A TEXTUAL STUDY OF FAMILY 1 IN THE GOSPEL
OF JOHN

by

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Abstract

This is a textual study of seventeen Family 1 manuscripts in the Gospel of John: Gregory-Aland 1, 22, 118, 131, 205abs, 205, 209, 565, 872, 884, 1192, 1210, 1278, 1582, 2193, 2372, and 2713. Part 1 contains an analysis of a full collation of these manuscripts in John and concludes with a family stemma that expresses the relationships between the manuscripts and how they connect to the non-extant Family 1 archetype. Part 2 contains a reconstructed Family 1 text with critical apparatus for John. The results of this thesis confirm that 1 and 1582 are leading Family 1 manuscripts in John, but demonstrate that a new subgroup exists, represented by 565, 884 and 2193, that rivals the textual witness of 1 and 1582. This subgroup descends from the Family 1 archetype through a different intermediate ancestor to that shared by 1 and 1582. The discovery of this subgroup has broadened the textual contours of Family 1, leading to many new readings, both text and marginal, that should be considered Family 1 readings. The reconstructed text is based on the witness of this wider textual group and is offered as a replacement to Kirsopp Lake’s 1902 text of John.
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Part One: Analysis of Seventeen Manuscripts in the Gospel of John

1. Introduction

1.1. Rationale

Kirsopp Lake published the seminal work on Family 1 in 1902: *Codex 1 of the Gospels and its Allies*. His study firmly established the existence of a closely-knit textual family of the Gospels that shared a unique profile of Non-Majority Text readings. Lake’s Family 1 included the manuscripts: Gregory-Aland 1, 118, 131, 205abs, 205 and 209. Lake demonstrated that these six manuscripts descended from the same non-extant archetype, and that 1, 131, 209, and possibly 118, are independent witnesses to that archetype. Lake found that Codex 1 was the leading family manuscript; that is to say, it was the manuscript that retained the highest number of Non-Majority Text readings from the archetype.

A more recent study of Family 1 in the Gospel of Matthew by Amy Anderson has widened the membership of the family group and, by the introduction of new members, has altered the profile of Non-Majority Text readings that the family supports. Anderson examined the text of thirteen manuscripts in Matthew:

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2 Family manuscripts will be referred to by their Gregory-Aland numbers throughout.

3 He expressed some doubt over whether 118 was independent and not a copy of 209. Lake, *Codex 1*, xxv.

Codices 1, 22, 118, 131, 205, 209, 872, 1192, 1210, 1278, 1582, 2193 and 2542. She collated 1 and 1582 in full and the other manuscripts in two test chapters and 436 test passages. Anderson was able to draw up a new and more complex stemma for the family, and after her full collation of 1 and 1582, nominated 1582 as the leading Family 1 manuscript. Anderson also drew attention to a number of inaccuracies in Lake’s edition, highlighting the need for a new text of Family 1 in all four gospels.5

This thesis examines the text of Family 1 in the Gospel of John by analysis of a full collation of seventeen manuscripts in John: Codices 1, 22, 118, 131, 205abs, 205, 209, 565, 872, 884, 1192, 1210, 1278, 1582, 2193, 2372, and 2713. Anderson collated twelve of these manuscripts in Matthew: eight she found to be Family 1 manuscripts: 1, 22, 118, 205, 209, 1192 1210, and 1582; while four manuscripts: 131, 872, 1278, and 2193 were found to have only very weak family affinity and so were categorised by Anderson as ‘miscellaneous manuscripts’.6 The first eight manuscripts were collated for this study to test whether Anderson’s basic stemma could be applied to the Gospel of John, and to discover whether a full collation of the gospel could provide sufficient data to answer questions left open by Anderson, including whether 205 was a copy of 209, and whether the ‘tentative’ conclusion that 22, 1192 and 1210 share an intermediate ancestor was correct.7 The last four manuscripts were collated to test whether their family

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5 Anderson, Matthew, 98–100.

6 For summary see Anderson, Matthew, 145.

7 Anderson, Matthew, 116 and 121.
affinity became stronger in John. Particularly in the case of 2193, the *Text und Textwert* volumes indicate that such a shift towards the family text was likely in John.\(^8\) Codices 565, 884 and 2372 were not collated by Anderson,\(^9\) but were included for this study because the *Text und Textwert* volumes indicated that they may be Family 1 members in John. Codex 205abs was not collated by Anderson (or Lake), as it was presumed to be a copy of 205.\(^{10}\) It was collated for this study as no evidence has yet been provided to support this assumption; and, on the contrary, Josef Schmid, in his study of the text of the Apocalypse, has suggested that 205 and 205abs are sibling manuscripts.\(^{11}\) 2542 has not been examined; Anderson found that it was predominately Majority Text in Matthew, and it is not extant in John.\(^{12}\)

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\(^{9}\) Anderson did make note of 884 but it is not extant in Matthew.

\(^{10}\) Anderson, *Matthew*, 115.


1.2. Method

Transcriptions

For this study, electronic transcriptions were made of each of the seventeen manuscripts from the microfilm.\textsuperscript{13} Transcriptions record the text, layout and any corrections or marginal readings in the manuscripts.\textsuperscript{14} Transcription guidelines and conventions used by the International Greek New Testament Project (IGNTP) were adapted to suit the needs of the study.\textsuperscript{15} To ensure a high level of accuracy, two initial transcriptions were made of each manuscript and then collated against one another to check for transcriptional errors. All discrepancies between the two transcriptions were checked against the microfilm, and any transcriptional errors corrected to make a final transcription.\textsuperscript{16} Codices 118, 205abs, 205, 209, 565 and 1278 were also physically examined, so that any text unclear on the microfilm could be checked on the manuscript itself. Transcribed text is based only on the physical and visible evidence of a microfilm or manuscript; that is to say, no readings in the transcriptions have been conjectured on the basis of textual

\textsuperscript{13} Transcriptions were made by altering an electronic base text. The International Greek New Testament Project’s (IGNTP) Textus Receptus base was employed for all transcriptions (privately circulated).

\textsuperscript{14} Accents, breathings and punctuation were not recorded in the transcriptions and final sigmas were not used.

\textsuperscript{15} Unpublished guidelines privately circulated.

\textsuperscript{16} With the exception of 2713.
analysis or predictions of the textual relationships between manuscripts.\textsuperscript{17} The full transcriptions are available at:

http://arts-itsee.bham.ac.uk/AnaServer?family1+0+start.anv.

\textit{Collation}

Electronic methods for collation made it feasible for each manuscript to be collated in full for the gospel. The transcriptions were collated using the Project Edition of Peter Robinson’s \textit{Collate 2.1}.\textsuperscript{18} Codex 1582 was used as a base text for the collation.\textsuperscript{19} Before the final collation was produced, a number of regularisations were made to remove very minor variants considered to be genetically insignificant. The final collation contains over 1,000 variant units; it can be found in Appendix A.\textsuperscript{20}

\textit{Rating of Readings}

To provide further information for the analysis of the final collation, each reading in each variation unit was either marked as a Majority Text reading or categorised

\textsuperscript{17} See Appendix A for further details of the transcriptions and collation.


\textsuperscript{19} 1582 was considered suitable as it was expected to be one of the stronger Family manuscripts; it contains few omissions or lacunas and has a relatively standard orthography.

\textsuperscript{20} Such minor variants included: the presence of absence of movable nu, itacisms, most nonsense readings, abbreviations, very minor spelling differences, and variations in the use of nomina sacra.
according to how well attested the reading is in the wider Greek textual tradition of the gospel. Zane Hodges and Arthur Farstad’s *The Greek New Testament According to the Majority Text* was used to label the Majority Text readings.\(^{21}\) The three sigla used in Hodges and Farstad: datable, Majority, and Majority divided (\(\text{M}^{\text{pt}}\)), were retained to distinguish between straightforward Majority Text readings (datable), Majority Text readings with reduced support (Majority), and readings where the Majority Text is divided (Majority divided).\(^{22}\) For the Non-Majority Text readings the IGNTP Papyri, Majuscule, and Byzantine editions of John were used to calculate the level of support each reading had in the wider Greek manuscript tradition of John.\(^{23}\) Readings not attested by any manuscript in the wider tradition were labelled *distinctive* (\(\text{D}\)); readings supported by no more than 9 manuscripts were labelled *rare* (\(\text{R}\)); and readings supported by 10 or more manuscripts were labelled *widely attested* (\(\text{W}\)).

Part 1 of this study consists of the analysis of the collation of John and Part 2 provides a new text of Family 1 in John, reconstructed from the extant witnesses confirmed to be family members in the gospel.


\(^{22}\) See Hodges and Farstad, *Majority Text*, xiv–xxi, for more detailed explanation.


2. The Core Group: Codices 1, 565, 884, 1582, and 2193

2.1. Manuscript Descriptions

2.1.1. Codex 1

Contents and Layout

Codex 1 is a Greek New Testament Codex containing Acts (ff. 5r–42v), the Catholic Epistles (ff. 42r–62r), the Pauline Epistles (ff. 70v–160v) and the Four Gospels (ff. 161r–303r). It is kept at the University of Basel library where it has the library catalogue reference A. N. IV.2.\(^2^4\) It contains 297 folios; the text is written in brown ink on vellum in 1 column per page with 38 lines per column; the pages measure 18.3 by 18.5cm and the text 10.6 by 11.9cm; initial letters are used throughout in gilded red.\(^2^5\) Each gospel begins on a fresh recto page following an ornamental headpiece and a large decorated initial; κεφάλαια are present for Mark and John; Ammonian sections are given but without Eusebian canon tables. F. 265v contains a portrait of John dictating to Prochoros. The manuscript contains a critical note on the Pericope Adulterae and on the ending of the Gospel of Mark.

\(^{2^4}\) Formerly: B. VI. 27; von Soden: δ 254 (formerly: δ 50).

\(^{2^5}\) Details not evident from the microfilm have been taken from W. H. P. Hatch, Facsimiles and Descriptions of Minuscule Manuscripts of the New Testament (Cambridge, MA: Harvard University Press, 1951).
Script and Dating

The hand of Codex 1 is not neat but is easily legible. There are some ligatures and abbreviations in the main body of text, but most occur at line endings. Certain letters are regularly enlarged, especially kappa, upsilon, chi and lambda. Mute iota is adscript, usually resting slightly below the line; breathings are mostly round with only very rare occurrences of square breathings; nomina sacra have accents and breathings; circumflex accents are raised above breathing marks; and accents, breathings and abbreviation marks are all distinct from one another and from letters. Burgon, Lake, and Omont have dated Codex 1 to the twelfth century\(^\text{26}\) while Scrivener, Gregory and Wettstein have ascribed it to the tenth.\(^\text{27}\) The round breathings, enlarged letters and regularity of abbreviations would support a twelfth century dating.\(^\text{28}\)

Illuminations

F. 265v contains a portrait depicting a standing John, dictating his gospel to the scribe Prochoros; John’s head is turned towards the hand of God, which extends from a cloud in the top right hand corner of the image. A mountainous landscape, symbolizing the island of Patmos, is painted as the backdrop, and helps to date the


miniature to the twelfth century, when this particular setting for John and Prochoros became popular.\textsuperscript{29} Analysis of the miniature, therefore, supports the palaeographical dating of the manuscript. Above the evangelist portrait, inside a medallion, is a vignette of the Anastasis, another image common to the latter part of the twelfth century.\textsuperscript{30} Interestingly, this evangelist portrait in Codex 1 suggests a possible artistic link with another manuscript collated for this study, Codex 1278, which contains the same motif and combination of images in its miniature for the Gospel of John: the same seated Prochoros; a standing position for the evangelist; John’s head turned for inspiration to the hand of God in the top right corner; and the same rocky backdrop.

\textit{Correctors and Later Hands}

Codex 1 has not been systematically corrected; only about 20 corrections were recorded in the transcription of John and the majority of these were very minor spelling alterations. Some corrections are discernable on the microfilm as being made by the first hand; these have been labelled C*. All remaining corrections have not been distinguished and are labelled simply as C. A number of later hands have added notes and supplementary material to the codex. Lake, who examined it in person, discusses these later hands in more detail.\textsuperscript{31}

\begin{footnotes}
\item[31] Lake, \textit{Codex 1}, x.
\end{footnotes}
Provenance

Codex 1 was previously owned by John of Ragusa (ca. 1380–1443), the cleric who officially opened the Council of Basel in 1431. Ragusa bequeathed the manuscript to the Dominican convent in Basel, and in 1559 it passed from the convent to Basel University library. Ragusa served as a legate of the Council of Basel to Constantinople between 1435 and 1437, commissioned to convince a Greek delegation of the Council’s conciliarist cause. A leading member of the Greek delegation was Cardinal Bessarion, the owner of three other manuscripts collated for this study, 205abs, 205 and 209. This provides a remarkable historical link between Codex 1 and Bessarion’s three manuscripts. While in Constantinople, Ragusa had also been commissioned to collect biblical and patristic Greek manuscripts to be used by the Council. It is very probable that Ragusa acquired Codex 1 during this visit to the Greek delegation; he may even have acquired the manuscript through Bessarion himself, who owned one of the largest Greek libraries of the time. Codex 209 was almost certainly present with Bessarion at this point; as a note in the manuscript, added by Bessarion, records that the Latin chapter numbers were added for help in disputations with the Latins. As Lake suggests, these disputations were almost certainly those of the Council of Florence (1438–39), to which Bessarion would travel after meeting

32 Gregory, Textkritik, Erster Band, 127.


with Ragusa’s delegation in Constantinople. It is remarkable that Bessarion also owned a number of classical manuscripts copied by the scribe Ephraim, also the scribe of Codex 1582.

_Transcription of the Gospel of John_

The Gospel of John begins on f. 266r and ends on f. 303v. The Pericope Adulterae is located at the end of the gospel following a critical note. The folio containing John 19:5–31a has been dislocated and is bound at the end of the manuscript. Codex 1 was transcribed from the microfilm; the folio numbers in the transcription follow those of the manuscript’s original foliation, which jumps from f. 290 to f. 298.

_2.1.2. Codex 565_

_Contents and Layout_

Codex 565 is a ninth-century codex containing the Four Gospels. It is kept at St. Petersburg National Library where it has the library catalogue number Gr. 53. The codex is an extremely opulent production, written on purple vellum in gold ink, with large text and generous margins. The manuscript contains 405 folios; the

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35 Lake, *Codex I*, xxi.

36 For a discussion of these manuscripts see Anderson, *Matthew*, 33–34; 39–41.

37 Other numbers: Scrivener 473; von Soden ε 93; Tischendorf 29e.
text is written in 1 column per page\textsuperscript{38} with 17–19 lines per column; and the average dimensions are 20.7 by 13 cm. Each gospel begins on a fresh recto page, opposite a portrait of the seated evangelist. The portraits were probably added to the codex at a later date. Each gospel is preceded by a list of κεφάλαια; the Ammonian sections are present throughout; the Eusebian canon tables were added later. There are a number of lacunas in the manuscript: Matthew 20:18–26, 21:45–22:9; Luke 10:36–11:2, 18:25–37, 20:24–36; and John 11:26–48, 13:2–23, and 17:1–12. The missing text, except for John 11:26–48, 13:2–23, has been supplemented by a later hand on inserted parchment leaves, dyed in a lighter purple. The manuscript contains a critical note on the text of the Pericope Adulterae, though the text of the pericope itself is no longer extant. The manuscript is stored with a single paper page containing a late fragment of the beginning of John.

\textit{Script and Dating}

The text of 565 is large, neat and rounded with very few majuscule letter forms and little variation in letter size. There are very few ligatures and very few abbreviations: only nu-superlines, και compendiums, and abbreviations for omicron-sigma. These abbreviations only occur at line endings.\textsuperscript{39} Breathing marks are all square; nomina sacra do not have breathings or accents; and there is

\textsuperscript{38} Except for the genealogy in Luke which is written in 2 columns ff. 227v–228v.

\textsuperscript{39} With the only exception in John being f. 381r, line 9, where a και compendium occurs in the middle of a line.
no mute iota. These palaeographical details support a ninth century date for the codex.\textsuperscript{40}

\textit{Illuminations}

Codex 565 contains a seated evangelist portrait for each gospel. The portraits for Matthew, Luke and John appear to form an artistic set, with similar style, palette and dimensions; however, the image for Luke stands out as distinctive, and is painted directly onto a paper leaf, which was then inserted into the codex. The pages containing the set of three miniatures are not integral to the codex and were bound in separately, and it is likely that they also were not part of the original production. They do not match the quality and finish of the manuscript itself, and the dimensions of each picture do not fit comfortably onto the page. The three portraits, however, depict the evangelists writing on purple parchment, which may be an indication that even though the pictures were not part of the original production, they were specifically painted to be added to the manuscript. There are a number of smaller illuminations, painted onto paper and added to the margins of the manuscript. In f. 124r, for example, an image of two men carrying the body of Christ has been pasted into the margin.

\textsuperscript{40} Most scholars agree on this date. Hort, Gregory and von Soden suggest either a ninth or tenth century date. (Hatch, \textit{Facsimiles}, 80). See Barbour, \textit{Literary Hands}, xvi, xix and xxviii.
Correctors and Later Hands

Codex 565 has not been systematically corrected in John; fewer than 10 corrections were made in the whole gospel and none of textual significance. Corrections by the first hand have been labelled C*, and corrections made by the hand that added the supplementary page in John have been labelled C2. Corrections, usually small erasures, where it is difficult to distinguish between C* and C2 have been labelled C. Most of the missing leaves in 565 have been supplemented on parchment leaves of a lighter purple. The hand which copied these pages is significantly later than the first hand, the script containing a high number of ligatures, abbreviations, enlarged letters and rounded breathings.

Provenance

Gregory records that the manuscript was previously owned by St. John’s Convent in Gumush-Khaneh, Asia Minor; and that in 1829 it was given by the convent to Tsar Nicholas I of Russia.41

Transcription of the Gospel of John

The text of John begins on f. 330r and John 21:25 ends on f. 405v. The gospel is followed by a shorter version of the critical note found in Codices 1 and 1582, introducing the problem of the Pericope Adulterae. The note was written in different ink to the rest of the manuscript and has faded considerably. The

41 Gregory, Textkritik, Erster Band, 203.
Pericope Adulterae is not present in the manuscript, but the existence of the note indicates that it was originally present and was located at the end of the gospel. The transcription of 565 was made from the microfilm and colour photographs of the last folios (ff. 398–405). Transcriptions of sections of text unclear on the microfilm were checked against the transcription for the IGNTP Byzantine Text electronic edition,42 and later by an examination, in St. Petersburg, of the manuscript itself.

2.1.3. Codex 884

Contents and Layout

Codex 884 is an eleventh-century manuscript containing the gospels of Luke and John with commentary. It is kept at the Vatican library in Rome and is designated Reg. Gr. 3.43 The manuscript contains 256 parchment folios measuring 35.3 by 26.5cm.44 The text is written in 1 column per page with 30–33 lines per column. The biblical text is written in semi-majuscule while the commentary is written in a minuscule hand; a diptile before a line is used to indicate the presence of biblical text. Von Soden has identified the commentary text in Luke as that of Titus of


43 Other reference numbers: Scrivener 696; von Soden A126 C21.

44 It was not possible to examine 884 in person. Details not apparent from the microfilm are taken from Gregory, Textkritik, Erster Band, 229.
Bostra. Luke 1:1–3:1 and John 1:24–2:19 are missing and have not been supplemented.

Script and Dating

On the evidence of formatting factors, such as the number of lines per page and the use of decorative initial letters, McReynolds has demonstrated that at least three different scribes worked on the manuscript. All three hands are busy but neat, with a relatively high number of ligatures and abbreviations occurring in the main body of text. Abbreviations include one letter raised above words to substitute for missing letters. Some letters are enlarged; breathings are round, and breathings and accents are distinct from letters and other marks. Most scholars agree on an eleventh-century date, except for Scrivener who dates the manuscript to the thirteenth century.

Illuminations

There are no extant illuminations in 884.

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46 McReynolds, “Two New Members,” 398.

Correctors and Later Hands

Codex 884 contains a number of corrections; the script of the corrector’s text is very similar to that of the main text; however, because it was not possible to examine the manuscript itself and because the microfilm was often of a poor quality, no attempt was made to label corrections.

Provenance

Very little is known of Codex 884 before it entered into the Vatican collection. While collating the manuscript and checking text against the IGNTP Byzantine Text edition, a closeness with a number of other commentary manuscripts, including K0141, K194 and K994, became very apparent. It would be an interesting avenue of study to discover the relationship between this branch of commentary manuscripts and the text of Family 1.

Transcription of the Gospel of John

Text and commentary for the Gospel of John begins on f. 119v and ends on f. 255v. The Pericope Adulterae text is present and located after John 7:52. The manuscript was transcribed from the microfilm. Folio numbers are not visible on the microfilm so page numbers, referring to the pages of the microfilm scans, were used to navigate the transcription.
2.1.4. Codex 1582

*Contents and Layout*

Codex 1582\(^{48}\) is a tenth-century Four Gospel codex kept at the Vatopedi Monastery, Mount Athos, where it has the library catalogue number 949.\(^{49}\) It contains 290 folios,\(^{50}\) with text written in 1 column per page with 20 lines to a column. Pages measure 21 by 15cm and the text 14.2 by 8cm.\(^{51}\) Each gospel begins on a fresh recto page, preceded by a list of \(κεφάλαια\) and an evangelist portrait. The gospel text begins part-way down the page, beneath a decorative headpiece measuring approximately 7.5 by 8.2cm.\(^{52}\) Most of the manuscript’s original text is still extant except for Matthew 5:3–5:19, Matthew 22:29b–23:3a and John 8:7b–11. The text of Matthew 5:3–5:19 and John 8:7b–11 has been supplied by a later hand on f. 13 and f. 287r. The manuscript contains a number of variant readings in each gospel; these readings are usually supplied in the margins and marked by a wavy line or the gamma-rho symbol. Most of the marginal readings occur earlier in the codex. The manuscript also contains a critical note

\[^{48}\text{For a comprehensive description of 1582 and its scribe see Anderson, Matthew, 1–58.}\]

\[^{49}\text{Earlier Vatopedi 747; von Soden ε 183.}\]

\[^{50}\text{Most reference works record 287 folios; however, the first 4 folios have not been numbered by the foliator, nor has the folio following f. 190.}\]

\[^{51}\text{Aubrey Diller, “Notes on Greek Codices of the Tenth Century,” Transactions and Proceedings of the American Philological Association 78 (1947): 186.}\]

about the authenticity of the ending of Mark and a note about the text of the Pericope Adulterae; both notes are written in semi-majuscule letters.

**Script and Dating**

The script of 1582 is neat and even, with very few—and only slightly—enlarged letters, but a number of majuscule forms. Breathings are square; mute iota is adscript; breathings and accents are always clearly distinct; and the circumflex accent is small and raised quite high above other marks. There are very few abbreviations, most often καὶ compendium and nu-superline, and these usually occur only at line endings. Some nomina sacra have breathings and accents but not all; Anderson suggests that these were added by a later hand.53 A number of palaeographers have studied the scribe of 1582 in detail, including Aubrey Diller who has suggested that his script is an example of an early and innovative minuscule.54 A later transcription of a colophon on f. 287r allows a precise dating of the manuscript; the colophon states that the manuscript was copied in the year 948 by the monk Ephraim. Most scholars have accepted this colophon as authentic and the dating is supported by the manuscript’s palaeographical features.55

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Illuminations

Each gospel is preceded by a portrait of a seated evangelist, painted against a plain gold background inside a decorative border.\textsuperscript{56} Anderson suggests that these miniatures were not originally intended for the codex, but were added later, though they are of a similar age to the manuscript.\textsuperscript{57} Each gospel begins beneath a decorative headpiece; these headpieces are original, and Anderson suggests are typical of tenth-century Constantinopolitan production.\textsuperscript{58}

Correctors and Later Hands

The first hand, the scribe Ephraim, has made a very small number of corrections in the manuscript; these have been labelled C* in the transcription. A later hand, which Anderson, on the basis of a thorough palaeographical analysis, dates between 1100 and 1150,\textsuperscript{59} has added two supplementary pages, f. 13 and f. 287, supplying the text of Matthew 5:3–5:19 and John 8:7b–11. This same hand has systematically corrected the manuscript, almost always with the reading of the Majority Text.\textsuperscript{60} This corrector has been labelled C1 in the transcription. When it

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\textsuperscript{56} F. 4v, f. 83v, f. 138v, f. 222v.

\textsuperscript{57} Anderson, Matthew, 11–14.

\textsuperscript{58} Anderson, Matthew, 14.

\textsuperscript{59} Anderson, Matthew, 51–52.

\textsuperscript{60} Anderson has also made a palaeographical analysis of the corrections in 1582, comparing the letter forms of corrected text with the letter forms of the supplementary pages (f. 13 and f. 287). Anderson has demonstrated that the C1 corrector is identical with the supplementor. See Anderson, Matthew, 45–51.
has been difficult to distinguish between C1 and C*, the correction has been labelled C. The hand that transcribed the date colophon is much later and clearly distinct from C1; Spatharakis dates this hand to the fifteenth century.61

Provenance

Most scholars agree, based on 1582’s quality and fine script, that it was a product of Constantinople. It was copied by a scribe who also copied a number of other manuscripts—biblical and classical—considered extremely valuable for both their contents and the type of text they contain.62 It is likely, therefore, that Ephraim worked in a large and important scriptorium, where he would have had access to high quality exemplars. Little is known of 1582’s previous owners before it came to the Vatopedi monastery; it is interesting, however, that a number of other manuscripts copied by Ephraim are found in the collection of Cardinal Bessarion, owner of 205abs, 205 and 209. It is possible that some of the biblical exemplars used by Bessarion’s scribes were acquired from this same scriptorium where Ephraim had once worked.

61 Spatharakis, Corpus, 11.

Transcription of the Gospel of John

The Gospel of John begins on f. 223r and John 21:25 ends on f. 285v. F. 286r contains a critical note on the text of the Pericope Adulterae and the pericope text is given as an appendix, beginning part way down the page. The original pericope text is missing from 8:7b and the remaining text has been added by the supplementary hand and corrector C1 on f. 287r. The transcription of 1582 was made from the microfilm as access to its location on Mount Athos is prohibited to women.

