

## Manuscript 2427 - a fake

Wieland Willker, 2006

Greek Gospel of Mark, Chicago MS 972, Goodspeed MS 38,  
Gregory-Aland No. 2427, "Archaic Mark".



### Relevant Literature:

- R.W. Allison "Unpublished library report on the study of the archaic Mark in MS 972" (typescript draft, 30 pages) University of Chicago Library
- E.C. Colwell "An Ancient Text of the Gospel of Mark" *The Emory University Quarterly* 1 (1945) 65-75
- H.R. Willoughby "Archaic Crucifixion Iconography" *Munera Studiosa* 1946 (Hatch Festschrift) p. 123-144
- E.C. Colwell "Some unusual abbreviations in MS 2427" *Studia Evangelica*, Berlin, 1959, p. 778-792
- M.V. Orna, ..., R.S. Nelson "Applications of Infrared Microspectroscopy to Art Historical Questions about Medical Manuscripts" *Archaeological Chemistry* 4 (1988) 270-288
- Margaret M. Mitchell and P.A. Duncan "Chicago's 'Archaic Mark' (MS 2427): A reintroduction to its enigmas and a fresh collation of its readings" *NovT* 48 (2006) 1-35
- Stephen C. Carlson "The Nineteenth-Century Exemplar of 'Archaic Mark' (MS 2427)" *SBL* 2006

### Description:

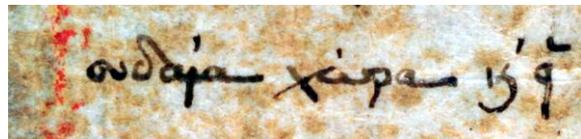
Small Codex, 12 x 8 cm, 55 folios, 20-22 lines per page  
2 front images and 16 miniatures

### History: (from R.W. Allison's report)

- bought by John Askitopoulos some years before 1917. In 1917 he died.
- the MS, along with his collection was kept in the house of his daughter, Mrs. Kiosseoglou, and remained there until about 1936.
- in about 1926 Mr. Andre Xyngopoulos saw the MS to give an appraisal.
- in 1935 the nephew of Askitopoulos wrote to Goodspeed and offered the MS for sale.
- in 1936 or early 1937 the MS was sent to Chicago.

### General indications of a late origin:

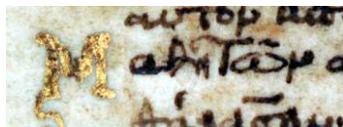
- word division
- curious abbreviations
- punctuation
- unknown history before 1917
- unique layout (Mk only, disparate iconographic elements)
- unbelievably good text, extremely close to B



One gets the strong impression that the scribe was unsure how to write in the beginning. In the first part he varies his abbreviations and "experiments". This is so for καί and the article, but also for the nomina sacra. Only after several pages he finds his style.

The scribe seems to be well versed with the Byzantine text, probably the Orthodox text. It appears that he used a text extremely close to B/03, but has fallen back at times into his familiar Orthodox text.

The text looks as if it has been written in a hurry. It is not beautiful. It looks like a notebook.



The initials do not indicate paragraphs or lections, but are simply added here and there for no apparent reason. A conspirator would suspect a code here. Those initials have been added later. One can see offprints on the opposite page.

The images have been painted first, then came the text. Perhaps the images have been created by someone else?

There are traces of an erased colophon at the end of the book. R.W. Allison writes: " ... written in a crude, late hand which may be dated anywhere from the 16th through the 18th CE. ... The colophon is too far gone for decipherment."



### Proof of fake

Of the early investigators of the MS (Collwell, Willoughby, Wikgren) nobody raised any doubts about the genuineness of the MS.



In 1988 Mary V. Orna published an article in which she showed that the pigment used for the blue in the miniatures was Prussian blue, a color invented only in the 18th CE. She then speculates: "neither of these manuscripts has a genealogy that can be traced prior to about 1930, a fact suggesting that their origin may very well be during the flurry of Athenian forgeries that came to the market in the 1920s."

The sample was taken from a blue area of page 34 verso:

