THE GOSPEL ACCORDING TO MARK IN TWO LATIN MIXED-TEXT MANUSCRIPTS*

During work on the *Vetus Latina* edition of the Gospel according to John, two gospel codices were identified which preserved significant Old Latin evidence despite an overall correspondence with the Vulgate. The first was Würzburg, Universitätsbibliothek M.p.th.f. 67, a gospel book in uncial script believed to have been written in Britain around the year 800, and now entered in the *Vetus Latina* register as VL 11A.¹ The second was St Petersburg, National Library of Russia F.v.I.8, also known as Codex Fossatensis or the St Petersburg Insular Gospels, copied around the same time probably in Northumbria, which has been assigned the siglum VL 9A.² Attention was drawn to these witnesses by the pioneering collations of Bonifatius Fischer, which used computers to compare over 450 Latin Gospel manuscripts copied before the year 1000 in four substantial extracts from each gospel.³ This data has subsequently been used also to identify a new Old Latin witness to Mark, VL 19A.⁴ Although the collations appeared in print, a projected volume of statistical results was never completed: the figures of the total agreement between each manuscript and the Stuttgart Vulgate and an examination of manuscripts related to Codex Aureus (VL 15) was published posthu-

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mously several decades later.\textsuperscript{5} Following an enquiry to Herder publishers in late 2010, the author received a copy of the files from Fischer’s original floppy disks which had been transferred to CD-ROM. These included a table with the percentages of agreement between each manuscript and the Vulgate in all sixteen test-passages. The data for these two manuscripts is given in Table 1 (with the overall non-Vulgate ranking in parentheses):

<table>
<thead>
<tr>
<th>Passage</th>
<th>VL 9A</th>
<th>VL 11A</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 (Matt. 2:19–4:17)</td>
<td>96.7 (293)</td>
<td>91.9 (60)</td>
</tr>
<tr>
<td>12 (Matt. 8:2–9:8)</td>
<td>97.3 (198)</td>
<td>77.7 (7)</td>
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<tr>
<td>13 (Matt. 16:9–17:17)</td>
<td>97.8 (392)</td>
<td>79.5 (14)</td>
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<tr>
<td>14 (Matt. 26:39–58, 27:29–46)</td>
<td>91.4 (82)</td>
<td>85.0 (32)</td>
</tr>
<tr>
<td>21 (Mark 2:12–3:21)</td>
<td>90.3 (41)</td>
<td>87.6 (23)</td>
</tr>
<tr>
<td>22 (Mark 7:32–8:35)</td>
<td>90.4 (38)</td>
<td>88.6 (29)</td>
</tr>
<tr>
<td>23 (Mark 10:17–32)</td>
<td>70.6 (12)</td>
<td>63.7 (8)</td>
</tr>
<tr>
<td>24 (Mark 14:22–62)</td>
<td>65.4 (11)</td>
<td>86.8 (34)</td>
</tr>
<tr>
<td>31 (Luke 6:17–49)</td>
<td>93.6 (97)</td>
<td>91.0 (45)</td>
</tr>
<tr>
<td>32 (Luke 8:12–43)</td>
<td>91.6 (42)</td>
<td>92.0 (44)</td>
</tr>
<tr>
<td>33 (Luke 10:40–11:32)</td>
<td>88.0 (35)</td>
<td>74.3 (13)</td>
</tr>
<tr>
<td>34 (Luke 23:35–44, 24:8–13, 24–49)</td>
<td>91.5 (40)</td>
<td>90.3 (35)</td>
</tr>
<tr>
<td>41 (John 2:18–3:31)</td>
<td>87.4 (23)</td>
<td>84.3 (17)</td>
</tr>
<tr>
<td>42 (John 7:28–8:16)</td>
<td>89.4 (39)</td>
<td>90.1 (14)</td>
</tr>
<tr>
<td>43 (John 12:17–13:6)</td>
<td>90.5 (39)</td>
<td>74.2 (6)</td>
</tr>
<tr>
<td>44 (John 20:1–21:4)</td>
<td>87.0 (33)</td>
<td>–</td>
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</tbody>
</table>

Table 1: Percentages and rankings from Fischer’s collations

These varying percentages confirm the general impression from Fischer’s published collations that these manuscripts also preserve Old Latin material in the Synoptic Gospels. The high agreement between VL 9A and the Vulgate in Matthew is consistent with the codicological indications of a division between Matthew and the other gospels in this manuscript.\textsuperscript{6} In the other gospels, the agreement


\textsuperscript{6} The quire numbering begins from Mark, and the body of Matthew is in a different hand from the rest of the manuscript; see Olga Bleskina, ‘Eighth-century Insular Gospels (NLR, Lat. F.x.I.8): Codicological and Palaeographical
of around 90% indicates that there is divergence from the Vulgate characteristic of a mixed text but not at the level of the thorough-going Old Latin witnesses (80% or lower). The latter half of Mark is an exception, suggesting that VL 9A may preserve an Old Latin text here. The analysis of VL 11A in John indicated that this witness exhibited block mixture, with passages of Old Latin affiliation in John 1:1–5:40 and 12:34–13:10 alternating with a predominantly Vulgate text. The remarkably low percentage agreements in passages 12, 23 and 33 indicate that this also appears to be the case for parts of each of the Synoptic Gospels, while elsewhere the overall flavour is that of a mixed text.

A full analysis can only be carried out on the basis of a complete transcription of each manuscript. The recent inauguration of the Vetus Latina edition of Mark has prompted the present study in order to determine whether these codices should be cited as Old Latin witnesses in this Gospel as well as in John. Following the procedures developed by the International Greek New Testament project (IGNTP), also adopted for the Vetus Latina Iohannes, a full electronic transcription of Mark was made from digital images. This reproduced the page layout and matched the text exactly, including details of abbreviations, corrections and certain letter-forms. After proofreading, these files were each collated with the editorial text of the Stuttgart Vulgate using software developed for the IGNTP which automatically generated a verse-by-verse list of all textual differences. These collations were

Aspects’, Studies in Variation, Contacts and Change in English 9 (2012), available online at <http://www.helsinki.fi/varieng/series/volumes/09/>; in addition, Matthew has a different series of numbered divisions in its text and fuller Eusebian apparatus than the other gospels: see Houghton, ‘The St Petersburg Insular Gospels’, p. 114.


9. The tool for comparing two witnesses was created by Dr Catherine Smith of ITSEE, University of Birmingham, who also undertook the conversion of the files to XML.
then edited to create a critical apparatus; purely orthographical variants and obvious errors were marked so that they could be eliminated from the textual comparison. The resulting lists of variants from the Vulgate were then compared with the Old Latin evidence presented in Jülicher’s *Itala* and the collation data in Fischer’s selections from Mark in order to assess their textual affiliation. Finally, the two transcriptions were converted into XML markup compatible with the Text Encoding Initiative P5 Guidelines and archived on the University of Birmingham Institutional Repository, where they remain available for consultation and re-use.

**VL 11A**

The transcription was initially made from digitised microfilm, but was proofread against new high-resolution colour images published online in 2013 in the Virtuelle Bibliothek Würzburg (<http://vb.uni-wuerzburg.de/ub/mpthf67/index.html>). A full description of the manuscript is given in the library catalogue. It is written in a single eighth- or ninth-century uncial hand with insular features: one of the characteristics which suggests an origin in Brittany is the unusual division of words between lines, with scant regard for syllabification. One extreme example is the splitting of *me* on fol. 79v. The text is set out in two equal columns of twenty lines. Words or groups of words are separated by interpunction; otherwise, punctuation mainly consists of slightly larger capital letters although the relative size is often difficult to assess. There are a handful of decorative initials or symbols with interlacing patterns and red and yellow colouring. Marginal material is practically absent: there are no running titles.

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11. The URLs are <http://epapers.bham.ac.uk/1861> (VL 9A) and <http://epapers.bham.ac.uk/1862> (VL 11A).

chapter or section numbers in Mark.\textsuperscript{13} The standard of copying is poor, with frequent omissions of individual letters as well as longer passages due to eyeskip. The orthography is inconsistent, with synagoga/sinagoga and gazofilatium/gazophilatium appearing on the same page. There is frequent confusion between the letter-pair e–i and, less often, b–p and d–t. Both ε and χ are used, along with digraphs for nt and or. There are regular abbreviations for common words and syllables, as well as internal and final m, along with one instance each of the insular symbols for enim (Mark 9:10) and autem (Mark 10:51). Mark has relatively few corrections. However, the new zoomable images reveal a number of places where words appear to have been written in rasura, usually by the first hand, although the identification of these from digital surrogates is not entirely secure. The manuscript is tightly bound; the online images generally reveal more of the text in the gutter than the microfilm but this is not always the case.

On folio 66v, the final verses of Matthew are immediately followed by a heading in red capitals: Sequentia sancti euangelii secundum Mar- cum. (The term sequentia, unusual for a continuous-text manuscript but common in lectionaries, also appears in this manuscript in the heading for John and before the chi-rho decoration at Matthew 1:18.) On folio 67r, preceded by decorative capitals, begins the standard preface Marcus euangelista dei et Petri in baptismate filius, although it breaks off one-third of the way through at the word praedicationis. After an interlaced cross, decorated in red and yellow and with what seems to be a picture of a bird at its base, the first three verses of the gospel are written in a variant of the normal script.\textsuperscript{14} The initial F of Mark 1:4 is another coloured, zoomorphic and interlaced initial, covering a space of nine lines: after this the normal script resumes. There are no other coloured outsize initials in this gospel: the first letters of Mark 8:1 and 14:1 are written larger than usual in black.

The comparison between the transcription and the editorial text of Mark in the Stuttgart Vulgate produced a list of 517 variants after the removal of orthographic differences and impossible forms. Of these, 120 are omissions and 34 are changes in word order. There

\textsuperscript{13} The only exception is a later note, which seems to read pro l l bacio, in the left margin of fol. 87v alongside Mark 10:47.

\textsuperscript{14} Although it would be tempting to connect the bird with the use of the eagle as the evangelist symbol for Mark in Western tradition and the Book of Durrow, the absence of symbols before the other gospels tells against this.
is a particularly high concentration of variants in Mark 10:30–11:5, where 117 variants are found in 28 verses at a rate of over 4 per verse. The other non-Vulgate readings are spread throughout the gospel at a rate of 0.6 per verse. This short section, therefore, appears to be a pure Old Latin portion, comparable to the 27 verses of John 12:34–13:10; the similar length suggests that both represent a page missing from an exemplar which was supplied from another source.

There is no physical indication of the change in affiliation, but the overlap with Fischer’s passage 23 makes it possible to specify the start of the passage: Mark 10:27–28 are identical to the Vulgate, with the characteristic addition sed non apud deum; Mark 10:29 does not include autem and has aut rather than dixit, in keeping with the Vulgate, but omits aut patrem like VL 1, 3, 5, 8 and possibly 14. While the omission is not in itself conclusive, in the next verse there is the unique reading centenos (or centies), followed by the typically Old Latin hoc saeculo in place of tempore hoc (VL 6) and the addition of accipiat at the end of the verse. The Old Latin portion may thus be said to begin at Mark 10:30. The end is also pinpointed by the textual affiliation: there are multiple non-Vulgate readings in Mark 11:1–5, but 11:6–7 are practically identical to the Vulgate. Furthermore, Mark 11:5 ends with a conflated reading, ubi ducitis eum quid facitis soluentes pullum, combining a phrase unique to VL 6 with the majority form. In the context, this is a likely indication of a change of exemplar.

The high proportion of non-Vulgate readings in this short section warrants the presentation of the transcription in full. Original orthography is preserved, along with interpunctuation; abbreviations (apart from nomina sacra) are expanded in parentheses.