2.1.5. Codex 2193

Contents and Layout

Codex 2193 is a tenth-century Four Gospel codex kept at the Iviron monastery on Mount Athos. It has the library catalogue number 1387. The manuscript contains 259 parchment folios measuring 23.5 by 18.5cm. The text is given in 2 columns per page with 22 lines per column, written in tempera ink. In addition to the gospel text, the manuscript contains Eusebius’s letter to Carpianus; decorated canon tables with Ammonian sections given throughout; and a list of κεφάλαια and an evangelist portrait for each gospel. Each gospel begins on a recto page, opposite the evangelist portrait. The gospel title is written in thick majuscule

63 Formerly 247; von Soden ε 1131.

64 It was not possible to examine 2193. Details not evident from the microfilm are taken from Helen C. Evans and William D. Wixon, ed., The Glory of Byzantium: Art and Culture of the Middle Byzantine Era A.D. 843–1261 (New York: The Metropolitan Museum of Art, 1997), 91.
letters inside a decorative rectangular box that sits at the top of the first column of text. The first letter in each gospel is enlarged and decorated. Smaller initial letters are used throughout the codex; when appropriate they have accents and breathings. Abbreviated gospel titles appear at the top of verso folios throughout the manuscript. A later hand has added lectionary material and a hypothesis for each gospel. The text is also marked with musical notations, though it is unclear whether these were added at the time of production or by a later hand.

*Script and Dating*

The script of 2193 is neat and rounded; Maria Agati describes it as a typical example of tenth-century minuscule *bouletée*. Some majuscule letter forms are used, including lambda, gamma, sigma and pi; and the scribe has a particular preference for majuscule nu. Letter size varies very little; breathing marks are all square; nomina sacra have accents and breathings; the circumflex accent is compact; and accents and breathings are not linked to each other or to letters. Some simple ligatures are used, such as epsilon-sigma, epsilon-gamma or omicron-upsilon but most letters, except for linking cross bars, are quite distinct. With the exception of και compendium, extremely few abbreviations are used; they are almost only found at line endings and are only used for the letters and letter combinations alpha-iota, epsilon-nu, nu, and once in John alpha-iota-

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65 See Maria Luisa Agati, *La Minuscola "Bouletée"* (Vatican City: Scuola Vaticana di Paleoografia, Diplomatica e Archivistica, 1992), 85–86.
sigma.\textsuperscript{66} Punctuation is regular; diaeresis is used over iota and upsilon; and mute iota is not employed.\textsuperscript{67} 2193 contains a number of variant readings. These are usually given in the margins of the manuscript and are marked with the gamma-rho symbol.

\textit{Illuminations}

Codex 2193 contains a set of four evangelist portraits.\textsuperscript{68} The evangelists are all painted dressed in a similar draped robe, in a standing pose, against a plain background, each evangelist holding a codex. Each picture has a rubricated majuscule title ‘Ο ΑΠΟΣ’ followed by the evangelist’s name. The portraits are detailed and of extremely high quality. John is portrayed, as is traditional, as an old man. He holds his codex open to the viewer, displaying the opening text of his gospel. Standing portraits were common in the tenth century, but rare beyond then; the portraits, therefore, support a tenth-century date for the codex, making 2193 one of the oldest manuscripts collated for the study.\textsuperscript{69} The standing portraits show striking similarity to those found in a number of other Greek Gospel manuscripts, including Gregory-Aland 14 (Paris, Bibliothèque Nationale, gr. 70) and Gregory-Aland 123 (Vienna, Theol. Gr. 240). Both manuscripts are dated to

\textsuperscript{66} Aside from the κοι̃ compendium fewer than twenty abbreviations were found in the main text of John.

\textsuperscript{67} The first αφες in John is given an iota adscript; however, no other adscripts (or subscripts) have been noted in the manuscript. This initial iota adscript may have been added by a later hand.

\textsuperscript{68} F. 10v, f. 79v, f. 128v, f. 205v.

the tenth century, and Gregory-Aland 14 can be dated precisely by a colophon to 964.70

Correctors and Later Hands

Codex 2193 has been heavily corrected by at least two different hands. One corrector is very distinct: using a neat, rounded semi-majuscule script, with most corrections given in the margin, and a diagonal with dots either side to mark the corrected point in the text. The same hand also employs deletion dots and transposition marks. This hand has been labelled C1 in the transcription. C1 is either the original scribe or a διορθωτής working in the same scriptorium. Because the semi-majuscule letters are difficult to compare with the minuscule script of the main text, and because (as with 1582) it was not possible to examine the manuscript in person, it is difficult to draw a definitive conclusion. C1 has also added a number of variant readings to the manuscript, marking these with the gamma-rho symbol. The collation of C1’s corrections and marginal readings, against the readings of other Family 1 manuscripts, supports this palaeographical analysis—C1 having a number of very rare agreements with other important family manuscripts when 2193* has only the reading of the Majority Text.71

Another corrector in 2193 has a less rounded, sloping and pointy hand with a number of features which distinguish it from C1 and the original scribe, most


71 See Appendix B for relevant lists of readings.
notably a sharp-pointed καὶ compendium, instead of the Latin S shape used by C1 and the first hand. Corrections in this hand have been labelled C. Although the script of C is clearly distinct from the hand of the original scribe, the collation of the C corrections indicates that the C corrector may also have been a διορθωτής at the scriptorium where 2193 was copied, also making corrections against the exemplar used by the original scribe.

A significant number of the marginal variants and corrections have been erased in 2193, leaving only smudges or faint traces of the gamma-rho symbol or diagonal with dots used by C1. It is impossible to ascertain when these erasures were made.

Provenance

The fine quality and decoration of 2193 suggests it was a product of Constantinople. A note at the end of the codex, dated 1529, records that the manuscript was owned by the Archbishop of Thessaly. Little else is known of the manuscript before it passed to the Iviron monastery on Mount Athos.

Transcription for the Gospel of John

The Gospel of John begins on f. 206r and ends f. 257v. The Pericope Adulterae is not present at John 7:53, but it has been added by a supplementary hand at the end of the codex. A semi-majuscule note reading ‘ΕΙΣ ΤΕΛΟΣ ΤΟΥ ΒΙΒΑΙΟΥ’ is written at the top of the column containing John 7:52. Between 7:52 and 8:12
there is a small smudge, which might represent the erasure of some kind of diacritical mark or the beginning of erased text. The transcription of 2193 was made from the microfilm.

2.2. Textual Analysis

2.2.1. Establishing Textual Relationships

Anderson, in her work on Family 1 in the Gospel of Matthew, demonstrated through a shared pool of Non-Majority Text readings that Codex 1 and Codex 1582 are independent textual witnesses to a no longer extant ancestor, which she called A-1. Anderson showed that seven other manuscripts, linked by this same pool of Non-Majority Text readings, Codices 22, 118, 205abs, 205, 209, 1192 and 1210, also descend from A-1; but that 1 and 1582 are the best representatives, because they have retained the highest number of its Non-Majority Text readings, while the other manuscripts have received greater amounts of corrections towards the Majority Text.\(^\text{72}\)

In a full collation of 1 and 1582 in Matthew, after minor regularisations, Anderson found only 34 units of variation between the two manuscripts, 5 of these being occasions when a variant reading given in 1582 agrees with the text of 1.\(^\text{73}\) This study has found that a similar closeness exists between 1 and 1582 in


the Gospel of John. After minor regularisations only 44 first hand disagreements were found and in 2 of these cases, a marginal reading in 1582 supports the text of Codex 1, and in at least 2 cases a first hand correction in 1582 agrees with the text of 1.\textsuperscript{74} This chapter argues that in John, 1 and 1582 are still closely linked and remain leading Family 1 manuscripts; however, a new group of three manuscripts has emerged—Codex 565, Codex 884 and Codex 2193—that together equal 1 and 1582 in their closeness to the archetype A-1, but are related to A-1 through a different intermediate ancestor. These five manuscripts constitute what will be called the \textit{core group}.

\subsection*{2.2.2. Non-Majority Text Agreements}

The textual link between Codices 1 and 1582 and Codices 565, 884 and 2193 is based on a high percentage of Non-Majority Text agreements between the two sets of manuscripts. In a full collation of seventeen possible Family 1 manuscripts in John, 1 and 1582 share 513 Non-Majority Text readings. Of these 513 readings only 52 are not supported by either 565, 884, or 2193, and many of these readings are supported by two or all three of the manuscripts. Moreover, 15 of these Non-Majority Text readings are \textit{distinctive} and 261 are \textit{rare}. In many

\textsuperscript{74} 3 differences are listed in the full family collation but have not been counted here as the differences are of the variety that would have been regularised out, had it not been for the decision to retain all differences at points of wider family variation. A further two differences have been ignored as spelling ‘errors’ by Codex 1 of the name \textit{πιλιππος}. These readings were retained in the full collation for the sake of consistency in recording all spelling variations on proper names. This count does not include readings in the text of the Pericope Adulterae.
cases the agreements are lengthy and differ quite significantly from the Majority Text.

A number of these agreements constitute the omission of relatively lengthy strings of text as in the 2 examples below:75

14:14 **DEF!** 1 22 118 205abs 205 209 565 884 1210 1278* 1582 2372 **R**

   omit | ean ti aitpote ev tw oonomatou egw poiqsmoi add 131 1192 1278 Cl 2193 **M** | o ean aitpote ev tw oonomatou egw poiqsmoi add 2713 **R**

4:23 αληθεια 1 22 1210* 1582* 2193* **D** | και γαρ ο πατηρ του ουτους ζητει τους προσκυνοντας αυτου add 118 131 205abs 205 209 565 872 884 1192 1210 1278 1582 Cl 2193* 2372 2713 **M**

Other agreements involve unusual place names or the spellings of characters. In 19:13, for example, the Majority Text reading γαβαθα or γαββαθα is replaced with the distinctive reading καππαθα:

19:13 καππαθα | note 22 565 884 1192**mg1[dub]** 1582 **D** | γαββαθα 118sup 131 205abs 205* 209 1192* 1210* 2193 **M** | γαβαθα 205* 1210* 1278 2713 **M** | καππαθα 1192**mg2** **D**

Note 1: letters καπ smudged.
Note 1192**mg1**: letter π uncertain.

In 8 units some or all of the five manuscripts agree on the *rare* spelling of Mary with a final mu:

11:20 μαριαμ 884 565**note** 1582 2193* **R** | μαρια 1 22 118 131 205abs 205 209 872 1192 1210 1278 2193* 2372 2713 **M**

Note 565: final μ untypical.

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75 For details of the layout of variation units, and a summary of symbols and abbreviations used, see Appendix A.
Many agreements involve rare variant synonyms as in the three examples below:

19:5 εχον 1 22 565 884 1210 1582* R | φορον 118sup 131 205abs 205 209 1192 1278 1582c 2193 2713 M

19:28 η γραφη πληρωθη 1 205abs 205 209 565 884 1278 1582 2713 R | τελειωθη η γραφη 22 118sup 131 1192 1210 2193 M

19:37 γραφη 1 22 565 884 1210 1582 R | λεγει add 118sup 131 205abs 205 209 1192 1278 2193 2713 M
These synonyms include a number of variant prepositions. In two of the examples below the readings are *distinctive*:

6:46  ἐκ 1 22 118 205abs 205 209 565 1210 1278<sup>gadab</sup> 1582 2193 2372 2713  D ]  παρα 131 872 884 1192 1278<sup>c</sup>  M

12:49  ἀπ 1 22 118 205abs 205 209 565 1192 1210 1278 1582 2193 2372 2713  D ]  εξ 131 872 884  M

16:13  ἐν τῇ ἀληθείᾳ πᾶσα 1 565 884 1582  R ]  εἰς πᾶσαν τὴν ἀληθείαν 118 131 205abs 205 209 1192 1210 1278 2193 2372 2713  M

Agreements also include a number of ‘additions’ to the Majority Text. Six *rare* examples are given below:

4:3  γῆν 1 118 205abs 205 209 565 884 1582 2193* 2713  R ]  omit 22 131 872 1192 1210 1278 2193<sup>c</sup> 2372  M

8:33  καὶ εἰπὼν 1 565 884 1582 2193  R ]  omit 22 118 131 205abs 205 209 872 1192 1210 2713  M ]  οἱ τούτῳ 1278 2372  R

9:3  καὶ εἰπεν αὐτοῖς 1 118 205abs 205 209 565 884 1582 2193 2713  R ]  omit 22 131 872 1192 1210 1278 2372  M

14:11  εστὶν 1 565 884 1582 2193<sup>c</sup>  R ]  omit 22 118 131 205abs 205 209 1192 1210 1278 2193* 2372 2713  M

17:20  περὶ παντῶν 1 565 884 1582 2193  R ]  omit 118sup  D ]  περὶ 22 131 205abs 205 209 1192 1210 1278 2372 2713  M

20:1  ἀπὸ τῆς θυράς 1 22 205abs 205 209 565 884 1210 1582  R ]  ἐκ 118sup 131 1192 1278<sup>ci</sup> 2193 2713  M ]  [13] 1278*
Other readings involve significant changes in tense or form:

3:2  

\[ \text{ποιησαει} \] 1 118 205abs 205 209 565 884 1582* 2193* 2713 \[ \text{D} \]  
\[ \text{ποιησαει α συ ποιεισ} \] 1582\text{C1} \[ \text{D} \]  
\[ \text{ποιεισ α συ ποιεισ} \] 22 872 1192 1210 1278 2193\text{C1} 2372 \[ \text{M} \]  
\[ \text{ποιεισ ω συ ποιεισ} \] 131 \[ \text{D} \]

5:19  

\[ \text{λεγει} \] 1 118 205abs 205 209 1582 2193 \[ \text{D} \]  
\[ \text{επεν} \] 22 131 872 884 1192 1210 1278\text{C1} 2713 \[ \text{M} \]  
\[ \text{ελεγεν} \] 565 2372 \[ \text{R} \]  
\[ \text{[5-6] 1278*} \]

6:59  

\[ \text{ελαλησεν} \] 1 205abs 205 209 565 1582 2193* 2713 \[ \text{D} \]  
\[ \text{επεν} \] 22 118 131 872 884 1192 1210 1278 2372 \[ \text{M} \]  
\[ \text{[dub] 2193\text{C1}} \]

Note 2193: a C1 reading has been erased.

18:4  

\[ \text{εξηλθον και λεγει} \] 1 205abs 205 209 565 884 1582 2713 \[ \text{R} \]  
\[ \text{εξελθων} \] 22 118\text{sup} 131 1192 1210 1278 2193 2372 \[ \text{M} \]

Only a selection of the Non-Majority Text agreements shared by these manuscripts has been given; the remaining can be found in the full collation in Appendix A. The sample, however, gives some sense of the nature and type of the Non-Majority Text agreements existing between 1, 565, 884, 1582 and 2193. These readings and the quantity in which they appear could not have arisen independently in the five manuscripts; instead, they are the result of a close genetic relationship.

Table 1 below gives an individual count for Codices 565, 884 and 2193, of the number of their Non-Majority Text agreements on readings shared by both 1 and 1582.\textsuperscript{76} The first column indicates the chapter number, and the second column

\textsuperscript{76} Note that lacunas in 565 and 884 affect the count, explaining for example why 884 has only 2 Non-Majority Text agreements with 1 and 1582 in chapters 1 and 2. 884 is missing text in 1:21–2:19, (1 and 1582 share 26 Non-Majority Text agreements in this section). 565 is missing text in 11:26–11:48; 13:2–13:23; and 17:1–17:12. (In these 3 sections 1 and 1582 share a total of 25 Non-
gives the total number of Non-Majority Text agreements between 1 and 1582.\textsuperscript{77} The third, fourth and fifth columns give the figures of agreements for each of the three manuscripts. Agreements were counted a chapter at a time to test for possible shifts in textual affinity in each manuscript.

\footnote{Majority Text readings.) The readings of $565^{\text{sup}}$ (17:1–17:12) have not been counted. Note also that readings in Pericope Adulterae have not been counted.}

\footnote{Non-Majority Text agreements between first hand corrections and marginal readings in 1582 with the text of 1 have been counted here.}
Table 1: 565, 884 and 2193 Non-Majority Text Agreements with 1 and 1582

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Total 1 1582 NMT agreement*</th>
<th>565: 1 1582 NMT agreements</th>
<th>884: 1 1582 NMT agreements</th>
<th>2193: 1 1582 NMT agreements</th>
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<tr>
<td>21</td>
<td>21</td>
<td>16</td>
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<tr>
<td>Total:</td>
<td>513</td>
<td>376</td>
<td>280</td>
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Table 1 demonstrates that support for 1 and 1582 in 565 and 884 is spread relatively consistently throughout the gospel, except in chapter 1 in 565, where there is only 1 Non-Majority Text agreement with 1 and 1582 (and this a widely attested reading). In the case of 2193, the manuscript shows consistent support for the Non-Majority Text readings of 1 and 1582 until chapter 13 where the number of agreements significantly decreases.

2.2.3. Evidence from Marginalia

Variant readings given in the margins of 1582 and 2193, and also readings which may have originally existed as variant readings in A-1, but have slipped into the texts of these five manuscripts, provide further evidence of their textual consanguinity. One rare variant reading is shared by 1582 and 2193 in 12:28:

12:28 το ονομα 22 131 565 872 884 1192 1210 1278 1582\textsuperscript{ms} 2193\textsuperscript{ms} 2372 2713 \R | τον υπον 1 118 205abs 205 209 1582\textsuperscript{ms} 2193\textsuperscript{ms} R

1582 records τον υπον as the variant while 2193 has το ονομα; however, both record the existence of the same two juxtaposed readings. The rarity of the Non-Majority Text reading combined with its existence at a marked point of variation in both manuscripts provides strong evidence of a close textual link between 1582

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78 For further discussion of Codex 565 in 1–2:5 see section 7.6.

79 Variant readings are clearly distinguished from corrections in both manuscripts. The scribe of 1582 used a wavy line and the scribe of 2193 the gamma-rho symbol.
and 2193: both manuscripts must have been copied from an exemplar that contained the two readings. Codex 1 does not record the existence of any textual variation at this point but it does support the Non-Majority Text reading, τον υιον, evidence that Codex 1 also shares this close genetic link with 2193.

In John 6:23, 1582C* and 2193C share a distinctive reading which Codex 1 supports in its text:

6:23 ευχαριστησαντος του κυριου 22 131 565 872 884 1192 1210 1278 1582* 2193* 2372 Μ | του κυριου ευχαριστησαντως 1 118 205abs 205 209 1582C* 2193* 2713 D

It is unclear whether the alternative reading given in 1582 and 2193 is a correction or a variant reading; both manuscripts contain the same transposition marks to indicate the alteration, but in neither manuscript is the usual symbol for the presence of a variant used. What is important, however, is that because the second reading is distinctive, and therefore extremely unlikely to have arisen independently in both manuscripts, the scribes of 1582 and 2193 are very likely to be reproducing the formatting of their exemplars, and this strengthens the evidence for a genetic connection between the two manuscripts through a shared ancestor. The existence of the distinctive reading in the text of Codex 1 indicates that it also shares this ancestor, though it has only retained one reading.

In a further unit, 565 and 2193 are the only supporters within the family of a rare variant present in the margin of 1582:

80 Anderson has argued that the reading is a variant: Anderson, Matthew, 61.
While 565 and 2193 do not contain the reading in the format of a marginal variation, the existence of the reading in their texts indicates that it may have been present as a marginal reading in a shared ancestor. This same marginal reading may also have been present in an ancestor of 884, 884’s reading being a possible conflation of the marginal reading and the Majority Text reading.

A final reading where only 2193 contains the full variant further strengthens the evidence of a genetic link:

The marginal reading of 2193 is uncertain, as it has been erased by a later hand, leaving only a faint trace of the gamma-rho symbol and the beginning of the erased reading ‘ἐξων…’; however, the scraping of the parchment after ἐξων is still visible on the microfilm and the space left would fit καί perfectly, making the reading ‘ἐξων καί’ a reasonable conjecture for 2193\textsuperscript{mg}.\footnote{F. 236v column 2.}

If this is the reading of 2193\textsuperscript{mg} it adds further evidence for the existence of an ancestor shared with 1 and 1582. In this case, the ancestor must have contained both readings as given in 2193. The reading is particularly interesting as the witness of 2193 can explain the unusual Non-Majority split between 1 and 1582. The reading also provides
evidence of 2193’s independence from 1582 and 1 and demonstrates its potential importance as a witness to the family text.

2.2.4. Evidence of the Pericope Adulterae

Further evidence that links Codices 1, 565, 1582, and possibly 2193, is a note commenting on the Pericope Adulterae. This note, as it appears in 1582 and 1, without any significant variation, states that the pericope does not appear in many manuscripts and was not commented on by the Church Fathers John Chrysostom, Cyril of Alexandria and Theodore of Mopsuestia.\(^{82}\) Codex 1 and Codex 1582 add the Pericope Adulterae at the end of John following this note. Below is the text of the note as it appears in 1582.\(^{83}\)

\[\text{To peri tis moixalidou kefalaiou en to kata iowannh evanggelio ws en tois plieosin antigrafois mh keimeinon mnde para ton theion prin ton ermeneusantos mnemonenthen filmi de iw ton chrn kai kyrillou alezandrias oude mhnu upo theodorou mawunestias kai ton loipon pareleipsa kata ton topon keita de ouwos met oliga tis arxh s tou pe kefalaiou eixh tis erunhson kai ide oti propheta ek tis galilaias ouk egeireta.}\]

Codex 565 contains an abridged version of this note, omitting the section of text from and including mnde to loipon. 565’s version of the note differs only in one other place: reading nun where 1 and 1582 have plieosin.\(^{84}\) The formatting of

\(^{82}\) 1582 and 1 only differ in their use of abbreviations.

\(^{83}\) With certain abbreviations in 1582 retained.

\(^{84}\) There are two very brief sections of illegible text in the note in 565. The number of illegible letters matches the number of letters in 1 and 1582, and in the first example the first part of a word is readable and agrees with 1 and 1582. It is likely that at these point 565 agrees with 1 and 1582.
565 and 1582 is also linked, as in both manuscripts the note is copied in semi-majuscle letters to distinguish it from the running gospel text.\footnote{In Codex 1 the note is formatted in the same way as the gospel text.} As in 1 and 1582, 565’s note appears as a postscript to the Gospel of John, only the pericope is now missing.\footnote{A number of editions, including B. Aland et al., ed., \textit{Novum Testamentum Graece}, 27th Edition (Stuttgart: Deutsche Bibelgesellschaft, 2002), record 565 as omitting the Pericope Adulterae. The existence of a note introducing the pericope makes an omission unlikely; instead it must be assumed that 565 originally contained the pericope, following the note, but that it is no longer extant.} As this note is not known to exist in any other manuscripts it provides compelling evidence of an extremely close link between 1, 565 and 1582.

Codex 2193 does not contain the Pericope Adulterae after John 7:52, but a later hand has added it to the end of the codex, either because the pericope was never included or because it was included (and at this location) but was damaged or lost. What is interesting is that the supplementary hand which added the pericope introduces it with the same string of text from John 7:52 used in the critical note found in 1, 565 and 1582.\footnote{2193 reads \textit{εγειρηται} where 1, 565 and 1582 have \textit{εγείρεται}.} It is possible that the supplementary hand was copying from a damaged or detached portion of 2193, which also contained a version of the critical note. 1 and 1582 share 3 Non-Majority Text agreements in the first part of the pericope (before the original text of 1582 is missing) and 2193 shares 1 of these readings:

\begin{verbatim}
7:53 τοπον 1 884 1582 2193sup R ] οικον 118 205abs 205 209 872 1278
     2372 2713 Μ
\end{verbatim}
The existence of this rare agreement supports the possibility that 2193’s supplementary text might have been copied from a damaged original folio, the supplementor making some Majority Text corrections but missing this reading in 7:53. Codex 884 includes the pericope at John 7:52 without comment, and it contains no clue to the existence of the critical note in an ancestor. However, as 884 also supports the rare reading in 7:52, it is possible that the scribe of 884 also inherited the pericope text from the same ancestor, but that the scribe relocated it to John 7:52 and discarded the note. 884 is a commentary text and such alterations would have been determined by the need to synchronise the location of biblical text with the relevant commentary text. It would also be expected that any extra-biblical text, such as the note on the Pericope Adulterae, that did not form part of the main commentary text would have been discarded.

2.2.5. Non-Majority Text Correction and Disagreements

The large numbers of Non-Majority Text agreements shared by Codices 1, 565, 884, 1582 and 2193 in the Gospel of John demonstrate that these five manuscripts are closely linked. This link is confirmed by an analysis of the quantities and types of their disagreements; and taken together analysis of the agreements and disagreements provides compelling evidence that these five manuscripts are extremely close.

Codex 1 and Codex 1582 have the highest number of Non-Majority Text agreements (513); they also have the lowest number of disagreements: only 44 in
the whole of John. They are the closest of the five manuscripts. 565, 884 and 2193 have a greater textual distance from one another and from 1 and 1582:

- 565 and 884 share 284 first hand Non-Majority Text agreements and have 280 disagreements.
- 565 and 2193 share 255 first hand Non-Majority Text agreements and have 330 disagreements.
- 884 and 2193 share 170 first hand Non-Majority Text agreements and have 445 disagreements.

This greater distance, however, can be explained by separate processes of Majority Text correction that occurred during the copying of 565, 884 and 2193, and/or the copying of intermediate exemplars. By far the most common type of disagreement that occurs between 565, 884 and 2193, and between any one of these manuscripts and 1 and 1582, is a Non-Majority Text–Majority Text split. Out of a total of 769 disagreements that occur between the five manuscripts, in only 69 units does any Non-Majority Text division exist between the manuscripts. In 10 of these units the division is caused by lengthy omissions in one manuscript, very likely immediate errors caused by the scribe of that manuscript (most often 884); and in 4 units the division is the result of a first hand reading in only one

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88 All these figures are calculated after minor regularisations have been made.

89 In 10 of the cases of first hand disagreement between 565 and 2193 there is Non-Majority Text agreement between the text of one manuscript and a correction or marginal reading in the other. This is also so for 11 cases of disagreement between 884 and 2193.
manuscript that has been corrected back to the Non-Majority Text reading of the other manuscripts.\textsuperscript{90} This leaves only 55 readings, a relatively small number, where there is significant Non-Majority Text division. These readings will be discussed shortly, but in the meantime what is significant is that the five manuscripts share a pool of Non-Majority Text readings and no individual manuscript contains significant numbers of Non-Majority Text readings that might have originated outside of this pool. The manuscripts have a dual textual makeup: they contain a selection of Non-Majority Text readings, which originate from a shared source, mixed in with differing amounts of Majority Text readings, the result of standardised correction procedure.

2.2.6. Family Relationships

It has been shown that Codices 1, 565, 884, 1582 and 2193 descend from a shared ancestor, from which they inherited almost all of their Non-Majority Text readings. Following Anderson in her study of Matthew, this ancestor is referred to as A-1.\textsuperscript{91} It is now necessary to describe more exactly how these five manuscripts descend from A-1 and how they relate to one another. It will be argued that 565, 884 and 2193 are descended, independently of one another, from a shared intermediate ancestor, designated here Manuscript B. B is a descendant of A-1 and is independent of 1 and 1582. It will also be argued that 1 and 1582 are

\textsuperscript{90} 3 very minor disagreements have not been counted but appear in the full family collation (12:21, 12:22, 14:9).

