendered without breathing and accent marks.

COLOUR FIGURES



Figure 8. Line from GA 1506 flipped, extracted from background, and coloured (fol. 323r)



Figure 9. Rom 11:6 overlaid with reverse-side commentary at 33% opacity, GA 1506 (fol. 323v)



Figure 10. Rom 11:6 overlaid with reverse-side commentary at 66% opacity, GA 1506 (fol. 323v)



Figure 11. Rom 11:6 in GA 1506 with reverse-side commentary coloured red and front-facing lemma coloured blue, 33% opacity, (fol. 323v)



Figure 12. Rom 11:6 lemma in GA 1506 extracted from background (fol. 323v)



Figure 13. Rom 11:7a in GA 1506 with reverse-side commentary coloured red (fol. 323v)



Figure 14. Rom 11:7b in GA 1506 with reverse-side commentary coloured red (fol. 323v)

NEW READINGS

The ‘new readings’ that will be proposed can be categorised into two groups. The first two readings consist of new transcriptions of Romans 11:6 and 7 based on the coloured digital image editing process which has just been described. The others are corrections to readings cited in the critical apparatus of NA28 or UBS5 or in the *TuT* volumes for the Pauline corpus.¹⁶ In the latter group, the text of NA28 is provided for reference.

Romans 11:6

The editorial text of Rom 11:6 in NA28 reads εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις. The Byzantine text (represented by Robinson-Pierpont), however, adds the following to the end, Εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶν χάρις· ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον. The Byzantine addition doubles the length of the verse.

There are contradicting citations for GA 1506 in this verse among the standard critical apparatuses. *TuT* notes that GA 1506 is illegible at this point of variation, while the NA28 critical apparatus cites GA 1506 as a witness to the longer reading.¹⁷ The UBS5 apparatus cites GA 1506^{vid} as a witness for the shorter reading. As was demonstrated above, it is certain that the entire lemma section contains only the shorter reading. One can be confident, now, that GA 1506 is a witness to the shorter reading, along with its family member, GA 2110. As a result, I suggest that the NA apparatus should be corrected, and the UBS citation should be upgraded to remove ‘vid’.

Romans 11:7

Rom 11:7 is divided between two consecutive lemma sections. The lemma text of Rom 11:7a and its associated commentary constitute one numbered unit while Rom 11:7b and its associated commentary are contained in the following unit. Both units of the

¹⁶ Kurt Aland, ed., *Text und Textwert der griechischen Handschriften des neuen Testaments. II. Die Paulinischen Briefe. 1. Allgemeines, Römerbrief und Ergänzungsliste*, ANTF 16 (Berlin: De Gruyter, 1991).

¹⁷ Aland, *Text und Textwert*, p. 379.

lemma were transcribed using the method demonstrated above. See Figure 13 for 11:7a and Figure 14 for 11:7b.

Rom 11:7a τῖ ο[υν] ὁ ἐπιζητεῖ ἡλ̣ τ̣ουτο̣ οὐκ̣ [επε]τυχ[ε]ν

Rom 11:7b [η] [δ]ε̣ ἐκλογ[η] [επε]τ[υ]χ[εν] [οι] δε̣ ολ[ηγοι]
ἐπ[ωρωθησ]αν

Perhaps the most important contribution of this transcription of 11:7 in GA 1506 is that it clearly marks the end of 11:6, which eliminates the possibility that GA 1506 contains the Byzantine addition at the end of 11:6.

Romans 1:9

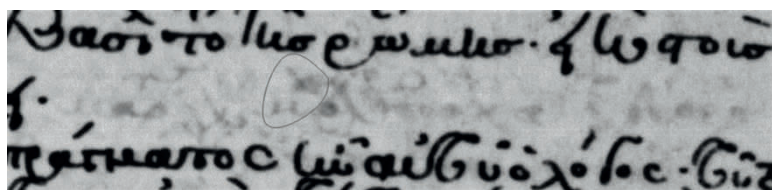


Figure 15. Rom 1:9 in GA 1506 with the location of μου outlined, (fol. 307v)

GA 1506 μαρτυς γαρ μου εστ(ιν) ω λατρευω

NA28 μάρτυς γάρ μου ἔστιν ὁ θεός, ὃ λατρεύω

The NA28 apparatus cites GA 1506 as a witness to reading μοι for μου, but the ου ligature 8 is clearly legible above the mu.