[Fol. 86v] ... qui n(on) accipiat centenos tantum · nunc in hoc seculo · in futuro aut(em) se cúlo uita(m) et(erna)m · accipiat · multi sunt prími nouissimi · et nouissimi prími · Erant aut(em) ascen- dentes in via · in hierusolimi · et p(re)cedebat illos iīṣ et pauchant · qui seq(ue)hantur eu(m) et adsumens · illos · xίı cępit illis · iteru(m) dicere · qu(ue) sibi euentura essent · Qui[Fol. 87r]a · ecce ascendimus · hierulimam · filius hominis · tradetur · principib(us) sacerdotum · et scribis · et damnabunt · eu(m) morti · et tradent · genti(us) et inludent · eum · et conspueut · et flagellab(un)t · eum · et occident

15. Fischer’s collation erroneously reads centenes.
et post tertia die resurget et accesserunt ad eum Iacob et Iohannis filii Iezabethi magistri quodcumque petierimus fac nobis quibus ipse dixit quid uultis ut faciam ad dextris tuis et ad sinistris sedeamus in gloria tua dicit illis in nescitis quid petatis potestis bibere calichem quod ego bibiurus sum aut baptissum aut baptizare que ego baptizari habeo at illi dixerunt possumus ait illi in calicem quidem que ego bibiurus habeo autem dixerunt ei da nobis ut unius ad dextris tuis alius ad sinistris quia uidet principari gentium dominantur eorum et maiores illorum potestate habent eorum in uobis aute non ita sed quicunque uoles esse maior erit ueste minister et quicunque uoles esse primus erit omnium servus sicut filius hominis non venit ministrari sed ministrare et dare anima in uobis redemptionem pro multis et uenerunt in hiericho et factum est cum exisset ab hiericho ecce quicum cecus filius terrebari sedebat circa viam mendicans qui cum audisset quod Iesus Nazareus qui transiebat caput clamare et dicere misere me filii David et comminabantur illi ut taceret Ille magis magisque clamabat misere me filii David resistens vero Iesus iussit illum vocare et abierunt vocare cum dicens animae quia uis ut faciam eum de circustantibus dixerunt ubi ducitis eum soluentes pullum

17. ut un(us) is written by the first hand on an erasure of six letters.
18. habeo is erased.
19. The four lines et factum est ... barithimei appear to have been rewritten by the first hand in rasura.
20. Later altered to oliuete.
21. Dixerunt is written in full despite also having an abbreviation line above the x.
The overwhelming textual affiliation of this section is with VL 6 (the twelfth-century Codex Colbertinus). Fischer’s unpublished data files show that, in the whole of passage 23, VL 11A is the closest of all witnesses to VL 6, with an agreement of 69.4%, followed by VL 15 (67%). What is more, the full collation presents at least fourteen occasions when VL 6 and VL 11A share an otherwise unique reading. Several of these are striking, such as the omission of the long clause domos ... persecutionibus from 10:30, quibus ipse dixit for at ille dixit eis in 10:36, the word order in uobis autem non ila est in 10:43, cum exisset for proficiscente eo in 10:46, magis magisque for multo magis in 10:48, and ille vero ut audiet proiecit vestimenta sua for qui proiecto vestimento suo in 10:50. These parallels continue in Mark 11:1–5, where Jülicher’s edition shows that a number of extensive rewritings are only present in VL 6, such as dominus opera eius desiderat in 11:3 and the entire text of 11:4. Most, but not all, of the other non-Vulgate readings are shared with VL 6 and a handful of other witnesses, especially those related to VL 15: the omission of et senioribus from 10:33 is paralleled in numerous Old Latin manuscripts but not VL 6, while the omission of uolumus ut from 10:35 and quo ego baptizor from 10:39 is only matched by VL 1. There are a few readings unique to VL 11A among all gospel manuscripts of the first millennium: most are omissions which may be copying oversights, but centenos for centies in 10:30, sunt for erunt in 10:31, resistens in 10:49, ut uidit in 10:52 and mille illum in 11:3 may all have a claim to be otherwise unpreserved Old Latin forms. This identification of a partner witness to the unusually variant text of VL 6, albeit only for a small passage of Mark, is a significant reminder that only a small proportion of Old Latin codices have been preserved and readings which now seem unique may have circulated more widely.22

Of the variations from the Vulgate found elsewhere in Mark in VL 11A, just over 200 find parallels in the Old Latin witnesses reported in Jülicher’s *Itala*. There is no consistent similarity with any single surviving witness. The most compelling similarities with VL 6 are muleauerunt in 12:4 (where most other manuscripts read in capite vulnerauerunt) and non relietio semine rather than nec iste reliquit semen in Mark 12:21. Other individual correspondences include canes for catelli with VL 17 in Mark 7:28 and diuersorium for repectio with

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22. On the unusually high number of variant readings in Mark in VL 6, see Haelewycx, *Evangelium secundum Marcum*, pp. 90–102.
VL 13 in Mark 14:14. The situation is similar regarding VL 8 (Codex Corbeiensis), with extulit in 1:12 (Vulgate expellit), nosse mysterium in 4:11 (Vulgate mysterium regni) and galliculis in 6:9 (Vulgate sandaliis); lumen rather than splendorem in 13:24 is present in both VL 6 and VL 8. A handful of readings are shared only with VL 10 (Codex Brixianus), such as discumberet in 2:15 (Vulgate accumberet; also in both at 6:39), additamentum in 2:21 (Vulgate adsumentum), the form scariothen in 3:19, per in 6:40 (Vulgate in) and redeuntes in 7:4 (Vulgate cum uenerint). There are also some striking readings matching VL 3 (Codex Vercellensis): centeni et quinquageni in 6:40 (Vulgate per centenos et per quinquagenos); substantiam suam in 12:44 (uictum suum in all other manuscripts); tanto magis dicebat in 14:31 (amplius loquebatur in most witnesses). Parallels with VL 1 (Codex Bobiensis) attest to the antiquity of certain readings. Fici arborem in 11:13, erunt in 11:24, illius in 14:9 and the lexeme reus rather than uinctus in 15:6 are peculiar to these two manuscripts, while others are found in VL 1 and other Old Latin codices, including sermonem for uerbum in 11:29, torcular for lacum in 12:1, omnes in place of acceperunt eam in 12:22 and prima for una in 16:2. Some readings are typical of the Old Latin tradition more generally, such as the addition of homines (in 8:9 and 13:13), baptisma rather than baptismum (11:30), accipis personam hominum in 12:14 (Vulgate uides in faciem hominis), fustibus rather than lignis in 14:43 and 14:48, and the verb form negabis for es negaturus in 14:30.

The much fuller collations provided by Fischer show that readings not present in Jülicher may be attested in other manuscripts. There are multiple correspondences with the first-hand of the sixth-century Gospels of St Augustine (Jx*; Cambridge, Corpus Christi College 286) and with VL 109 (Codex Complutensis primus, Sx; Madrid, Universidad 31), including additamentum in 2:21, an in 2:27 (Vulgate et non), tunc in 3:4 (Vulgate et), adsumens in 14:33 (Vulgate adsumit et), the addition of cum omni sollicitudine in 14:44 and nudus for super nudo in 14:51. The possibility that these have ancient roots is supported by attestation in known Old Latin witnesses: only these three manuscripts and VL 6 and 8 have uenientes and no conjunction in 2:18 (Vulgate ueniunt et); Jx* and VL 3 are the only possible matches for VL 11A’s tanto magis dicebat in 14:31; additamentum in 2:21 is the reading in Ambrosiaster on Galatians 5:2. Some poorly-attested readings appear in a handful of other witnesses, includ-
ing the word-order *istam turbam* in 8:2, the addition of *non* before *introibant* in 10:23, the omission of *tu* from 14:30 and *alium* for *aliud* in 14:58, but these are less likely to be of significance for the early text.

Despite the breadth of witnesses adduced by Fischer, some readings remain unique to VL 11A. There is no other manuscript with *obloquebantur* in 8:16 (Vulgate *cogibant*), *mussitatis* in 8:17 (Vulgate *cogitatis*), *eum* in 10:26 (Vulgate *semelipos*) or the addition of *dominum* before *Iesum* in 14:53, as well as the five readings between 10:30 and 11:5 mentioned above. Searching in the Brepols Library of Latin Texts and Vetus Latina Database has not identified any patristic parallels for these. The substitution of *tunc* for the initial *et* in 14:53 is unique to this manuscript, but it is part of a wider pattern, also occurring at 3:4 (where the only match in Fischer is VL 109) and 7:29 (with no parallel in Jülicher). In each case, no variant is reported to the form καί in Greek, suggesting that the variation is an intra-Latin change perhaps on stylistic grounds: the same variation is found in 14:60 in VL 6 and 8, suggesting that it may have formed part of an Old Latin revision.

Similarly, the participle *adsuemens* in place of *adsumit ... et* is found at both 9:1 and 14:33 (with VL 109 again) despite the finite verb παραλαμβάνει each time. More minor readings peculiar to this manuscript in Fischer’s collation include *spicos* rather than *spicas* in 2:21 (cf. *spico* and *spicos* in 4:28, which demonstrate that this form is consistent), the spelling *amathar* in 2:26, *milibus* rather than *milia* in 8:19, *retro a me* in 8:33 and *illi statim* rather than *illis* in 14:48.

Elsewhere in the gospel, there are 45 non-Vulgate readings which do not find a parallel among the manuscripts cited by Jülicher. These are listed in the collation below. Among the most noteworthy are those which involve a different word, such as *iuxta* in 1:16 (Vulgate *secus*; VL 11A seems to be a harmonisation to Matthew), *etsi* in

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23. *Dominus Iesus* is also added at Mark 14:17: the reverential addition is widespread in Matthew as well as present in Luke and John and may reflect the use of an antegraph for liturgical reading (see Houghton, ‘A Newly-Identified Old Latin Gospel Manuscript’, p. 20.)

24. Hælewyck, *Evangelium secundum Marcum*, reports that *tunc* is found for *et* in the writings of Peter Chrysologus at Mark 3:3, 3:4 and 3:6; compare also Cummianus of Durrow at 4:1.

25. Interestingly, the same change is seen in 12:36, where VL 11A, like VL 5 and 13, reads *scamellum* rather than *scabillum*. This might indicate phonetic rather than simply orthographic factors at work.
6:23 (Vulgate *licet*, some Old Latin manuscripts *etiam si*), *discipulos suos* in 6:51 (Vulgate *illos*), *de publico* in 7:4 (*a foro* in all other manuscripts), *male* in 7:10 (*morte* in all other manuscripts; probably an error in VL 11A), *feciit* in 12:1 (*fodiit* in all other manuscripts), *itaque* in 12:27 (Vulgate *ergo*) and *uiantes* in 15:29 (*praetereuntes* in almost all other manuscripts). Again, the *Library of Latin Texts* does not offer any matches in Christian authors. There are also changes of construction, including *extenta manu* in 1:41 (Vulgate *extendit manum suam et*), *quia non scitis* in 12:24 (Vulgate *non scientes*) and *tolleret* in 15:21 (Vulgate *ut tolleret*); in 9:14, the plural *omnes populos* matches the plural verb. Several involve changes in the prefixes of compound verbs, as in *exeamus* in 1:38, *ortus* in 4:6, *substrauerunt* in 11:8, *excissum* in 15:38 and *denuntiauit* in 16:10. The addition of the negative in *qui legit non intellegat* (Mark 13:14) could be read as a statement of the copyist’s own ignorance! The same alteration, however, is also seen at 10:23 (*in regnum dei non introibunt*), where it may again have been inspired by the sense of the passage. Fischer’s collation records four other manuscripts which add *non* in 10:23, demonstrating once more that the absence of a reading from Jülicher is not a guarantee of uniqueness.

The additional clause *cum omni sollicitudine* in Mark 14:44, corresponding to Greek *ἐσφαλῶς*, is particularly interesting. Some Vulgate traditions have *caute* here, while Old Latin codices offer *diligenter* or *firmissime*. Fischer lists six other manuscripts with this reading (Jo Jx* Nd Sb Sx Ot). Although there is no surviving quotation of the verse in this form, the phrase is attested in a handful of early Christian texts, beginning with a letter from the clergy of Rome to Cyprian (*Epistula* 8 in Cyprian’s corpus) and Rufinus’ translation of Eusebius’ *Historia Ecclesiastica*. It is a favourite of Gregory the Great, appearing in six of his letters, and also appears in the Rule of Benedict. It is probably overinterpreting the evidence to see it as a peculiarly Roman locution, although the two oldest manuscripts (Jx* Jo), both known as the Gospels of St Augustine, are believed to have been copied in Rome in the sixth and seventh centuries respectively and it is tempting to speculate that it may have been introduced as part of a revision with connections to Rome. Again, the unique reading of *de publico* rather than *a foro* in 7:4 might be claimed to be a deliberate alteration in a context where *forum* had a specialised meaning, such as Rome. Another intriguing item of vocabulary is
uiantes in 15:29: first attested in Apuleius, the word only becomes widespread in Ambrose and other Christian writers in fourth-century Italy.

An apparatus follows of non-Vulgate readings in VL 11A outside the passage given in full above. The lemma is that of the Stuttgart Vulgate (fifth edition); the variant reading is that of VL 11A. First hand readings are marked as p.m. and corrections as s.m. An asterisk means that the reading (or a close parallel) is not found in Jülicher’s Ital. Comparative information is added from Jülicher: VL indicates a form widely attested in Old Latin codices, while elsewhere manuscripts are identified using the Vetus Latina numbers; (vg) indicates a variant which Jülicher notes is attested in the Vulgate. Variants attributable to orthography and obvious nonsense readings have been excluded, as have changes of word order or omissions not paralleled in Old Latin sources. The orthography of VL 11A has been retained throughout, with abbreviations expanded.