\textsuperscript{91} Anderson, \textit{Matthew}, 102.
independent witnesses to a different intermediate ancestor, designated here Manuscript C. B and C will be shown to be independent of one another.92

*Figure 1: Stemma for the Core Group*

![Stemma diagram]

The above stemma expresses the simplest possible relationships between the five extant manuscripts; there may be intermediate exemplars between A-1 and B and C, and between B and C and their extant descendants, but these possible manuscripts do not have any bearing on the existing relationships.

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92 Note that A-1, Manuscript B and Manuscript C are conjectured manuscripts which help to explain the relationships between the extant manuscripts.
2.2.7. Codices 565, 884 and 2193 have a Shared Ancestor, B

Two omissions of relatively lengthy strings of text shared by 565, 884 and 2193 provide good evidence that the three manuscripts descend from a more immediate shared ancestor, not shared with 1 and 1582. In both cases, the omissions constitute rare readings and no other known Family 1 manuscripts shares them:

5:9  DEF καὶ εὐθεῶς γενετο ο ἀνθρώπος και εγερθεὶς ἤρεν τὸν κραβαττὸν αὐτοῦ καὶ περιεπατεὶ ] omit 565 884 2193* R

7:8  εγὼ οὖσιν ἀναβαίνω εἰς τὴν εορτὴν ταύτην 1 22 118 131 205 abs 205 209 872 1192 1210 1278 1582 2193C 2372 2713 mR ] omit 565 884 2193* R

It is unlikely that on two occasions in one gospel, all three manuscripts would omit these two strings of text independently. It is much more probable that the three manuscripts, which we already know are close, share an intermediate ancestor, itself descended from A-1, in which the omissions first occurred. Both omissions, homeoteleutons, cause fracture to the text: in the case of 5:9, the lame man is not healed, and in 7:8, the sense of Jesus’s words is lost. These types of omissions do not tend to last long in a textual tradition but are corrected by scribes as copying events occur. These two omissions, therefore, are also indications that not many copying events, if any, exist between this intermediate ancestor, B, and its descendants 565, 884 and 2193.

A third omission offers further evidence regarding the link between 884 and 2193:
Again it is most probable that this omission occurred in a shared intermediate ancestor of 884 and 2193 and not independently in each. 565 does not omit this text, but could still share this ancestor, the scribe of 565 filling in the omission—in this case with the reading of the Majority Text.

2.2.8. Codices 565, 884 and 2193 are Independent Witnesses of B

Codices 565, 884 and 2193 inherit their A-1 readings from Manuscript B. Whether each individual manuscript is important as a textual witness to B, and therefore A-1, is determined by whether or not the manuscript is an independent witness of B, or whether it is related to B only through another extant manuscript. In the cases of 565, 884 and 2193, each manuscript contains a number of Non-Majority Text readings which are supported by Codices 1 and 1582 but not by the other descendants of B. These readings demonstrate that each manuscript inherited its B readings independently of B’s other extant descendants. Table 2 records the number of Non-Majority Text agreements each manuscript—565, 884, 2193—has with 1 and 1582 when the other two manuscripts agree with the Majority Text.
Table 2: Demonstrating the Independence of 565, 884 and 2193

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<th>565, 1 &amp; 1582 NMT read. without 884</th>
<th>565, 1 &amp; 1582 NMT read. without 2193</th>
<th>884, 1 &amp; 1582 NMT read. without 565 &amp; 2193</th>
<th>884, 1 &amp; 1582 NMT read. without 565</th>
<th>2193, 1 &amp; 1582 NMT read. without 565 &amp; 884</th>
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Table 2 shows that each manuscript contains sufficient Non-Majority agreements with 1 and 1582 to demonstrate its independence as a descendant of Manuscript B; these readings can all be found in the full family collation in Appendix A. 884 has the fewest of these readings, which is in keeping with it being the weakest member of the group, while 565 and 2193 contain significantly more. 2193’s independence from 884 and 565 is also supported by the existence of its marginalia, not present in either 565 or 884; and the independence of 565 and 884 from 2193 is supported by the fact that neither manuscript shares 2193’s shift in textual affinity towards the Majority Text from chapter 13 onwards.\textsuperscript{93} The three manuscripts differ in how well they represent the text of Manuscript B, but they can all be shown to be independent witnesses and are, therefore, all of value in reconstructing the text of B.

2.2.9. B is an Independent Witness of A-1

A number of the Non-Majority Text readings found in Manuscript B’s descendants can be used to demonstrate that B descends from A-1 independently of both 1 and 1582. Firstly, B’s independence from Codex 1 can be demonstrated by a number of occasions when one or more of the descendants of B share a Non-Majority Text reading with 1582 without the support of 1. Below are four such occasions when the readings are rare:

\textsuperscript{93} This shift is very evident from the figures in table 1.
In 11:20, 16:19 and 21:17, Codex 1 agrees with the Majority Text; and in the case of 21:16, Codex 1 is deficient, omitting the text ‘λέγει αὐτῷ ποιμαίνε τὰ προβατά μου’. The descendants of B, therefore, cannot have inherited these 4 Non-Majority Text readings from Codex 1, but the readings must have been transmitted by another ancestor.\(^94\) Codex 1 also contains three other relatively long omissions in 5:26, 14:2, and 19:38. None of these omissions appear in any of the descendants of B, which would be expected if B were an ancestor of Codex 1.

In addition to these readings the existence of marginalia in 2193, which finds support with the marginalia of 1582, consolidates the evidence for B’s independence from Codex 1, as 1 contains no marginalia, and has incorporated

\(^{94}\) Codex 1 contains 3 other similar omissions in 5:26, 14:2, and 19:38. None of these omissions appear in any of the descendants of B.
only certain marginal readings into its text. The most notable readings are found in 6:23, 8:38 and 12:28:

6:23 ευχαριστήσαντος του κυριου 22 131 565 872 884 1192 1210 1278 1582* 2193* 2372 \[D\] \[\text{205 209 1582}^c 2193^c 2713\]

8:38 ο εγω 1 1582\[\text{mt}\] \[D\] \[α εγω 565 1582\[\text{mg}\] 2193 \[R\] \[εγω o 22 118 205 209 872 1192 1210 1278\[\text{c}\] 2713 \[M\] \[εγω α 131 884 1278\[\text{m}\] 2372 \[R\]

12:28 το ονομα 22 131 565 872 884 1192 1210 1278 1582\[\text{mt}\] 2193\[\text{mg}\] 2372 2713 \[M\] \[τον ονο\] 1 118 205 209 1582\[\text{mg}\] 2193\[\text{mt}\] \[R\]

While in the case of 6:23, the reading could be either a correction or marginal reading, the presence of the two alternatives at this point in both 2193 and 1582, while Codex 1 has only a single reading, supports the evidence for 2193’s independence from 1. In 8:38, 1582 contains two Non-Majority Text variants, one distinctive and the other rare. Codex 1 supports the distinctive reading, while 2193 and 565 support the rare.

Again, 2193 and 565 could not have inherited their rare reading from Codex 1, but the reading must have come from an ancestor which contained either the two readings or only the single rare reading. One of the most significant pieces of evidence for B’s independence is the marginal reading already discussed, in 12:6:

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95 See, for example, 12:28 or the possible marginal reading in 6:23. Both readings in 2193 have support from 1582.
It is significant because the two readings in 2193 explain the Non-Majority Text split between 1 and 1582. 2193 has retained the most complete information from the shared ancestor, providing strong evidence of its independence from both 1 and 1582. This evidence for B’s independence from 1582 is further supported by 3 variation units where Codex 1 and a descendant of B agree or partially agree on a Non-Majority Text reading while 1582 either agrees with the Majority Text or has a different Non-Majority Text reading:

7:52 

11:48 

15:24 

In one further variation unit, a first hand correction in Codex 1 agrees with the rare reading of a διορθωτής of 2193, while 1582 has only the reading of the Majority Text:

12:28
The additional support of 2372, and possibly 1278*, for this reading provides evidence that the rare reading originated with the family ancestor and not independently with the scribe of 1 and διορθωτὴς of 2193.96

Only a small number of readings, and some readings constituting only very slight differences, have been used to demonstrate Manuscript B’s independence from 1 and 1582. This is because only readings where either 1 or 1582, but not both, support the Non-Majority Text reading in the descendant/s of B have been used. Only for these readings can it be confirmed that the Non-Majority Text reading in the descendant/s of B was inherited from A-1, and did not originate in the extant witnesses (565, 884 or 2193) or in Manuscript B. Individual readings that cannot be shown with a good level of certainty to have been inherited from A-1 cannot offer conclusive evidence for B’s independence.97

2.2.10. B is Independent of All Other Extant Family Manuscripts

The descendants of B have retained relatively high numbers of A-1 readings compared with other family manuscripts (except for 1 and 1582). This means that it is relatively easy to demonstrate the independence of 565, 884 and 2193 from these manuscripts. There are almost a hundred Non-Majority Text readings found in both 1 and 1582 that are only supported by one, two or all three of the descendants of B, and these readings are spread consistently throughout the

96 In chapter 4, 1278 and 2372 will be shown to form part of a family subgroup that is independent of both 1 and 2193.

97 Note that 1 and 1582 disagree on only 44 occasions.
gospel. Those readings where all three manuscripts support the Non-Majority Text reading in 1 and 1582 are reproduced below. They clearly demonstrate that B and its three descendants are independent of all other extant manuscripts collated:

4:52 έπι τον οὐν 1 565 884 1582 2193* R | καὶ έπι τον 22 118 131 205abs 205 209 872 1192 1210 1278 2193C 2372 2713 δR

7:15 εὐαγγελίζον οὐν 1 565 884 1582 2193* W | εὐαγγελίζον δὲ 118 205abs 205 209 2713 D | καὶ εὐαγγελίζον 22 131 872 1192 1210 1278 2193C 2372 δR

8:33 καὶ έπι τον 1 565 884 1582 2193 R | omit 22 118 131 205abs 205 209 872 1192 1210 2713 M | οἱ οὐδατοι 1278 2372 R

8:42 έπι τον 1 565 884 1582 2193* W | οὐν add 22 118 131 205abs 205 209 872 1192 1210 1278 2193C 2372 2713 M

10:4 οταν 1 565 884 1582* 2193* W | καὶ οταν 22 118 131 205abs 205 209 872 1192 1210 1278 1582Cl 2372 2713 δR | οταν δὲ 2193C R

10:22 τεροσολισμος 1 565 884 1582 2193* W | καὶ add 22 118 131 205abs 205 209 872 1192 1210 1278 2193C 2372 2713 δR

12:3 μαρτυρια 1 565 884 1582 2193* R | μαρτυρια 22 118 131 205abs 205 209 872 1192 1210 1278 2193C 2372 2713 δR

12:35 ος 1 565 884 1582 2193* W | ες 22 118 131 205abs 205 209 872 1192 1210 1278 2193C 2372 2713 δR

14:3 τοπον υμιν 1 565 884 1582 2193 W | υμιν τοπον 22 118 131 205abs 205 209 1192 1210 1278 2372 2713 M

14:11 έστιν 1 565 884 1582 2193C R | omit 22 118 131 205abs 205 209 1192 1210 1278 2193* 2372 2713 δR
The establishment of the independence of Manuscript B and its extant descendants will prove significant for the reconstruction of the text of A-1. The descendants’ high numbers of Non-Majority Text agreements shared with 1 and 1582 demonstrate that they have carefully retained a high number of readings from A-1, and are, therefore, reliable witnesses of A-1; and the manuscripts’ independence and separate descent from A-1 means that it would be reasonable to presume that they have retained readings from A-1 that other manuscripts, including 1 and 1582, have not. Such readings will be given consideration as possible A-1 readings and will serve to widen the textual contours of the family.

2.2.11. Codices 1 and 1582 are Independent of One Another

Anderson analysed in detail the relationship between 1 and 1582 by a full collation of the text of both manuscripts in Matthew. From this collation,
Anderson concluded that 1 and 1582 are both independent witnesses of a Family 1 ancestor.\footnote{Anderson, Matthew, 84–96.} Anderson’s conclusion is supported by the collation of the Gospel of John. Among the 44 disagreements between 1 and 1582 in the Gospel of John there are a small number of readings that indicate that each manuscript is independent of the other. There are 2 units where 1 and 1582 both contain a different Non-Majority Text reading:

\begin{verbatim}
7:52 ευειρεται 1582 2193 W ] ευειρεται 1 118 131 565 R ] ευειρεται 22 205abs 205 209 872 884 1192 1210 1278 2193supp 2372 2713 M
\end{verbatim}

\begin{verbatim}
12:6 εχων 565 1582 2193\textsuperscript{ext} R ] εχων και 1 D ] ειχεν και 22 118 131 205abs 205 209 872 884 1192 1210 1278 2372 2713 M ] εχων [3] 2193\textsuperscript{mg}
\end{verbatim}

In both cases, the reading of 1 and the reading of 1582 is supported by a descendant of B, suggesting that 1 and 1582 were copied from an intermediate manuscript that contained two readings at each point, rather than 1 being copied from 1582, or vice versa. This is almost certainly the case for the reading in 12:6, where the witness of 2193 provides very strong evidence that A-1 contained both a text reading and a marginal reading at this point.

In addition to these Non-Majority Text splits, Codex 1 contains 1 Non-Majority Text reading which has the support of 2193* while 1582 has the Majority Text reading:
1 distinct reading that has partial support from 565 while 1582 is Majority:

15:24 ἐπισκόπησε 118 131 205abs 205 209 884 1192 1210 1278 1582 2193 2372 2713 Μ | ἐπισκόπησε 1 D | ἐπισκόπησε 565 R

And there is 1 rare agreement between 1C* and 2193C.

12:28 πάπαρ 1* 22 118 205abs 205 209 565 872 884 1192 1210 1278C 1582 2193* 2713 Μ | στις add 1C* 131 2193C 2372 R | [4] add 1278*

Finally, there is a distinct reading in Codex 1 supported by 1278* and 2372, two manuscripts which will be discussed later and shown to descend from A-1 by a different route to Codex 1:

3:26 τον 22 131 205 565 872 884 1192 1210 1278C 1582 2193 Μ | omit 1 118 205abs 209 1278* 2372 2713 D

There are 4 variation units where 1582 has a Non-Majority Text reading, either rare or distinctive, supported by an independent descendant of A-1, while 1 agrees with the Majority Text, indicating that 1582 is independent of 1.

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99 Codex 22 will be discussed in a later chapter and shown to be an independent witness of A-1.
11:20 μαρτιών 5655\textsuperscript{note} 884 1582 2193\textsuperscript{*} \textbf{R} | μαρτία 1 22 118 131 205\textsuperscript{abs} 205 209 872 1192 1210 1278 2193\textsuperscript{c} 2372 2713 \textbf{M}

16:19 οὐκετὶ 565 1582 \textbf{R} | οὐ 1 118 131 205\textsuperscript{abs} 205 209 884 1192 1210 1278 2193 2372 2713 \textbf{M}

20:25 τὸν πόδαν 22 1582\textsuperscript{xt} \textbf{D} | τὸν ἡλιῶν 1 118sup 131 205\textsuperscript{abs} 209 565 884 1192 1210 1278 1582\textsuperscript{mg} 2193 2713 \textbf{M} | τὸν ὑλόν 205 \textbf{D}

21:17 προβατία 22 565 1582\textsuperscript{*} \textbf{R} | προβατά 1 118sup 131 205\textsuperscript{abs} 205 209 884 1192 1210 1278 1582\textsuperscript{c} 2193 2713 \textbf{M}

In a further reading, Codex 1 (and the Venice group) omits a string of text where 1582, with the agreement of 22 and 565, contains a rare reading: προβατία.

21:16 \textbf{DEF} λεγεῖ αὐτῷ ποιμαίνει τα προβατία μου | omit 1 205\textsuperscript{abs} 205 209 \textbf{D} | λεγεῖ αὐτῷ ποι[12]τα 2713\textsuperscript{lac}

προβατία 22 565 1582\textsuperscript{*} \textbf{R} | προβατά 118sup 131 884 1192 1210 1278 1582\textsuperscript{c} 2193 2713\textsuperscript{lac} \textbf{M}

Note 2713: letters προβα supplied.

The agreement of 22, 565 and 1582, indicates that προβατία was the reading of A-1 and that the omission must have occurred in a shared ancestor of Codex 1 and the Venice group.

Finally, as already discussed, the marginal readings in 1582 at 8:38 and 12:28 are substantiated by support from 2193 and offer further evidence that 1582 is independent of 1.
2.2.12. Codices 1 and 1582 Share an Intermediate Exemplar, C

If 1 and 1582 are independent of one another, their textual closeness must be explained by both manuscripts being very accurate copies of their shared ancestor. The text of this shared ancestor can be reconstructed from the agreements of 1 and 1582, and because both manuscripts are such accurate copies and have received very little correction towards the Majority Text, very little text which existed in the ancestor has been lost. The text of Manuscript B can also be reconstructed from readings found in its descendants, 565, 884 and 2193; however, because of the high levels of Majority Text correction in each individual descendant, only the Non-Majority Text readings are useful for reconstructing B’s text. When two or more of B’s descendants agree on a Non-Majority Text reading it is very likely that that reading existed in B.

If we reconstruct the text of B from these Non-Majority Text agreements, do the same with the ancestor of 1 and 1582, then compare the two reconstructed texts, we find that B contains 48 Non-Majority Text text readings, spread evenly through the gospel, that are not present in the ancestor of 1 and 1582. In addition, 2193 contains 6 extant Non-Majority Text variant readings that are very likely to have been inherited from Manuscript B, but are not present in the reconstructed ancestor of 1 and 1582, in either the text or the margin. There are

\[\text{100} \]

The long omission in 5:9 has been counted as 2 variation units because within the string of text omitted by 565, 884 and 2193*, there are two variant units where the rest of the family is split. See Appendix A for the full units and for further details of the treatment of deficient (DEF) manuscripts. Another reading (5:36) supported by 565 and 2193 has not been counted, because it is included among the 6 Non-Majority variant readings in 2193.

\[\text{101} \]

In one of these readings (10:39) the marginal reading has been supplied on the evidence of a Non-Majority Text reading in the text of 565.
also over 200 further Non-Majority Text readings that are found in only one
descendant of B, but are not found in the reconstructed ancestor of 1 and 1582. 102
Although these latter readings cannot be judged, individually, to have certainly
been inherited from Manuscript B, clearly a number of them will have been, given
the high levels of Majority Text correction among B’s descendants (such
correction makes it extremely probable that on some occasions only one
descendant will have retained the A-1 reading). Some of these Non-Majority Text
readings may have originated in Manuscript B and not be inherited from A-1; for
example, the three long omissions already mentioned (5:9, 7:8 and 8:35), or other
readings that might have resulted from scribal error or ‘correction’ by the
scribe of B. 103 It is, however, clear that a number of these readings must have
existed in A-1.

As 1 and 1582 are so close, with only 44 disagreements, it is extremely unlikely
that both manuscripts would omit these more certain Non-Majority Text B
readings, the marginalia witnessed to by 2193, and the other possible Non-
Majority Text B readings, independently of one another. This is especially so with
the marginal readings, as 1 and 1582 tend to treat them differently: Codex 1
incorporating the marginal readings into its text, and 1582 retaining them. These
differences between the reconstructed text of B and the reconstructed text of the
nearest ancestor of 1 and 1582 indicate that 1 and 1582 share an intermediate
ancestor that stands between them and A-1, that is not B and is not shared with B.

102 Long omissions, readings with a first hand correction, and other readings which may be judged
to have originated in the descendant itself have not been included in this count.

103 See earlier note. These 3 omissions are counted as 4 units.
This intermediate manuscript will be called Manuscript C. Manuscript C received some correction towards the Majority Text and filtered out these Non-Majority Text A-1 readings discussed above, along with a significant proportion of the marginalia that was preserved in B and retained in 2193.

2.2.13. New Readings for Family 1 in the Gospel of John

The discovery of a new subgroup descended from Manuscript B is significant for reconstructing the text of A-1 in the Gospel of John. Anderson suggested in her work on Matthew that because the number of marginal readings in 1582 reduces towards the end of the codex, particularly by Luke and John, that the scribe of 1582’s exemplar must have ‘gradually left off copying the apparatus’ of its exemplar. The discovery of the additional marginalia for John in 2193 confirms Anderson’s suspicion. The scribe of Manuscript C must have copied only a small number of the marginal readings he found in A-1; however, the scribes of Manuscript B, and its descendant 2193, copied more of these marginal readings. Consequently, a much fuller version of the marginalia that existed in A-1 can now be reconstructed. Below is a list of the 10 extant marginal readings, both Majority Text and Non-Majority Text, that exist in 2193 but not 1582.

\[104\] Anderson, Matthew, 61.
1:28 θεοβαρα 1 22\textsuperscript{txt} 1192\textsuperscript{txt} 1278\textsuperscript{mg} 1582 2193\textsuperscript{txt} 2713 [W] θεοβαρα 22\textsuperscript{mg} 118 131 205 abs 205 209 872 1210 1278\textsuperscript{txt} 2193\textsuperscript{mg} 2372 M θεοβαρα 565 1192\textsuperscript{mg} [M]

Note: 2193 and 1278 have εν re-written in the margin as part of the variant reading; 22 and 1192 do not.

1:39 οψεσθε 1 22\textsuperscript{txt} 118 205 abs 205 209 1192\textsuperscript{txt} 1582 2193\textsuperscript{txt} R 1 δε 22\textsuperscript{mg} 131 565 872 1192\textsuperscript{mg} 1210 1278 2193\textsuperscript{mg} 2372 2713 M

2:17 καταφαγεται 1 22 118 131 205 abs 205 209 565 872 1192\textsuperscript{c} 1210 1582 2193\textsuperscript{mg sub} 2713 M καταφαγεται 1192\textsuperscript{*} R καταφαγεν 2193\textsuperscript{txt} 2372 W καταφαγεται 1278 R

5:36 απεσταλκεν 1 22 118 205 abs 205 209 872 884 1192 1210 1278 1582 2193\textsuperscript{mg} 2372 2713 M απεστειλεν 131 565 2193\textsuperscript{txt} R

7:41 οτ δε 1 118 205 abs 205 209 565 1582 2193\textsuperscript{txt} 2713 W αλλοι 22 131 872 884 1192 1210 1278 2193\textsuperscript{mg} 2372 M

Note 2193: the marginal reading has been erased.

11:41 οφθαλμουσ 1 22 118 131 205 abs 205 209 872 884 1192 1210 1278 1582 2193\textsuperscript{txt} 2372 2713 M εις τον ουρανον add 2193\textsuperscript{mg} R

12:6 εχεν 565 1582 2193\textsuperscript{txt} R εχεν και 1 D ειχεν και 22 118 131 205 abs 205 209 872 884 1192 1210 1278 2372 2713 M εχεν [3] 2193\textsuperscript{mg}

Note 2193: a marginal reading has been erased.

14:30 ουκ εχει 1 118 205 abs 205 209 565 884 1192 1210 1278 1582 2193\textsuperscript{txt} 2372 2713 M ευρησει 131 R ευρη[3] 2193\textsuperscript{mg}

Note 2193: the marginal reading has been erased.

15:11 η (3rd) 1 565 884 1582 2193\textsuperscript{txt} R μεινη 118 131 205 abs 205 209 1192 1210 1278 2193\textsuperscript{mg} 2372 2713 M

21:11 επι την γην 1 205 abs 205 209 565 884 1582 R επι της γης 22 118 sup 131 1192 1210 1278 2193\textsuperscript{txt} 2713 M εις την γην 2193\textsuperscript{mg} W
Further to these readings there are 6 units where a marginal reading definitely existed in 2193 but has been erased and is no longer legible. In some cases the readings of other manuscripts may provide clues to the text of the erased marginal readings.

6:17 εγέγονει 1 22 118 131 205abs 205 209 872 884 1192 1210 1278 1582 2372 2713 MR | γεγονεί 565 D | γεγονευ 2193\textsuperscript{1st} D ] [8] 2193\textsuperscript{mg}

Note 2193: a marginal reading has been erased.

7:20 αυτο ο ωκλος και ειπεν 1 118 205abs 205 209 565 1582 2193\textsuperscript{1st} 2713 D | ο ωκλος και ειπεν 22 131 872 884 1192 1210 1278 2372 2713 MR | ο ωκλος και ειπεν αυτο 1278 2372 D ] [dub] 2193\textsuperscript{mg}

Note 2193: a marginal reading has been erased.

9:6 αυτο τους οφθαλμους 1 118 205abs 205 209 565 1582 2193\textsuperscript{1st} D | τον πηλον επι τους οφθαλμους του τυφλου 22 131 872 1192 1210 1278 2372 2713 MR | τους οφθαλμους του τυφλου 884 R ] [dub] 2193\textsuperscript{mg}

Note 2193: a marginal reading has been erased.

11:31 δοξοντεσ 1 22 118 205abs 205 209 884 1192 1210 1278* 1582* 2193\textsuperscript{1st} 2372 2713 W | λεγοντεσ 131 872 1278\textsuperscript{c} 1582\textsuperscript{c} MR ] [8] 2193\textsuperscript{mg}

Note 2193: a marginal reading has been erased.

12:40 νοησωσιν τη καρδια 1 22 118 205abs 205 209 565 872 884 1192 1210 1278 1582 2193\textsuperscript{note} 2372 2713 MR | τη καρδια συνωσι 131 R

Note 2193: a marginal reading or C1 reading has been erased.

12:47 φυλαξη 1 22 118 205abs 205 209 565 884 1210 1582 2193\textsuperscript{1st} 2372 2713 W | πιστευση 131 872 1192 1278\textsuperscript{C} M ] [6] 1278* ] [8] 2193\textsuperscript{mgab}

Note 2193: a marginal reading has been erased.
Finally there are a further 5 units, given below, where it is possible that a marginal reading existed in 2193, but is has been erased so effectively that it is difficult to be certain. On these occasions there are very faint traces on the microfilm of scraping on the parchment and occasionally traces of letters or the gamma-rho symbol; in most of these cases there is definitely a reading in the margin, but it is unclear whether the reading is a correction or marginal reading. In 10:39, the existence of a singular distinctive reading in the text of 565 may support the existence of a marginal reading in 2193, as on other occasions 565 has incorporated marginal readings into its text.

7:40 τον λόγον τούτον 1 22 118 205abs[corr] 205 209 565 1192 1210 1278 1582 2193\textsuperscript{note} 2372 R ] τον λόγον 131 872 884 2713 M

Note 205abs: all omegas are possibly corrections.
Note 2193: a marginal reading may have been erased.