Romans 1:24

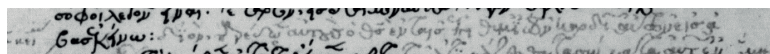


Figure 16. Rom 1:24 in GA 1506 (fol. 308r)

GA 1506 δι ον, παρεδωκεν αυτους ο θς εν ταις επιθυμiais των
καρδιων αυτων εις α-

NA28 Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν
καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν

The NA28 apparatus cites GA 1506 as a witness to the addition of *καί* between *διό* and *παρέδωκεν*. Not only does GA 1506 actually omit *καί*, but it appears to have a singular reading by substituting *δι' ὃν* (because of which) for *διό* (therefore). This reading is not found in Tischendorf or von Soden.¹⁸

Romans 8:11

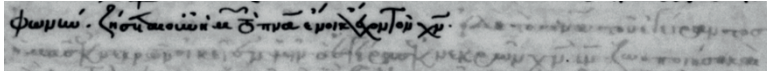


Figure 17. Rom 8:11 in GA 1506 (fol. 318r)

GA 1506	ει δε το πνᾶ του εγειραντος ημας εκ νεκρων οικει εν υμιν ο εγειρας εκ νεκρων χῡν ἰν ζωοποιηση και
NA28	εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ

The NA28 apparatus cites GA 1506 as a witness to the omission of *τόν*, but this misrepresents the substitution *ἡμᾶς* for *τόν ἰησοῦν*. This appears to be a reading exclusive to Family 0150, since the only other witness in which it is found is GA 2110 (GA 0150 is lacunose here).

¹⁸ *Novum Testamentum Graece*, eds. Constantine von Tischendorf, Caspar René Gregory, and Ezra Abbot (Leipzig: Giesecke and Devrient, 1894); Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments: in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*, 4 vols. (Göttingen: Vandenhoeck and Ruprecht, 1911–1913).

Romans 8:23

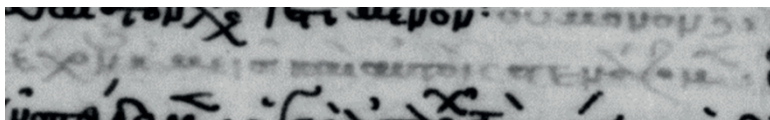


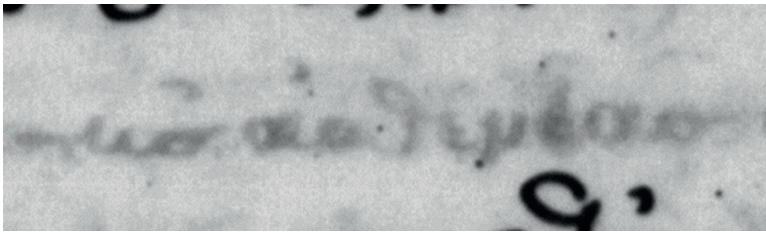
Figure 18. Rom 8:23 in GA 1506 (fol. 319r)

GA 1506 εχοντες ημεις και αυτοις στεναζομεν

NA28 ἔχοντες, ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν

There are several variants attested in the critical apparatus for Rom 8:23, but the phrase in question here is ἡμεῖς καὶ αὐτοί. There is considerable variety among the witnesses concerning the order and omission of words. The NA28 apparatus cites evidence for six readings; it cites GA 1506 as a witness to the reading in the editorial text, as does *TuT*.¹⁹ This does not reflect the wording as it appears in GA 1506, but it is possible that the scribe's exemplar *did* agree with the reading in the text because the reading in GA 1506 could descend from the reading in the text of NA28. GA 1506 contains a scribal error which seems to replace the nominative plural αὐτοί with the dative plural αὐτοῖς—a nonsense substitution since it clearly forms a phrase with the nominative ἡμεῖς, 'we ourselves'. The error, however, seems not to be an erroneous substitution but rather an instance of parablepsis in which αὐτοὶ ἐν ἑαυτοῖς was elided to αὐτοῖς. Therefore, the text of GA 1506 as it stands does not match the reading of NA28, and it is impossible to know whether the scribe of GA 1506 inherited the error or in fact produced it.