1:5 regio | a regio* 1:44 dicit | dixit 3 10 14
flumine | om. VL 2:1 intrauit | introibit (pro
1:6 uestitus | + ex 10 introiuit)
capharnaum | in
capharnaum 2 3 5
1:8 baptizaui | baptizo VL
1:9 bi in aqua VL 2:2 neque | usque VL
spiritu | in spiritu VL 2:9 an | aut VL
1:12 expellit | extulit cf. 8 2:10 terra | terram VL
desertum | deserto VL
1:13 et erat in deserto | om. 3 2:11 surge | + et 5 6 (vg)
1:15 euangelio | in euangelio VL 2:15 accumberet | discumberet 10
1:16 secus | iuxta* 2:18 ueniant et | uenientes 6 8
2:21 ingrediuntur | ingressi cf. 3 2:21 adsumtum | additamentum
10 11 10 14 2:9 aut VL
et | om. 6 3:10 terram VL
1:23 exclamauit | clamauit 13 15 2:11 surge | + et 5 6 (vg)
1:29 egredientes | egrediens 8 11 2:15 accumberet | discumberet 10
(vg) fit | fiet 14
uenerunt | uenit VL
1:30 decumbebat | discumbebat 2:22 nouellum | nouum VL
15 (vg) effunditur | effundetur VL
dicunt | dixerunt*
2:23 discipuli eius coeperunt | (vg)
2:24 ei | om. VL
1:34 loqui ea | ea loqui VL 2:25 quando | quomodo*
1:38 eamus | exeamus* 2:26 quomodo | et quomodo*
1:41 extendit manum suam et | 2:26 abiathar | amathar*
extenta manu*
2:27 et non [ an*  
3:4 et [ tune* licet ] si licet* 
3:5 extendit et restituta est manus ] extendit manus et restituta est illius* 
3:6 faciebant ] fecerunt* 
3:9 nauicula ] in nauicula (vg) 
3:17 iacobum ] iacobo 10 14 iohannem fratrem iacobi et ] iohanni fratri eius cf. 14 
3:19 scarioth ] scariothen 10 
3:20 ueniunt ] uenerunt 10 
3:22 daemonum ] demoniorum VL 
3:26 consurrexit ] consurrexerit 10 11 15 (vg) 
3:28 blasphemauerint ] plasphęmauerunt 15 (vg) 
3:29 in spiritum ] spiritum 3 4 13 
3:30 habet ] habere VL 
3:31 ueniunt ] uenerunt 6 10 
3:33 fratres] qui sunt fratres 2 3 6 10 (vg) 
4:2 eos ] illos VL (vg) 
4:6 exortus ] ortus* 
4:7 spinas ] spinis 3 6 10 (vg) offocauerunt ] suffocauerunt VL 
4:10 eo ] illo* 
4:11 mysterium regni ] nosse misterium 8 
4:18 alii sunt ] alii 4 6 
4:21 nonne ] et non 5 8 14 17 
4:22 enim est ] est enim 5 factum est ] factum 6 palam ] + non cf. 6 
4:24 et adicietur uobis ] om. VL (vg) 
4:26 iactat ] iactat cf. 14 17 
4:28 spicam ] spico*

26. Fischer’s collation reports numerous manuscripts with this variant, none of which feature in Jülicher.
27. It is possible that the erased text was one of the Old Latin forms contra or ultra.
6:35 iam hora 2 | hora iam VL
(vg)
8:16 cogitabant

6:37 emamus | emenus VL
dabimus | damus*
8:17 cogitatis | mussitatis*
6:39 accumbere | discumbere
8:19 milia | milibus*
cf. 10
6:40 in | per cf. 10
8:20 in | om. 1
per centenos | centeni 3
8:22 rogabant | rogant 15 (vg)
per quinquagenos |
8:33 retro | + a*
quinquageni 3
8:34 post | om. 3 16
6:45 ascendere | + in VL (vg)
8:38 confundetur | confidetur
6:48 eis | om. VL
s.m. cf. 11
6:51 illos | discipulos suos*
9:13 adsumit ... et ducit |
6:55 se | om. VL
adsumens ... duxit*
7:1 conueniunt | conuenerunt
9:4 et respondens petrus ait
VL (vg)
iesu | om. 1
7:2 enim | autem VL
hic nos | nos hic VL (vg)
7:4 a foro | de puplico* +
9:9 cum | quod 5
reduneant 10
7:5 interrogant | interrogabant
9:14 omnis populus | omnes
VL (vg)
populos*

7:10 morte | male*
7:15 posset | possit 8
7:19 introit | introiit s.m. VL
8:18 dicit | dixit VL (vg)
uentrem | + uadit* cf. 17
7:20 et | nam 6 10
8:20 et | et
7:25 intrauit | introiuit 6
9:21 et | in ignem | in ignem VL
7:26 mulier | om. 4 6 8 17
eu | + dicentes VL (vg)
8:27 cum | + dicentes VL (vg)
7:28 dicit | dixit 6 8
9:43 uermis ... moritur | uermes
nam | sed VL
... moriuntur cf. 4
7:29 catelli | canes 17
9:45 uermis ... moritur | uermes
et | tune*
9:47 uermis ... moritur | uermes
7:33 auriculas | + eius VL
9:18 uermis | uermes... moriuntur cf. 4
8:2 turbam | istam*
extinguitur | extinguetur

9:49 uermis ... moriuntur
8:6 supra | super VL (vg)
9:47 uermis ... moriuntur
(turba) | turbam VL
9:18 uermis ... moriuntur
8:28 dabit | dedit VL
s.m. VL
8:29 et | tune*
9:47 uermis ... moriuntur
8:9 milia | + hominum VL
9:47 uermis ... moriuntur
8:13 ascendens | + nauem VL
s.m. cf. 11
(vg)
8:22 rogabant | rogant 15 (vg)
iterum | + et VL
8:27 cum | + dicentes VL (vg)
9:47 uermis ... moriuntur
dicit | dixit VL (vg)
et | at VL
8:33 retro | + a*
et | et
9:47 uermis ... moriuntur
tertio | + at VL
10:20 et | at VL

28. Note that the verse numbering of the Stuttgart Vulgate differs from
Jülicher and Nestle–Aland by one verse for the whole of Mark 9.
10:24 regnum | in regnum 13 15
(vg)
10:25 intrare | om. 1 3 5 8
10:26 semet ipsos | cum*
10:29 aut patrem | om. VL
10:30 to 11:5 see transcription above.
11:8 strauerunt | substrauerunt s.m.
11:10 regnum | + dei cf. 13
11:11 hierosolyma | hierusolimam VL (vg)
11:13 ficum | fi ci arborem 1*se cf. VL
11:15 introisset | + in VL
11:16 uas transferret | transferret uas VL (vg)
11:18 principes | princeps*
11:19 egrédiebatur |
egredi<e>bantur VL (vg)
11:23 in corde | corde 6
11:24 orantes | oratis et 3 5 6 8
quia | et*
ueniet | erunt 1
11:29 uerbum | sermonem 1 6 15
11:30 baptismum | baptisma VL
11:31 credidistis | credetis*
11:32 esset | fuisset*
12:1 in | hanc*
fodit | fecit*
lacum | torcular 1 3 8 17
12:2 ad agricolas in tempore | in tempore ad agricas cf. 14
ab agricolis | om. VL
12:3 ecciderunt | cederunt p.m. corr.
dimiserunt | remiserunt 10 11 17
12:4 capite uulnerauerunt | mulcauerunt cf. 6
12:6 unum | unicum 3 13
reuebantur | uerebantur 5 14 17 (vg)
12:11 factum est istud et est mirabile | factus est et hic est mirabilis VL.
13:22 et 1 | om. 5 17
13:24 splendorem | lumen 6 8
13:25 stellae caeli erunt | erunt stellae celi 15 (vg)
13:28 quia | quod 5 6 13 17
13:29 sic | sicut*
13:34 praepiciat | precepit VL (vg)
14:2 populi | in populo 10 14 ? 17 (vg)
14:3 recumberet | discumberet p.m. corr. cf. 6 8
14:9 eius | illius 1
14:10 de | ex 1 3 13 17
14:14 refectio mea | diuorsorium cf. 13
14:16 praeparauerunt | parauerunt VL
14:17 facto | + dominus iesus*
14:20 intinguit | tingit cf. VL
14:21 bonum | + esset*
   non esset natus | natus non esset cf. 8
14:25 illud | illum 3 11
   nouum | om. 13
14:28 resurrexero | surrexero 1 3 5 17 (vg)
14:30 es negaturus | negabis VL
14:31 amplius loquebatur | tanto magis dicebat 3
14:32 ueniunt | uenerunt 1 6 10
14:33 adsumit ... et | adsumens*
14:38 ut | om. cf. VL ?
14:40 illorum | corum VL
14:43 lignis | fustibus VL
14:44 ducite | + cum omni sollicitudine*
14:48 illis | illi statim*
   lignis | fustibus VL
14:51 super nudo | nudus*
14:53 et | tune*
   iesum | dominum iesum*
   conueniunt | conuenerunt VL
14:54 intro | om. 1 3 5 11 (vg)
14:61 interrogabat | interrogavit* 29
14:65 ei | om. 8
14:68 foras | foris 3 6
14:69 quia | + et VL
14:72 bis | om. VL
15:6 dimittere solebat | sollebat
dimittere cf. 8
   uinctis | reis cf. 1
15:7 fecerant | fecerat VL
15:10 per | in*
15:17 purpuram | purpura 14 (vg)
15:20 purpuram | purpura 14 15
   (vg)
15:21 ut tolleret | tollere*
15:29 praetereuntes | uiantes*
   aedificat | + illut 5 6 8
15:31 fecit | fact*
15:33 facta | + est 5
15:38 scissum | excissum*
15:40 quas et | quas VL
15:41 et cum | que et cum VL
   sequebantur | sequebatur 5
15:44 accersito | arcessito 11p.m.
15:46 et deponens | deponens cf. VL
   sindone | in sindonem VL
   (vg)
16:2 una | prima 1 13
16:7 dixit | dixi 8 13
16:10 nuntiauit | denunciauit*
   fuerant | erant 6 15 16

29. Fischer’s collation lists 17 other manuscripts with this reading.
The transcription was made from colour images of the manuscript published on CD-ROM in 2001. The Insular Gospels are described in two recent articles and feature in the standard catalogues of Latin gospel books. They are Vulgate in format, with the standard order of books, a prologue and set of capitula before each gospel, and Eusebian apparatus in the margin. The initial material consists of Jerome’s Letter to Damasus, the preface Plures fuisse, a Latin version of Eusebius’ Letter to Carpianus and some richly-decorated canon tables. The text is written in two columns, in short sense units indicated by projecting rubricated capitals: there is hardly any other punctuation. The hand has been described as insular half-uncial; insular minuscule is occasionally used at the end of columns, while lines are sometimes completed in blank space at the end of the line above or below. Apart from nomina sacra and corrections, abbreviations are largely restricted to line ends. The identification of corrections is not always straightforward due to the variety of letter-forms used by the first hand: some of the corrections appear to have been made in the scriptorium, where at least two exemplars were used by several copyists. In many places, the original text has been erased and is no longer legible: often, however, an Old Latin form which exactly fits the gap (and any remaining letters) can be reconstructed from other witnesses. The analysis of the text of John demonstrated that VL 9A preserves a significant proportion of very early Old Latin forms despite having been brought into correspondence with the Vulgate for the most part.

The prefatory material to Mark begins on fol. 75r, one of three folios inserted before the gospel. Despite the heading incipiant capitula secundum Marcum, the preface Marcus evangelista Dei comes first. The capitula themselves are preceded by the title incipi-
unt capitula lectionum, the typical formulation for the Type C capitula associated with Wearmouth-Jarrow. The capitula break off after 41 (Mark 12:41); the thirteen rubricated numbered divisions in the text of the gospel do not correspond exactly to Type C or any of the others reported by De Bruyne, although they derive from the thirteen-chapter series of Types A and B. The gospel begins a new quire on fol. 78r, with a decorative initial page featuring zoomorphic interlaced initials and red, green and yellow colouring. Unusually, the verso only has 18 lines per column; fol. 79r has the more normal 24 lines, but the final page of this quire (numbered I) has 27. There is neither incipit nor explicit to the gospel, apart from the commendation gloria tibi domine written by the first hand after four blank lines at the end of Mark (fol. 111v).