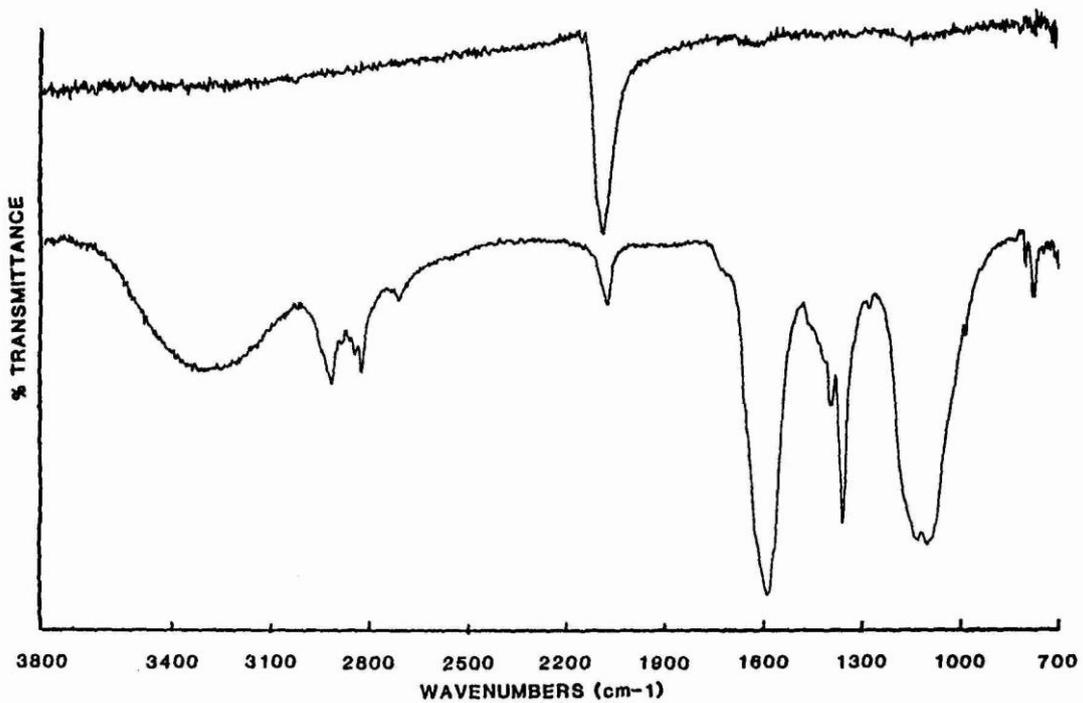


Figure 10. Top: Reference spectrum of Prussian blue (100 scans). Bottom: Spectrum of a blue pigment sample from MS 972, B34v (47,70) (247 scans).

The results of Orna narrowed the date to somewhere between the 18th and the 20 CE, but still it could have been some copy of an old and lost uncial.



In 2006 Margaret M. Mitchell initiated a new digital photo shooting of the MS and published a detailed, fresh collation (NovT). High resolution images were published online.



Based on this collation, finally, Stephen C. Carlson was able to find the exemplar from which the MS was copied. It was Buttman's 1860 edition of the GNT!

*"Westcott and Hort were not the first to base a critical text largely on B. Some twenty years earlier, Philipp Buttman (1860) published a recension of the Greek New Testament based on Cardinal Mai's edition of B (1857, 1859). In the Gospel of Mark, Buttman's text departs from B at about 90 variation units, with which 2427 agrees more than 80 times, except where 2427 has a singular reading."*

Carlson first announced his discovery at the SBL meeting in Washington, 2006.

I have checked this and concur with it.

What follows is the evidence I have found.

## Buttmann versus 2427

I only went once through the text, so this list is very probably not complete.

### Significant agreements of 2427 and Buttmann:

#### a) first rate indications:

- 2:15 Καὶ γίνεται ἐν τῷ κατακεῖσθαι 2427
- 2:26 ἦλθεν 2427
- 3:1 omit ἦν: καὶ \_\_\_ ἐκεῖ 2427
- 4:28 πλήρης σῖτος 2427
- 7:9 omit καὶ ἔλεγεν αὐτοῖς 28, 2427
- 9:11 Ὅτι for ὅτι
- 14:2 μή ποτε for μήποτε
- 14:14 parablepsis error, see below
- 15:20 omit ἵνα σταυρώσωσιν αὐτόν 2427

#### b) additional supportive evidence:

- 2:15-16 ἦσαν γὰρ πολλοὶ· καὶ ἠκολούθουν αὐτῷ γραμματεῖς τῶν Φαρισαίων . καὶ ἰδόντες read by Δ, 0130<sup>vid</sup>, 2427
- 2:21 τὸ πλήρωμα τὸ καινὸν with D, f13, 28, 1424
- 2:22 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς. omit: D, 2427, it(a, b, d, ff<sup>2</sup>, i, r<sup>1</sup>, t), bo<sup>ms\*</sup>, Tis, Bal
- 4:34 ἰδίους μαθηταῖς αὐτοῦ 1071, 2427
- 6:22 here 2427 reads Byz (with Buttmann): τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος
- 14:24 τὸ τῆς διαθήκης D, W, 0211, 2427
- 16:10 ἐκείνη δὲ with C\*, 2427

### Significant disagreements between 2427 and Buttmann:

(for which there is no obvious explanation)

