

APPENDIX

Ongoing work towards the *Novum Testamentum Graecum Editio Critica Maior* of John has led to the recent online publication of transcriptions of many additional witnesses at www.iohannes.com/XML, even while the edition itself is in progress. These witnesses became newly available over the course of my writing this article, and they have yielded additional data. I provide a list below of many additional witnesses demonstrating instability around Martha's presentation in the Fourth Gospel. I am grateful to Prof. David C. Parker, Dr. H. A. G. Houghton, and all who were involved in making this resource available. The creation of such transcriptions and their value for research in a variety of fields is a major contribution of the adoption of digital methods for New Testament textual scholarship.

John 11:1

και μαρθας is omitted in Minuscule 1230.

αδελφης αυτου appears in Minuscules 841, 1009, and 1071.

John 11:3–5

Minuscule 2575 omits these verses.

John 11:5

Minuscule 2561 corrects *μαριαμ* to *μαρθαν*.

Minuscules 22, 138, 346, 357, 543, 826, 828, 884, and 994 list *μαριαν* first.

Majuscule 0233 lists *μαριαμ* first.

Minuscules 1230 and 2615 add *μαριαν* after *αδελφην αυτης*.

John 11:19

Minuscule 2680 uses the singular *αυτη* instead of the plural *αυτας*.

John 11:20

Minuscules 983, 1344*, and 1689 nonsensically name *μαρια* as the first woman.

(Minuscule 1344 corrects *μαρια* to *μαρθα*.)

John 11:21–24

Minuscule 423 omits these verses.¹

John 11:28

Minuscules 333 and 423 name *μαρθα* instead of *μαρια*; Minuscule 397 has no name.

John 11:30

Minuscule 1319 omits *η μαρθα*.

John 11:45

Minuscule 841 writes *μαρθαν και μαριαν*.

¹ Of all the above variants, Minuscule 423 is perhaps most intriguing since by cutting directly from John 11:20 to John 11:25, the text is not clear on whether Jesus's dialogue is with Martha or Mary. After this dialogue, Mary actually returns to *Martha* in Minuscule 423's version of John 11:28!