Once orthographic variants and nonsense forms had been removed from the collation, a total of 922 non-Vulgate readings remained in the critical apparatus for the whole of Mark. Fischer’s collations, quoted at the top of the present article, suggest that the textual character of the manuscript shifts in the middle of the gospel. This is confirmed by the density of non-Vulgate readings. For Mark 1–8 (343 verses), there are 216 variants at an average of 0.6 per verse. In the second half of the gospel, this rate increases more than threefold: in Mark 9–16 (354 verses), the 706 differences from the Vulgate occur at an average of two per verse as shown in Table 2:

<table>
<thead>
<tr>
<th></th>
<th>Mk 9</th>
<th>Mk 10</th>
<th>Mk 11</th>
<th>Mk 12</th>
<th>Mk 13</th>
<th>Mk 14</th>
<th>Mk 15</th>
<th>Mk 16</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>51/49</td>
<td>121/52</td>
<td>95/33</td>
<td>99/44</td>
<td>74/37</td>
<td>166/72</td>
<td>70/47</td>
<td>30/20</td>
</tr>
<tr>
<td>Average</td>
<td>1.04</td>
<td>2.33</td>
<td>2.88</td>
<td>2.25</td>
<td>2</td>
<td>2.31</td>
<td>1.5</td>
<td>1.5</td>
</tr>
</tbody>
</table>

Table 2: Non-Vulgate readings per verse in VL 9A

34. It is interesting that the preface to Luke on fol. 112 (another inserted page) appears to be written by the hand responsible for the body of Mark rather than the customary hand for prefaces and capitula. The archaic preposition in the heading, incipit) argumentum exit lucam seems to be an indication of Old Latin associations.
35. This figure is comparable to the 1,096 in John (see Houghton, ‘The St Petersburg Insular Gospels’, p. 116).
This is not as high as the proportion of non-Vulgate readings in the Old Latin portion of VL 11A analysed above. In order to assess whether any portion of the witness is Old Latin in affiliation, a list of 366 ‘distinctive Vulgate readings’ was drawn up: this consisted of all readings in the apparatus of Jülicher reported as attested only by the Vulgate and a maximum of two other manuscripts.36 The first hand of VL 9A was then mapped onto the list, with VL 5, 11 and 15 for the sake of comparison. The figures for each chapter, as well as Fischer’s latter two passages, are given in Table 3:

<table>
<thead>
<tr>
<th></th>
<th>VL 9A</th>
<th>VL 5</th>
<th>VL 11</th>
<th>VL 15</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark 9</td>
<td>60% (15/25)</td>
<td>0% (0/25)</td>
<td>56% (14/25)</td>
<td>32% (8/25)</td>
</tr>
<tr>
<td>Mark 10</td>
<td>41.3% (19/46)</td>
<td>2.2% (1/46)</td>
<td>71.7% (33/46)</td>
<td>19.6% (9/46)</td>
</tr>
<tr>
<td>Mark 11</td>
<td>26.7% (8/30)</td>
<td>3.3% (1/30)</td>
<td>70% (21/30)</td>
<td>26.7% (8/30)</td>
</tr>
<tr>
<td>Mark 12</td>
<td>63.3% (38/60)</td>
<td>1.7% (1/60)</td>
<td>80% (48/60)</td>
<td>42.4% (25/59)</td>
</tr>
<tr>
<td>Mark 13</td>
<td>43.5% (10/23)</td>
<td>4.4% (1/23)</td>
<td>73.9% (17/23)</td>
<td>34.8% (8/23)</td>
</tr>
<tr>
<td>Mark 14</td>
<td>34.3% (24/70)</td>
<td>4.3% (3/70)</td>
<td>77.1% (54/70)</td>
<td>34.3% (24/70)</td>
</tr>
<tr>
<td>Mark 15</td>
<td>68.6% (48/70)</td>
<td>5.7% (4/70)</td>
<td>84.3% (59/70)</td>
<td>32.9% (23/70)</td>
</tr>
<tr>
<td>Mark 16</td>
<td>69% (29/42)</td>
<td>0% (0/42)</td>
<td>73.8% (31/42)</td>
<td>31% (13/42)</td>
</tr>
<tr>
<td>Fischer 23</td>
<td>70.6% (12b)</td>
<td>63.8% (6b)</td>
<td>90% (43b)</td>
<td>80.7% (19b)</td>
</tr>
<tr>
<td>Fischer 24</td>
<td>65.4 (11b)</td>
<td>56.8% (6b)</td>
<td>88.9% (40b)</td>
<td>78.5% (18b)</td>
</tr>
</tbody>
</table>

Table 3: Percentages of Vulgate agreement in ‘distinctive readings’ and Fischer’s collations

From this, it emerges that VL 9A is neither a pure Old Latin witness such as VL 5 (Codex Bezae), nor a predominantly Vulgate text like VL 11 (Codex Rehdigeranus). Instead, between Mark 10 and 14, the chapters in which there is an elevated proportion of non-Vulgate readings in Table 2, it is a mixed text comparable to VL 15 (Codex Aureus). Although VL 15 has an equal or lower number of ‘distinctive Vulgate readings’ in each chapter, VL 9A scores significantly lower in Fischer's two collations based on the entire text. In part,

36. The same methodology was used in Houghton, ‘A Newly-Identified Old Latin Gospel Manuscript’ (p. 6), although there the criterion was attestation in the Vulgate and one other manuscript. The predominantly Vulgate affiliation of VL 11 in Mark justifies the relaxing of these criteria, which are anyway only intended as broadly indicative; sometimes, the ‘Vulgate’ reading is also attested by VL 1, while at Mark 14:38 and 16:15 it is the Itala reading reconstructed by Jülicher!
this reflects the nature of the mixture in VL 9A, with the continual alternation of Vulgate and Old Latin forms. It also confirms that the arbitrary selection of ‘distinctive Vulgate readings’ is a less precise tool than an exhaustive collation of every variation unit, although it remains useful for indicating the extent to which a text reveals the influence of the Vulgate.

The overall picture for Mark, as for John, is of an Old Latin text largely conformed to the Vulgate over the course of several copyings, with the ongoing process evident in the manuscript itself. For example, at Mark 13:3, the first hand reading has been corrected to *oliuarum*, as found in the Vulgate. The fifth, sixth and seventh letters of the word are written over an erasure of three characters, suggesting that the original text was the Old Latin *oliuatem*. Similarly, the fifth line of column 2 on fol. 110v reads *Erat enim quippe magnus valde*, with a rubricated capital, before two lines which have been completely erased: a correcting hand which appears to be the same as that responsible for the prefaces and capitula has added the Vulgate beginning of Mark 16:4 at the end of the line above. However, the Old Latin tradition reverses the order of the phrases: what has happened is that the corrector has turned the Old Latin start of the verse (marked with the projecting capital) into the Vulgate conclusion, erasing the subsequent Old Latin material. There is already a trace of Vulgate influence in this phrase, however, with the presence of both *enim* and *quippe*: the latter is characteristic of the Vulgate end of the verse, the former of the Old Latin beginning. Several other conflated readings betray confusion over how to incorporate corrections written in an exemplar, such as *stupuerunt et expauerunt* in 9:14, *diversorium meum et refectio mea* in 14:14, *conuenientia testimonia et aequalia* in 14:56, and *circumadstantibus* in 14:70 (where all other witnesses have *circumstantibus* or *adstantibus*). In 16:9, the erased letter *d* following *prima* appears to be the first hand beginning to write the Old Latin *die* but erasing it immediately, presumably having subsequently noticed a deletion mark. Even the form *summi sacerdotum* in 14:1 and 15:1 may be a conflation: the manuscript elsewhere normally has the Old Latin form *principes sacerdotum* rather than the Vulgate’s *summi sacerdotes*. In these two verses, only the first

37. Compare also the rubricated capital on *mane* at the beginning of Mark 11:20, although there is no surviving Old Latin parallel for this.
word has been altered and the second overlooked. This punctual 'Vulgatisation' against the consistent rendering of the rest of the manuscript illustrates the haphazard nature of the corrections.

Certain verses with a higher proportion of non-Vulgate readings appear to be Old Latin texts which have escaped later revision. These often remain in close correspondence with the form of the verse in Greek, even when the renderings are not paralleled elsewhere in the Latin tradition, such as Mark 12:12:

Nestle-Aland: καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτούς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.
Vulgate: et quaebant eum tenere et timuerunt turbam cognouerunt enim quoniam ad eos parabolam hanc dixerit et relicto eo abierunt.
VL 9A: et quaebant illum occidere et timuerunt populum intellexerunt enim quia de ipsis dixit similitudinem hanc et relicto eo abierunt.

The most variant forms here are occidere for κρατῆσαι, probably a harmonisation (e.g. John 5:18, 7:1), and de ipsis for πρὸς αὐτούς, a construction found in some Old Latin codices. Mark 14:16 shows a greater divergence from standard forms:

Nestle-Aland: καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ ἠτοίμασαν τὸ πάσχα.
Vulgate: et abierunt discipuli eius et uenerunt in ciuitatem et inuenerunt sicut dixerat illis et praeparauerunt pascha.
VL 9A: euntes discipuli fecerunt ita ut illi præcipit et parauerant pascha.

This looseness may reflect the paraphrastic nature of the early Latin translations: it is difficult to imagine that euntes would be introduced into a later version when καὶ ἐξῆλθον appears to be the only Greek form, but there is an identical Old Latin parallel at Mark 8:11 (VL 3). Fecerunt rather than inuenerunt and the absence of eius are matched by Greek witnesses, even though there is no other example of the omission of the middle phrase. More extreme rewriting may be seen in Mark 13:27:

Vulgate: et tunc mittet angelos suos et congregabit electos suos a quattuor ventis a summo terrae usque ad summum caeli.
VL 9A: et tunc mittet angelos suos et congregabunt (congregabit corr.) electos suos ab extremis caelorum usque ad ultimum terrae.

There are no surviving Old Latin witnesses which match the second half of the verse: despite its formulaic appearance, no obvi-
ous parallels can be found apart from the synoptic correspondence at Matthew 24:31, where some pre-Vulgate witnesses seem to have had *extremis caelorum*, and *ultimo terrae* in Acts 1:8. Again, such looseness in a Latin translation would normally have been corrected fairly early on and brought into conformity with Greek manuscripts.

The antiquity of the Old Latin stratum of the text in VL 9A is demonstrated by non-Vulgate readings which are also attested in VL 1 (Codex Bobiensis). These include *relinquimus* in 10:28 (Vulgate *dimisimus*), *uenturo* in 10:30 (Vulgate *futuro*), *remittite* in 11:25 (Vulgate *dimittite*), *mittebant* in 12:41 (Vulgate *iactabant*), *uide* in 13:1 (Vulgate *aspice*), *opus suum* in 13:13 (Vulgate *operis*), *potuit* in 14:5 (Vulgate *poterat*), *amphoram* in 14:13 (Vulgate *laguenam*), *dedit* in 14:44 (Vulgate *dederat*) and *iterum* in 14:69 (Vulgate *rursus autem*). In fact, on a surprisingly high number of occasions, VL 1 is the only surviving parallel for the text of VL 9A, including *interrogauit* in 9:32, *mandauit* in 10:3, *continuo* in 10:52, *populum* and *quia* in 12:12, *cum sederet* in 12:41, *est* in 13:16, *illi* in 14:12, *ille autem* in 14:31, *processit* and *transeat* in 14:35, *dixit* in 14:37, *quasi* in 14:48, *dixit* in 14:63, *et dixit illis* in 15:9 and *dicentes* in 15:31. Several other forms unique to VL 9A find their closest parallel in this manuscript, such as *maiorum* in 10:42 or *cum exissent* in 16:8. These two witnesses also share a number of omissions (as in 11:17; 12:14, 13:20 and 13:30, joined by other manuscripts at 11:22, 11:28, 12:23 and 14:31): although omissions are usually poor indicators of genetic relationship, the fact that the earliest Latin translations of the gospels are characterised by paraphrases and small omissions mean that these may be more significant than would normally be the case.

There are other notable correspondences with early codices. Several forms match VL 3 (Codex Vercellensis): *plus* in 12:33 (Vulgate *maius*), *caelorum* in 13:32 (Vulgate *in caelo*), *ubicumque* in 14:14 (Vulgate *et quocumque*), *dicens* in 14:22, *uobiscum in templo* in 14:49 and *hunc* in 14:71. The addition of *domus* in 2:2 is present in VL 2 (Codex Palatinus), while VL 13 (Codex Monacensis) provides an example of *indignati sunt* rather than *coeperunt indignari* in 10:41, as well as the addition of *mecum* in 14:37 and *iterum* in 14:40. VL 5 alone also has *Iesum autem flagellis caesum tradidit illis* in 15:15. Both VL 3 and 5 attest to *recumbentibus* in 6:26, the addition of *statim* in the next verse, *facient* in 13:22 and the perfect tense *egit et* in 14:23. Some of these are harmonising readings which may be found in a handful of
other witnesses in Fischer’s collations, either independently or deriving from the tendency of early Latin versions to harmonise. Quite a large proportion of the variants from the Vulgate in VL 9A are harmonistic, such as the additions of bone in 10:20 (cf. 10:17 and parallels) and prophetarum in 14:49 (cf. Matt. 26:56), discipulis suis for eis in 14:22 (cf. Matt. 26:26), canlet for uocem dederit in 14:30 (cf. 14:72 and parallels) and uadam illuc orare rather than orem in 14:32 (cf. Matt. 26:36) or the lengthy omission in 10:30 bringing it into line with Luke 18:30. In total, almost 200 non-Vulgate forms in VL 9A match the majority reading of Old Latin manuscripts or the form reconstructed by Jülicher, ranging from alternative translations to changes of tense and mood or differences in word order. These are indicated by the generic VL siglum in the apparatus below.