9:18 αυτοῦ (2nd) 1 22 118 205abs 205 209 565 1210 1278* 1582 2193\textsuperscript{ext} 2372 2713 R ] τον αναβληθώντος 131 1192 R ] αυτοῦ τοῦ αναβληθώντος 872 884 1278\textsuperscript{Cl} R ] [dub] 2193\textsuperscript{ingdub}

Note 2193: a marginal reading may have been erased.

10:39 ἐκ 1 22 118 131 205abs 205 209 872 884 1192 1210 1278 1582 2193\textsuperscript{ext} 2372 2713 R ] ἀπὸ 565 D ] [dub] 2193\textsuperscript{ingdub}

Note 2193: a marginal reading may have been erased.

11:16 ἀποθανομὲν μετ 1 22 118 131 205abs 205 209 565 872 884 1192 1278 1582 2193\textsuperscript{note} 2372 2713 R ] ἀποθανομὲν μετ 1210 R

Note 2193: a marginal reading or C1 reading may have been erased.
An examination of 2193 itself may be able to confirm whether or not these readings are marginal variants or corrections, and it may even be possible to decipher the text of some of the readings, as well as perhaps uncover further erased readings that have betrayed no marking on the microfilm.

Of the 48 almost certain B text readings, the 3 longer omissions (counted as 4 readings) can be dismissed as originating in B itself, and 4 other readings are suspect because they may have resulted from partial Majority Text correction, and may have originated in B itself.\(^\text{105}\) There still remain, however, a significant number of almost certain B readings, and numerous less certain, but possible, readings that were probably inherited from A-1, but have not been preserved in Manuscript C. These readings, along with the marginal readings, serve to alter the reconstruction of the text of A-1. A selection of these readings are given below, and the remaining can be found in Appendix B; these readings should be considered very probable A-1 readings.

The first 4 readings involve points of Non-Majority Text division between the core group, and may reflect the existence of further marginalia in A-1. In the first 2 units B has perhaps retained both readings and C only one. In 14:31 A-1 probably read εδωκεν for the Majority ενετειλατο, but may have had ἐντολήν as a marginal variation or correction. B and the ancestor of 1 and 1582 copied

\(^{105}\) 10:7, 16:13, 16:26, 19:35.
εδωκεν, but because εντολην was placed in the margin, added the word at different points in the text.

3:28  ἐμοί 1 22 118 205abs 205 209 565 1192 1278 1582 2193<sup>suppl</sup> 2372 2713  

7:12  ὅτι (2nd) 1 565 1582  

14:31  ἐδωκεν μοι ὁ πατὴρ εντολην 1 1582  

20:20  την πλευραν 1 1582  

In 12:3 there is Non-Majority Text division, which may again be the result of marginalia in A-1, but it might also have been caused by the ancestor of 1 and 1582 being ‘partially’ corrected to the Majority Text.

A-1 perhaps read ταῖς θριξὶν αὐτῆς αἴσχρων, B preserved this reading while the ancestor of 1 and 1582 changed αἴσχρων to εἴσχρων to agree with the Majority Text. Either way, the ancestor of 1 and 1582 has not preserved the full Non-Majority Text reading as it existed in A-1.
The following readings are simple text readings preserved by two or more of the descendants of B. Despite not being supported by 1 and 1582, they are still likely to have been inherited from A-1.

6:22 ο (1st) 1 22 118 131 205abs 205 209 872 1192 1210 1278 1582 2193 2372 2713 \textit{Mr} | omit 565 884 R

συνεταιρίζονται 1 22 118 131 205abs 205 209 872 1192 1210 1278 1582 2193 2372 2713 \textit{Mr} | συνηλθεν 565 884 R | συνετλθεν 1210

6:52 ουν 1 22 118 131 205abs 205 209 872 1192 1210 1278 1582 2193 2372 2713 \textit{Mr} | δε 565 884 R

6:55 γαρ 1 22 118 131 205abs 205 209 872 1192 1210 1278 1582 2193 2372 2713 \textit{Mr} | omit 565 884 R

7:15 γραμματα οιδεν 1 22 131 872 1192 1210 1582 \textit{Mr} | οιδεν γραμματα 118 205abs 205 209 565 884 1278 2193 2372 2713 R

7:33 με 1 22 118 131 205abs 205 209 872 1192 1210 1278 1582 2193 2372 2713 \textit{Mr} | πατερο add 565 884 R

7:42 απο 1 22 118 131 205abs 205 209 872 884 1192 1210 1278 1582 2193 2372 \textit{Mr} | εκ 565 2193 D

8:26 υμον 1 22 118 131 205abs 205 209 872 1192 1210 1278 1582 2193 2372 2713 \textit{Mr} | υμασ 565 884 R

9:31 αμαρτωλον 1 22 118 205abs 205 209 872 884 1192 1210 1278 1582 2193 2372* \textit{Mr} | αμαρτωλον 131 565 2193* 2713 2372 C W

10:23 σολομονος 1 1582 2193* \textit{M} | σολομωντος 22[suppl] 118 131 205abs 205 209 565 872 884 1192 1210 1278 2193 C 2372 2713 W

Note 22: letter o (2nd) supplied.
11:4 αυτή ἡ ἀσθένεια 1 22 118 131 205abs 205 209 872 1192 1210 1278 1582 2193C 2372 2713 MR | αυτή ἡ ἀσθένεια αυτή 884 2193 D[sup] | ασθένεια αυτή 565C D | α[3-4] ασθένεια αυτή 565*

12:12 ο 1 22 118 131 205abs 205 209 872 1192 1210 1278 1582 2193C 2372 2713 MR | omit 565 884 2193* R

12:15 ερέσαι 1 22 118 131 205abs 205 209 872 1192 1210 1278 1582 2193 2372 2713 MR | σοι add 565 884 R

12:39 πιστευεῖν 1 22 118 131 205abs 205 209 872 1192 1210 1278 1582 2193 2372 2713 MR | πιστεύσαι 565 884 R

12:49 ελάλησα 1 22 118 131 205abs 205 209 872 1192 1210 1278 1582 2193 2372 2713 MR | ελαλύθα 565 884 R

13:27 τοτε 1 22 118 131 205abs 205 209 1192 1210 1278 1582 2193 2372 2713 MR | omit 565 884 R

15:27 δὲ 1 118 131 205abs 205 209 1192 1210 1278 1582 2193 2372 2713 MR | omit 565 884 R

16:17 εγὼ 1 131 884 1192 1210 1278 1582 2372 MR | omit 118 205abs 205 209 565 2193 2713 W

16:29 αὐτόν 1 22 118sup 131 205abs 205 209 1192 1210 1278 1582 2193 2372 2713 MR | omit 565 884 R

17:2 δέδοκας 1 22 118sup 131 205abs 205 209 565sup 1192 1210 1278 1582 2372 2713 MR | εδὸκασ 884 2193 W

17:23 εγὼ 1 22 118sup 131 205abs 205 209 1192 1210 1278 1582 2193 2372 2713 MR | καγὼ 565 884 R

18:18 οί (2nd) 1 22 118sup 131 205abs 205 209 1192 1210 1278 1582 2193 2372 2713 MR | omit 565 884 R
καὶ 1 22 118\textsuperscript{sup 131} 205\text{abs} 205 209 1210 1278 1582 2713 \textit{M} | καὶ ἡρῴοντο πρὸς αὐτὸν add 565 884 1192 2193 \textit{W}

\textit{19:11} εἰχεῖσαι 1 22 118\textsuperscript{sup 131} 205\text{abs} 205 209 884 1192 1210 1278\textit{c} 1582 2193\textit{c} 2713 \textit{M} | εἰχεῖσα 565 1278\textit{abh} \textit{W} | [5] 2193*

μειῶσαι 1 22 118\textsuperscript{sup 131} 205\text{abs} 205 209 884 1192 1210 1278\textit{ci} 1582 2193\textit{c} 2713 \textit{M} | μειῶσαν 565 1278\textit{a} 2193* \textit{R}

\textit{19:13} δὲ 1 22 118\textsuperscript{sup 131} 205\text{abs} 205 209 1192 1210 1278 1582 2193 2713 \textit{M} | omit 565 884 \textit{R}
3. The *Venice Group*: Codices 118, 205abs, 205, 209 and 2713

3.1. Manuscript Descriptions

3.1.1. Codex 118

*Content and Layout*

Codex 118 is a thirteenth-century\(^{106}\) Four Gospel codex kept at the Bodleian library, Oxford; it has the library number Auct. D. inf. 2. 17.\(^{107}\) It contains 262 folios though only 168 of these are original leaves.\(^{108}\) Two sections of Luke are missing and have been replaced by a later hand on parchment leaves; and parts of Matthew and John are missing and have been replaced by a still later hand on paper leaves.\(^{109}\) At least two of the replacement leaves for Luke are palimpsests.\(^{110}\) The original leaves are written in black ink on parchment that has yellowed considerably. The text is written in 1 column with 23–27 lines per page. The dimensions of the original pages are 20 by 13.5cm and the text 16 by 10cm.


\(^{107}\) Bodleian *Quarto Catalogue* number: Misc. 13; *Summary Catalogue* number: 8991. Other identification numbers: von Soden ε 346; Marsh 24. ‘MARSH 24’ appears on the spine of the leather binding.

\(^{108}\) The original leaves begin on f. 27 and end on f. 194; f. 139, f. 146 and f. 147 are also supplementary pages. The last folio is numbered 261 but as two folios are numbered 230 there are actually 262 folios.


\(^{110}\) F. 139 and f. 146. F. C. Burkitt identified the majuscule text as Psalm 18 and dated the script to the eleventh century. His comments are hand written in the Bodleian *Quarto* catalogue. The note is dated 1896.
Each gospel begins on a new quire; the first page of each gospel is decorated with a modest border in the top margin painted in red, followed by a rubricated minuscule gospel title and an enlarged first letter.\textsuperscript{111} Smaller initial letters are used throughout the codex and are painted in the same red ink.\textsuperscript{112} The first quire number in the manuscript is γ, indicating that there are two missing quires at the beginning of the codex. Lake calculated that Matthew 1:1–6:2 would fit onto quire β so reasonably concluded that the manuscript must have included various prefatory material.\textsuperscript{113} A number of later hands have added to the codex: Synaxaria, Menologia, κεφάλαιοι for Luke, some Psalms, Eusebian canon tables and στιχοί for Luke and John.

There is some damage to the codex: the top half of f. 120r has been torn off and is missing and the first 10 lines of text on f. 104v have been made illegible, probably the result of a spillage as a large yellow mark remains. Other damage, such as nibbling marks from mice, has not affected the text.

\textsuperscript{111} The beginning of Matthew is missing text. Lake, however, calculated that the missing text would fit exactly onto one quire and so the gospel would have begun on the first page of that quire. Lake, \textit{Codex I}, xv.

\textsuperscript{112} It is common in 118 for rubricated initial letters to be missing. Often on such occasions, a tiny black letter can be detected at the very edge of the left margin, indicating that the scribe had intended one to be added. Such letters were normally trimmed off in the binding process but in 118 many are still visible. This method for adding initial letters was not uncommon. For discussion and other examples of this phenomenon see Annemarie Weyl Carr, “Two Manuscripts of Joasaph in the United States,” \textit{The Art Bulletin} 63, 2 (1981): 179; and Jeffrey C. Anderson, “The Illustration of Cod. Sinai. Gr. 339,” \textit{The Art Bulletin} 61, 2 (1979): 173.

\textsuperscript{113} Lake, \textit{Codex I}, xv.
Script and Dating

Codex 118 has a busy but legible script. The main body of text is filled with ligatures and abbreviations, and wavy super-lines over nomina sacra and other names add to the text’s hectic appearance. There are lots of majuscule letter forms and various letters are often enlarged, most commonly zeta, kappa, lambda, phi, psi, and xi. Breathing marks are round; nomina sacra have accents and breathings; accents, breathings and abbreviations are always distinct from letters and from one another; and mute iota is subscript.\textsuperscript{114} Uncontracted proper names are often given a super-line. The palaeographical features of 118 are extremely typical of a thirteenth-century minuscule hand.

Illuminations

There are no illuminations in 118.

Correctors and Later Hands

Codex 118 has not been systematically corrected. The only corrections made at the time of production were by the original scribe himself or by the rubricator (possibly identical with the original scribe). The rubricator made very infrequent corrections in red ink. The ‘errors’ he noted were almost certainly spotted by chance as he worked his way through the manuscript to add the initial letters, for

\textsuperscript{114} F. 181r has a very peculiar appearance: the text is written in the hand of the original scribe but the majority of the accents have been added by the scribe who supplemented Matthew and Luke on paper pages centuries later.
he made his corrections in the same ink he was using to rubricate the manuscript. First hand corrections in black ink are only sporadic and were probably made during the process of coping, rather than while checking the work afterwards. All other corrections were made centuries later, by the scribe who added the supplementary pages for Matthew and John. These corrections were all made in brown ink. In the transcription these three correctors have been distinguished: ‘C*’, the original hand; ‘C2’, the rubricator; and ‘C3’, the scribe who supplemented Matthew and John. Some corrections, usually simple erasures, where it is difficult to distinguish between hands, have been labelled C.

Provenance

Three previous owners of 118 can be identified: firstly, a man known as Φίλιππος ὁ Κούσολος who died, according to a note written twice in the manuscript, in 1554; second, a Dr Halifax who was chaplain of Aleppo between 1687 and 1695; and third, the Archbishop of Armagh, Narcissus March, who died in 1714 and bequeathed the manuscript to the Bodleian library.

115 The codex is not a very high quality production and corrections were not always made with care. One characteristic of the original hand of 118 is his tendency to only half finish corrections. Most often this is when he makes an erasure by wiping or scraping clean the parchment, but does not return to add the corrected text. The first example of this in John is 1:2 where instead of writing epsilon-nu for év the scribe made an error, writing epsilon followed by another letter, not a nu, but that is no longer legible; he notices this mistake and erases the second letter, but never comes back to add the nu (f. 163r).

Transcription of the Gospel of John

John begins on f. 163r in the hand of the original scribe. His text ends on f. 194v at John 16:25b and the remaining text of the gospel was added by a fifteenth-century hand. The Pericope Adulterae stands at 7:53 and there is no indication of any text critical difficulties with the passage. 118 was transcribed from the microfilm, and the manuscript itself was consulted, in Oxford, to check unclear text and to examine closely the various hands that have added to the codex. Unless otherwise stated codicological details come from my own examination.

3.1.2. Codex 205abs

Contents and Layout

Codex 205abs is a fifteenth-century Greek Bible, kept at the Biblioteca Nazionale Marciana in Venice.117 It has the library catalogue reference Gr. Z. 6 (336). The manuscript has recently been given a new Gregory-Aland number, 2886. For this thesis, however, it will be referred to by the older Gregory-Aland number, 205abs.118 The codex is large and heavy, bound in thick leather; it contains 438 folios with pages measuring 38 by 26cm.119 The text is written in tiny minuscule letters in 1 column per page with 45 lines per column. The text measures 27 by


118 Other references: Tischendorf / Scrivener 206c, 94a, 107b, 101c.

119 Two additional, unnumbered paper folios have been added to the beginning and end of the codex.
16.3cm. The last page of each quire is marked with the first words that follow on the next quire, presumably intended as an aid for sewing together the manuscript. Ff. 1–190 (Genesis to the first half of Ezekiel) and ff. 347–438 (the whole New Testament) were written on parchment leaves and ff. 191–346 (the second half of Ezekiel to the blank pages following the uncompleted Maccabees) were written on paper leaves. Each gospel begins with a list of κεφάλαια and the κεφάλαια rubricated titles are given in the margins. Except for κεφάλαια and book titles included by the first scribe, written across recto and verso pages, there are no other reading aids in the manuscript. Like other manuscripts in the Family 1 group, 205abs contains a note regarding the authenticity of the ending of the Gospel of Mark on f. 364v.

Many of the finishing touches to 205abs were never made, giving it a somewhat incomplete appearance: hardly any rubricated letters were added, though space was left for them; many pages do not have titles; and the book of Maccabees has only 21 lines of text followed by blank pages.

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120 Note that 205, a manuscript of very similar physical format and proportions, also copied for Cardinal Bessarion, has quires marked with Greek numerals. This could be an indication that both manuscripts were produced at the same time and that the scribes wished to ensure that the leaves of each manuscript were not confused.

121 F. 364v. This note is very faded on the manuscript and is barely visible on the microfilm.

122 F. 341r. Only 21 lines of the book have been copied, blank pages, presumably for the rest of the book, follow.
Script and Dating

205abs was copied by two scribes, each using a slightly different shade of brown ink. Mioni’s library catalogue names these scribes Cosmas Trapezuntius (copied ff. 1–160 and ff. 347–431) and Demetrius Xanthopulos (copied ff. 161–341). The hands are similar: both wrote in a tiny and economical minuscule; around 50 percent of letters are abbreviated or written high above the line; and most other letters are formed in tight and minute ligatures. Both scribes managed to squeeze over a hundred non-abbreviated letters onto a line. Breathing marks are smooth; nomina sacra are accented; breathings and accents are distinct from letters and abbreviations; and there is no mute iota. There are numerous majuscule forms, for many letters, in a higher proportion to the minuscule alternative, and letters vary significantly in their relative size. Both scribes use a number of distinctive late letter forms such as the modern beta and the lunate sigma. In Bessarion’s personal inscription on f. 2v he gives himself one of his earlier titles: ‘Cardinalis Episcopus Tusculanus’. This indicates that the manuscript was complete by 1468, after which Bessarion held higher official titles.

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and used these to inscribe his later acquisitions.\textsuperscript{125} Such a dating would suggest that Codex 205abs was completed before Codex 205.\textsuperscript{126}

\textit{Illuminations}

205abs does not contain any illuminations; there is space, however, at various points in the codex, where large decorated letters and headpieces were intended.

\textit{Correctors and Later Hands}

Minimal corrections have been made to 205abs and almost all of these are very tiny interlinear corrections, presumably made by the scribe as he copied and noticed errors. In John all the corrections are first hand with the exception of the addition of τα in 3:2, which is written in a darker ink than the rest of the text. All corrections, except for the one in 3.2, have been labelled C* in the transcription. The correction in 3:2 has been labelled C.

\textit{Provenance}

205abs was owned by and copied for Cardinal Bessarion (ca. 1400–72). Bessarion’s commitment to the collection, preservation and copying of ancient Greek books is widely documented. The apparent rush with which 205abs was

\textsuperscript{125} Labowsky suggests this method of dating when a manuscript came into Bessarion’s possession: Lotte Labowsky, \textit{Bessarion’s Library and the Biblioteca Marciana, Six Early Inventories} (Rome: Edizioni di Storia e Letteratura, 1979), 19.

\textsuperscript{126} This is of note as most scholars have presumed that 205abs is a copy of 205. See the textual analysis of these two manuscripts beginning in section 3.2.15.
completed fits in with what we know of Bessarion and his sense of urgency in preserving valuable and rare texts. Bessarion bequeath 205abs, along with the rest of his library, to the city of Venice and it has been held at the Biblioteca Nazionale Marciana ever since. The manuscript is listed in a number of library inventories from 1468 onwards.

Transcription of the Gospel of John

The κεφάλαια for John begin at the top of f. 377r and the text of the gospel begins at the bottom of the same page. There is quite a large space between the κεφάλαια and the gospel text, perhaps a space intended for a decorative headpiece. John ends on f. 384v. The whole gospel is extant and the Pericope Adulterae stands at John 7:52 with no indications of textual difficulty with the passage. The transcription for 205abs was made from the microfilm, and the manuscript itself was examined, in Venice, to check points of unclear text, to examine the corrections, and to record palaeographic and codicological information. Unless otherwise stated codicological details come from my own examination of the codex.

127 For more on Bessarion see: John Monfasani, Byzantine Scholars in Renaissance Italy: Cardinal Bessarion and Other Émigrés (London: Variorum, 1995); Nelson, “Italian”; Labowsky, Inventories.

128 Labowsky, Inventories: inventory A of 1468, p. 157; inventory B of 1474 followed consecutively by 205 and 209, p. 216; inventory C of 1524 listed beside 205, p. 262; inventory D of 1543, close to 209 and 205, p. 318.
3.1.3. Codex 205

Contents and Layout

Codex 205 is a fifteenth-century Greek Bible kept at the Biblioteca Nazionale Marciana in Venice. It is designated Gr. Z. 5 (420). The codex contains 444 large parchment folios measuring 39.1 by 27.4 cm. The text is written in 1 column per page with 55 lines per column; the text measures 29.1 by 18.2 cm. The codex is bound in thick leather and the page edges are gilt; quires are marked with a Greek numeral in the bottom right margin. Each book begins with a rubricated title written in majuscule letters. Book titles are repeated regularly in the top margins of the manuscript, written across from a verso to a recto page. The gospels all begin with a list of κεφάλαία, and the κεφάλαία titles are written in the margins in red ink; the first letter of each modern chapter number in the gospels is also rubricated. There is no Eusebian equipment or lectionary data for the gospels. Like other Family 1 manuscripts, 205 contains a critical note on the ending of the Gospel of Mark.


130 Other references: von Soden δ 500; Tischendorf / Scrivener 205e, 93o, 106o, 99o.

131 There are an additional 4 unnumbered paper folios, 2 at the beginning and 2 at the end of the codex. Aland, Kurzgefasste Liste, 59, gives the number of folios as 80, which is incorrect.

132 F. 377r. This note, written in red ink, is very faded and barely visible on the microfilm.
**Script and Dating**

Codex 205 was copied by 2 scribes: one completed the New Testament and the other the Old Testament. The former wrote in black ink and the latter in brown. At a cursory examination, both hands appear very similar: the script is tiny and filled with minute ligatures and abbreviations; letter size differs a little, but there are no dramatically inflated letters; numerous majuscule forms occur; breathings are smooth; accents and breathings are distinct from letters and other marks; nomina sacra are accented, diaeresis is used but no mute iota; superlines are regularly placed over un-contracted names of people; many late letter forms are employed; and a hyphen is used whenever a word is broken at a line ending.

There are a number of subtle differences, however, that help to distinguish the two scribes. The scribe who copied the Old Testament has longer accents; his chi and xi hang lower below the line; his gammas have a wider loop; and his flat-backed epsilons lie on their sides so that they often resemble an alpha. The scribe of the New Testament has distinctive taus that descend much lower and are often taller than those of the first scribe; his majuscule alphas have a flatter back; and he uses a distinctive rho-phi ligature. Gregory and other catalogues identify Johannes Rhosus as the scribe of 205, a professional copyist who produced Greek manuscripts in Italy for over 50 years, but none mention the second scribe. In Bessarion’s inscription in the manuscript he gives his title as: ‘Cardinalis

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Nicenus Episcopus Sabinensis’. This was a title he held from 1468, which indicates that the manuscript was completed sometime after 1468.\textsuperscript{135}

\textit{Illuminations}

Codex 205 contains a number of brightly coloured initial letters painted in a mixture of blues, gold, purples, reds, greens and pinks. These illuminated letters are normally used for the very first letter of a book. The majority of colourful letters occur earlier on in the codex and in the Psalms. Letters beginning new sections in books are rubricated, using the same ink as used for decorative borders, book titles, and κεφάλαια. In the left margin on the opening page of Genesis there are seven small miniatures, painted inside medallions, depicting the seven days of creation.

\textit{Correctors and Later Hands}

There is very little in the margins of 205. The few corrections in the manuscript are usually interlinear. The only corrections made in John are by the first hand; they have all been labelled C* in the transcription.

\textit{Provenance}

Codex 205 was copied for Cardinal Bessarion; Bessarion was particularly interested in copying majuscule manuscripts or manuscripts considered valuable

\textsuperscript{135} See Labowsky, \textit{Inventories}, 19–20, for this method of dating Bessarion’s manuscripts.
for the age or quality of their text.\footnote{Nelson, “Italian,” 233.} It is probable that in commissioning 205, Bessarion was intentionally concerned with preserving its non-standard biblical text. The cardinal had access to many valuable exemplars of various Greek texts and we know that he managed to acquire at least two manuscripts copied by the scribe of Codex 1582.\footnote{A manuscript of Aristotle’s \textit{Organon}: Venetus S. Marci 780 (formally 201); and a Plato: Codex Venetus Marc. Gr. IV 1 (colloc. 542). For discussion of these manuscripts see Anderson, \textit{Matthew}, 33–34 and 39–41.} One of these manuscripts, containing various texts of Plato, known as Codex T, was added to by the scribe Johannes Rhosus himself.\footnote{See Diller, “Codex,” 322–324.} It is of course possible that an exemplar used to copy some of Bessarion’s biblical manuscripts was acquired from the same scriptorium or library as Codex T.

\textit{Transcription of the Gospel of John}

John begins on f. 388v and ends on f. 396r. The whole gospel is extant and the Pericope Adulterae stands after 7:52 with no indication of textual difficulties with the passage. 205 was transcribed from the microfilm, and the manuscript itself was examined, in Venice, to check unclear text, examine corrections, and record palaeographical and codicological data.\footnote{Some rubricated text is only visible on the manuscript itself.} Unless otherwise stated codicological details come from my personal examination of the codex.
3.1.4. Codex 209

Content and Layout

Codex 209 is a fourteenth-century codex containing Acts (ff. 2r–56v), the Catholic Epistles (ff. 59v–84r), the Pauline Epistles (ff. 87r–200v), the Four Gospels (ff. 206r–281v), and Revelation (ff. 282r–409r), which was added in the fifteenth century. The manuscript is kept at the Biblioteca Nazionale Marciana in Venice where it has the library reference: Gr. Z. 10. There are 281 original parchment folios and 30 supplementary folios, also parchment leaves, containing Revelation. The original fourteenth-century pages were all written by the same scribe in black ink. These pages measure 19.3 by 12cm; the text is written in 1 column containing 27 lines; and the text measures 13.7 by 7cm. Each gospel begins on a fresh recto page, followed by a modest decorative border filling the top quarter of the page, with the gospel title below written in large majuscule letters; rubricated initial letters are used throughout and each gospel is preceded by a list of κεφάλαια; the Ammonian sections are given throughout.

Script and Dating

The hand of 209 is busy but legible. There are a high number of majuscule forms and letters differ quite dramatically in size, giving the hand an overall appearance

140 Von Soden δ 457.

141 Much later two paper folios were added to the end of the codex. One contains a short note in Italian.
of unevenness. Abbreviations are used regularly at line endings but, except for και compendium and sigma abbreviated by suspension, are rare in the main block of text. The scribe does, however, frequently raise unabbreviated letters above the line to save space. Nomina sacra have accents and breathings; diaeresis is used consistently over omicron and upsilon; breathings are round; accents and breathings are always distinct; there is no mute iota; and the scribe often places a superline over un-contracted names of disciples and over ιωάννης. 209’s features are typical of a fourteenth-century minuscule hand. 142

Illuminations

Codex 209 does not contain any illuminations; however, a blank leaf was left before each gospel—perhaps leaves originally intended for evangelist portraits. 143

Correctors and Later Hands

A number of hands have added to, or corrected, sections of text in 209, though this correction is not systematic. The transcription of John distinguishes between two hands: C*, the original scribe who made his corrections in the same black ink as the text, and C1 who made corrections in a lighter ink with a golden tint. C1 is the scribe who added the Apocalypse.