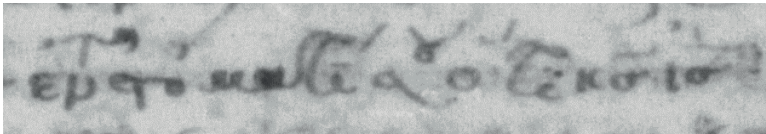
¹⁹ Aland, *Text und Textwert*, p. 356.

Romans 8:26**Figure 19. Rom 8:26 in GA 1506 (fol. 319v)**

GA 1506 της ασθενειας

NA28 τῇ ἀσθενείᾳ

While the NA28 apparatus incorrectly includes GA 1506 among the witnesses that support ταῖς ἀσθενείαις, *TuT* correctly states that GA 1506 reads τῆς ἀσθενείας.²⁰ Although the actual reading of GA 1506 is not one of the four readings presented as options in the NA28 apparatus, *TuT* does list four other minuscule witnesses for the same reading: GA 436, GA 582, GA 2523, and GA 2576. As the older member of the textual family in which GA 1506 appears, GA 2110, reads τη ασθενια (the same as the NA28 text except for an itacism), it seems likely that GA 1506 represents one of a number of occasions on which the dative of this noun was changed to the genitive, an alternative case for the complement of συναντιλαμβάνεται.

Romans 10:9**Figure 20. Rom 10:9 (fol. 322v)**

GA 1506 εν τω στοματι σου οτι κς ις

NA28 ἐν τῷ στόματί σου κύριον Ἰησοῦν

²⁰ Aland, *Text und Textwert*, p. 361.

The NA28 apparatus lists three readings:

(a) εν τω στοματι σου κυριον Ιησουν Χριστον P46, 02

(b) (+ το ρημα 03) εν τω στοματι σου στι κυριος Ιησους 03, 81

(text) ἐν τῷ στόματί σου κύριον Ἰησοῦν 01, 06, 010, 012, 018, 020, most others

The reading of GA 1506 is a perfect match for reading (b). It is not rare that GA 1506 (along with Family 0150) agrees with either 01 or 03 and a few other witnesses. Yet, in the NA28 apparatus GA 1506 is cited in support of the reading in the text.

Romans 10:20

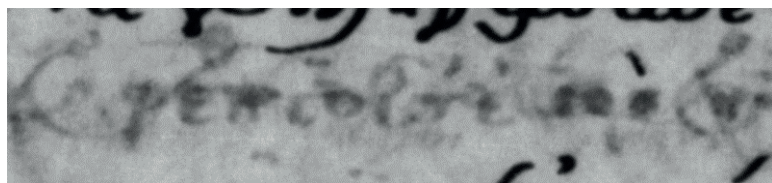


Figure 21. Rom 10:20 in GA 1506 (fol. 323r)

GA 1506 ευρεθ(ην) τοις εμε

NA28 εὔρέθην [ἐν] τοῖς ἐμέ

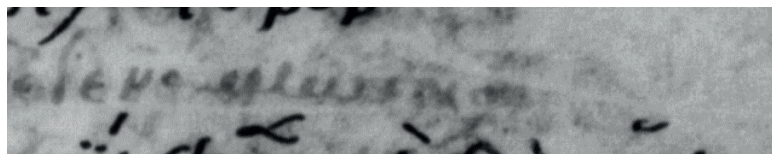


Figure 22. Rom 10:20 in GA 1506 (fol. 323r)

GA 1506 εγενομην τοις

NA28 ἐγενόμην τοῖς

GA 1506 is cited by the NA28 as a witness to the addition of ἐν twice in this verse: following εὔρέθην and following ἐγενόμην. GA 1506 lacks ἐν in both places.

Romans 13:9

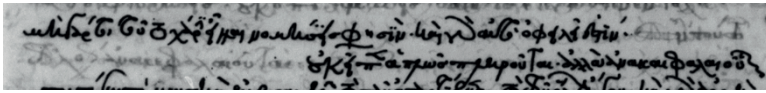


Figure 23. Rom 13:9 in GA 1506 (fol. 327r)

GA 1506	εν τούτω τῷ λόγῳ ἀνακεφαλαιοῦται
NA28	ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται

The NA28 apparatus cites GA 1506 as a witness to the word order τῷ λόγῳ τούτῳ in the text. However, GA 1506 reverses this order and supports the reading in the Majority Text.