Even after the removal of nonsense forms, well over one-third of the 922 non-Vulgate readings in VL 9A are not attested in the Old Latin manuscripts reported by Jülicher. Some of these are of minor importance, such as the absence of words or syllables or the reversal of the sequence of pairs of words: even the addition of connectives or the replacement of pronouns may not derive from an exemplar but have been introduced during copying. Nonetheless, there are at least seventy instances of a unique form which appears in VL 9A alone of all the manuscripts in Jülicher and sometimes even of those in Fischer’s collation. For example, super hos sermones for ἐπὶ τοῖς λόγοις αὐτοῦ in 10:24, dimisit for ἀφῆκεν in 10:29 (compare the Vulgate at 1:31), ueruntamen sedere a dextris, a close translation of τὸ δὲ καθίσαι ἐκ δεξιῶν at 10:40, qui uidentur esse prīncipes ... in illis at 10:42 (οἱ δοκοῦντες ἄρχειν ... αὐτῶν) and gaude for θάρσει in 10:49 are not preserved in any other Latin gospel book copied in the first millennium or any author in the Vetus Latina Database. However, the fact that these are all plausible renderings of the Greek and that many of the other non-Vulgate readings are matched or closely...
paralleled by surviving Old Latin witnesses suggests that they may have Old Latin roots. Patristic quotations can also play a part in confirming the early circulation of certain forms. For example, where other biblical codices read *circa uiam, iuxta uiam* or *secus uia* in Mark 4:4, VL 9A’s *in uia* is also attested in Augustine’s *Questiones evangeliorum* 2.41 and some manuscripts of *Quodvultdeus De ultima quarla feria* 2.1.40

Among the parallels with manuscripts reported in Fischer’s collation, there are similarities with insular codices generally (e.g. *si licet* in 3:4, *discipuli sui* in 3:21, *indignati sunt* in 10:41, the addition of *cuiusdam* in 10:46 and *me cum* in 14:37) and, more specifically, with the Egerton Gospels alone (*enim* in 3:10) and VL 29 (addition of *discipuli tui* in 2:24 and of *dicens* in 14:35). Two unusual readings are shared only with the Bobbio Gospels in insular script (Ji; Milan, Bibl. Ambros. I.61 sup) and a ninth-century French manuscript (Ci; Erlangen, Universitätsbibl. 10): the word order *illi manus* in 3:5 and *magis* in 7:37 (other manuscripts *amplius*). VL 109 is the only other manuscript with *a me* rather than *ab illo* at 14:35, and also adds *pater* in the previous verse. The most striking similarity, however, is with the seventh/eighth-century Durham Gospels (Durham, Cathedral A.II.16), the sole other witness to add *in israhel* in 2:12 and *Iesus* in 8:14, and which also supports *coepissent* in 2:23, *et cum* in 3:11, *panem* in 8:14 and the addition of *Iesus* in 8:10, 10:17 and 10:32. Given the probable Northumbrian origin of VL 9A as well, this suggests that the Durham Gospels (or one of its precursors) may have been used for some of the corrections in VL 9A or an antegraph.

Certain characteristic non-Vulgate trends in Mark suggest that the ultimate ancestor of VL 9A in Mark was an Old Latin version which had been translated with some consistency. The use of *principes sacerdotum* to render *οἱ ἁρχιερεῖς* has already been mentioned above: most witnesses (including the Vulgate) have a number of renderings, yet VL 9A has *principes sacerdotum* on fifteen out of eighteen occasions in addition to the two conflate readings where it appears that only the former word has been replaced.41 In keeping with the reconstruction

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41. VL 9A reads *principes sacerdotum* with the Vulgate at 2:26, 10:33, 11:18 and also at 11:27, 14:10, 14:47, 14:53–5, 14:63, 14:66, 15:3, 15:11 and 15:31. Only *principibus* is found at 14:33, while the phrase is omitted by the first
of montem olivetem at 13:3 is the same rendering at 11:1, although 14:26 has montem olivarum. For the thirteen verses in Mark with ὅλος, the Vulgate varies between omnis, lotus and universus: VL 9A matches the three instances of universus (6:55, 14:9 and 15:1) as well as using this translation at 12:44, 14:55 and 15:16. It also has universus for πᾶς at 12:33 (cf. 11:18 in the Vulgate). Adstringere is found for παραστῆναι at 14:70 and 15:35, as well as being implied by the conflate reading at 14:69, but the Vulgate circumstare remains at 14:47. The use of tunc at the beginning of verses instead of et has already been observed in VL 11A: this is also a feature of VL 9A at 10:13, 10:35 (alone in Fischer’s collation) and 15:28. In both 13:10 and 14:9 praedicari hoc evangélium renders κηρυχθῆναι τὸ εὐαγγέλιον, which is likely to be a harmonisation to verses with a demonstrative such as Matt 24:14 and 26:13.

A particularly unusual feature of VL 9A is the form of introductions to direct speech in the second half of Mark, affecting some 24 verses. Although this can sometimes reflect the influence of liturgical reading, the absence of standard formulae indicate that this is not the case here. Instead, many can be explained with reference to the Greek. For example, dixit aatem illi Iesu in 9:22 and dixit ad illum Iesu in 10:52 are probably alternative renderings peculiar to this manuscript but interrogationerunt illum dicentes at 12:14 reflects an attested Greek variant to that underlying the Vulgate’s dicit ei. On three occasions, VL 9A is the only Latin manuscript corresponding to the editorial text of Nestle–Aland rather than the Majority Text. These are 9:37 (9:38 in the Greek), with dixit Iohannes ad Iesum from ἔφη αὐτῷ ὁ Ἰωάννης and not ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης λέγων, 12:24 (dixit illis Iesu from ἔφη αὐτοῖς ὁ Ἰησοῦς and not καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς) and 13:5 (with the absence of respondens/ἀποκριθεὶς); in addition, it joins other Old Latin witnesses matching the earliest Greek form at 10:5 (dixit illis Iesu, cf. VL 6) and 11:33 (dixit aatem Iesu, cf. VL 1, 3, 10). These forms illustrate a preference in VL 9A for dixit rather than ait and the absence of respondit or respondens against the Greek Majority Text. These traits are also exemplified at 10:14, 10:24, 11:14, 11:22 and 14:48, however, when no Greek parallel appears in Nestle–Aland.

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hand. At 8:31 and 14:60–1, it has summus sacerdos, like the Vulgate, probably as the result of a correction; the conflate readings described above are found at 14:1 and 15:1. For the comparative manuscript data in all four gospels, see F.C. Burkitt, “Chief Priests” in the Latin Gospels, JTS os 9 (1908) 290–7.
although there are some Old Latin correspondences. Equally, there
are several instances of apparent inaccuracy in VL 9A: respondere
for ἐξείπειν at 10:4 and 12:32; dixit for ἐξέλαγεν at 10:28 and 13:5,
and for ἔλεγεν at 15:14; the addition of et dixit eis at the beginning
of 12:10; the recasting of 14:64 as direct speech. It is possible that
the translator’s preferred form was extended to other instances of
direct speech in VL 9A as a form of harmonisation: a certain degree
of looseness at such points is paralleled in the early Old Latin tra-
dition, although it remains possible that it may reflect Greek readings
which have not been preserved. Nonetheless, when parallels or known
alternatives are extant, it is appropriate to consider these forms as
further evidence for the Old Latin tradition and even, sometimes,
the earliest Greek.

The following critical apparatus is similar in format to that for VL
11A: the lemma is the Stuttgart Vulgate, first hand and corrector
readings are indicated by p.m. and s.m. respectively and comparative
information is added from Jülicher (supplemented by the collation of
11A above). Readings not given in Jülicher are indicated by an aster-
isk although it should be noted that in the passages used for Fischer
collations many of these are paralleled, some by a single witness, oth-
ers by a large number: a double asterisk indicates a reading reported
by Fischer as unique to VL 9A. Unlike the apparatus for VL 11A,
however, illegible or reconstructed first-hand text (indicated by angled
brackets, sometimes with the number of illegible characters, e.g. <3>),
omissions and changes in word order have been retained because of
the greater likelihood that they may preserve an Old Latin form. Non-
sense readings and purely orthographic variants have been removed.

1:10 spiritum | + dei*
1:12 expellit | expulit VL (vg)
1:13 illi | ei VL
1:15 quoniam | quia 3
1:18 relictis retibus | retibus relictis*
1:21 synagogam | in synagogam VL
1:22 et non sicut scribae | om.*
9Ap.m.
1:23 spiritu | + deo* 9Ap.m.
1:24 qui | quia 15 (vg)
1:29 egredientes | egrediens
iesus* df. 10 11 11A (vg)
1:30 decumebat | discumebat
11A 15 (vg)
illa | ipsa 15
1:31 ministrabat | ministravit*
1:32 eum | iesum*
9Ap.m.
1:34 quoniam | qui 9Ap.m., quia
9As.m. 15 (vg)
1:36 persecutus | <3>secutus
9Ap.m. (cf. consecutus 11),
secutus 9As.m. 15 (vg)
illo | eo VL
1:38 ut et | ut*
1:40 deprecans* et deprecans*
9Λp.m.
1:43 comminatus* + est VL (vg)
1:44 uade* + <et> 9Λp.m. cf. 2
1:45 in ciuitatem introire |
introire in ciuitatem 5 8
2:2 caperet* + domus 2
2:6 illic quidam* quidam illic*
2:7 quid* dicentes quid VL
sic* om.* 9Λp.m.
2:8 dicit* dixit VL
2:9 surge et tolle* surge tolle
10 11 13 (vg)
2:12 admirarentur* mirarentur*
honorificarent*
honorificabant**
uidimus* + in israel*
9Λp.m.
2:13 rursus* + iesus 3
2:15 publicani* puplicanorum**
peccatores* peccatorum**
2:16 publicanis* + et 5 14
eius* suis*
2:20 illa die* illis diebus VL.
(vg)
2:21 aufert* auferet 9Λp.m. 5 11A
17 (vg)
2:22 disrumpet* rumpet 9Λp.m. 15
effunditur* effundetur 6 10
11 13 15 (vg)
2:23 coeperunt* coepissent*
2:24 ecce* + discipuli tui cf. VL
2:26 introiit* intranuit 4 6 13
licet* licebat VL
 nisi* + solis VL
3:1 iterum* + iesus in cf. 2 10
3:2 illum* cum 5 6 8 11 14 15
(vg)
3:4 licet* si licet*
3:5 contristatus* + est 8 10 17
dicit* dixit 5 6 8 10 13
manus illi* illi manus*
3:6 statim* om. 9Λp.m. VL
3:9 nauicula* in nauicula 11A
14 17 (vg)
deseriret* deserirent 14
17 (vg)
3:10 quotquot* + enim*
3:11 inmundi* inmundos 2 3 10
(vg)
cum* et cum*
3:14 praedicare* + euangelium
9Λp.m. VL
3:19 qui et* qui 3 13 14 15 17
(vg)
3:21 sui* discipuli sui*
3:22 daemon* dęmoniorum
VL
3:23 eis* his*
3:26 consurrexit* consurrexerit
10 11 11A 15 (vg)
3:27 alliget* alligauerit 2 4 10
(vg)
3:31 eius* om.* 9Λp.m.
3:33 eis ait* ait 9Λp.m. 11, ait
eis* 9Λp.m.
4:2 eos* illos VL (vg)
4:4 circa uiam* in uia*
uolucre* + caeli 3 5 13 14
17
4:6 exortus* exortum*
et eo* eo* 9Λp.m.
4:7 offocauerunt*
suffocauerunt VL
4:10 hii* hi 9Λp.m. 10 11
cum duodecm* duodecm
11 15 (vg)
parabolas* de parabulis 15
4:11 mysterium* scire
mysterium 10 11 (vg)
4:15 uiam* + sunt 11
aufert* auferet VL
corda* corde 4 11 13 14
(vg)
4:16 accipiunt* accipient*
aerumnæ* aerumnas*
9Λp.m.
efficetur* efficietur*
4:20 super | supra 10 13 15 17 5:43 id | hoc 3 10 17
(vg)
4:24 uobis | nób<2<+><12> 9A|m.
4:26 homo iaciát | faciat (pro
iaciat) homo*
4:27 ac | et VL
inerescat | crescat 6 8 13 15
4:31 in terra 2 | super terram 8 17
4:35 illa die | in die illa*
4:36 erat in náui | in náui erat*
9A|m., in náui erant 9A|m.
cf. 6 11 13 15 (vg)
4:40 et uentus | uentus 9A p.m. 3
5 10 11 15 (vg)
5:2 exeunti ei | exeunti*
5:4 quoniam | qua 4
disrupisset | disrumpisset*
9A|m.
conpedes comminuisset |
comminuit conpedes*
5:5 in montibus | <6>ibus*
9A|m.
5:6 cucurrit | occurrit 11A 14
15 (vg)
5:7 iesu | om. | 9A|m.
5:8 illi | + iesus 5 8 13 14
5:9 interrogabat | interrogat*
quod | quid | 9A|m.
mihi est | est mihi VL
5:17 de | a VL
5:18 daemonio | a démonio VL
5:23 deprecabatur | precabatur 11
5:26 conpluribus | conplurimis*
cf. 6 10
profecerat | proferet*
5:28 enim | + intra se VL
5:31 suí | illius cf. 17
5:32 fecerat | faciebat*
5:35 ab archisynagogo | ad
archisynagogum 8
5:40 ingreditur | ingrediantur
9A|m. 11 15 (vg)
6:1 suí | illius 8 11A 17 (vg)
6:4 in cognitione | cognitione*
6:6 et mirabatur propter
incredulitatem eorum |
om. | 9A|m.
6:7 circumbat | + iesus 8 10
eorum | illorum 9A|m. VL
6:11 exeuntes | euntes*
inde | + <5> 9A|m.
sanabat | + cos*
6:14 et propterea | propterea*
inoperantur uirtutes |
uirtutes operantar 3 15
(vg)
illo | co 3 4
6:17 ac | et VL
6:23 quicquid | quod | (cf.
quodcumque 3 4 6 8 15)
6:25 in disco caput iohannes |
baptistae | caput iohannes
baptistae in disco*
6:26 contristatus | + est VL
recumbentes |
6:29 corpus eius | corpus*
6:33 illuc | illic | 9A|m.
6:34 exiens uidunt multam
turbam iesus | exiens iesus
uidebat turbam multam 10
quia | qui 3 4 5 (vg)
6:35 eius | + ad iusum*
iam hora praeteriit | hora
iae praetertit VL
6:38 dicit | dixit 3
dicunt | + ei 6 (vg)
quinque | + panes VL
6:39 facerent | facer<2>1* 9A|m.