Lake disputed the fourteenth century date of 209 because he thought that 118, a thirteenth-century manuscript was a copy of 209 and hence 209 must also be thirteenth-century. Lake, however, acknowledged that on palaeographical grounds, 209 should be dated to the fourteenth century. Lake, Codex I, xx–xxi.

Ff. 204v–205v (Matthew); f. 257 (Mark); f. 290 (Luke); ff. 242v–243v (John).
Provenance

Codex 209 was also owned by Cardinal Bessarion, who inscribed his name and title on f. 1v of the manuscript: ‘Bessarionis Cardinalis Episcopus Tusculanus’. A note in the codex written in the same hand explains that the Latin chapter numbers were added for help in disputations with the Latins. Lake suggests that these disputations were those of the Council of Florence (1438–39), which Bessarion attended as a member of the Greek delegation.\(^\text{144}\) If Lake’s theory is correct this would mean that Bessarion had the manuscript in his possession by 1438 when the Council began. As Bessarion travelled to the Council directly from Constantinople it is possible that the manuscript was acquired there. It is remarkable that the owner of Codex 1, at this time, was John of Ragusa, a legate of the Council of Basel who was sent to meet with Bessarion’s Greek delegation in Constantinople. Both Bessarion and Ragusa spent time during their stay in Constantinople searching for manuscripts; and it is very possible that both men acquired their manuscripts from the same scriptorium or library.\(^\text{145}\)

Transcription of the Gospel of John

The text of John begins on f. 344r and ends on f. 381v. There is no lacuna in the gospel and the Pericope Adulterae stands at 7:52 with no indications of textual

\(^{144}\) Lake, *Codex 1*, xxi.

difficulties with the passage. 209 was transcribed from the microfilm and the manuscript itself was examined, in Venice, for codicological data, to check points of text unclear on the microfilm, and to label the correctors. Unless otherwise stated, codicological details come from my own examination of the codex.

3.1.5. Codex 2713

Contents and Layout

Codex 2713 is a thirteenth-century Four Gospel codex kept at the Holy Monastery of St. Stephen in Meteora, Greece. It has the library reference Meteora Stephanu 11.\textsuperscript{146} The codex contains 365 folios. It was written on paper with pages measuring 18 by 14cm. The text is written in 1 column measuring 14 by 9.5cm with 18 lines per column.\textsuperscript{147} Ff. 3r–11r contains lectionary material and the gospels begin on f. 14r. Each gospel opens with a list of κεφάλαια written in semi-majuscule letters; the κεφάλαια titles are repeated in the upper and lower margins in the same semi-majuscule. Matthew and Luke begin on recto pages and John and Mark on verso pages. Each gospel begins with a modest decorative border in the top margin followed by the gospel title written in large majuscule letters. The very first letter of each gospel is decorated and enlarged. Smaller initial letters are used throughout the codex. The paper used by the scribe was not

\textsuperscript{146} Demetrios Z. Sofianos, \textit{Tά Χειρόγραφα τῶν Μετεώρων}, vol. 3, (Athens: Akademia Athenon, 1986) was consulted for codicological information, including folio numbering which is not visible on the microfilm.

\textsuperscript{147} Sofianos, \textit{Tά Χειρόγραφα}, vol. 3, 25.
of very good quality; there are numerous points where the scribe has left large spaces, often in the middle of words, because the paper at that point was not good enough to write on. Some folios towards the end of the codex have been damaged so that an owner has cut triangular sections of paper from a number of pages and has added supplementary text on new strips. The supplementary text was written in a sprawling, untrained hand. The damage covers about 4 lines of text on each affected page.\textsuperscript{148}

*Script and Dating*

The text of 2713 is written in large round, neat letters. There are very few abbreviations and, with the exception of $κωι$ compendium, which the scribe invariably uses,\textsuperscript{149} abbreviations only occur at the ends of lines. There are many majuscule letter forms but not much variation in the size of letters. The circumflex accent stretches over 2–3 letters, a common characteristic of a thirteenth-century hand.\textsuperscript{150} Breathing marks are all round; there is no mute iota; punctuation is regular; nomina sacra have accents and breathings; breathings and accents are always distinct from letters; and superlines are used over all un-contracted names.

\textsuperscript{148} F. 356r to f. 362r of John have been affected.

\textsuperscript{149} Except when the kappa of a $κωι$ functions as an initial letter.

\textsuperscript{150} Barbour, *Literary Hands*, xxviii.
**Illuminations**

There are no illuminations in 2713.

**Correctors and Later Hands**

There are only a small number of corrections in 2713. Two correctors have been distinguished in the transcription: C*, the hand of the original scribe, who made about 8 corrections in John; and C1, a fifteenth-century untrained hand, the same person who supplemented the triangular lacunas at the end of the codex. A few small corrections, mostly erasures, are undistinguished and have been labelled C.

**Provenance**

Very little is known of 2713’s origins or previous owners.

**Transcription of the Gospel of John**

John begins on f. 288v and ends on f. 362r. Verses throughout chapters 20 and 21 have been affected by the small lacunas mentioned above. The Pericope Adulterae comes after John 7:52 without comment. 2713 was transcribed from the negative microfilm kept at the Institut für neutestamentliche Textforschung in Münster. Because of time limitations in accessing the microfilm, 2713 is the only
manuscript that has been transcribed only once. However, a hardcopy of the transcription was checked by eye and corrected against the microfilm.\textsuperscript{151}

3.2. Textual Analysis

3.2.1. Previous Research

Codex 118 and Codex 209 have been considered members of Family 1 since Kirsopp Lake’s seminal work on the group. Lake collated both manuscripts for his Family 1 edition and both manuscripts were included in his family stemma. On the basis of his collation of the Four Gospels, Lake concluded that 118 and 209 either share an exemplar, X, or that 118 is a copy of 209. On the basis of palaeographical evidence—that the script of 118 is dated a century earlier than that of 209—Lake accepted the former conclusion. He then argued that manuscript X descends from two manuscripts: Y and Z, Z being a Majority Text manuscript, used to fill in mutilated sections of Y, and Y, a copy of manuscript W, the exemplar of Codex 1.\textsuperscript{152} Lake’s stemma is reproduced below.

\textsuperscript{151} It is much quicker to check the accuracy of a transcription in this way than to make two electronic transcriptions and collate them to find discrepancies. However, the latter produces a higher standard of accuracy.

\textsuperscript{152} Lake, \textit{Codex I}, xxiii–xxxiv.
Lake was aware of the existence of 205 but after only brief consideration discarded the manuscript as a direct copy of 209, and so did not collate it for his edition or investigate its text.\(^{153}\) Lake does not mention 205abs.

Amy Anderson in her study of the text of Matthew examined 118, 205 and 209.\(^{154}\) Her results confirmed Lake’s basic conclusions: that the three manuscripts form a family subgroup that descends from a mutilated manuscript (Anderson calls X-1), which in turn descends from an ancestor shared with Codex 1 (Anderson calls X).\(^{155}\) Anderson’s chapter collations and family readings collation, however, did not provide sufficient textual evidence to determine whether 205 and 118 are independent descendants of X-1 or whether they are

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153 Lake writes of 205: ‘I was convinced when I studied the question at Venice that 205 was a copy of 209. An hour’s work only revealed two or three differences between the manuscripts, and those clearly accidental. It is for this reason that no further notice has been taken of 205’. Lake, *Codex 1*, xxii–xxii.


Anderson did not collate 205abs, discarding the manuscript as ‘evidently a copy of 205’.157

Frederick Wisse examined Codices 118, 205, and 209 for his profiling in Luke, grouping them together in his ‘Group 1’, and noting that 118 was a ‘core member’158 and that 205 and 209 are ‘a pair’. Wisse disagreed with Lake, asserting that 205 was not a copy of 209, though he did not offer evidence for this conclusion.159 Wisse did not collate 205abs, again discarding it as a copy of 205.160

The *Text und Textwert* volumes for John confirm the closeness between 118, 205 and 209 (205abs was not collated). In the *Gruppierung* list for each manuscript, the remaining two manuscripts are listed as the closest manuscripts with overall agreements ranging between 93% and 97%, and Non-Majority Text agreement between 90% and 94%.161 *Text und Textwert* also brought to attention a further manuscript, not examined by Lake or Anderson, as a possible relation of 118, 205 and 209 in John: Codex 2713. 2713 is listed after 209 and 205 in 118’s *Gruppierung* list with an overall agreement of 90% and a Non-Majority Text

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156 Anderson does suggest that in light of the earlier dating of 118, ‘the better solution’ is that 118 and 209 share an exemplar. Anderson, *Matthew*, 117.


159 Wisse, *Profile Methods*, 57 and 106.


agreement of 93%, and is listed after 205 and 118 in 209’s Gruppierung list with an overall agreement of 90% and a Non-Majority Text agreement of 96%. Codex 118 is listed (the only manuscript) in the Gruppierung list of 2713, with an overall agreement of 90% and a Non-Majority Text agreement of 93%. In view of this information, 2713 was collated in full for this study along with the already established members of the group: 118, 205 and 209.

Josef Schmid has studied 205abs, 205 and 209 in their texts of Revelation. On the basis of a number of significant readings in 205 that do not occur in 205abs, he concluded that 205abs was not a copy of 205 but a sibling manuscript. In light of Schmid’s results and the fact that no definitive evidence has been published to support the claim that 205abs is a copy of 205, 205abs was also collated in full for this study. Schmid also concluded that in Revelation (though the text in 209 was added a century after the rest of the manuscript was copied) neither 205 or 205abs are copies of 209 but descend from a shared ancestor, 205 and 205 sharing a further intermediate ancestor. Schmid’s stemma for Revelation, which includes 205abs, 205 and 209, is reproduced below.

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163 Aland, Text und Textwert Johannevangelium, vol. 1.1, 89.
164 Note that in Luke, Wisse did not find any relationship between 2713 and the three manuscripts 118, 205 and 209. In chapter 1, Wisse classified 2713 in his K² group and in chapters 10 and 20 in Group Cl 2148. Wisse, Profile Methods, 90.
166 Schmid, Studien, 293. Note that 205abs is referred to as 205A.
3.2.2. Family 1 Affinity

The results of the collation of 118, 205abs, 205, 209 and 2713, together with the core group manuscripts and other potential Family 1 manuscripts, show that in John these five manuscripts share a significant number of Non-Majority Text readings with the core group manuscripts. It was demonstrated in the previous chapter that most of the Non-Majority Text readings supported by the core group were inherited from the no-longer extant archetype A-1. The Non-Majority Text agreements between 118, 205abs, 205, 209 and 2713 and the core group, therefore, indicate that these five manuscripts also descend from A-1.

The strongest evidence for a Non-Majority Text reading having existed in A-1 is agreement on that reading between at least one descendant of Manuscript B (565, 884, 2193) and at least one descendant of Manuscript C (1, 1582). Using
this criterion for an A-1 reading, table 3 records the number of A-1 readings retained by 118, 205abs, 205, 209 and 2713 in John.\textsuperscript{167} The readings have been counted chapter by chapter so that textual shifts and block mixture can be detected. The first number given in each cell is the total number of A-1 readings in a chapter in that manuscript; and the second number is the total number of Non-Majority Text readings, whether A-1 or not. For example, in chapter 1, Codex 118 has 10 A-1 readings and an overall 13 Non-Majority Text readings.

Note that 118 is missing text from 16:25 on, and the remaining gospel text has been supplied by a supplementary hand. Codex 118 and 118\textsuperscript{sup} have been treated separately. A very late hand added supplementary text to 2713, but the text of 2713\textsuperscript{sup} does not contain any Non-Majority Text agreements with core group members and has, therefore, been ignored.

\textsuperscript{167} All corrections in 2193 and first hand corrections in the other core group manuscripts have been counted.
Table 3: A-I Readings in the Venice Manuscripts

<table>
<thead>
<tr>
<th>Chapter</th>
<th>118</th>
<th>118sup</th>
<th>205abs</th>
<th>205</th>
<th>209</th>
<th>2713</th>
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<td>21</td>
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<tr>
<td>Total</td>
<td>219/319</td>
<td>5/32</td>
<td>300/468</td>
<td>291/480</td>
<td>307/444</td>
<td>236/396</td>
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Table 3 shows that for chapters 1–7, 9–12 and 18–19 all manuscripts (where extant) contain a high number of A-1 readings, and that a high proportion of their overall Non-Majority Text readings are A-1 readings. For chapters 8, 13 and 20–21 each manuscript has fewer A-1 readings and a lower ratio of A-1 readings to overall Non-Majority Text readings, but still a significant number of readings to indicate a genetic relationship with the core group and A-1 in these sections. After the drop in A-1 readings in chapter 13, there are virtually no A-1 readings in any of the five manuscripts for chapters 14–17. Table 3, therefore, reveals that 118, 205abs, 205, 209 and 2713 have a strong textual link with members of the core group, and therefore A-1, but that they also contain large sections where they lose this affinity.

In addition to the readings counted in table 3, each manuscript also contains a number of other Non-Majority Text readings that are likely to have originated in A-1, but not as certainly as those counted as A-1 readings in the table. These are readings that have the support of either a descendant/s of Manuscript B or a descendant/s of Manuscript C, but not a descendant of both. Codex 118 has 32 of these readings; 118sup has 4; Codex 205abs has 47, Codex 205 has 46; Codex 209 has 51; and Codex 2713 has 34.

3.2.3. Codices 118, 205abs, 205, 209 and 2713 Form a Distinct Subgroup

Lake and Anderson agree that 118 and 209 form a distinct Family 1 subgroup. The collation of John supports their conclusions and adds Codex 2713 to this subgroup. There are three main pieces of evidence to support this: firstly, all five
manuscripts share the same pool of Non-Majority Text readings inherited from A-1; secondly, they are bound by a selection of distinctive and rare readings that are exclusive to the group; and, thirdly, as Lake and Anderson showed for 118, 205 and 209, they share the same shifts in textual affinity, clearly visible in table 3. It is reasonable to conclude from this evidence that these five manuscripts descend from a shared intermediate ancestor, not shared by any other manuscripts so-far collated, from which they inherited their A-1 reading, their exclusive readings and their shared shifts in textual affinity.

3.2.4. Shared A-1 Readings

The vast majority of A-1 readings found in any one of the five manuscripts are supported by most other manuscripts in the group; that is to say, the manuscripts share a very clearly defined pool of A-1 readings, and this reduced pool is unique to the subgroup. Before the lacuna in Codex 118 (16:25), there are a total of 250 A-1 readings supported by one or more of the five manuscripts. Of these readings 178 are supported by all five manuscripts; 53 readings are supported by four; 12 readings are supported by three; 2 readings are supported by two; and 5 readings are supported by only one manuscript. Where a manuscript does not support an A-1 reading found in the other manuscripts, it almost always has a Majority Text reading; that is to say, the disagreement is probably the result of Majority Text correction.
After 16:25, ignoring 118\textsuperscript{sup}, there are a total of 59 A-I readings supported by one or more of the four extant manuscripts. 34 of these readings are supported by all four manuscripts; 21 are supported by three; 2 are supported by only two manuscripts; and 2 readings are supported by only one manuscript. 168

### 3.2.5. Exclusive Readings

The group is further defined by the existence of a significant number of Non-Majority Text readings exclusive to the group or to most of the manuscripts in the group. Many of these readings differ quite significantly from the readings of the core group, the Majority Text and also from readings found in the wider textual tradition of the gospel. These exclusive readings could not have all arisen independently in the five manuscripts, but offer further evidence of a shared intermediate ancestor, where these readings originated,169 or were passed onto from a different source. Before the lacuna in 118, all five manuscripts share 26 exclusive Non-Majority Text readings. 15 of these are distinctive, 10 rare, and 1 widely attested. The 26 readings are listed below.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
<th>Manuscripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:49</td>
<td>( \pi \rho \upsilon )</td>
<td>1 2 2 1 3 1 5 6 5 8 7 2 8 8 4 1 1 9 2 1 2 1 0 1 2 7 8 1 5 8 2 2 1 9 3 2 3 7 2 ( \mathfrak{M} ) ( \eta ) add 1 1 8 2 0 5 abs 2 0 5 2 0 9 2 7 1 3 ( \mathbb{R} )</td>
</tr>
</tbody>
</table>
Note: one lectionary adds προηθηματων.
11:41 ού ταύτα ο θεονομός Κειμένος 118

11:45 καί 1 22 131 872 884 1192 1210 1278 1582 2193 2372 Μ | omit 118 205abs 205 209 2713 D

11:56 δοκεῖ υμῖν 1 22 131 565 884 1192 1210 1278 1582 2193 2372 Μ | υμῖν δοκεῖ 872 R | δοκεῖ υμῖν 118 205abs 205 209 2713 D

13:11 αὐτον 1 22 131 884 1192 1210 1278 1582 2193 2372 Μ | καὶ add 118 205abs 205 209 2713 D

13:35 εἰς ἀλλήλοις 1 22 131 565 884 1192 1210 1278 1582 2193 2372 Μ | μετὰ ἀλλήλοις 118 205abs 205 209 2713 R

13:38 αὐτῷ ο 1 22 131 565 884 1192 1210 1278 1582 2193 2372 Μ | o 118 205abs 205 209 2713 R | omit 2193 W

14:7 εγνωκαίτε 1 22 131 565 884 1192 1210 1278 1582 2193 2372 Μ | εγνωκαίτε 2372 R | εγνωκαίτε 118 205abs 205 209 2713 D

μου αν ήδειτε 1 1582 R | μου αν ήδειτε 565 R | μου εγνωκαίτε αν 131 884 1278 2193 Μ | μου ήδειτε αν 22 1192 1210 2372 R | μου εγνωκαίτε αν 118 205abs 205 209 2713 D | μηδεν έν αυτόν 1278

14:9 πατέρα 1 22 131 884 1192 1210 1278 1582 2193 2372 Μ | καὶ αρκεῖ ημῖν add 118 205 205abs 209 2713 D

Note 205abs: omits πατέρα.

14:29 πρὶν 1 131 565 884 1192 1210 1278 1582 2193 2372 Μ | η add 118 205abs 205 209 2713 D

15:7 γενησεται 1 131 565 884 1192 1210 1278 1582 2193 2372 Μ | δοθησεται 118 205abs 205 209 2713 D
In addition to these readings, there are a number of further exclusive readings supported by only some of the five manuscripts, usually while the other manuscript or manuscripts have a Majority Text reading. Before 16:25, Codices 118, 205abs, 205 and 209 share 14 exclusive readings, 2 of which are distinctive, 11 rare and 1 widely attested;\(^{170}\) 205abs, 205, 209 and 2713 share 9 exclusive readings, 2 of which are distinctive, 6 rare and 1 widely attested;\(^{171}\) 205abs, 205 and 209 share 14 exclusive readings, 9 of which are distinctive and 5 rare.\(^{172}\)

In two further sets of readings, a number of the five manuscripts either contain a long omission or show evidence of descending from an ancestor which contained the same omission. In 7:42 Codex 2713 omits a string of text from κατά to δωμᾶς:


At the same point in the text the first hand of 118 did not begin writing κατι, but something else, which has been erased and is now unreadable. This is evidence that the exemplar of 118 also omitted the text from κατι to δαυιδ, and that the scribe of 118 had begun to duplicate this omission, beginning to write the text immediately following δαυιδ, but then noticed the omission as an error, and filled in the missing text. That 205abs and 205 have a rare variation for part of the same string of text, reading οπου δαυιδ for οπου ην δαυιδ, is perhaps evidence that they also descend from a manuscript that omitted the same string but which was corrected, creating the new reading. Codex 209 includes the string of text. It is possible that 209 also descended from an exemplar with the omission, but the scribe noticed the omission immediately and filled in the missing text. Alternatively, another scribe (perhaps the scribe of 118?) could have corrected the exemplar; a correction which 209, the later of the two manuscripts, then followed.

In 8:24 the first hand of 209 omits the text from and including εαν to υμων:
8:24 DEF εαν γαρ μη πιστευσητε οτι εγω ειμι αποθανεις τιν ταισ
αμαρτιαις υμων ] omit 872 209* R

εαν γαρ μη 1 22 118c 131 205 abs 205 209C 565 884 1192 1210 1278
1582 2193 2372 2713 note Μ | ελεγον ουν αυτω 118* D

Note 2713: letters εαν γ smudged.
Note 118: 8:25 begins ελεγον ουν αυτω.

The exemplar of 118 also clearly contained this omission as the scribe first begins
to duplicate the omission, copying the text ελεγον ουν αυτω which immediately
follows μων; but then, noticing the omission, erases ελεγον ουν αυτω to first fill
in the missing text. The first four letters of this same string of text are smudged in
2713. This smudging is possibly the result of erased text and provides evidence
that 2713’s exemplar also contained the omission, and like the scribe of 118, at
first began to duplicate the omission but then corrected it. These two omissions,
or the signs of omission in a manuscript’s exemplar, provide further evidence of
an intermediate exemplar shared by 118, 205 abs, 205, 209 and 2713.

3.2.6. Shared Shifts in Textual Affinity

As Lake demonstrated for 118 and 209, Codices 118, 205 abs, 205, 209 and 2713
are further defined as a group by shared swings in textual affinity, the manuscripts
alternating between closeness to the core group and closeness to the Majority
Text.173 Lake showed that these swings occur in sections of Matthew, Luke and

173 Note that for Lake the core group was represented only by Codex 1.
John. In John, Lake identified four sections where 209 and 118 lose their textual affinity and follow the Majority Text: 8:28–8:43, 10:4–10:18, 11:33–11:48 and 13:34–18:3.\textsuperscript{174} Lake also noted that after chapter 20, although 118 and 209 have a number of Non-Majority Text agreements with Codex 1, they have a higher percentage of Majority Text readings than in the other places where they are close to 1.\textsuperscript{175} The collation of John for this thesis supports Lake’s findings and confirms that 205abs, 205 and 2713 share these same textual swings.

The decline in the number of A-1 readings found in 118, 205abs, 205, 209 and 2713 is clearly visible in the figures in \textit{table 3}, especially for the longest section John 13:34–18:3. In chapter 14, Codices 118, 205abs, 205 and 209 contain only 1 out of a possible 19 A-1 readings, and Codex 2713 contains 0 (zero); in chapters 15 and 16, where there is a total of 22 possible A-1 readings, 118, 205abs, 205, 209 and 2713 contain 0 (zero); and in chapter 17 (where 118 is missing text) there are 11 possible A-1 readings, and 205abs, 205, 209 and 2713 support only 1 of them. The numbers of A-1 readings for chapters 8, 11, 20 and 21 are also significantly below average in all five manuscripts, though as the sections do not equate to exact chapters, the drops in Non-Majority Text agreements with the \textit{core group} manuscripts are not as evident in the table as in chapters 14, 15, 16 and 17 where the section incorporates whole chapters. The precise contours of Lake’s sections can be more fully explored in the full family collation.

\textsuperscript{174} Lake, \textit{Codex 1}, xxviii.

\textsuperscript{175} Lake, \textit{Codex 1}, xxix.
In chapter 8, although each manuscript in the group contains between 7 and 10 A-1 readings, none of these A-1 readings are found in the section 8:28–8:43.\(^\text{176}\)

The last A-1 reading supported by the group before this section is found in 8:26:

\[
8:26 \quad \lambda\alpha\lambda\omega \quad 1 \ 22 \ 118 \ 205\text{abs} \ 205 \ 209 \ 565 \ 1192 \ 1210 \ 1278* \ 1582 \ 2193 \ 2372 \ 2713 \ W \ | \ \lambda\epsilon\gamma\omega \ 131 \ 872 \ 884 \ 1278^{\text{C1}} \ M
\]

The first A-1 reading after the section is found in 8:46:

\[
8:46 \quad \epsilon\tau \ 1 \ 118 \ 205\text{abs} \ 205 \ 209 \ 565 \ 884 \ 1582* \ 2193* \ 2713 \ W \ | \ \delta\epsilon \ \text{add} \ 22 \ 131 \ 1192 \ 1210 \ 1278 \ 2193^{\text{C}} \ 2372 \ M \ | \ \delta\epsilon \ \tau\eta\nu \ \text{add} \ 872 \ 1582^{\text{C1}} \ D
\]

It is very likely that a \textit{rare} agreement exists between 118, 2713 and the \textit{core group} manuscript 884 in 8:44:

\[
8:44 \quad \pi\alpha\tau\rho\omicron\sigma \ (1st) \ 1 \ 22 \ 131 \ 205\text{abs} \ 205 \ 209 \ 565 \ 872 \ 884^{\text{C}} \ 1192 \ 1210 \ 1278 \ 1582 \ 2193 \ 2372 \ \text{\textit{M}} \ | \ \upsilon\mu\omicron\nu \ \text{add} \ 118 \ 2713 \ \text{\textit{R}} \ | \ [4] \ \text{add} \ 884^{*}
\]

The first hand reading of 884 has been erased and is now illegible; however, there is space for four letters where \upsilon\mu\omicron\nu would fit and make clear sense, following after \pi\alpha\tau\rho\omicron\sigma, but more significantly, another commentary manuscript, which 884 has a clear and close textual relationship with in John, K994, does read \pi\alpha\tau\rho\omicron\sigma \ \upsilon\mu\omicron\nu, providing strong evidence that 884* also did. 8:44 may, therefore, be the point where the intermediate ancestor of the group rejoins the family text.\(^\text{177}\)

\(^{176}\) In 8:28–8:43 the \textit{core group} contain 9 A-1 readings. This would be the total possible number of A-1 readings that any of the five manuscripts could contain.

\(^{177}\) The relationship between Codex 884 and K994 has not been examined in detail for this thesis; however, when consulting the IGNTP Byzantine edition (to label Non-Majority Text readings), it became obvious that 884 and K994 were very closely related in John. They share an extremely
In chapter 10, the five manuscripts contain between 14 and 15 A-1 readings and only 2 of these readings occur in the section 10:4–10:18. The final A-1 reading before the section begins is found in 10:3:

10:3 φονεῖ 1 118 205abs 205 209 565 884 1582 2193 2713 W ] καλεῖ 22 131 872 1192 1210 1278 2372 Ἄ

The first A-1 reading following the section is in 10:19:

10:19 εγένετο πάλιν 1 118 205abs 205 209 565 884 1582 2193 2713 R ] πάλιν εγένετο 22 131 872 1192 1210 1278 2372 Ἄ

In chapter 11, the five manuscripts support between 20 and 21 A-1 readings and only 1 of these A-1 readings is found in the section 11:33–11:48. The final A-1 reading supported by the group before the section is found in 11:32:

11:32 προσ 1 118 205abs 205 209 884 1582 2193 2713 R ] εἰσ 22 131 872 1192 1210 1278 2372 Ἄ

The first A-1 reading supported by a member of the group after this section is at the end of verse 48:

---

high number of Non-Majority Text readings, often very unusual, and a significant number of exclusive readings. See Mullen, Electronic Edition.