Romans 15:29

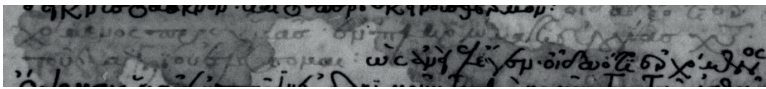


Figure 24. Rom 15:29 in GA 1506 (fol. 330r)

GA 1506	οἶδα δὲ ὅτι ἐρ- χομενος πρὸς ὑμᾶς · ἐν πληρωματὶ εὐλογίας χυ· του εὐαγγελίου ἐλευσομαι
NA28	οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρωματὶ εὐλογίας Χριστοῦ ἐλεύσομαι.

This is not a ‘new’ reading because the UBS5 apparatus cites GA 1506 (and GA 0150) correctly, but the NA28 apparatus and *TuT* cite GA 1506 as a witness to the omission of τοῦ εὐαγγελίου.²¹ Most witnesses insert τοῦ εὐαγγελίου before χριστοῦ, but only Family 0150 (GA 0150, GA 1506, GA 2110) insert τοῦ εὐαγγελίου after χριστοῦ.

²¹ Aland, *TuT*, 421.

Romans 15:33

Again, this is not a newly discovered reading, but rather a challenge to the communication of the variation present in GA 1506 at this place. The NA28 apparatus cites P46 and GA 1506 as the only two witnesses that insert the doxology after 15:33. However, only P46 actually inserts the doxology after 15:33, after which all of Romans 16 follows. GA 1506, on the other hand simply omits 16:1–24 but leaves space for it on the page, as Figure 25 demonstrates.

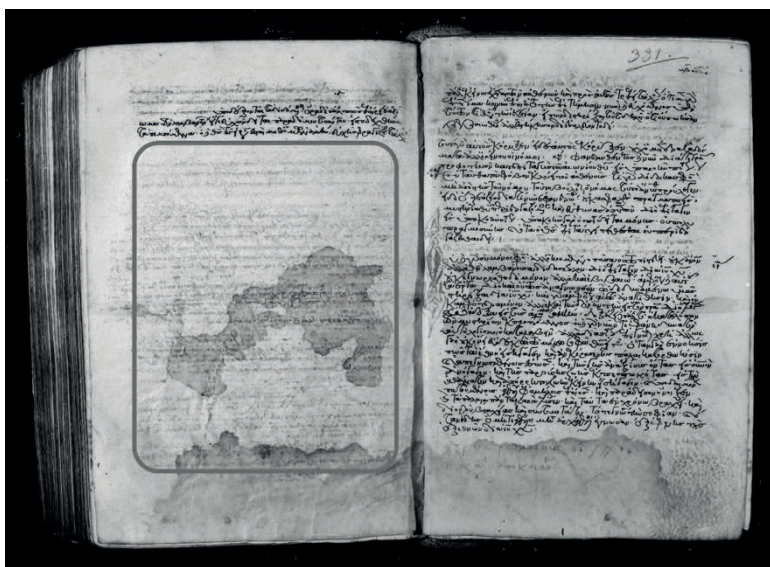


Figure 25. Fols. 330v and 331r in GA 1506 with an outline around blank space on 330v

The other members of Family 0150 do contain Rom 16:1–23, but the section receives no commentary. Therefore, it is unsurprising that the greetings section was eventually left out of the manuscript witnesses to the Damascene catena. This is especially the case if the primary value of the tradition was taken to be the commentary and not the lemma. The UBS5 apparatus states that GA 1506 omits 16:1–24 ‘*but add 16:25–27 here*’. This obscures the situation that GA 1506 does not place the doxology ‘here’, that is, immediately after 15:33, but rather it places the doxology after

nearly a full page of white space. GA 1506 has a single variant here: the omission of 16:1–24.