42. At least the first two characters of the following line are written in
rasura; if the whole line has been erased, there may have been additional words
as in VL 10 or 13.
omnes | om.*
6:40 in| per 11A cf. 10
per quinquagenos |
quinquagenos 3 6 11 14 17
(vg)
6:41 ponerent | <1>ponerent*13
9A\p.m.
6:46 cum | dum*
6:47 solus | + <4> 9A\p.m. (cf. iesus 8 15)
6:52 intellexerant | intellexerunt
3 6 17 (vg)
6:56 ciuitates | in ciuitates 3 5 8 11 (vg)
7:2 panes | panem VL
7:3 enim | autem VL
manducant | manducent*
7:4 foro | + redeuntes cf. 10 11A
7:5 interrogant |
interrogauerunt 3 10
7:6 esaias de uobis | de uobis
iesaias*
7:7 docentes | dicentes*
doctrinas | + et 3 6 10 15
17 (vg)
7:8 tenetis | tenentes enim* cf. 3 5 6 8 13
traditionem | mandata*
7:10 aut | uel*
7:13 tradidistis | t<4>istis*
9A\p.m.
multa | om.* 9A\p.m.
7:14 me omnes | omnes me*
7:21 enim | autem 5 6 8 10 11
7:22 dolus inpudivicia |
inspidicitiae dolus* 9A\p.m.,
dolus inpudivicii* 9A\superscript{m}.
blasphemia | blasfemiae 4 6
7:23 communicant | coquinant
3 13 16
7:24 surgens | + iesus 6 8
7:28 domine | om.* 9A\p.m.
catelli | catuli*
7:29 ait illi | + iesus 14 (vg)
7:30 abisset | + in 5 8 10 15
supra | super 6
exisse | + ab ea 4 cf. 6
7:32 deprecantur |
deprecabantur VL
inponat | inponeret VL (vg)
7:33 auriculas | + <4> 9A\p.m., +
ieus 9A\superscript{m} VL
et expuens | expuensque 15
(vg)
7:36 eis | om.*
7:37 amplius | magis*
faciit audire | audire fecit
cf. 13 15 (vg)
8:1 conuocatis | + autem*
8:2 turba | turbam istam 9A\p.m.
11A, turbam 9A\superscript{m}.
me | + cum * 9A\p.m.
8:6 supra | super VL (vg)
8:8 sportas | + plenas 9A\p.m. 14
17 (vg)
8:9 et | + statim** 9A\p.m.
8:10 ascendens | + iesus*
suis | om.* 9A\p.m.
8:12 quaerit signum | signum
quaerit 10 13 14
8:13 iterum | + nauem 4 6 10
(vg)
8:14 panes | panem* 9A\p.m.
8:15 uidete | + et 6 10 11 15
(vg)
8:17 habetis | hab<4-5>is* 9A\p.m.
 nec | neque 14 (vg)
8:22 bethsada | bethsadam VL
8:23 adprehendens manum |
adprehensa manu 2 3 6 15
(vg)
8:29 uero | autem 2 3 5 13
dicitis esse | esse dicitis 8
8:31 illos | + iesus*
8:33 me | om.* 9A\p.m.
satana | satanas VL

43. There does not seem to be enough space for the Old Latin adponerent.
sunt hominum | hominum  9:26 eo | illo 11A
sunt*  9:26 eius | illius*
suis | om. 9A\textsuperscript{p.m.} 8  9:34 eleuauit | leuauit 13
sequi | uenire | 9A\textsuperscript{p.m.} 6 11 15  illum | eum 3 6 8 10 13 15
enim | om.* | 9A\textsuperscript{p.m.}  8:36 (vg)
quid | quam 3 15 16  9:27 interrogaunt*
confusus | confessus 9A\textsuperscript{p.m.} cf. 2 4 5 11 14 (vg) eum | + dicentes VL.
confundetur | confitetur  9A\textsuperscript{p.m.} 11 cf. 11A \textsuperscript{\textit{a.m.}}
sanctis | suis 11p.m.  9A\textsuperscript{p.m.}

9:4\textsuperscript{11} ait | + <ad> 9A\textsuperscript{p.m.} VL.
9:10 uenire primum | primum  9:30 occissus | post 1 3 6
uenire VL.  9:31 timuerunt*
9:11 primo | primum 3 5 6 8 14  9:32 interroga\textit{bat} | interrogauit 1
9:14 stupufactus est |  9:33 esset illorum maior |
stupuerunt et expauerunt  illorum maior esset 3
cf. 11 11A  9:34 omnium | om.* | 9A\textsuperscript{p.m.}
et adcurrentes |  9:35 complexus | complexus*
occurrentesque*  9A\textsuperscript{p.m.}

9:16 mutum | inmundum 3 4 13  9:36 quisquis | + enim*
(vg)  receperit | recepit*
9:18 eis dicit | ait eis* 9A\textsuperscript{p.m.} cf.  9:37 susceperit non me suscipit
3 15, eis ait* 9A\textsuperscript{p.m.}
9:20 interroga\textit{uit} | + iesus 3 6 10 14 sed | <12-14> 9A\textsuperscript{p.m.} (cf.
cius | + dicens 3 10 (vg) recipit recipit 10)
at | et 14 (vg)  9:38 respondit illi iohannes
ait | dixit ei* cf. 5 6 15  9:40 quisquis enim | nam
dicens | dixit iohannis  quicumque* cf. 3 10
et in ignem | in ignem VL  quia christi estis | om.*
(st | om.* 9A\textsuperscript{p.m.} 9A\textsuperscript{p.m.})
missertus | esto*  9:39 est enim | enim est 1
9:22 iesus autem ait illi | dixit  9:40 quisquis enim | nam
autem illi iesus*  quicunque* cf. 3 10
possibilita | + sunt 6 10 11 15 (vg) quia christi estis | om.*
9:23 credo | + domine 3 4 6 10  9:41 collo | in collo*
15 (vg)  in mare mittetur |
9:24 comminatus est |  9:42 mittatur in mare* cf. 3
increpauit*  scandalizauerit te | te
surde et mute | mute et  scandalizauerit*
surde 2 5 6 8  9:43 uermis | ... moritur | uermes
9:25 clamans | exclamans 3 4 14  ... moriuntur 11A cf. 4
(vg)

44. Note that the verse numbering of the Stuttgart Vulgate differs from Jülicher and Nestle–Aland by one verse for the whole of Mark 9.
9:44 te scandalizat | scandalizat
te VL
amputa | abscede 5 10
illum | eum 1 10
9:45 uermis ... moritur | uermes
... moriuntur 11A cf. 4
9:47 uermis ... moritur | uermes
... moriuntur 11A cf. 4
10:1 ultra | et trans cf. VL
eum | illum 1 3
sicut consueuerat | om.
9A\p=m., sicut consuerat
9A\p=m. 5 (vg)
illos | eos 5 10 13 14 (vg)
10:2 interrogabant |
terrogauereunt 13
eum | illum 4 5 8 14
10:3 eis | illis 6 8
uobis praecepit | mandauit
uobis cf. 1
10:4 qui dixerunt |
responderunt*
10:5 quibus respondens iesus
ait | dixit illis iesus*
ad | secundum*
istud | hoc 3 6 8
10:7 ad uxorem suam | uxori
suae 3 6 10 14 15 (vg)
10:8 iam | om. 1 5 8
10:11 et dicit | ille autem dixit*
quicumque | si quisa* cf. 3
10:12 et | item*
uxor dimiserit uirum
suum | mulier exierit a
uiro 13
alii | alio 3 10
10:13 et | tune*
illi | ei 3 13
autem | + eius 3 5 6 8 10
10:14 quos cum uideret iesus
indigne tulit et ait illis

dixit autem illis iesus*
ne prohibueritis eos | nolite
eos prohibere cf. VL
10:15 quisque | quisquis 11 (vg)
10:16 manus | manum 4 6
benedicebat | benedixit*
eos | illos 3
10:17 esset | + iesus*
uiam | uia 4 5 11 13 15 (vg)
eum | illum dicens** cf. VL
aeternam | om.* 9A\p=m.
percipiam | accipiam 6
10:18 ei | ili VL
10:19 ne adulteres | non
adulterabis 10 cf. 13
ne occidas | non occides 8
10 (vg)
ne fureris ne falso
 testimominium dixeris ne
 fraudem feceris | non
 fraudabis non fureris
non falsum testimonium
 dixeris**
10:20 et | at VL
magister | + bone*
conseruaui | custodiui 6 8 15
a iuuentute | ab
adoliscentia 3
10:21 iesus autem intuitus eum
dilexit eum et | respiciens
illum iesus** cf. 13
quaeque habes uende|
ude quaeque habes 6 8
10:22 possessiones multas|
multas possessiones 6 8 15
(vg)
10:24 discipuli autem | + illius**
obopecabent |
mirabantur 10
in uerbis eius | super hos
sermones**
at iesus rursus respondens ait|
iesus autem dixit** cf. 1 3
est | om.* 9A\p=m.

45. Fischer erroneously has eum rather than illum.
confidentes | fidentes**
pecuniis | pecunias 5
regnum dei introire | intrare in regnum dei*
10:25 est | om. 9A\textsuperscript{p.m.} 3
est | + autem 13
10:26 qui | illi 1 3 10 13
fieri | esse*
10:27 illos iesus ait | iesus ait
illos** 9A\textsuperscript{p.m.}, iesus illos ait
9A\textsuperscript{p.m.}*
impossible| hoc impossible 4 5
sed non | om. VL
dem I | + autem VL
omnia enim possibilia
sunt apud deum | omnia
possibilia sunt 4 6 14 15
10:28 coepit petrus ei dicere|
petrus uero dixit ad
iesum**
dimisimus | reliquimus 1 13
10:29 respondens | + autem 1 5 6
8 13
relinquerit | dimisit**
aut fratres aut sorores
aut matrem aut patrem
aut filios | aut filios aut
uxorem aut sorores aut
fratres aut patres aut
matrem** cf. 10 13
aut agros | aut possessiones 10
me et | me aut 5
10:30 accipiat | accipiet 3 5 13
(vg)
nunc | om. 3 13
in tempore hoc | in hoc
tempore 5 8 13
domos et fratres et sorores
et matres et filios et agros
cum persecutionibus | 
om.** cf. 1 6
futuro | uenturo 1 3 4 5 8
10:32 iterum | + iesus cf. 14
illis* 9A\textsuperscript{p.m.}
10:33 hierosolyma |
hierosolymam cf. 14
dannabunt |
condemnabunt 13 cf. 10
cum | illum 1 6 8
10:34 ei | illum**
interficient | occident 6 8
11A 15
cum | illum 3
et tertia die resurget |
oni.** 9A\textsuperscript{p.m.}
10:35 et | tune*
accedunt | accesserunt VL
10:36 at ille | iesus autem 10
10:37 et | qui 3 13 14 17 (vg)
dixerunt | + illi 1
ad dexteram tuam | a
dextris tuis 6 cf. 11A
ad sinistram tuam | a
sinistris tuis cf. 6 11A
10:38 ait | dixit 1 3 13
10:39 ei | om. 9A\textsuperscript{p.m.} VL
iesus autem ait eis | dixit
iesus illis (illis iesus**)
**
cf. VL
baptizabimini|
baptizamini 9A\textsuperscript{p.m.} VL
10:40 sedere autem | ueruntamen
sedere**
ad dexteram meam | a
dextris 6 cf. 11A
ad sinistram | a sinistris 6
11A
dare | + uobis 6 10 11 14
(vg)
10:41 coeperunt indignari |
indignati sunt 13
10:42 hii | hi 9A\textsuperscript{p.m.} VL
qui | qui\textsuperscript{<1-2>} 9A\textsuperscript{p.m.}
principari | esse
principes**
principes eorum |
maiorum** cf. 1
ipsorum | in illis**
10:43 autem | om. VL
uoluerit | uol\textsuperscript{<et>} 9A\textsuperscript{p.m.} 1
fieri maior | maior esse in uobis 8 10 13
10:45 suam | + in** 9Ap.m.46
tierichum | hiericho 5 6 11
10 (vg)
et | eis VL
pluralia multitudine | turba multa 6 15
filius | + cuusdam*
10:47 nazarenus est | transiret* cf. 6 11A
fili david iesu | iesu filii
(fili|m) dauid 3 10 11A
10:48 filii | filii* 9Ap.m.
10:49 praecepit | et iesu VL
et uocant caecum dicentes ei | at illi dixerunt caeco 3 animaequior esto | gaude**
10:50 cum illum 1
10:51 respondens | om. 6 11A 15
illi iesus dixit | dixit illi iesus 8 10
uis | + ut 4 6 11A 15 (vg)
tibi faciam | faciam tibi VL
10:52 iesus autem ait illi | dixit ad illum iesus**
saluum | +<2>* 9Ap.m.
confestim | continuo 1
gausebatur |
consequebatur**
in uia | om.*
11:1 adpropinquarent |
adpropinquaret VL.
hierosolymae |
hierusolyam cf. 6 11 17
bathaniae | bathania 1 3 4
10 13
oliuaret | oliuete 11Ap.m.
mitti | misit 1*m. 3 4 6 10
11A 15