178 In 10:4–10:18 there are a total of 9 A-1 readings among the core group manuscripts.

179 In 11:33–11:48 there are a total of 8 A-1 readings among the core group manuscripts.
The reading in 11:48, however, is *widely attested*, amounts to but a slight variation from the Majority Text and is supported by only 2713. The reading could have arisen in 2713 independently and may not represent the point where the group’s intermediate ancestor rejoins the family text; instead, the family text may begin again at 11:49 where all members of the group support a *rare* A-1 reading:

11:49 ὑπάγω

In chapter 13, each of the five manuscripts contains between 9 and 10 A-1 readings, and all but one of these readings occur before 13:34. The final A-1 reading supported by the group before the section begins is in 13:33:

13:33 εἴη ὑπάγω

Between 13:34 and 18:3 there are only 3 A-1 readings. The first A-1 reading following the section is in 18:4:

18:4 δὲ

---

180 In section 13:34–18:3 there are a total of 53 A-1 readings found among the *core group* manuscripts.
For the rest of chapter 18 each of the five manuscripts contains between 19 and 24 A-1 readings.

These very clearly definable textual shifts, shared by all five manuscripts, could not have arisen independently in each; rather, they offer conclusive evidence to support the existence of an intermediate ancestor, shared by all five manuscripts, in which these textual shifts originated. This intermediate ancestor will be called Manuscript E.\textsuperscript{181}

\textbf{3.2.7. Explanation of the Textual Shifts in Manuscript E}

Lake argued that the four sections in John where Manuscript E loses its textual affinity with the family are the result of mutilation in E’s usual exemplar. Lake theorised that each page in E’s exemplar contained 18–19 lines, those lines containing the same amount of text as the lines in ‘Lloyd’s Greek Testament’. From this, Lake argued that E’s exemplar was missing ‘two conjugate leaves, a single inserted leaf, and a complete quaternion’ that contained the text of 8:28–8:43, 10:4–10:18, 11:33–11:48 and 13:34–18:3.\textsuperscript{182} Lake further argued that for these missing sections a Majority Text manuscript was used to supplement the gospel text.

\textsuperscript{181} Lake did not call this shared intermediate ancestor, E; however, for clarity, from here onwards, it will be referred to as E.

\textsuperscript{182} Lake, \textit{Codex I}, xxviii.
Lake’s conclusions are coherent; however, it should be noted that within three of the sections, where Lake suggested that a different exemplar was used, there still exists a handful of Non-Majority Text agreements between the descendants of Manuscript E and the core group manuscripts. These readings may be evidence of a continued link between E and its A-1-Type exemplar in these sections.

In section 10:4–10:18, E’s descendants contain 2 A-1 readings and 2 Non-Majority Text readings shared with single branches of the core group:

2 A-1 Readings

10:7  αυτοις 1 205abs 205 209 565 1582 2193* 2713 R | παλιν αυτοις 22 118 131 872 1192 1210 M | αυτοις παλιν 884 1278 2193* 2372 R

10:8  προ εμου ηλθον 1 22 118 205abs 205 209 565 1192 1210 1278 1582 2193 2372 R | ηλθον προ εμου 2713 Mpl | ηλθον 131 872 884 Mpl

2 Non-Majority Text Readings Supported by Single Branches of the Core Group

10:13  μελετι 1 22 1192 1210 1278C 1582 2193C M | μελετι 118 131 205abs 205 209 565 884 1278* 2193* 2372 2713 W | μελετι [3] 872*dub

Note 872: the letters ει may have been altered.

10:16  ακοουσωσιν 1 22 118 205abs 205 209 872 884 1192 1210 1278 1582 2193 2372 θ | ακοουσωσιν 131 565 2713 W

The readings in 10:13 and 10:16 amount to only very slight variations from the Majority Text readings; and both are widely attested variants, so there is a reasonable chance that they may have arisen independently in E. The readings in 10:7 and 10:8, however, constitute more significant differences from the Majority
Text and are both rare, so there is a much smaller possibility that they could have arisen independently in Manuscript E.

In 11:33–11:48 (not including the reading of 2713 in 11:48, already discussed) the descendants of E contain 1 A-1 reading and 1 Non-Majority reading shared with 884:

11:44 τοις ποδασ καὶ τας χειρας 1 22 131 872 1192 1210 1278 1582 2193 2372 Ṡ Ṣ | τας χειρας καὶ τους ποδας 884 118 209 205abs 205 2713 Ṣ

11:45 ουν 1 118 205abs 205 209 884 1582 2193 2713 Ṣ ] εκ add 22 131 872 1192 1210 1278 2372 Ṣ

In the longest section, 13:34–18:3, the descendants of E support 3 A-1 readings; and 7 Non-Majority Text readings supported by one branch of the core group.¹⁸³

These readings are reproduced below, beginning with the A-1 readings:

3 A-1 Readings

13:38 ἀποκρινεται 118 205abs 205 209 565 884 1582 2713 Ṣ ] ἀπεκρινεται 1 D ] ἀπεκριθη 22 131 1192 1210 1278 2193 2372 Ṣ

14:14 DEF! 1 22 118 205abs 205 209 565 884 1210 1278* 1582 2372 Ṣ

omit ] εαν τι αἰτησητε εν τω ονοματι μου εγω ποιησω add 131 1192 1278* 2193 Ṣ ] ο εαν αἰτησητε εν τω ονοματι μου εγω ποιησω add 2713 Ṣ

¹⁸³ There are also 2 Non-Majority Text readings shared with the Decorative Style Group, which will be discussed in the next chapter. See 16:17 and 16:26, both are rare readings.
6 of these readings are *rare* and may indicate the continuation of the textual link between Manuscript E and its A-1-type exemplar in this section. The omission of the whole of 14:14 in E is clearly the most significant reading and very unlikely to have occurred independently in E.
In conclusion, Lake’s four sections are clearly distinct; however, the existence of a small number of A-1 readings and other Non-Majority Text readings shared with single branches or single manuscripts in the core group suggests that when the scribe of E copied these sections, his A-1-type exemplar was not discarded completely. It is likely that the mutilated and/or detached pages were still employed where text remained visible as a base for copying Manuscript E, even if much of the text was taken from another primarily Majority Text manuscript. Alternatively, Lake’s sections may be the result of a change of scribe during the copying of Manuscript E, from a relatively close-copying scribe to a scribe with a greater tendency to Majority Text correction. This would certainly be a better explanation for chapters 20 and 21, where the higher percentage of Majority Text readings could be the result of the similar but slightly less thorough correction.

3.2.8. Manuscript E Shares an Intermediate Exemplar with Codex 1

Lake concluded that the intermediate exemplar shared by 118 and 209 descends from the same exemplar as Codex 1. This exemplar was called W by Lake. W is the archetype of the whole of Family 1 known to Lake, including Codex 131.184 Anderson, in her study of Matthew, collated an additional nine manuscripts, examining the relationship between the intermediate ancestor of the Venice group and Codex 1, within the context of a more complex family group.185 She

184 Lake, Codex 1, xxiv–xxv.

185 Anderson examined thirteen manuscripts: Codices 1, 22, 118, 131, 205, 209, 872, 1192, 1210, 1278, 1582, 2193 and 2542.
concluded that Manuscript E and Codex 1 still share an intermediate ancestor that is not shared by any other manuscripts in the larger family. The collation of John supports Anderson’s conclusion, demonstrating that these relationships are the same in the Gospel of John.

The descendants of Manuscript E have a higher number of Non-Majority Text agreements with the descendants of C (1 and 1582) than with the descendants of B (884, 565, 2193). However, it is difficult to draw any conclusions regarding the relationship between manuscripts E, C and B from this information; this is because it is not possible to determine how much Majority Text correction in the descendants of E, B and C (particularly in B) has distorted the profile of Non-Majority Text agreements among those descendants. Instead, indications of E’s relationship to the rest of the family stemma can be found in a number of unique Non-Majority Text agreements between the descendants of E and Codex 1. These exclusive agreements are particularly significant because of 1’s normal closeness to 1582, and the fact that 1582 and the descendants of E have no Non-Majority Text readings without Codex 1. Such exclusive agreements, therefore, provide strong evidence that Manuscript E descends from Manuscript C through an intermediate manuscript shared with Codex 1.

Codex 1 and the descendants of E share a total of 7 exclusive Non-Majority Text readings, all of which are either rare or distinctive. The two most significant readings are omissions of a long string of text:

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186 Though Anderson does not, of course, use the label ‘Manuscript E’.
καὶ εἶπεν τῷ Ἰησοῦν τῷ ἱλάτῳ ἢ λύθην ἐκεῖνον τὸ σῶμα του ἤςον

ομιτ 1 205abs 205 209

Note 1: omission marked by a later hand.

λέγει αὐτῷ ὁμωμανε τὰ προβατια μου

ομιτ 1 205abs 205 209

D λέγει αὐτῳ ποι[12]τα 2713

Note 2713: letters προβατα supplied.

It is highly improbable that these two omissions would have occurred independently in Codex 1 and Manuscript E, so they provide evidence of the existence of a shared intermediate ancestor in which the two omissions first occurred. It is notable that where E and 1 have omitted text in 21:16, 1582 and 565 (and 22) share a rare Non-Majority Text reading: προβατια. This cross-branch agreement on προβατια gives a high level of certainty that προβατια was the reading of A-1, and not the omission. Its presence strengthens the evidence that the omission occurred in an intermediate exemplar shared by Codex 1 and Manuscript E. Of the other 5 exclusive agreements between 1 and the descendants of E, all but one are agreements on distinctive readings. They supply further evidence for the existence of an intermediate ancestor shared by 1 and E.

187 The alternative solution that E (having the highest number of Majority Text readings) is descended from 1 itself will be discussed presently.

188 Note that in 6:33, the scribe of 118 has probably made a correction towards the Majority Text and likewise with 2713 in 12:39.
The conclusion that E descends from Manuscript C rather than Manuscript B is further supported by the fact that the descendants of E do not share any of the long omissions that are found among B’s descendants. In the case of B’s long omission in 5:9, the descendants of E agree on 2 rare Non-Majority Text readings with the descendants of C:

5:9 DEF καὶ εὐθεώς υψης εγένετο ο ἀνθρώπος καὶ εγερθείσα ηρεν τὸν κραβαττὸν αὐτοῦ καὶ περιεπάτει | omit 565 884 2193 R

 υψης εγένετο 1 118 205abs 205 209 1582 2713 R | εγένετο υψης 22 131 872 1192 1210 1278 2193 C 2372 MR

eγερθείσα 1 118 205abs 205 209 1582 2713 R | omit 22 131 872 1192 1210 1278 2193 C 2372 MR

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189 5:9, 7:8 and 8:35.
Manuscript E could not have descended from B and also share these rare readings with 1 and 1582.

### 3.2.9. Manuscript E is Independent of Codex 1

The alternative explanation to account for the exclusive readings shared by 1 and E’s descendants is that Manuscript E (having the highest number of Majority Text readings) descends from Codex 1 itself. Lake and Anderson both rejected this possibility. Anderson does not give clear reasons, but Lake suggested two: firstly, that 1 is not damaged and so cannot account for E’s shifts in textual affinity, and secondly because in the sections where E is following its Family 1-type exemplar, the descendants of E contain a number of Non-Majority Text readings in places where Codex 1 is Majority. Lake argued that these reading must have come from the family archetype.\(^{190}\)

Lake’s first argument is insufficient, as E could have descended from Codex 1 via an intermediate copy, so that a copy of 1, and not 1 itself, would be the mutilated manuscript. Lake’s second argument—that E’s descendants contain a number of Non-Majority Text readings in places where Codex 1 is Majority—is more informative; however, in Lake’s smaller family group, there was no way to verify whether these Non-Majority Text readings were inherited from the Family 1-type exemplar or from another source. The extension of the family group for the Gospel of John, by the inclusion of the descendants of Manuscript B, however,

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\(^{190}\) Lake, *Codex 1*, xxxiv.
provides a way of assessing these Non-Majority Text readings found in E’s descendants where Codex 1 (and 1582) is Majority.

In the sections where E is following the Family 1-type exemplar, E’s descendants have 8 rare agreements with B’s descendants while Codex 1 (and 1582) follow the Majority Text. The agreement with B’s descendants provides evidence that these readings were inherited from A-1, rather than being inherited from a different source. As Codex 1 (and 1582) follows the Majority Text at these points, the readings provide evidence that E is descended from A-1 independently of Codex 1 (and 1582). These 8 rare agreements are reproduced below:

7:15 γράμματα οἶδὲν 1 22 131 872 1192 1210 1582 Μ [ οἶδὲν γράμματα 118 205abs 205 209 565 884 1278 2193 2372 2713 Ρ

8:51 τηρησί 1 22 118 C 131 209 565 872 1192 1210 1278 1582 2193 2372 2713 Μ [ ποιήσι 118* 205abs 205 884 Ρ 192

12:5 τριακόσιων 1 22 131 565 872 1192 1210 1278 1582 2193 2372 Μ [ διακόσιων 118 205abs 205 209 884 2713 R

13:33 μικρὸν 1 22 131 565 884 1192 1210 1278 1582 2193 C 2372 2713 C Μ [ χρονὸν add 118 205abs 205 209 2193* Ρ ] χρονὸν add 2713*

18:15 συνεισήλθεν 1 C 22 131 884 1192 1210 1278 1582 2193 2372 Μ [ συνηθεν 118sup 205abs 205 209 565 2713 R ] συνεισήλθεν Θεὸν 1*

191 There is 1 further very likely rare agreement between 118, 2713 and 884 in 8:44; however, the first hand reading of 884 is not legible. See section 3.2.6. for a discussion of this reading.

192 Note that this reading, though labelled rare, has only the agreement of one other manuscript—K994, a commentary manuscript that very probably related to 884. If it were not for this agreement the reading would have been labelled distinctive.
There are 5 further Non-Majority Text agreements between E’s descendants and B’s descendants while 1 and 1582 are Majority. These readings, although they are all *widely attested*, and some constitute only very slight variations from the Majority Text reading, still add some weight to the evidence of E’s independence. The readings have not been reproduced here but can be found in the full family collation.\(^{193}\)

### 3.2.10. Codex 1 and Manuscript E Descend from Manuscript D

In conclusion, the best explanation for the exclusive agreements and omissions shared by Codex 1 and the descendants of E is that Codex 1 and Manuscript E share an intermediate exemplar, which stands between them and Manuscript C. This intermediate exemplar will be called Manuscript D. Codex 1 and Manuscript E are both independent witnesses of Manuscript D.

3.2.11. Codices 118, 205abs, 209, and 2713 are Independent Witnesses of E

Of the Venice subgroup, Codex 209 has the highest number of Non-Majority Text agreements with the core group; and so its independence from the other manuscripts in the subgroup was not questioned by Lake or Anderson. Lake and Anderson both tentatively concluded that 118 was independent of 209, though neither found sufficient textual evidence to support a final conclusion.\(^\text{194}\) Lake, though he provided no evidence, claimed that 205 was a copy of 209 and he did not examine 205abs. Anderson examined 205 and found insufficient evidence to determine whether or not it was a copy of 209: and regarding 205abs, she stated, though did not provide evidence, that it is a copy of 205.\(^\text{195}\) Neither Lake nor Anderson examined 2713. The results of the collation of John indicate that four of the manuscripts, 118, 205abs, 209 and 2713, are independent of one another, though they differ in the amount of Majority Text correction each has received.

3.2.12. Codex 209 is Independent

Codex 209 has 5 Non-Majority agreements with members of the core group while the four other descendants of E have either a Majority Text reading or (in one case) a Non-Majority Text reading not supported by any core group manuscript. 209 has 26 Non-Majority Text agreements with two or more core group manuscripts against Codex 118; 8 against Codex 205abs; 17 against Codex 205;

\(^{194}\) Lake, Codex I, xxv; Anderson, Matthew, 110–116.

\(^{195}\) Anderson, Matthew, 116.
and over 70 against Codex 2713. 209 is clearly independent of the other four descendants of Manuscript E.

3.2.13. Codex 118 is Independent

Codex 118 has 42 Non-Majority Text agreements with two or more core group manuscripts against Codex 2713; 8 against Codex 205; and 4 against Codex 205abs.\(^\text{196}\) It also has 2 exclusive Non-Majority Text readings with 209 without the other three manuscripts and 2 exclusive Non-Majority Text readings with 2713. We can conclude, therefore, that 118 is independent of 205abs, 205, and 2713. It is more difficult to determine whether 118 is independent of 209. Of the 61 first hand disagreements between 118 and 209, the vast majority of units are cases where 209 follows the core group while 118 is Majority. 118 has only 2 agreements with 2 or more members of the core group while 209 is Majority, and neither reading offers very solid evidence:

7:52 \(\text{εγείρεται 1582 2193 W | εγείρεται 1 118 131 565 R | εγείρεται 22 205abs 205 209 872 884 1192 1210 1278 2193supp 2372 2713 M}\)

7:8 \(\text{o εμοσ καιροσ 1 118 205abs 205 565 1582 2193 W | o καιροσ o εμοσ 22 131 872 884 1192 1210 1278 2372 M | εμοσ καιροσ 209 R | o εμοσ o καιροσ 2713 D}\)

In the first reading, the variation between the two manuscripts is very slight. It is also a reading where the core group manuscripts are split. In the second unit, it

\(^{196}\) Note this is before 16:25 where 118’s lacuna begins.
could be argued that the reading of 209 may have caused the reading in 118, by
the scribe of 118 making an incomplete correction towards the Majority Text.
Neither reading, therefore, provides sufficient evidence that 118 is independent of
209. There are, however, two other readings that supply evidence to suggest that
118 is independent. One reading is a rare Non-Majority Text agreement between
118 and the core group manuscript 884, and the other reading a possible, but very
likely, rare Non-Majority Text agreement, also with 884:

8:51 τηρησή 1 22 118\textsuperscript{c} 131 209 565 872 1192 1210 1278 1582 2193 2372
2713 \textsuperscript{R} | ποιήση 118* 205abs 205 884 \textsuperscript{R}

8:44 πατρος (1st) 1 22 131 205abs 205 209 565 872 884\textsuperscript{c} 1192 1210 1278
1582 2193 2372 \textsuperscript{R} | υπον add 118 2713 \textsuperscript{R} | [4] add 884*

The reading in 8:51 is particularly unusual. The IGNTP editions for John cite only
one other manuscript that supports the reading, a commentary text manuscript,
K994, which is closely related to, and therefore potentially not independent of,
884.\textsuperscript{197} The agreement between 118 and 884 on this reading is, therefore,
significant. In the second unit, although the first hand reading of 884 has been
erased and is now illegible; it has already been shown that the reading is very
likely to be υπον.\textsuperscript{198} As 209 supports neither of these two rare readings, they
provide evidence that 118 is not a copy of 209, but is an independent

\textsuperscript{197} See section 3.2.6. for discussion of K994 and its relationship with 884.

\textsuperscript{198} See section 3.2.6. for a more detailed discussion of this reading.
representative of Manuscript E. This conclusion is supported by the palaeographical dating of both manuscripts.

3.2.14. Codex 2713 is Independent

Codex 2713 has 16 Non-Majority Text agreements with two or more core group manuscripts against Codex 118; 11 against Codex 205abs; 9 against Codex 205; and 5 against Codex 209. Although it is one of the weaker family manuscripts in the subgroup, it can still be shown to be an independent witness to Manuscript E.

3.2.15. Codices 205abs and 205

The collation of John has demonstrated that the assumption that 205abs is a copy of 205 is incorrect, and that on the contrary, 205 is likely to be a copy of 205abs. Codex 205abs contains 5 A-1 readings while 205 is either Majority, or in 2 cases, has a Non-Majority Text singular reading:

3:17 οὐν 1 22 118 205abs 209 565 1192 1582 R ἀπὸν add 131 205 872 884 1210 1278 2193 2372 2713 Μ

199 Note that the actual manuscript was examined in great detail at these two points to check whether there was any possibility that 209 originally supported either reading but had been corrected. There were no signs of any markings or erasures at either point.

200 In 1 further reading 2713 has a slightly altered version of an A-1 reading (probably the result of partial Majority Text correction) while the four other manuscripts follow the Majority Text (21:16).
In addition, 205abs contains 2 Non-Majority Text readings supported by one core group manuscript and the rest of the subgroup, while 205 is Majority:

Finally, 205abs contains a further 2 readings supported by 209 and 2713 while 205 is Majority. These 2 readings were probably inherited from Manuscript E, as no family manuscript outside of the subgroup supports them:
The existence of these Non-Majority Text readings in 205abs, inherited from A-1 or Manuscript E, while 205 is Majority or has a singular reading, provides sufficient evidence to demonstrate that 205abs is not a copy of 205. This evidence is strengthened by the fact that 205 contains a high number of singular readings—26. If 205abs were a copy of 205, it would be expected that 205 would contain very few singular readings, because any reading that originated in 205 would have a high chance of being passed on to 205abs and hence would no longer be a singular reading.

3.2.16. Codex 205 is a Copy of Codex 205abs

Codex 205 contains no A-1 readings that are not also supported by 205abs. 205 has only 1 agreement with a core group manuscript against 205abs, and in this reading the variation is only very slight:

12:4 \( \text{παραδόδωναι} \) 1 22 118 131 205abs 209 565 872 1192 1210 1278 1582 2193 2372 2713 \( \text{M} \) \( \text{παραδόδωναι} \) 205 884 \( \text{R} \)

Furthermore, 205 has only 1 agreement with another member of the E subgroup without 205abs:

9:28 \( \text{μαθητῆς} \) ε\( \iota \) 1 118 205abs 209 1582 \( \text{R} \) \( \text{μαθητῆς} \) 205 2713 \( \text{R} \) ε\( \iota \) \( \text{μαθητῆς} \) 22 131 565 872 884 1192 1210 1278 2193 2372 \( \text{M} \)

In this reading, 205abs supports a family reading along with 209, indicating that Manuscript E contained the family reading and that 205 and 2713 agree only by
chance, either because of the accidental omission of ει, or an uncompleted correction of the family reading towards the Majority Text. Beside these 2 readings, 205 has no other agreements with any family manuscript collated in John without 205abs. As these 2 readings are very insignificant it is possible to argue that 205 is in fact a copy of 205abs.

This hypothesis is supported by the fact that 205abs has very few singular readings, only 3, which are reproduced below:

\[
\begin{align*}
2:2 & \quad \kappa\alpha 1 (1st) \quad 1 22 118 131 205 209 565 872 1192 1210 1278 1582 2193 2372 2713 \text{ R } | \text{ omit } 205\text{abs } \text{R} \\
& \quad \text{Note 205abs: there is a smudge or marking at this point.}
\end{align*}
\]

\[
\begin{align*}
12:12 & \quad \epsilon\iota\sigma (2nd) \quad 1 22 118 131 205 209 565 872 884 1192 1210 1278 1582 2193 2372 2713 \text{ R } | \text{ omit } 205\text{abs } \text{D} \\
19:35 & \quad \kappa\alpha 1 (2nd) \quad 1 22 118\sup 131 205 209 565 884 1192 1210 1278 1582 2193 2713 \text{ R } | \eta \text{ add } 205\text{abs } \text{D}
\end{align*}
\]

Such a small number of singular readings would be expected from a manuscript collated against its copy, as any readings originating in the parent manuscript would be passed on to the copy and thus would no longer be classified as singular readings. It is reasonable to suggest that these 3 singular readings in 205abs were spotted by the scribe of 205 and corrected, as in each case 205 contains a Majority Text reading—Majority Text readings being the readings with which a scribe would most likely correct.
205abs and 205 share a high number of exclusive Non-Majority Text readings, 26 altogether. 13 of these readings are distinctive and 11 are rare. They include 2 omissions of strings of text; these agreements are unlikely to have occurred independently in both manuscripts:

11:9 ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει 1 22 118 131 209 565 872 884 1192 1210 1278 1582 2193 2372 2713 Μ | omit 205abs 205 D

17:15 οὐκ εἴρητο ἵνα ἀρετὴ αὐτοῦ ἐκ τοῦ κόσμου 1 22 118sup 131 209 565 884 1192 1210 1278 1582 2193 2372 2713 Μ | omit 205abs 205 R

These 26 exclusive readings provide further evidence that 205abs and 205 are very closely linked, that either one manuscript is a copy of the other, or that they are sibling manuscripts. If the latter were the case, we would expect that both manuscripts would show independent links to Manuscript E, but this is not the case. While 205abs contains links to E without 205, Codex 205, with the exception of the 2 very slight and insignificant readings already discussed, does not show links to E without 205abs. On the basis of this evidence it will be concluded that in John 205 is a copy of 205abs.

3.2.17. Codex 205abs is Independent

Codex 205abs has 22 Non-Majority Text agreements with two or more core group manuscripts while 118 is either Majority or has a Non-Majority Text reading unsupported by any core group manuscript; 205abs has approximately 70 such readings against Codex 2713. 205abs is, therefore, clearly independent of
both 118 and 2713. Codex 209 is a stronger Family 1 manuscript than 205abs, but of the 66 first hand disagreements between the two manuscripts, there are 5 readings that offer evidence that 205abs descends from E independently of 209. These readings are given below:

6:40 αὐτὸν 1 205abs* 1582* 2193* D | εγὼ add 131 565 872 884 1278 1582Cl 2372 Mpt | εγὼ εν add 22 1192 1210 2193C Mpt | εν add 118 205absC* 205 209 2713 D

7:8 ο εμος καιρος 1 118 205abs 205 565 1582 2193 W | ο καιρος ο εμος 22 131 872 884 1192 1210 1278 2372 M | εμος καιρος 209 R | ο εμος ο καιρος 2713 D

7:37 εκραζεν 1 205abs 205 884 1582 R | εκραζεν 22 118 131 209 565 872 1192 1210 1278 2193 2372 2713 M

8:51 τηρηση 1 22 118C 131 209 565 872 1192 1210 1278 1582 2193 2372 2713 M | ποιηση 118* 205abs 205 884 R

7:39 οτι 1 22 118 131 209 565 872 884 1192 1210 1278C 1582 2193 2713 M | ο add 205abs 205 1278* 2372 R

The first three of these readings are cases where 205abs supports an A-1 reading against 209. The rare reading in 8:51 may also be inherited from A-1, as it has the support of the core group manuscript 884, but it is certainly likely to be an E reading with the agreement of 118. The final reading is a rare agreement between

201 A possible sixth reading in 5:28 has been ignored as it amounts to only a very slight variation, and is an agreement with a correction, rather than a first hand, in a core group manuscript.
205abs, 1278* and 2372, the latter being two descendants of A-1, which descend from A-1 via a different route.\footnote{202}

These readings are small in number; however, considering that 205abs and 209 are very close—separated by no more than a few copying events—it is possible that there would be only these few readings where 205abs has links to E without 209. The scarcity of these readings does not undermine the argument that 205abs is independent; rather, it reveals that the scribe of 209 was a very accurate copyist and made very few corrections towards the Majority Text, while the scribe of 205abs or the scribe of an intermediate exemplar was less accurate and/or made more corrections towards the Majority Text.