But why does GA 1506 omit the greetings section of Romans 16 yet leave appropriate space for it? A handful of reasons readily present themselves: The primary goal was likely to preserve the commentary. The scribe may have left space in order to add the missing scripture once the task of preserving the commentary was complete. It may even have been that the red ink used for writing the lemma was low in supply. It is also possible that 16:1–24 had already fallen out in the exemplar manuscript, and so the scribe may have left space with the intention of filling in the missing scripture by consulting a continuous-text manuscript. In any case, we can say that GA 1506 is incomplete in multiple ways.

1 Corinthians 2:2

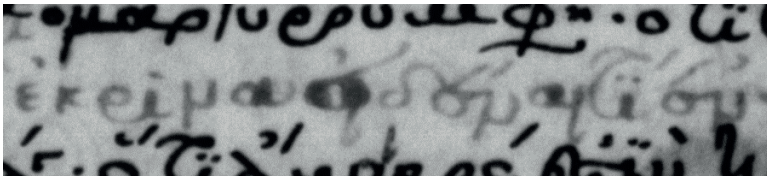


Figure 26. 1 Cor. 2:2 in GA 1506 (fol. 334r)

GA 1506 ἐκρίνα εἶδεναι τι ἐν

NA28 ἔκρινά τι εἰδέναι ἐν

The NA28 apparatus cites GA 1506 as a witness to the text reading *τι εἰδέναι*, but GA 1506 reverses the words. The first alternative reading given in the apparatus is *εἶδεναι τι*, for which GA 01, 02, 010, 012, 048^{vid}, 6, 1175, 1241, 1505, and 2464 are cited. GA 1506 should be listed among these witnesses. The Majority Text reads *τοῦ εἰδέναι τι*, so the reading of GA 1506 and the above witnesses follow the order of the Majority Text but omit *τοῦ*.

1 Corinthians 2:15

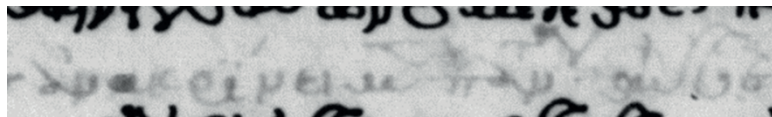


Figure 27. 1 Cor 2:15 in GA 1506 (fol. 335v)

GA 1506 ανακρινει μεν παντα αυτος

NA28 ανακρίνει [τὰ] πάντα, αὐτὸς

At this place, NA28 incorrectly cites GA 1506 for the reading τὰ πάντα. The UBS5 apparatus correctly cites GA 1506 for the reading μεν παντα, which is the reading of the Majority Text. There can be no doubt about GA 1506's reading; the μ and εν ligature are both clearly visible in the microfilm scans.

1 Corinthians 3:2

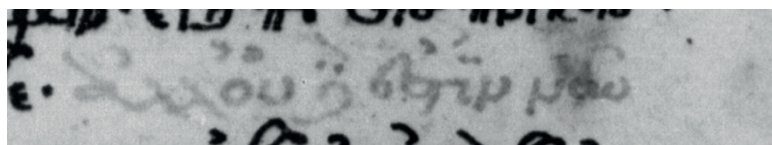


Figure 28. 1 Cor 3:2 in GA 1506 (fol. 336r)

GA 1506 αλλ ουδε εστιν νυν

NA28 ἀλλ' οὐδὲ ἔτι νῦν δύνασθε

Note the full clause in NA28: the NA28 apparatus cites GA 1506 as a witness for the reading ἔτι but the UBS5 apparatus cites GA 1506 for its omission. It seems that neither is quite right since GA 1506 likely contains a nonsense scribal error at this point of ἐστίν for ἔτι. The third-person singular form of εἰμί does not fit the grammatical context, 'but still you are not able'.