11:2 illis | eis 3
statim | om. 9Ap.m. 1
super quem | in quo*
hominum | om. 6 11A
illum et adducite | et adducite illum*
11:3 facitis | soluitis illum* cf. VL
quia | om. 9Ap.m. VL
dimittet | dimittit VL
huc | om. 1 6 11A 15
11:4 abeuntes | cum abissent*
ligatum | alligatum 3 5
ante ianuam foris in biuio et soluunt | <20>unt* 9Ap.m.
11:5 illic stantibus | stantibus
(+ illio*m)*
dicebant illis | dixerunt VL
11:6 qui | at illi 5 10 13
eis | illos 5
11:7 duxerunt | adduxerunt 5 6
10 13 (vg)
inponunt | inposuerunt 6
10 13 (vg)
illi | super illum* cf. 1
11:11 introiuit | cum introisset VL
hierosolyma | in hierusolyma 5
uespera | uespere*
esset hora | hora esset 6
bathania | bathania VL
11:12 exirent | isset* cf. VL
11:13 cumque | cum*
a longe ficum | fici arborem
a longe* cf. 1*m. 11A
habentem folia uenit si
quid forte inueniret in ea | om.*
et cum uenisset ad eam| uenit ad illam*
nihil | et non*
inuenit | + in ea 6 10 13

46. First hand reading not reported by Fischer.
praeter folia | nisi folia
tantum VL
non enim erat tempus
ficorum | om.*

11:14 et respondens dixit ei |
dixit ad illam* cf. VL
iam non | om. 11A
in aeternum ex te
manducet quisquam
fructum | ex te fructus non
manducetur in aeternum*

11:15 ueniunt | uenerunt 3 6 8 10
introisset | + in VL.
eicere | expellere*

11:17 docebat ] + illos* cf. 6 8 15
eis | om. 4 6 8 15
non | nonne 3 10 13 15 (vg)
omnibus gentibus | om. 9A p.m. 1
eam | illam 6 8

11:18 eum | illum 3 5 6 8
perderent | + et 3
eim | om. 3
eum | illum*
doctrina | doctrinam VL (vg)

11:19 uespera facta | sero factum
3 ?

11:20 et cum | om.* 9A p.m.
transirent | <9>* 9A p.m.
ficum | fici arborem* cf. 1
6 8 13

11:21 dicit | dixit 1 (vg)
ei | illi VL

11:22 et respondens iesus ait
illis | dixit illis iesus*
habete | + in uobis 8
dei | om. 9A p.m. 1 3 6 14

11:23 uobis | + quia VL
huic monti | monti huic 1 3
tollere | tolle <te> 9A p.m. 3
6 10

11:24 orantes | oratis et 3 5 6 8 11A
quia | qui 5

11:25 stabitis ad orandum|
oratis*
dimittite | remittite 1 3 6
aduersus | aduersum 5 (vg)
in caelis est | est in caelis
3 4 5

11:26 quod | quo 9A p.m.

11:27 ueniunt rursus | iterum
ueniunt* cf. 3 5 6 10 13 15
ambularet | + iesus*
accedunt | accesserunt 4 15
summi sacerdotes | principes sacerdotum 6 8
13 15
et seniores | om.*

11:28 et dicunt | dicunt*
et quis tibi dedit hanc
potestatem ut ista facias | om. 9A p.m. 1 5

11:29 iesus autem respondens ait
illis | om.* 9A p.m.
interrogabo | interrogo VL
uerbum | sermonem 1 6
11A 15
et respondete | dicite*
dicam | ego dicam 5 6 8

11:30 erat | fuit 6
respondete | respondite 15 (vg)

11:31 diet | + nobis VL

11:32 sed dicemus | si dixerimus
VL.
timebant | timemus VL

11:33 dicunt | dixerunt VL
iesu | ad iesum VL
respondens iesus ait | dixit
autem iesus* cf. 1 3 10
dico | dicam*

12:1 illis | iesus 6
pastinauit | plantauit 3 5 6
10 13 14 17

12:3 qui | illi autem*
eum | illum*
cecederunt | <2>ce<1–2>
derunt 9Αp.m., cederunt 9As.m. 11As.m.
et dimiserunt uacuum | <22>* 9Αp.m.
12:4 capite | in capite VL
adfeecerunt | <8–10> 9Αp.m.,
afficerent* 9As.m.
12:5 alium | + seruum 8
illum | ipsum 6
12:6 nouissimum | nouissime 3
12:7 eum | illum 1 3 14
12:8 et adprehendentes eum | quem adprehensum VL
eiecerunt extra uineam | extra uineam proiecerunt*
cf. 3 8 13
12:9 colonos | agriculas illos* cf. 6 15
12:10 nec | et dixit eis nec*
12:11 factum | factus VL
istud | om. 4
mirabile | mirabilis 3 4 5 11Λ 13
12:12 eum tenere | illum occidere*
turbam | populum 1
cognouverunt |
tellexerunt*
quoniam | quia 1
ad eos | de ipsis* cf. 14
parabolam hanc dixerit | dixit similitudinem hanc*
cf. 1
12:13 mittunt | miserunt 1 6
et | cum*
eum | illum*
12:14 qui uenientes | om. 9Αp.m.
cf. 1
dicunt ei | interrogauerunt illum dicentes* cf. 1 4 6 13
quoniam | quia VL
doces | + die ergo nobis VL
dari | dare 8
an | aut 9Αp.m. VL
dabimus | om. VL
12:15 qui | iesus autem 5 14 17
ait | dixit*
12:16 adtulerunt | obtulerunt ei 15
ait illis | dixit eis*
inscriptio | scriptio* 9Αp.m.
11Λ dicunt | dixerunt 1 3 6 8
illi | ei 13 (vg)
12:18 interrogabant |
interrogantes*
eum | illum 1
12:19 nobis scripsit | scripsit
nobis 1 3 6 8 13 15 (vg)
reliquerit | reliquerit 17
(vg)
eius | illius 3 14
12:20 erant | + apud nos VL
12:21 reliquit | reliquens*
et tertius similiter | om. 9Αp.m. VL
12:22 acceperunt eam similiter septem | similiter (om. s.m.) et omnes septem
acceperunt eum (eam*)
cf. 1
reliquerunt | reliquerunt 17
defuncta | mortua VL
12:23 eum resurrexerint | om. 9Αp.m. 1 5 6 11Λ 14
septem enim habuerunt
eam uxorem | om. 9Αp.m. 1 6
12:24 et respondens iesus ait
illis | dixit illis iesus*
non | nonne VL
non scientes | nec
intellegentes* cf. VL
12:25 nubent | nubunt VL
12:26 resurgant | resurgunt 1 3 13
dixerit | locutus est*
inquiens | dicens VL
12:27 deus | om.* 9Αp.m.
12:28 scribis | + ad iesum*
quod esset | dicens
magister quid est*, cf. VL
12:29 noster | tuus 6 15 (vg)
12:30 diliges | diligis 5 8 11 (vg)
12:31 diliges | diligis 5 8 (vg)
12:32 et ait | respondit*
     magister | + et* 9A
   est | + deus VL
12:33 et ut | ut VL
   maius | plus 3
omnibus holocaustomatibus
et sacrificiis | quam
universa holocausta et
sacrificia* cf. 4
12:34 iesus autem uidens | uidens
      autem iesus 4 8 14 17
dixit | et dixit*
     iam au debit eum | ultra
ausus est illum*
12:35 christum filium esse | quia
christus filius est 9A 3
6 cf. 1 5
12:36 dixit | dicit 1 8 13 15
12:37 eum | illum 1 6
et unde | quomodo ergo cf. 4
est filius eius | filius eius
est 4 11A
multa turba | omnis
populus*
eum libenter | libenter eum
VL
12:38 et | ille autem*
eis | illis 13
in doctrina sua | om. cf. VL
12:39 discubitus | discubitos 4 8
13 15 (vg)
12:40 hiī | hi 9A* VL
accipient | accipiunt 6 15p.
17 (vg)
12:41 sedens | cum sederet 1
et multi | multi autem*
iactabant | mittebant 1 3 6
8
12:42 autem | om.*
pauper | om. 9A* VL
12:43 et | iesus autem* cf. 1
conuocans discipulos suos
conuocatis discipulis suis*
miserunt | miserunt 5 9A*p.*
12:44 omnes | universi* cf. 12:33
abundat | habundat
9A*p.* 5 11
illis | om.* 9A*p.*
totum uictum suum | om.*
9A*p.*
13:1 ait | dixit*
aspice | uide 1 14
lapides | + <sint> 9A*p.* 15
(vg)
structurae | + templi VL
13:2 uides | nonne uides 4 6 8
14 17 (vg)
omnes | om. 2 3 5 14
13:3 montem | monte 5 11* (vg)
oliuarum | oliu<ete>m
9A*p.* VL
interrogabant |
interrogauerunt 6 8
eum | illum 1 3 16
13:4 fient | fiant 17p.*
13:5 et respondens iesus coepit
dicere illis | ille autem
dixit eis*
13:6 sum | + christus 4 6 11 (vg)
seduecunt | seduecunt 6
13:7 audieritis autem | autem
uideritis* 9A*p.*, autem
audieritis 9A*p.* VL
ne timueritis | nolite
conturbari* cf. 3 16
fieri | haec fieri 4 8 15
nondum | + erit* cf. 3 4 5
16 (vg)
13:8 autem | enim 3 5 6 8 15 16
(vg)
super | contra 4 5 14
13:9 conciliis | in conciliis VL
praesides et reges | reges et
praesides 13
13:10 euangelium | hoc
euangelium cf. 6
13:11 praecogitare | cogitare VL.
   loquamini | dicatis*
   sed quod datum uobis
   fuerit | dabitur enim
   uobis*
   id | quid 8
   loquimini | loquamini*
   sanctus | + qui loquitur in
   uobis 11
13:12 consurgent | insurgent VL.
   eos | illos 1 6 8
13:13 omnibus | + <5-6>bus 9A*p.m.
   (cf. hominibus 6 8 11A 13, gentibus 14)
13:14 debet | oportet VL.
13:15 quid | aliquid VL.
13:16 et | + <is>* 9A*p.m.
   erit | est 1
13:18 hieme non | non hieme 5 6
   fiant | fiat fuga uestra uel
   sabbato* | cf. 1
13:19 dies illi | in illis diebus* cf. VL
13:20 quos elegit | om. 9A*p.m.
13:21 et | om.*
   christus | + <3> 9A*p.m. (cf.
   aut/uel VL.)
   ne credideritis | nolite
   credere 1 3 5 6 8 13
13:22 dabit | facient 3 5
   portenta | prodigia 3 5 6 8
   13 15 17
13:24 sed in illis | in illis autem*
   post tribulationem illam | om.*
   contenebrabitur |
   obscurabitur 3 6 8 13 14 15
   splendorem | lumen 6 8 11A
13:25 erunt stella caeli
   decidentes | stella cadent
   de caelo* | cf. 2
   quae sunt | om. VL.
   caelis | celo*
13:27 congregabit |
   congregabunt* 9A*p.m.
   a quattuor uentis a summo
   terrae | ab extremis
   caelorum*
   summum caeli | ultimum
   terrae* | cf. 6 8 13
13:28 sit | om. 9A*p.m. cf. 1?
13:29 haec | + omnia 6 8 13 14
13:30 quoniam | om. 9A*p.m. 1
   transiet | praeteribit*
13:32 autem illo | illa autem*
   9A*p.m., autem illa 9A*p.m. VL
   (vg)
   uel | et VL.
   in caelo | caelorum 3
   nisi | + solus 6 cf. 1 3
13:33 tempus sit | ueniat tempus*
   cf. 1 2
13:34 sicut | + enim 6
   qui | om. VL.
   reliquit | reliquens 2 13
   seruis suis potestatem |
   potestatem seruis suis*
   cuiusque | unicuique VL.
   operis | opus suum 1 2 3 8
   ianitori | hostiario VL
   praecipiat | praecepit VL (vg)
   uigilet | uigilaret VL
13:35 dominus domus ueniat |
   ueniat dominus domus 6 8
14:1 sacerdotes | sacerdotum
   9A*p.m.
   eum | illum 5
   dolo | om. 3 14 17
14:2 ne forte | om. 9A*p.m. VL
   fieret | fiat 8
   populi | in plebe*
14:3 esset | + iesus VL
   bethaniae | in bethania VL
   et recumberet | recumbente
   illo VL
14:4 erant autem quidam
   indigne ferentes intra
semet ipsos et dicentes] 
<28> 9Λπ.ο. cf. VL 
intra semet ipsos et 
dicentes] et dicentes intra 
semet ipsos* 9Λπ.ο.