3.2.18. **Summary of the Venice Group**

In conclusion, a Family 1 subgroup of four manuscripts exists—118, 205abs, 209 and 2713—all of which are independent copies of a no-longer extant manuscript, Manuscript E. Manuscript E descends from A-1 through Manuscript D, an intermediate ancestor shared with Codex 1. Manuscript D in turn descends from Manuscript C, an ancestor also shared with 1582. Figure 4 below expresses these relationships as a stemma diagram. While each of these four subgroup manuscripts can provide evidence of readings that existed in E, Codex 209 is the most accurate copy and best representative of Manuscript E. Codex 205 is also a descendant of E, but via 205abs so it is not an independent witness.

\footnote{202 See chapter 4.}
Figure 4: Stemma for the Venice Group
4. A Manuscript Subgroup: Codices 22, 1192, 1210, 1278 and 2372

4.1. Manuscript Descriptions

4.1.1. Codex 22

Contents and Layout

Codex 22 is a Four Gospel codex, dated to the eleventh or twelfth century. It is kept at the Bibliothèque Nationale, Paris, where it is designated gr. 72.203 The manuscript contains 232 goatskin leaves, which Sanders describes as ‘of excellent quality, thin and pliable’.204 Pages measure 18.8 by 26cm and the text is written in 1 column per page with 22 lines per column.205 The manuscript contains partial Eusebian apparatus, and κεφάλαία for each gospel. Each gospel begins on a recto page followed by a decorative headpiece and majuscule gospel title, filling two-thirds of the page. Matthew 1:1–2:2, 4:20–5:25 and John 14:22–16:27 are missing. Ff. 7–10 have been dislocated and should come before ff. 1–6. The codex contains a number of variant readings, which are given in the margins beside a gamma-rho symbol. It also contains a critical note on the ending of the Gospel of Mark, the same version as 1192 and 1210, but shorter than the version found in

203 Earlier: Colbert 2467; von Soden e 288.


205 Codicological details taken from Sanders, “Codex 22”. Sanders was able to examine the physical manuscript in detail.
Codices 1 and 1582. Some sections of the microfilm are unclear and some of the inner margins have been cut off on the images.

Script and Dating

The script of 22 is neat and spacious, though letters are often squeezed in at the end of lines. There are very few enlarged letters, only occasional taus, lambdas, and kappas. There are some ligatures and majuscule forms but very few abbreviations. Mute iota is adscript; nomina sacra have accents and breathings; breathings are a combination of square and round. These palaeographical features fit with an eleventh or twelfth century dating of the manuscript; the textual analysis of the manuscript supports the earlier date.206

Illuminations

There are no evangelist portraits in 22 but the headpieces for the gospels are illuminated.

Correctors and Later Hands

The corrections in Codex 22 have been given special attention by Sanders who noted the changes back and forth from the Family 1 text to the Majority Text and from the Majority Text to the Family 1 text.207 On the basis of a change in ink

206 See discussion of Codices 22 and 1210 in section 4.2.11.

207 Sanders, “Codex 22,” 95.
Sanders suggested that a second hand, but a contemporary, made most of these corrections. The corrections towards the Family 1 text would support the suggestion that this corrector was a διορθωτής employed at the scriptorium where 22 was produced, and that he used the manuscript’s unusual exemplar to make at least some of the corrections. As it was not possible to examine the manuscript in person, and as the microfilm is not of high quality, all corrections have been labelled C in the transcription.

**Provenance**

Codex 22 belonged to the vast manuscript collection of Jean-Baptiste Colbert (1619–83). After Colbert’s death his library passed to his son, who later sold the library to the French King Louis XV.

**Transcription of the Gospel of John**

John begins on f. 182r and ends on f. 232r. John 14:22–16:27 is missing and the Pericope Adulterae is omitted without comment. The transcription was made from the microfilm and sections of unclear text were checked against Sanders’s collation.

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208 Sanders, “Codex 22,” 94.

4.1.2. Codex 1192

Contents and Layout

Codex 1192 is an eleventh-century Tetraevangelion located at the monastery of St. Catherine, Mount Sinai, where it has the catalogue number Gr. 155.\(^{210}\) The manuscript contains 243 folios of ‘fine and smooth’ parchment measuring 21.5 by 16.6cm; the main text is written in black ink; gospel titles and initial letters are red or blue, traced over with gold; and κεφάλαια titles are written in carmine-red. The manuscript is bound in wooden boards covered with green silk.\(^{211}\) The text is written in 1 column per page with 25 lines to a column.\(^{212}\) The manuscript contains Eusebius’s letter to Carpius, decorated canon tables, a lectionary calendar, and κεφάλαια for each gospel. Ammonian sections are given in the left and right margins throughout and κεφάλαια titles written in semi-majuscule in the top and bottom margins. Each gospel begins on a fresh recto page with the gospel title written in large majuscule letters, surrounded by a decorative border filling one-third of the page. The very first letter of each gospel is large and decorated; the bar of the first epsilon in John is a hand pointing to the rest of the text. There is no major lacuna in the manuscript; however, there are short sections of text on a

\(^{210}\) Von Soden ε 1115.

\(^{211}\) It was not possible to examine 1192 in person. Published plates and the black and white microfilm have been consulted. Details of colour and the binding are taken from Kurt Weitzmann and George Galavaris, The Monastery of Saint Catherine at Mount Sinai: the Illuminated Greek Manuscripts. Vol. 1: from the Ninth to the Twelfth Century (Princeton: Princeton University Press, 1990), 51.

\(^{212}\) Occasionally one word is right-justified on a twenty-sixth line. (E.g. f. 198r, f. 200v, f. 201v, f. 207v, f. 209r.)
number of folios that appear smudged on the microfilm and may represent water
damage on the manuscript. There is a small hole in f. 215 affecting a few letters
on either side. Weitzmann and Galavaris record that the parchment is ‘torn in
places, showing evidence of extensive use’. The manuscript contains a shorter
version of the note on the ending of the Gospel of Mark, and a number of textual
variants are recorded, written in semi-majuscule letters in the margins, using the
gamma-rho symbol to distinguish variant readings from corrections.

*Script and Dating*

Codex 1192 was copied by one scribe. The hand is even and regular. There are a
fair number of majuscule forms but not much variation in letter size. Breathings
are all square; mute iota is adscript; nomina sacra and initial letters have accents
and breathings. The circumflex accent is small and is placed above the other
accents and breathings; punctuation is regular. The scribe uses a limited number
of abbreviations, mainly και 

compendium, nu-superline, sigma by suspension,
and tachygraphic abbreviations for omega-nu, alpha-iota and alpha-sigma. These
abbreviations, including και 

compendium, are only used at line endings. On the
basis of the flamboyance of the ornament, Weitzmann and Galavaris argue for an

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213 In John f. 231 and f. 232.

214 Weitzmann and Galavaris, *Saint Catherine*, 51. This is not clearly visible on the black and
white microfilm.

215 Only one exception to this was found in John, a και 

compendium on f. 236v.
eleventh-century dating for 1192. The palaeographical features of the manuscript also support such a dating.\textsuperscript{216}

*Illuminations*

1192 contains decorated canon tables (starting on f. 2r) and the first letter of each gospel is illuminated. Weitzmann and Galavaris describe the laced patterns and decorative palmettes and tendrils that wind around the arches and frames of the canon tables as ‘crude’.\textsuperscript{217} There are no evangelist portraits.

*Correctors and Later Hands*

There are a small number of corrections in 1192, though they are not the result of a systematic correction. The Gospel of John contains just over 20 corrections.\textsuperscript{218} These are all small and interlinear, usually the addition or omission of one or two letters. All corrections in the transcription for this manuscript are labelled C.\textsuperscript{219} A later hand has added some brief notes written in Arabic in the margins of a few folios.\textsuperscript{220}

\textsuperscript{216} Weitzmann and Galavaris, *Saint Catherine*, 51

\textsuperscript{217} Weitzmann and Galavaris, *Saint Catherine*, 51.

\textsuperscript{218} Not including additions or deletions of mute iota.

\textsuperscript{219} Because all of the corrections are either very short additions or erasures and because it was not possible to examine the manuscript in person, no attempt has been made to distinguish correctors. However, preliminary conclusions drawn from an examination of the microfilm are that the main scribe made all of the corrections in John.

\textsuperscript{220} E.g. In John f. 224v, f. 229v, f. 230r.
Provenance

Little is known of the origins or previous owners of 1192 before it passed to Saint Catherine’s monastery.

Transcription of the Gospel of John

The Gospel of John begins on f. 196r and ends on f. 243r. The Pericope Adulterae is omitted without comment. The manuscript was transcribed from the microfilm.

4.1.3. Codex 1210

Contents and Layout

Codex 1210 is a Four Gospel codex dated to the eleventh or twelfth century. It is kept at St. Catherine’s monastery, Mount Sinai, where it is designated Gr. 173. The codex contains 246 parchment folios measuring 19.2 by 15.5cm. The text is written in 1 column per page with 22 lines per column. The text is written in black ink with red initials. The manuscript contains Eusebian canon tables with Ammonian section numbers given throughout, lection notes, and κεφάλαια for each gospel. Each gospel begins on a fresh recto page beneath a very modest decorative border and a majuscule gospel title. The manuscript contains a critical

221 Other references: von Soden ε 1198.

note on the ending of the Gospel of Mark, a shorter version of the note found in Codices 1 and 1582.

Script and Dating

1210 was copied by one scribe; the hand is neat with letters all of a similar size. The text has an appearance of flatness, with letters compressed to fit into the line. There are not many abbreviations but more ligatures; nomina sacra have accents and breathings; mute iota is adscript; and the circumflex accent is stretched out, sometimes over 2 letters. The scribe uses a number of distinctive letter forms, including a distinctive flat-backed alpha. Gardthausen and Gregory date 1210 to the eleventh or twelfth century. The textual analysis of 1210 would support the later date.223

Illuminations

1210 does not contain any illuminations.

Correctors and Later Hands

1210 contains a small number of first hand corrections. These have been labelled C* in the transcription. A later hand has also added a small number of corrections; these have been labelled C1. Corrections that cannot be distinguished, especially erasures, have been labelled C.

223 See discussion of the relationship between 1210 and Codex 22 in section 4.2.11.
Provenance

Little is known of 1210’s origins or previous owners before it passed to St. Catherine’s.

Transcription of the Gospel of John

John begins on f. 182r and ends on f. 236v. The Pericope Adulterae is omitted without comment. 1210 was transcribed from the microfilm.

4.1.4. Two Decorative Style Manuscripts: Codices 1278 and 2372

The final two manuscripts investigated in this chapter, Codices 1278 and 2372, have been examined in a number of Byzantine art history studies on the Decorative Style Tradition—a provincial manuscript tradition that developed as a result of the gradual decentralisation and disintegration of the Byzantine Empire. The Tradition is thought to contain over 100 extant manuscripts, mostly gospels, copied and illuminated between 1150 and 1250. On artistic grounds, Buchthal and Weyl Carr both locate 1278 and 2372 in ‘the Interregnum Subgroup’, a late stage of the Tradition’s development that began in the decades following the sack

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of Constantinople in 1204, and the establishment of the Latin Kingdoms.\textsuperscript{225} The provinces during this period of political turmoil witnessed an enormous influx of resources, patronage, and artistic models from Constantinople, and as result, the ‘Interregnum Subgroup’ includes some of the most opulent and high quality manuscripts of the whole Decorative Style Tradition.\textsuperscript{226}

1278 and 2327, along with five other gospel codices, form a close-knit core of manuscripts within the wider ‘Interregnum Subgroup’. These manuscripts include: Athos, Dionysiou 4; Berlin, Staatsbibliothek, graecus quarto 66; Cracow, Biblioteka Czartoryskich no. 1870; Athos, Iviron, no. 55; and Moscow, Lenin Library, gr. 9.\textsuperscript{227} They are so closely related in terms of artistic motifs and features that Buchthal suggests they were copied in the same scriptorium. He also argues that the artistic features of the later manuscripts in the group were based directly on the earlier productions.\textsuperscript{228} One of these earlier manuscripts, Berlin 66, can be dated by an Arabic note in the manuscript to before 1219.\textsuperscript{229} 1278 and 2372 are judged by Buchthal to be slightly later productions, but must not have been copied much later than 1219.\textsuperscript{230} No definitive location for a scriptorium has been


\textsuperscript{227} Weyl Carr, \textit{Illumination}, 81.

\textsuperscript{228} Buchthal, “Byzantine Illumination,” 101.

\textsuperscript{229} Buchthal, “Byzantine Illumination,” 86.

\textsuperscript{230} Buchthal, “Byzantine Illumination,” 68 and 101.
established; however, Buchthal has tentatively suggested Nicaea and the imperial Monastery of Sosandra.\textsuperscript{231}

A further collation of other manuscripts in the ‘Interregnum Subgroup’ could harvest interesting results, not only helping to locate the point where the Family 1 text, found first in manuscripts of a Constantinopolitan origin, was introduced into the Decorative Style Tradition, but also to shed light on how scribes and illuminators worked together, and to discover how often textual links mirror the artistic relationships between manuscripts.

4.1.5. Codex 1278

Contents and Layout

Codex 1278 is an early thirteenth-century\textsuperscript{232} Tetraevangelion located at John Rylands Library, Manchester, where it has the catalogue reference Gr. Ms. 17.\textsuperscript{233} It contains 352 folios of high quality, thick parchment, bound in red leather. The text is written in 1 column per page with 20 lines to a column;\textsuperscript{234} the average page dimensions are 23.3 by 17cm and the text dimensions 16 by 11cm. The ink of the main text is black;\textsuperscript{235} initial letters are painted in gold with a red-orange colour underneath that changes shade throughout the codex; and there are a number of

\textsuperscript{231} Buchthal, “Byzantine Illumination,” 101.
\textsuperscript{232} Aland, Kurzgefasste Liste, 121, dates the manuscript to the twelfth century.
\textsuperscript{233} Earlier library catalogue number: R. 4592; von Soden ε 277.
\textsuperscript{234} Except for the genealogy in Luke which is written in 2 columns.
\textsuperscript{235} Except for ff. 68r–69r where the colour changes to brown.
illuminated zoomorphic initials dispersed throughout the codex, but with the majority appearing earlier on. The first quire signature is labelled β, indicating that one quire, which must have contained some kind of prefatory material, is now missing.\textsuperscript{236} The manuscript contains κεφάλαια, Ammonian sections, and an evangelist portrait for each gospel, along with a miniature of Moses receiving the law. Each gospel begins on a fresh recto page with an ornate and colourful rectangular headpiece followed by a majuscule gospel title. The text on the opening page of each gospel is written in the same red-orange, with gold ink over the top.

Script and Dating

1278 was copied by a single scribe. The text is large, clear, spacious and angular. There are a number of ligatures, and abbreviations are common at the ends of lines but, except for κοῑ compendiums, rare elsewhere. There are some majuscule forms and certain letters are regularly enlarged, especially zeta, xi, theta, phi, psi, tau and lambda and less often epsilon, omicron and omega. Breathings are round; nomina sacra have accents and breathings; and accents and breathings are always distinct from letters. Punctuation is regular; diaeresis is used over omicron and upsilon; and there is no mute iota. Old Testament quotations are marked with diples and the gamma-rho symbol is used to indicate variant readings.\textsuperscript{237}

\textsuperscript{236} Most other manuscripts in the core group of the Interregnum Subgroup contain canon tables, so it is probable that these are missing from the first quire.

\textsuperscript{237} Only 1 variant reading is given in John.
Buchthal and Carr agree that 1278 is one of the most stylistically advanced manuscripts in the Interregnum Subgroup,\textsuperscript{238} the artist having borrowed, developed and improved upon motifs from most other manuscripts in the group.\textsuperscript{239} Codex 1278 is, therefore, on artistic grounds, considered to have been produced after Codex 2372.

\textit{Illuminations}

1278 contains an evangelist portrait for each gospel, painted on the verso folios before each incipit page.\textsuperscript{240} Buchthal describes the colour scheme of these portraits (and the other illuminations in the manuscript) as ‘sombre and subdued’ compared to the other manuscripts in the artistic subgroup, but suggests that many of the features of each portrait are based on one of the earlier manuscripts, Dionysiou 4.\textsuperscript{241} The miniature for the Gospel of John depicts the aged evangelist, stooping to dictate his gospel to the seated scribe Prochoros, against a rocky backdrop, the evangelist turning to face the hand of God, which descends from the top right hand corner. This iconography may provide an interesting artistic link to Codex 1, which contains the same motif with many identical features. It is possible that a shared ancestor of 1 and 1278, which can explain the textual link between the two manuscripts, also contained a similar portrait; and that this

\textsuperscript{238} See Weyl Carr, \textit{Illumination}, 254; Buchthal, “Byzantine Illumination,” 82–86.

\textsuperscript{239} Buchthal, “Byzantine Illumination,” 101.

\textsuperscript{240} F. 5v, f. 107v, f. 170v, f. 271v.

\textsuperscript{241} Buchthal, “Byzantine Illumination,” 84.
ancestor was responsible for introducing the artistic motif into the Decorative Style Tradition. F. 2v contains a fifth portrait—an image of Moses receiving the law; Buchthal suggests that this too is based on a miniature in Dionysiou 4.\textsuperscript{242}

The opening page of each gospel begins with an illuminated rectangular headpiece, decorated in leafy patterns and foliage, surrounded by exotic birds or monkeys.\textsuperscript{243} A zoomorphic initial is used as the first letter for each gospel, and smaller, less elaborate zoomorphic initials occur throughout: colourful birds and winged beasts, with feathers outstretched to form the bar or arm of a letter; monkeys and other exotic mammals, splayed or curled around themselves to form letters; and serpents or smaller animals hanging from plant foliage, dangling into the shape of letters. Most of these illuminated initials are purely decorative and do not seem to hold any iconographic significance.

1278 is a beautifully produced and illuminated manuscript; however, it is notable that although the quality of materials remains constant, the lavishness of the decoration reduces further on in the codex. Matthew and Mark, for example, contain most of the illuminated letters while Luke and John each contain only one, and the final headpiece for John is unfinished. This perhaps suggests an increased pressure on either time or expense towards the end of production.


\textsuperscript{243} F. 6r, f. 108r, f. 171r, f. 272r.
Correctors and Later Hands

1278 has been systematically corrected by a professional διορθωτής, probably at the same scriptorium where the manuscript was produced: movable-nus have been consistently added or removed; accents, breathings and punctuation on most pages have been altered or added; and in John alone, over ninety textual corrections have been made. The διορθωτής took great care to blend his corrections neatly with the original letters and page layout, without disturbing the beautiful presentation of the manuscript. As a result, however, letters and words by the first hand are often completely erased, leaving only fine traces of scraping on the parchment beneath the corrector’s text. Many corrections are only detectable on the manuscript itself and even then, it is often impossible to discover the reading of the first hand. The διορθωτής used brown ink and some of his letter forms and abbreviations are distinct from those of the original hand, such as his flat-backed alpha or his καί compendium, shaped like a Latin S. Corrections by the διορθωτής have been labelled C1 in the transcription. The scribe who added the initial letters (in red-orange with gold) also made a few minor corrections, these have been labelled C2. Corrections by the first hand have been labelled C* and those left undistinguished C.

The Transcription of the Gospel of John

John begins on f. 272r and ends on f. 351v. There is no lacuna in the gospel and the Pericope Adulterae stands at 7:52 without comment. 1278 was transcribed
from the microfilm and unclear text was checked, in Manchester, on the manuscript itself. Corrections were labelled only after thorough examination of the manuscript. Unless otherwise stated codicological details come from my own examination of the codex.

4.1.6. Codex 2372

Contents and Layout

Codex 2372 is a thirteenth-century Four Gospel codex kept at the Walters Art Gallery in Baltimore where it is designated Ms. 528. The manuscript contains 234extant parchment folios and is bound in wooden boards and decorated leather covers. The text is written in 1 column per page with 23 lines to a column. The pages measure 22.3 by 15.4cm and the text 14.8 by 10.3cm. The manuscript contains Ammonian sections but without canon tables or other material. Each gospel begins beneath a large decorative headpiece and a majuscule gospel title. There is an evangelist portrait for the Gospel of Luke. The text is written in black ink with titles, smaller initials, Ammonian sections and the first page of each gospel in gilt magenta. Initial letters are used throughout and a number of these are illuminated zoomorphic letters. Matthew 9:2–33; Mark 16:17b to the end; Luke 24:29 to the end; and John 18:31 to the end are missing.

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244 The first folio is not original.


Script and Dating

2372 was copied by a single scribe in a wide, fluent and very regular hand. There are few abbreviations, and these mostly occur at line endings; lambda, chi, theta, delta, epsilon and gamma are often enlarged; and there are a number of majuscule letter forms. Breathings are round; nomina sacra have breathings and accents; the circumflex accent is compact; and there is no mute iota. The hand is very similar to that of 1278. Buchthal suggests, on artistic grounds, that 2372 was copied at a later date than the Berlin, Cracow and Dionysiou manuscripts, but before Codex 1278.\textsuperscript{247}

Illuminations

F. 115v contains one extant evangelist portrait for the Gospel of Luke. This portrait has been painted over by a very recent hand, which Horowitz dates to the early twentieth century; little of the original portrait can be detected.\textsuperscript{248} It is likely that 2372 originally contained a complete set of evangelist portraits.\textsuperscript{249} There remain four beautifully painted carpet headpieces\textsuperscript{250} which are original—the palette and style matching perfectly the illuminated zoomorphic letters which the

\textsuperscript{247} Buchthal, “Byzantine Illumination,” 68.

\textsuperscript{248} Horowitz, Catalogue, 105.

\textsuperscript{249} This would be fitting with the expense and care taken over other illuminations, and, moreover, all other related manuscripts in the Interregnum Subgroup contain complete portrait sets.

\textsuperscript{250} F. 2v, f. 70v, f. 116r, f. 188r.
original scribe left space for. Each headpiece measures around 10 by 10cm and they are decorated with intricate symmetrical patterns and flanked by birds and leafy palmettes. Buchthal suggests that the original illuminations in 2372 are superior to those in all but one of the other Interregnum manuscripts. He considers the headpieces ‘the most original work in the whole group’, after the illuminations of the pre-eminent Dionysiou 4. 2372 also contains a number of illuminated zoomorphic initials, many based on designs and combinations in earlier manuscripts in the Interregnum subgroup.

Correctors and Later Hands

2372 contains a high number of corrections, but most of these are minor orthographic alterations, most commonly corrections of movables nus. All corrections in the transcription of 2372 have been labelled C.

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252 Horowitz, Catalogue, 104.

253 Buchthal, “Byzantine Illumination,” 68.

254 Buchthal draws particular attention to the cat forming the initial E which begins the Gospel of Luke and matches the same letter in Moscow gr.9. Buchthal, “Byzantine Illumination,” 68.
Provenance

A late colophon on an added leaf records that 2372 was owned in the nineteenth century by a certain Nikolaos Pakoulis or Nikolaos Rakoulis. It was purchased by the Walters collection from Paris in the early part of the twentieth century.

Transcription of the Gospel of John

John begins on f. 188r and John 18:31 breaks off on f. 234v; the rest of the gospel is missing. The Pericope Adulterae is present and stands after John 7:52. The transcription was made from the microfilm.

4.2. Textual Analysis

4.2.1. Previous Research

Codices 22, 1192 and 1210 were not examined by Lake in his monograph on Family 1 but were later associated with the group by von Soden and Sanders. Wisse examined the three manuscripts for his profiling in Luke and placed them in his ‘22b Group’. Anderson collated the three manuscripts for her study of

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255 Weyl Carr and Horowitz give different spellings of this name. Weyl Carr, Illumination, 210; Horowitz, Catalogue, 105.

256 See Horowitz, Catalogue, for manuscripts purchased in this period.


258 Wisse, Profile Methods, 53, 72 and 107–8.
Matthew and incorporated them into her family stemma, tentatively concluding that they formed a subgroup descended from A-1 through a shared intermediate ancestor, which Anderson called Y.\textsuperscript{259} The Text und Textwert volumes for John confirm that the three manuscripts are close. In the Gruppierung list for 22, Codices 1210 and 1192 are the closest manuscripts; in Codex 1192’s list, 1210 and 22 are the second and third closest manuscripts; and in the list for 1210, 22 and 1192 are the closest manuscripts.\textsuperscript{260}

Lake did not examine 1278 and 2372 in his monograph on Family 1; Hoskier first drew attention to 1278’s text in a published collation of 1890, but did not associate it with Family 1.\textsuperscript{261} Wisse examined both manuscripts in his profiling for Luke, classifying them as ‘22a’ manuscripts.\textsuperscript{262} Anderson examined 1278 in her study of Matthew, but not 2372. She grouped 1278 under ‘miscellaneous manuscripts’ and concluded that there was not enough textual evidence to incorporate it into her family stemma.\textsuperscript{263} In the Text und Textwert volumes for John, 1278 appears fourth in the Gruppierung list for 2372.\textsuperscript{264}

For this study, Codices 22, 1192, 1210, 1278 and 2372 were transcribed and collated in full in the Gospel of John, along with the manuscripts already

\textsuperscript{259} Anderson, Matthew, 120–132.

\textsuperscript{260} Aland, Text und Textwert, vol. 1.1, 55 and 73.

\textsuperscript{261} C. Herman Hoskier, A Full Account and Collation of the Greek Cursive Codex Evangelium 604 (London: D. Nutt, 1890), Appendix A, 2–25.

\textsuperscript{262} Wisse, Profile Methods, 74, 86 and 107–108.

\textsuperscript{263} Anderson, Matthew, 139.

\textsuperscript{264} Aland, Text und Textwert, vol. 1.1, 86.
discussed. The results of the collation confirm that the five manuscripts are closely related and form a Family 1 subgroup with two branches: the 22 group, comprising Codices 22, 1192 and 1210, and the Decorative Style group, comprising Codices 1278 and 2372. All five manuscripts have been incorporated into the family stemma for John.