1 Corinthians 4:15

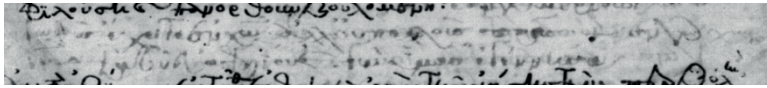


Figure 29. 1 Cor 4:15 in GA 1506 (fol. 338v)

GA 1506	γω[γου]ς εχ[η]τε εν χω · αλλ ου πολλους πρας εν γαρ χω ιϋ δια του ευαγγελιου εγω υμας εγεννησα
NA28	παιδαγωγους ἔχῃτε ἐν Χριστῷ ἄλλ' οὐ πολλούς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

For the omission of *ιησοῦ*, the NA28 apparatus cites only GA 03, GA 1506, and part of the tradition of Clement. As one can see from the image and transcription, however, GA 1506 witnesses to the presence of *ιησοῦ* in 1 Cor 4:15. This citation error is interesting because the omission is, apparently, a rare variant; there is little reason to even suspect that GA 1506 would preserve what now appears to be a singular reading of 03.

1 Corinthians 4:17

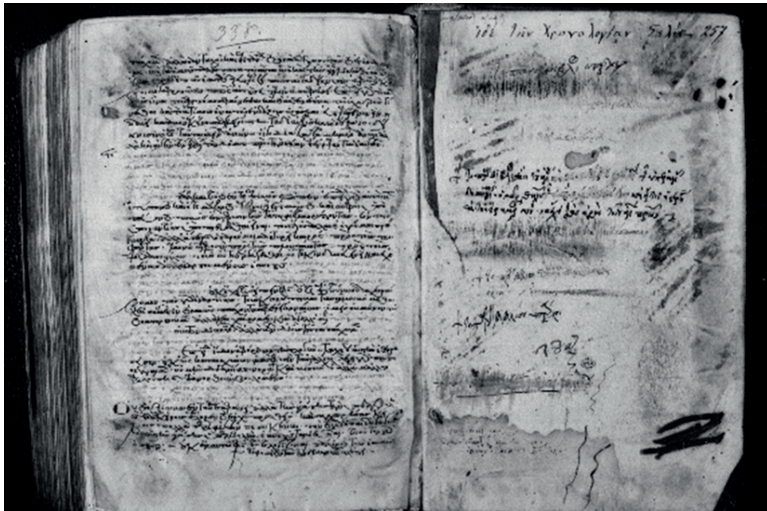


Figure 30. Final page and inner back cover of the manuscript containing GA 1506

In a curious mistake, NA28 cites GA 1506 as a witness to the omission of *αὐτό* in 1 Cor 4:17. It is true that this word cannot be found in GA 1506, but this is because everything after 1 Cor 4:15 is lacunose. GA 1506 is an incomplete manuscript. If there is or was more to the end of GA 1506, there is no photographic record of it.

CONCLUSION

Although the limitations of the technology used to preserve the text of GA 1506 have led to difficult sections of text, this article intended to demonstrate how further use of technology can facilitate the recovery of text from these difficult sections. The first step in the method used was determining from where to retrieve the best available images and not assuming that all available scans originate from the same copy of a microfilm. The use of technology has been especially profitable for reading text that has been rendered nearly illegible due to confusion between the front-facing text and the reverse-side text, especially when the reverse text shows through more strongly. Concerning the transcription of GA 1506 specifically, it is beneficial to take advantage of its similarity to GA 0150 and 2110. Since the division, numbering, and content of the commentary and *lemmata* in each of the three witnesses are the same, navigating the barely legible passages is possible. With the best available images in hand, several new readings in Romans and 1 Corinthians have been offered, contradictory citations among the critical editions have been adjudicated, and minor errors in critical apparatuses have been identified. One may also compare the accuracy of the NA28 and UBS5 apparatuses and discover that, generally, the UBS5 is more likely to cite the readings of GA 1506 accurately.

While much of the demonstrated method is specific to GA 1506 as a member of an identified manuscript family, some suggestions for future research into poorly digitised witnesses are applicable to a wider range of documents. (1) Find the best images available. Many manuscripts from Mount Athos will have microfilm scans on the NTVMR *and* on the Library of Congress website—it is advantageous to check both. The libraries on Mount

Athos have also begun to digitise their manuscripts.²² Theodora Panella is monitoring this process, so it is generally advisable to check the NTVMR for potential external images available.²³ The NTVMR does not usually indicate external microfilm scans in the manuscript workspace if INTF has their own scans, but links to all external images, including those hosted by the Library of Congress, are often in the online *Liste* entry. (2) If possible, work from downloaded images and experiment by manipulating the light and contrast of the images to see if text can be brought out from too-bright or too-dark portions. It is often the case that more visual information has been captured than is immediately obvious.