14:5 poterat] potuit 1 3 14 
istud ueniri] istum 
uenundari 11 (vg) 
et et fremebant in eam] om.* 
9Λπ.ο.

14:6 dixit] + eis* 
eam] illam 6 8 

14:7 semper enim pauperes] 
pauperes enim semper* 
habetis] habebitis 9Λπ.ο. 13 
15 (vg) 
et eum uolueritis potestis 
illis benefacere] om.* 9Λπ.ο. 
habetis] habebitis 9Λπ.ο. 
VL (vg)

14:8 quod habuit haec] haec 
emn quod habuit*

14:9 euangelium istud] hoc 
euangelium 6 10 15 
uiuerum mundum] 
uiuerus mundo 3 15 (vg) 
ecit haec] haec fecit 6 15 
(vg)

14:10 summos sacerdotes] 
principes sacerdotum 6 8 
10 13 15 
proderet eum] eum 
proderet 1 

14:11 qui] illi autem* 
audientes] om. 9Λπ.ο. VL.

14:12 primo] prima VL 
dicunt] dixerunt 10 
ei] illi 1 

14:13 mittit] misit VL 
et et dicit] dicens VL 
ei] illis 1 6 
laguenam] amphoram 
(amphoram*13) 1 13 
baiulans] portans VL 

14:14 et quocumque] ubicumque 3 
refectio mea] diuersorium 
meum et refectio mea* cf. 
11Λ 13 
14:16 et abierunt] euntes* 
eius] om.* 
et uenerunt in ciuitatem] 
om.* 
et inuenerunt] fecerunt VL 
sicut dixerat illis] ita ut 
illi precipit* 
praeparauerunt] 
paraerunt VL 

14:19 dicere ei singillatim] 
coeperunt singuli dicere* 
cf. VL 
eg] + sum 10 (vg)

14:20 qui ait illis] quibus dixit* 
cf. VL 
mecum] + manum VL (vg)

traditur] tradetur* (vg) 
bonum] + est 9Λπ.ο. (vg)

14:22 benedicens] benedixit 1 3 
5 11 
eis] discipulis suis* 
et ait] dicens 3 
sumite] acipite VL 

14:23 accepto calice] accipiens 
caliciem 5 
agens] egit et 3 5 

14:24 ait] dixit 1 3 
effunditur] effundetur VL 

14:27 ait eis iesus] dixit illis* cf. 3 
sandalizabimini] uos 
scaaldalum (pro scandalum) 
patiemini in me VL 
quia scriptum est] 
scriptum est enim 1 15 

14:28 posteaquam] cum** cf. 11 
resurrexero] surrexero 1 3 
5 11Λ 17 (vg)

14:29 ei] illi VL 
sed non ego] <8-20> 
9Λπ.ο. (cf. sed ego non 
scandalizabor VL)
14:30 priusquam | antequam 3 8
11 13
bis | om. VL
uocem dederit | cantet VL
es negaturus | negabis VL.
14:31 at ille | ille autem 1
simul | om. 1 3 6 10
conmori | mori 3 10
tibi | tecum VL
14:32 praedium | locum 1 10
nomen | + est 1 5 10 (vg)
orem | uadam illuc orare**
14:34 ait | dixit**
14:35 processisset | processit
9A p.m. 1
procidit | + in faciem
suam* cf. VL
super terram | om. 6
orabat | oratuś dicens
pater* cf. 1
ut si fieri posset | si fieri
potest 1 3 5 8 13
transiret | transeat 1
ab eo | a me*
hora | + haec 5 13 14 17
14:36 possibilia tibi sunt | sunt
 tibi possibilia**
sed | et**
14:37 uenit | + ad discipulos suos
6 (15)
es | illos 1 3
ait | dixit 1
uigilare | + mecum 13
14:38 ut non | ne VL
uero | autem VL
14:39 abiens | abiiit et* cf. VL.
14:40 et reuersus denuo | et uenit
ad discipulos suos et** cf. 1 3
es | + itereum 13
illorum | eorum VL
ingrauati | grauati VL
14:41 ecce traditur | ut
tradetur**
14:42 qui me tradit prope est | adpropinquabit qui me
tradet VL
14:43 turba | + multa 5 6 11 (vg)
lignis | fustibus missi 15
a summis sacerdotibus et a
scribis et a | a principibus
et** cf. VL.
14:44 dederat | dedit 1 3 6 14
traditor eius | qui tradebat
illum** cf. 1 3 6
eis | om. VL
ducite | + caute 9A p.m. (vg)
14:45 ait | + haue 3 4 (6) 15
14:46 et tenernunt eum | om.*
9A p.m.
14:47 quidam | om. VL
summi sacerdotis |
principis sacerdotum VL
illī auriculam | auriculam
eius 6 8 15
14:48 et respondens iesus ait | iesus autem dixit VL
tamquam | quasi 1
existis | uenistis 1 3 8 10
lignis | fustibus VL
14:49 in templo apud uos |
ubi cum in templo 3
ut adimpleantur | impleantur VL (vg)
scripturae | +
prophetarum*
14:51 amictus | amictu* 9A p.m.
super nudum | supra nudum
3 8 13
14:52 reiecta | relieta VL
profugit | fugit 9A p.m. VL
14:53 summum sacerdotem |
principem sacerdotum VL
conueniunt | conuenerunt
ibi** cf. VL
sacerdotes | principes
sacerdotum 6 8
scribae et | + pharisaei
et** cf. 1 ? 14
14:54 secutus est | sequebatur VL
eum | illum 1
intro | om. 1 3 5 11 11A
(vg)
summi sacerdotis | principis
sacerdotum 8 13 15
14:55 summi uero sacerdotes | principes autem
sacerdotum VL
et omne concilium | cum
uniuerso concilio** cf. VL
testimonium | falsum
testimonium* cf. 1 s.m.
eum | illum**
nec | et non VL
14:56 testimonium falsum |
falsum testimonium VL
conuenientia testimonia | +
et aequalia** cf. 3 4
14:57 et quidam surgentes | alii
autem exsurgentes 6 15
14:58 quoniam | quia 3
dissoluam | soluam 9A p.m. 13
templum hoc | hoc
templum 13
14:60 respondes | respondis 11 13
(vg)
quiequam | om. 9A p.m. VL
14:61 nihil respondit | respondit
nihil**
filius | + dei*
14:62 cum | in*
14:63 summus sacerdos | princeps
sacerdotum 3 10 13
ait | dixit 1
desideramus | egmus 10
testes | testimonium* cf. 3
14:64 blasphemia | * eius 5 13
(vg)
qui omnes condemnauerunt
cum esse reum | illi autem
dixerunt reus est*
14:65 prophetiza | + nobis christe
qui est qui te percussit* cf. 15
14:66 et cum | cum autem* cf. 6 15
deorsum | domus*
uenit | + ad illum 3 6 8
summi sacerdotis |
principis sacerdotum 3 13
14:67 cum uidisset petrum
calefacientem se aspiciens
illum ait | dixit illi*
tu cum ... eras | tu eras
cum*
14:68 scio neque noui | noui
neque scio*
14:69 rursus autem | iterum 1 5
8 13
uidisset | <au>disset 9A p.m. 8
illum | eum 5 13
ancilla | <pu>eilla 9A p.m. 3
circumstantibus |
circumadstantibus*
14:71 autem | om.* 9A p.m.
athanematizare | deuotare
VL
iurare quia | dicere 5 13
istum | hunc 3
14:72 statim | om.*
ei | illi VL
cantet bis | cantet 9A p.m.
VL, bis cantet* 9A s.m.
15:1 confestim mane | cum
mane factum esset cf. 6 15
sacerdotes | sacerdotum*
uniuerso | cum uniuerso*
15:2 at ille | ille autem*
15:3 et accusabant eum
summi sacerdotes in
multis | principes autem
sacerdotum multa
accussabant eum* cf. VL
15:4 rursum | om. 9A p.m. VL
eum | illum 1
uide | ecce 3 6
15:6 festum | sollemnem 6 8 15
15:7 autem | + in carcer* cf. 6
fecerat | fecerat VL
15:9 eis et dixit | et dixit illis 1
15:10 tradidissent eum illum tradiderunt* summi sacerdotes om.* 9A
15:11 pontifices principes sacerdotum 5 8 autem concitauerunt turbam qui et turbis suaserunt* cf. 14 magis om.*
15:12 autem uero* respondens ait dixit cf. 1
15:13 iterum om. VL
15:14 pilatus uero dicebat eis dixit illis pilato* cf. 1 3
15:15 et tradidit iesium flagellis caesum iesium autem flagellis caesum tradidit illis 5
15:16 eum illum intro <5> 9A om. VL 16 hansa* 9A om. VL
15:17 induerunt purpuram purpuram 11A 14 (vg)
15:20 illum eum VL purpuram purpuram 11A 14 15 (vg)
eum illum 6 8 (vg) educunt eduxerunt* cf. VL eum om. 9A 6 15
15:24 mittentes sortem sortem mittentem 16
15:26 eius ipsius*
15:27 eo illo om. 9A 6 VL
15:28 et tune*
15:29 tribus diebus tri<duo illud ?>* 9A cf. 1 16
15:31 summi sacerdotes principes sacerdotum 8 16 ludentes inludentes* dicebant dicentes 1
15:32 ut et cf. 6 15 credamus + ei VL conociabantur maledicebant* ei illi*
15:33 per super 9A om. VL (vg) adstantibus 17
15:36 et implens impelit cf. 1 8 ei illi 17 ad deponendum et liberat*
15:37 emissa clamans* 9A
15:38 sursum summo VL 9A
15:39 ex om. 9A
15:40 de a VL et erat VL
15:41 ministrabat ei] ministrabant ei uocauit centurionem* cf. VL
15:44 mirabatur miratus est 16 accersito centurione uocauit centurionem* cf. VL
15:46 mercatus + est* inuoluit + in VL sindone sindone <1-3>* 9A om. sindoneom VL 9A
15:47 autem om. 9A
16:1 eum iesium*
16:4 et respicientes ... ualde erat enim quippe magnus ualde <20-35> 9A 6 VL et respicientes ... lapidem erat enim quippe magnus ualde 9A 6 VL cf. (vg)
16:5 monumento monumentum VL in a cf. VL
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Once again, the value of Fischer’s collations for identifying previously-unnoticed Old Latin witnesses has been proven. Although the recent publication of the total figures is welcome, the percentages of agreement for the sixteen individual passages remain the key data for isolating instances of block mixture and textual affiliation more generally. The full collations of VL 9A and 11A are consistent with the data from the test passages: an agreement with the Stuttgart Vulgate in the 80-90% range is indicative of a mixed text likely to preserve Old Latin forms, while anything below 80% has significance for the pre-Vulgate tradition. It remains an indication of the remarkable stability of the Vulgate Gospels that, in each passage, around 90% of the copies produced before the year 1000 have an agreement of 90% or more with the editorial text of the Stuttgart Vulgate.

Some general insights emerge from the analysis of these two manuscripts, as well as more specific conclusions. The Old Latin section between Mark 10:30 and 11:5 in VL 11A shows that VL 6 is no longer an isolated witness to its unusual text of Mark, which circulated in insular regions three or four centuries earlier. The partial correction of VL 9A and its ancestors towards the Vulgate demonstrates how early Old Latin texts were gradually brought into
line with the Vulgate over generations of copying, and that such alterations may often have been confined to small groups of verses. Even though mixed-text manuscripts have a significant Vulgate component, they should still be cited in Old Latin editions: their evidence may not just be significant for the Latin tradition but also have parallels with early Greek texts. It is hoped that the present article appears in time for its findings to be incorporated into the latter half of the *Vetus Latina* edition of Mark, where the evidence of these witnesses is most pertinent; VL 11A is undoubtedly also worthy of inclusion among Old Latin witnesses to Matthew and Luke\textsuperscript{47}.

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