- 1:3 2427 omits ἐτοιμάσατε τὴν ὁδὸν κυρίου.
- 1:42 2427: ἐξῆλθεν
- 3:11 for ὁ υἱὸς τοῦ θεοῦ 2427 has ὁ θεὸς
- 3:33 2427 reads: τίς ἐστὶν \_ μήτηρ μου καὶ \_\_\_ ἀδελφοί μου;
- 3:34 2427 omits: κύκλω καθημένους
- 4:31 2427 omits τῶν ἐπὶ τῆς γῆς
- 4:33 2427 reads: αὐτοῖς καθὼς ἐλάλει τὸν λόγον καθὼς ἠδύναντο
- 5:10 2427 reads μακρὰν τῆς χώρας
- 5:13 2427 omits τὰ πνεύματα τὰ ἀκάθαρτα

- 6:11 2427 reads ὑποδημάτων for ποδῶν
- 6:17 2427 omits Φιλίππου 2427
- 6:25 for μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα  
2427 reads: μετὰ σπουδῆς λέγει πρὸς τὸν βασιλέα
- 6:36 2427 reads the rare γῦρω for κύκλω
- 8:2 2427: ἡμέραις τρισὶν οὐκ ἔχουσι (shorter form of the B reading, which has Buttmann)
- 8:11 2427 omits ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ
- 8:19 2427 omits λέγουσιν αὐτῷ· δώδεκα.
- 9:1 εἴσθε for εἰσίν
- 9:38 2427 omits διδάσκαλε
- 10:22 γὰρ πλούσιος σφόδρα. (harm. to Lk 18:23)
- 10:36 correction in 2427 from ποιῆσαι to ποιήσω
- 11:18 διδαχῇ 2427 omits αὐτοῦ.
- 12:17 2427 reads: τὰ τοῦ Καίσαρος τῷ Καίσαρι (harm. Mt 22:21)
- 12:21 2427 omits καὶ ἀπέθανεν
- 14:7 2427 omits αὐτοῖς: δύνασθε \_\_\_\_\_ πάντοτε εἶ ποιῆσαι
- 14:22 2427 reads Λάβετε, φάγετε with f13, 28, 1241, 1342, Maj
- 14:31 2427 has ἔκραζον for ἔλεγον
- 14:47 2427 omits ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ
- 14:54 2427 omits καὶ θερμαινόμενος
- 14:70 W, 2427 omit καὶ γὰρ Γαλιλαῖος εἶ
- 14:72 2427 omits καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα
- 15:9 2427 reads τί οὖν ποιήσω λέγετε τὸν βασιλέα τῶν Ἰουδαίων from verse 12
- 15:36 2427 omits περιθεὶς καλάμῳ
- 16:14 2427 reads ἀπὸ τῶν νεκρῶν

## Parablepsis errors:

1. For the following omissions a parablepsis error is probable from the Buttman text layout:

- 2:27-28 σάββατον· 28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. 2427 omits verse 28
- 6:2 καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ, two καὶ at the end of two consecutive lines
- 8:12 2427 omits ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.
- 12:30 2427 omits ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου
- 14:14 2427 omits εἶπατε τῷ οἰκοδεσπότη ὅτι ὁ διδάσκαλος λέγει· ποῦ ἐστιν exactly one line of Buttman's text.

2. The following omissions can be due to parablepsis, but it is improbable that this is influenced from the Buttman text layout:

- 3:32 2427 omits καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε (καὶ - καὶ ?)
- 5:1 2427 omits εἰς τὸ πέραν τῆς θαλάσσης (εἰς - εἰς)
- 7:21 2427 omits ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων (ἀνθρώπων - ἀνθρώπων)
- 8:34 2427 omits καὶ ἀράτω τὸν σταυρὸν αὐτοῦ (ἐαυτὸν καὶ α... - αὐτοῦ καὶ α...?)
- 10:29-30 2427 omits, h.t. (29 ἀγροῦς - 30 ἀγροῦς)
- 13:28-29 2427 combines verse 28c and 29 to: ... γινώσκετε ὅτι τὸ θέρος ἐγγὺς ἐστίν ἐπὶ θύραις (ἐγγὺς - ἐγγὺς)
- 14:58 2427 omits ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος (the two ὅτι are rather far away in Buttman, possible)

## Round brackets in Buttman:

It appears that 2427 omits two passages that are put in round brackets in Buttman's text.

- 1:2-3 not omitted
- 6:48 not omitted
- 7:3-4 omitted
- 7:11 not omitted
- 13:14 omitted

Possibly the round brackets inspired the scribe to omit the words, but this is not definite.

Conclusion: The support from 2427 of at least 9 unique features of Buttmann is, I think, enough to prove that 2427 has been copied from Buttmann. The probability that these errors happened independently is almost nil. This is further supported by at least 7 other very rare or unusual readings on which 2427 and Buttmann agree.

2427 shows a lot of unique readings which are not supported by Buttmann. In some cases these can be explained, e.g. as harmonizations or as falling back into the Byzantine text, but in most cases no explanation could be found. They are probably just errors of carelessness.