It should not be surprising that GA 1506 is the source of a dozen or more incorrect citations. It is difficult to read, and several factors contribute to the confusion of readers. First, its original imaging was limited to monochrome by the available technology. Second, it is categorised by the Alands as category II in the Paulines, which means that one might expect to find readings that agree with the critical text.²⁴ Indeed, at least eight of the incorrect citations above stated that GA 1506 agreed with the text of the NA28. It may be that the critical text was used as a base text, and it was given the benefit of the doubt in difficult places. We should expect to update readings whenever a manuscript which has, historically, been neglected by direct study, receives a dedicated examination.

²² 'Mount Athos Repository', *Mount Athos*, 2020, <https://repository.mountathos.org/jspui/>.

²³ Theodora Panella, 'New Testament Manuscripts from Mount Athos', *Institute for New Testament Textual Research (INTF) Blog*, 3 March 2020, <https://ntvmr.uni-muenster.de/intfblog/-/blogs/new-testament-manuscripts-form-mount-athos-repository>.

²⁴ Kurt Aland and Barbara Aland, *The Text of the New Testament* (Grand Rapids, MI: Eerdmans, 1987), p. 133.

APPENDIX: ALL NEW READINGS IN GA 1506

Readings discussed above marked with *. Some citations of GA 1506 are entirely incorrect while others are reasonable summaries but may be unintentionally misleading. It is not suggested here that these ‘potentially misleading’ citations of GA 1506 be changed in future editions, but rather they are worth clarifying for the interested researcher.

Reference	Incorrect or Misleading Reading	Correct Reading
Rom 1:9*	μοι (NA28)	μου
Rom 1:20	omit αἰδιος (NA28)	αιδιος is written above the line by the first hand as an apparent immediate correction.
Rom 1:25	και (NA28)	omitted
Rom 3:2	The NA28 cites GA 1506 for both the reading in the text (incorrect) and the first alternative reading (correct).	πρωτον μεν οτι
Rom 7:17	οικουσα (NA28)	κουσα (scribal error)
Rom 8:11*	omit τον (NA28)	ημας for τον ιησουν
Rom 8:23*	ημεις και αυτοι (NA28 and <i>TuT</i>)	ημεις και αυτοις, parablepsis of αυτοι εν εαυτοις → αυτοι_ς
Rom 8:26*	ταις ασθενειαις (NA28)	της ασθενειας (<i>TuT</i>)
Rom 9:27	καταλειμμα (NA28)	εγκαταλημμα (<i>TuT</i>)
Rom 10:9*	κυριον ιησουν (NA28)	κς ις
Rom 10:20a*	ευρεθην εν τοις (NA28)	ευρεθην τοις
Rom 10:20b*	εγενομην εν τοις (NA28)	εγενομην τοις
Rom 11:6*	Add ει δε εξ εργαων ουκετι εστι χαρις, επει το εργον ουκετι εστιν εργον (NA28). <i>TuT</i> notes that this text is illegible.	omit
Rom 13:1	εξουσαις (NA28)	εξουσια
Rom 13:9*	τω λογω τουτω (NA28)	τουτω τω λογω

Rom 13:9b	σεαυτον (NA28)	εαυτον, the sigmas in ως σεαυτον have likely been elided
Rom 15:29*	omit του ευαγγελιου (NA28, <i>TuT</i>)	include του ευαγγελιου
Rom 15:33*	add 16:25–27 here (NA28)	omit 16:1–24 (but leave a blank space)
1 Cor 1:28	omit και (NA28)	include και (UBS5)
1 Cor 2:2*	τι ειδεναι (NA28)	ειδεναι τι
1 Cor 2:15*	τα παντα (NA28)	μεν παντα (UBS5)
1 Cor 3:2*	ετι (NA28), omit ετι (UBS5)	εστιν for ετι
1 Cor 3:17	φθειρει φθερεϊ (NA28), φθειρει φθειρεϊ (UBS5)	φθήρει φθηρεϊ
1 Cor 4:15*	omit ιησου (NA28)	ιϋ
1 Cor 4:17*	omit αυτο (NA28)	1 Cor 4:16ff is lacunose