4.2.2. Family 1 Affinity

In the Gospel of John, Codices 22, 1192, 1210, 1278 and 2373 show significant textual affinity with the core group manuscripts. Using the criterion that a Non-Majority Text reading supported by one or more of the descendants of Manuscript B (565, 884, and 2193), and one or more of the descendants of Manuscript C (1 and 1582), constitutes an A-1 reading, table 4 tallies the number of A-1 readings in each of the five manuscripts, chapter by chapter.\(^{265}\) The first figure given in each cell is the number of A-1 readings that a manuscript contains in that chapter and the second figure is the total number of Non-Majority Text readings in that chapter. Note that 22 is missing text in 14:22–16:27, and 2372 is missing text from 18:31 to the end of the gospel.\(^{266}\)

\(^{265}\) Corrections in 2193 and first hand corrections in the other core group manuscripts have been counted as agreements. The Pericope Adulterae is not included.

\(^{266}\) For 22, 1192, 1210, 1278 and 2372, only first hand text readings have been counted, marginal readings and corrections have been ignored.
Table 4: A-I Readings in 22, 1192, 1210, 1278 and 2372<sup>267</sup>

<table>
<thead>
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<th>Chapter</th>
<th>22</th>
<th>1192</th>
<th>1210</th>
<th>1278</th>
<th>2372</th>
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<td>2/10</td>
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<td><strong>75/131</strong></td>
<td><strong>90/148</strong></td>
<td><strong>73/212</strong></td>
<td><strong>64/209</strong></td>
</tr>
</tbody>
</table>

<sup>267</sup> Note that the group shows signs of block mixture in chapters 13–18. The Venice group manuscripts also contain block mixture, or move away from the family at this point; however, there are no significant agreements between the non-family readings of the Venice group and the 5 manuscripts under discussion here, nor is there any special agreement on the pattern of block mixture.
In addition to the readings counted in table 4, each manuscript contains a number of other Non-Majority Text readings that are likely to have originated in A-1, but not as certainly as those counted in table 4. These are readings that have the support of either one or more of the core group descendants of B or one or more of the core group descendants of Manuscript C, but not both. Codex 22 has 16 of these readings; Codex 1192 has 12; Codex 1210 has 15; Codex 1278 has 24; and Codex 2372 has 24.

Codices 22, 1192 and 1210 are further linked to A-1 as all three manuscripts omit the text of the Pericope Adulterae, which in A-1 (and four of the core group manuscripts) was located at the end of John as an appendix. By the eleventh and twelfth centuries, when 22, 1192 and 1210 were copied, this appendix may have been lost in an intermediate copy, or a scribe may have failed to copy it, resulting in 22, 1192 and 1210 omitting the pericope altogether.

Furthermore, between Codices 22, 1192 and 1278, there is support for 9 marginal readings, some of which are supported by core group manuscripts. 22 contains 5 marginal readings, 1192 contains all 9, and 1278 contains 1. Of these marginal readings 2 are also supported by 2193:


Note: 2193 and 1278 have ευ re-written in the margin as part of the variant reading; 22 and 1192 do not.
In the case of the 5 remaining marginal readings given below, while no core group manuscript has a corresponding marginal reading, all of the Non-Majority Text readings that form part of the marginal units find support among the text readings of, or corrector readings of, core group manuscripts.\footnote{In 19:13, 1192 gives two spellings of a variant place name in the margin: κασπαθή and κασπαθα. 1, 565, and 884 support the first spelling.}

Furthermore, in the first 4 of these remaining marginal readings, a correction by a διορθωτής of 2193 corresponds to the marginal reading. This could suggest that...
the same marginal readings also existed in Manuscript B at the same points, but that the first hand of 2193 missed the readings and they were added instead by the διόρθωτις, who corrected 2193 against its original exemplar. For the final reading in 19:13 there is no such support from a corrector in 2193; however, it should be noted that by chapter 19, Codex 2193 has weakened significantly in its shared affinity with the other core group manuscripts, and so the absence of its support is less significant than if it occurred earlier in the gospel.

4.2.3. Codices 22, 1192, 1210, 1278, 2372 Share an Intermediate Ancestor

The collation of the Gospel of John confirms the findings of Anderson: that Codices 22, 1192 and 1210 are members of a distinct textual group, and that 22, 1192 and 1210 share an intermediate ancestor that descends from A-1 independently of the other extant family manuscripts. The collation of 1278 and 2372 indicates that they also descend from this same intermediate ancestor, but through another intermediate copy.

4.2.4. Shared A-1 Readings

The five manuscripts share a similar pool of Non-Majority Text readings inherited from A-1. Using the same criterion for an A-1 reading as in table 4, the core group contains a total of 461 A-1 readings. Codices 22, 1192, 1210, 1278 and 2372 share a pool of 145 of these readings, Codex 22 supporting 110 of them;
Codex 1192, 75; Codex 1210, 90; Codex 1278, 74 and Codex 2372, 62.\(^{269}\) This shared pool of readings is the result of a shared intermediate ancestor, which descended from A-1 but retained only this reduced pool of A-1 readings.

Table 5 charts the percentage of agreements on A-1 readings between each of the five manuscripts. The data for each manuscript is recorded in a vertical column, and in each horizontal row of that column is given the percentage of A-1 readings which that manuscript supports in the manuscript cited for the row. Support is first given as a percentage followed by the actual figures of agreements in round brackets. In the first column, row two, for example, we find that Codex 22 supports 89% of the A-1 readings found in 1192; and in the second column, row one, we find that 1192 supports 60% of the A-1 readings found in 22.\(^{270}\)

\(^{269}\) Codex 22 is missing text in 14:22–16:27 where there are 4 A-1 readings supported by other manuscripts in the group and 2372 is missing text from 18:31 to the end of the gospel where there are 26 A-1 readings.

\(^{270}\) In table 5 only first hand text readings have been counted, correction and marginal readings have not been included.
The figures in table 5 demonstrate the connections between individual pairs of manuscripts through their shared A-1 readings. They reveal a particular closeness between 22 and 1210: with 22, the manuscript with the highest number of A-1 readings, supporting 97% of 1210’s A-1 readings. The figures also distinguish 1278 and 2372 as a potential subgroup, agreeing relatively closely on a reduced pool of A-1 readings.

4.2.5. Exclusive Readings

Codices 22, 1192, 1210, 1278 and 2372 are further bound by a number of Non-Majority Text readings that are exclusive to the five manuscripts. These readings provide further evidence of the existence of an intermediate ancestor shared by the group. There are 6 exclusive Non-Majority Text readings which all five
manuscripts support and 5 of these are *rare* readings. These 6 exclusive readings, supported by all five manuscripts, are given below:

3:12 οὐ πιστευεῖτε 1 118 131 205abs 205 209 565 872 884 1278C 1582 2193 2713 Μ | οὐκ επιστευεσθε 22 1192 1210 1278* 2372 R

4:14 ο 1 118 131 205abs 205 209 565 872 884C 1278C 1582 2193 2713 Μ | εγώ add 22 1192 1210 1278* 2372 R

10:5 ακολουθησασιν 1 118 131 205abs 205 209 565 872 884 1278C 1582 2193 2713 Μ | ακολουθησασιν 22 1192 1210 1278* 2372 W

11:3 αι αδελφαι αυτου προσ αυτον 1 118 205abs 205 209 565 884 1582 2193* R | αι αδελφαι προσ αυτον 872 131 2193C Μ | προς αυτον αι αδελφαι 22 1192 1210 1278 2372 R | αι αδελφαι αυτου 2713 D

13:37 ο πετρος 1 1582 2193* W | πετρος 118 131 205abs 205 209 565 884 1192C 1278C1 2193C 2713 Μ | omit 22 1192* 1210 1278* 2372 R

14:7 μου αν ηδειτε 1 1582 R | μου αν ηδειτε 565 R | μου εγνωκείτε αν 131 884 1278C1 2193 Μ | μου ηδειτε αν 22 1192 1210 2372 R | μου εγνωκείτε αν 118 205abs 205 209 2713 D | μύ[6]τε αν 1278*

There are a further 6 exclusive Non-Majority Text readings supported by four members of the group while one manuscript agrees with the Majority Text. In the case of 1:26, however, 1210, the first hand reading of which is no longer legible, may have originally agreed with the other four manuscripts before it was corrected. The *distinctive* reading in 18:14 is particularly notable as it constitutes

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271 Note that some of the first hand readings of 1278 have been supplied.
a significant addition that would not have arisen independently all four manuscripts. These 6 exclusive readings with partial support are given below:

1:26 στηκει 1 1582 R | ειστηκει 22 1192 1278* 2372 D | εστηκεν 118 131 205abs 205 209 565 872 1210pro 1278 C 2193 2713 Μ

Note 1210: first letter possibly a correction.

1:32 εμαφτωρησεν 1 118 131 205abs 205 209 565 872 1210 1582 2193 2713 Μ | o add 22 1192 1278 2372 W

5:7 εγω 1 118 131 205abs 205 209 565 872 884 1278 1582 2193 2713 Μ | ο add 22 1192 1210 2372 R

5:45 κατηγοροουν 1 118 131 205abs 205 209 565 872 884 1192 1278 Cl 1582 2193 2713 Μ | κατηγορησουν 22 1210 2372 R | κατηγορ[4] 1278*

9:19 λεγετε 1 118 131 205abs 205 209 565 872 884 1192 1278 C 1582 2193 2713 Μ | ελεγετε 22 1210 1278* 2372sic W

Note 2372: smudged.

18:14 λαον 1 118sup 131 205abs 205 209 565 884 1192 1278 C 1582 2193 2713 Μ | και μη ολον το εθνοσ αποληται add 22 1210 2372 D | add [24] 1278*

There is 1 further distinctive and exclusive reading, when 22 is missing text, supported by three of the manuscripts, while the fourth is Majority:

16:17 ημιν 1 118 131 209 565 884 1192 1278 Cl 1582 2193 2713 Μ | ημιν 205abs 205 D | omit 1210 1278* 2372 D
These exclusive Non-Majority Text readings could not have all arisen independently in the five manuscripts, but must have been inherited from a shared ancestor which contained and transmitted them. It is possible that a number of the readings originated in the ancestor itself.

The marginal readings discussed above provide further evidence of genetic links between the manuscripts. Codices 22 and 1192 agree on 5 of these marginal readings, and 1278 supports one of the five, but with the text and margin reading reversed.\footnote{272 1:28, 1:39, 5:44, 8:38.}

\textbf{4.2.6. G is the Intermediate Ancestor of 22, 1192, 1210, 1278 and 2372}

The best explanation for these five manuscripts’ shared pool of A-1 readings, shared exclusive Non-Majority Text readings, and shared marginal readings is the existence of a shared intermediate ancestor. This ancestor will be called Manuscript G. Manuscript G is a descendant of A-1 which has been substantially corrected towards the Majority Text.\footnote{273 Or, alternatively, one of its near intermediate ancestors has been corrected.} From the evidence of its known descendants, we can presume that it contained at least 145 A-1 readings, 9 marginal readings, and a number of Non-Majority Text readings that may have originated in Manuscript G itself.
4.2.7. **G is an Independent Witness of A-1**

A reconstruction of the text of Manuscript G through the Non-Majority Text readings of its descendants can be used to demonstrate that Manuscript G is independent of the other manuscripts collated for this study. Firstly, Manuscript G contains 14 Non-Majority Text readings that have the support of 1 and/or 1582, but not the support of any descendant of B. The support of 1 and/or 1582 for these readings indicates that the readings were inherited from either A-1 or Manuscript C; and as no descendant of B supports the readings, G’s independence from 565, 884 and 2193 is demonstrated. Secondly, Manuscript G contains 23 Non-Majority Text readings that have the support of at least one descendant of B but not of 1 or 1582; and furthermore, G contains 2 marginal readings supported only by 2193. The support for these Non-Majority Text readings from B’s descendants indicates that the readings either come from A-1 or Manuscript B; and as neither 1 or 1582 support the readings, G’s independence from 1 and 1582 is demonstrated.

4.2.8. **Does Manuscript G Descend from Manuscript C or Manuscript B?**

In chapter 2 of this thesis, it was argued that 1 and 1582 are very close representatives of their shared intermediate ancestor, Manuscript C; that they have received very little correction towards the Majority Text; and that, therefore, the text of Manuscript C can be largely reconstructed from the agreements of 1 and 1582, with very few C readings being lost. On the other hand, it was shown that the descendants of Manuscript B have each received more significant amounts of
Majority Text correction; and, therefore, the text of B cannot be reconstructed from its descendants to the same extent as the text of C: that is to say, a significant number of Non-Majority Text readings may have existed in B but have not been retained by 565, 884 and 2193. On this basis, we can conclude that the 27 Non-Majority Text readings supported by Manuscript G and the descendants of B are unlikely to have existed in Manuscript C; and so it follows that Manuscript G does not descend from C.

A similar conclusion, however, cannot be made regarding the 14 Non-Majority Text readings supported by Manuscript G and 1 and/or 1582; for the text of B cannot be reconstructed from the texts of 565, 884 and 2193 to the extent that we can be sure that it did not contain these 14 Non-Majority Text readings. The possibility, therefore, that G is a descendant of B cannot be excluded.

In conclusion, Manuscript G descends from A-1 either through Manuscript B or by another route, independent of both C and B. The collation of John has not provided sufficient evidence to determine the exact descent of G. On the full family stemma, therefore, a dotted line linking Manuscript G to both A-1 directly and to A-1 through Manuscript B has been employed to indicate this uncertainty.

4.2.9. Codex 22 is an Independent Witness of Manuscript G

Of the subgroup, Codex 22 has the strongest textual affinity with the core group manuscripts, having retained a higher number of A-1 readings from Manuscript G than any of the other manuscripts in the subgroup. 22 is clearly independent of the
other four manuscripts, containing 39 A-1 readings without 1192; 27 without 1210; 52 without 1278; and 43 (before 18:31) without 2372.

4.2.10. Codex 1192 is an Independent Witness of Manuscript G

1192 is also an independent representative of Manuscript G. It contains 6 A-1 readings where 22 is Majority (and extant); 19 where 1210 is Majority or contains a singular reading; 36 where 1278 is Majority, contains a singular, or has an exclusive agreement with 2372; and 34 (before 18:31) where 2372 is Majority, singular, or has an exclusive agreement with 1278.\(^{274}\) 4 of the A-1 readings in 1192 are readings not supported by any of the other four manuscripts in the subgroup. These are reproduced below along with an exclusive Non-Majority Text agreement shared only with the descendants of B:

4 A-1 Readings

2:8  οἱ δὲ 1 118 205abs 205 209 565 1192 1582 2193 2713 \(\text{W}\) | καὶ 22 131 872 1210 1278 2372 \(\text{M}\)

4:36  ἵνα 1 118 205abs 205 209 565 884 1192 1582 2713 \(\text{R}\) | καὶ add 22 131 872 1210 1278 2193 2372 \(\text{M}\)

6:40  γὰρ 1 118 205abs 205 209 565 884 1192 1582 2193 2713 \(\text{W}\) | δὲ 22 131 872 1210 1278 2372 \(\text{M}\)

12:26  τὸ σ εμοὶ διάκονη (1st) 1 118 131 205abs 205 209 565 884 1192 1582 2193 2713 \(\text{R}\) | εμοὶ διάκονη τίσ 22 872 1210 1278 2372 \(\text{M}\)

\(^{274}\) Corrections and marginal readings have been counted as agreements.
1 Exclusive Non-Majority Text Reading

19:3 κατ’ 1 22 118sup 131 205abs 205 209 1210 1278 1582 2713 M ] κατ’ ἡρῴοντο πρὸς αὐτόν add 565 884 1192 2193 W

4.2.11. Codex 1210 is a Copy of Codex 22

1210 contains 90 A-1 readings: 86 of these occur in sections where 22 is extant, and all but 2 of these 86 readings are shared by 22.275 The first A-1 reading which 1210 contains without the support of 22 is a widely attested reading that could have arisen in 1210 independently:

12:30 η φωνὴ αὐτή 1 118 205abs 205 209 565 884 1210 1582 2193 2713 W ] αὐτὴ η φωνὴ 22 131 872 1192 1278 2372 3R

Notably, all of the other descendants of Manuscript G follow the Majority Text at this point, supporting the suggestion that Manuscript G may not have contained this reading, but that it originated independently in 1210, through a scribal change. The existence of this reading in 1210, therefore, does not provide evidence of an link to Manuscript G independent of 22. In the second unit, the reading of 22 has been labelled dubious, because of a smudge, visible on the microfilm, and slightly untypical letter forms:

275 In table 5, a total of 3 readings in 1210 were counted as unsupported by 22. As table 5 did not count corrections, a reading in 3:24 was not counted where 22⁶ supports an A-1 reading in 1210.
It is possible that in 6:37, Codex 22 has been corrected, and that the first hand originally read με, in agreement with 1210, but that the reading was subsequently altered, being corrected to εμε. Neither of these readings, therefore, provide evidence that 1210 might be independent of 22. Aside from this 1 A-1 reading, 1210 only has 7 other Non-Majority Text agreements with collated manuscripts against Codex 22:

Note 884: letter ν (2nd) juts into the margin.
Each of these agreements is very slight, most amounting to the change of only one or two letters; and four of the variations are widely attested and, therefore, readings which may have arisen independently in the supporting manuscripts. 2 readings are shared only with Codex 131, a manuscript which has an uncertain family affinity in John. These readings, therefore, do not provide evidence to indicate that 1210 is independent of 22. Codex 22, on the other hand, has 27 A-1 readings when 1210 follows the Majority Text. In 4 of these cases 22 contains a correction towards the Majority Text and it is notable that 1210 follows the Majority correction on every occasion:

4:21 πιστευε 1 22* 205abs 205 209 565 884 1582 2193* R | πιστευσον 22C 118 131 872 1192 1210 1278 2193C 2372 2713 M

6:10 ανεπεσον 1 22* 118 205abs 205 209 1192* 1582 2193* 2713 W | ανεπεσον 22C 131 565 872 884 1192C 1210 1278 2193C 2372 M

10:12 σκορπιζει 1 22* 565 884 1192 1278* 1582* 2372 W | τα προβατα add 22C 118 131 205abs 205 209 872 1210 1278C 1582C 2193 2372 M

10:13 [ante] οτι 1 22* 1192 1582* W | ο δε μισθωτος φευγει add 118 131 205abs 205 209 565 872 884 1210 1278 1582C 2193 2372 2713 M | ο δε μισθωτος φευγει add 22C

276 131 will be discussed in the following chapter.
In addition, 22 contains 5 marginal readings, given below, where the text reading is Non-Majority and the margin reading Majority. In all but 1 case (8:38), 1210 takes as its text the Majority Text reading given in the margin of 22:

1:28 βηθαβαρα 1 22² 1192² 1278 1582 2193² 2713 [W] | βηθανια 22² 118 131 205abs 205 209 872 1210 1278² 2193 2372 M | βηθανια 565 1192² [M]

Note: 2193 and 1278 have έν re-written in the margin as part of the variant reading; 22 and 1192 do not.

1:39 ομεσθε 1 22² 118 205abs 205 209 1192² 1582 2193² R | ιδετε 22² 131 565 872 1192 1210 1278 2193² 2372 2713 M

5:44 πιστευειν 1 22² 118 205abs 205 209 565 884 1192² 1582 2193² sup 2713 R | πιστευσαι 22² 131 872 1192 1210 1278 2193 2372 M

8:38 α ηκουσατε 1 22² 565 1192² 1210 1582 2193 R | ο εωρακατε 22² 118 205abs 205 209 872 1192 1278 2713 M | α εωρακατε 884 2372 R | α ακουσε 131 D

10:4 παντα 1 22² 565 1192² 1582² 2193² sup W | προβατα 22² 118 131 205abs 205 209 872 884 1192 1210 1278 1582 2193³ 2372 2713 M

This link between the Majority Text corrections and marginal readings in 22 and the text of 1210 offers a further indication that 1210 may be a copy of 22. Finally, 6 exclusive Non-Majority Text agreements shared only by 1210 and 22 provide further evidence of a copying relationship:

1:32 οτι 1 118 131 205abs 205 209 565 872 1192 1278 1582 2193 2372 2713 M | omit 22 1210 R
As would be expected if 1210 were a copy of 22, the manuscript has no other exclusive Non-Majority Text agreements with single members of the subgroup; whereas 22 has 2 exclusive readings with 1192 while 1210 is Majority. There are 73 first hand disagreements between 1210 and 22. Besides the 29 A-1 readings (2 in 1210, 27 in 22) and 1210’s 7 Non-Majority Text agreements with the other manuscripts discussed above, these differences consist of 6 readings where 22 agrees with members of the core group without 1210 (but on readings not counted as A-1 readings); 4 readings where 22 agrees with other members of the subgroup on a Non-Majority Text reading while 1210 is Majority; 7 readings where the Majority Text is split and 22 and 1210 support different Majority

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readings;\textsuperscript{279} 6 singular readings in 22;\textsuperscript{280} and 12 singular readings in 1210.\textsuperscript{281} In every case of 22’s singular readings, 1210 follows the Majority Text, and in 2 cases, Codex 22 has a Majority Text correction, bringing it into agreement with 1210. 1210’s singular readings are mostly omissions of strings of text which are likely to have originated in 1210 itself.\textsuperscript{282} Overall, the evidence indicates that 1210 is a copy of 22.

This conclusion is supported by the results of Anderson’s study of the Gospel of Matthew. In Anderson’s collation of Matthew 23, she found that 1210 had 5 Non-Majority Text agreements with 1 and 1582, and that all of these readings were supported by 22. Of the ‘interesting readings’ of 1210 which Anderson lists, only 2 do not have the complete agreement of 22:

\begin{verbatim}
13:13 ίνα βλέποντες μὴ βλέπωσι καὶ ακούοντες μὴ ακούσαν καὶ μὴ συνιστάνειν μήπωσε ἐπιστρέψωσιν. 1 1582 D Θ f13 174 230 543 788 826 828 983 1689 Lat Sy Eus ; ἵνα βλέποντες μὴ βλέπωσι καὶ ακούοντες μὴ ακούσαν καὶ μὴ συνιστάνειν 1192 1210 ; ἵνα βλέποντες μὴ βλέπωσι καὶ ακούοντες μὴ ακούσαν μὴ συνιστάνειν 22 ὅτι βλέποντες οὐ βλέπουσι καὶ ακούοντες οὐκ ακούοντειν αὐθεντικά συνιστάναι. 118 131 209 872 1278 2193 (2542 with διότι) Αποί NA RP

14:18 αὐτοῖς 1 1210 1582 D Θ 700 Lat Sy ] αὐτοῖς ὃδε 22 118 131 209 872 1192 1278 2193 2542 C L W Δ+ f13 RP ; ὃδε αὐτοῖς Ν B+ 33
\end{verbatim}


\textsuperscript{280} 22’s singular readings: 1:38, 5:8, 12:2, 14:5, 19:24, 21:18.

\textsuperscript{281} 1210 in fact has 14 singular readings; but 2 singular readings have already been counted under the category of ‘Codex 22’s A-1 readings without 1210’, i.e. occasions when 22 contains an A-1 reading while 1210 has a singular reading.

These two readings, both *widely attested*, in the whole of Anderson’s chapter collations and family readings collation, are not sufficient to provide evidence of 1210’s independence, the *widely attested* omission of a καὶ and a ὁδὲ being possible to occur independently.\(^{283}\)

### 4.2.12. Codices 1278 and 2372 Descend from an Intermediate Ancestor

1278 and 2372 form a pair that is distinct from the other three manuscripts in the subgroup. They share the same reduced pool of 84 A-1 readings, 1278 supporting 73, and 2372, 64;\(^{284}\) and they share 39 exclusive Non-Majority Text readings,\(^{285}\) 12 of which are *distinctive* and 22 are *rare*. The *distinctive* agreements are listed below:

\begin{verbatim}
4:5 τῆς σωματείας 1 22 118 131 205abs 205 209 565 872 884 1192 1210 1278\(^{Cl}\) 1582 2193 2713 Μ[ ] omit 1278* 2372 D

4:15 ενθοδε αντλειν 1 22 118 131 205abs 205 209 565 872 884 1192 1210 1278\(^{Cl}\) 1582 2193 2713 Μ[ ] αντλειν ενθοδε 1278* 2372 D

4:43 τασ 1 22 118 131 205abs 205 209 565 872 884 1192 1210 1278\(^{Cl}\) 1582 2193 2713 Μ[ ] omit 1278* 2372 D
\end{verbatim}

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\(^{284}\) Or a pool of 70 A-1 readings, not counting those after the lacuna in 2372.

\(^{285}\) There are a further 14 possible readings, but where the first hand reading of 1278 has been corrected and is no longer legible: 1:41, 3:21, 5:7, 11:33, 11:34, 13:26, 13:29, 13:35, 14:24, 16:25, 16:32, 17:6, 18:13, 18:22.
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1278 and 2372’s shared pool of A-1 readings and their high number of exclusive Non-Majority Text readings provides very strong evidence that they share an
intermediate ancestor, separating them from the rest of the subgroup. This ancestor will be called Manuscript H.

Codices 1278 and 2372 also both contain (while 22, 1192 and 1210 do not) a text of the Pericope Adulterae located at John 7:52. The text in both manuscripts is very close, with only 2 first hand disagreements:


Note: μωσής has been regularised to μωσή in Hodges and Farstad, Majority Text. Thus in labelling the Family 1 collation for this single unit, the difference between μωσής and μωσή has been ignored.


The text is also very strongly Majority, neither manuscript supporting any of the 12 Non-Majority Text readings found among the core group manuscripts and their supplements, with the exception of a reading in 8:7 where a distinctive agreement shared with 1278, 2372 and the Venice group has the same word order as a reading in Codex 1:

The pair only contains 2 other Non-Majority Text readings in the pericope. The first, only supported by 2372, is not significant, consisting of only the change of ημων to ημων, a characteristic slip very common to the scribe of 2372; and the second, a reading that is exclusive to the two manuscripts:

8:11 καὶ ἀπὸ τοῦ νῦν 1 872 1278C 1582sup 2713 M12367 ] ἀπὸ τοῦ νῦν καὶ 118 205abs 205 209 R ] καὶ 884 2193sup M4PH5 ] ἀπὸ τοῦ νῦν

1278* 2372 D

The closeness of the text of the Pericope Adulterae in 2372 and 1278 indicates that the scribes of both manuscripts copied the pericope from their shared ancestor, Manuscript H. As both codices place the story after John 7:52, it is probable that Manuscript H also included it at this location. Given that the other descendants of G, Codices 22 and 1192 (and 1210) do not contain the pericope, there are two possibilities regarding whether Manuscript G contained it and where. The first possibility is that Manuscript H copied the pericope from Manuscript G where it was located at the end of the gospel, but that the pericope was lost or detached before Codices 22 and 1192 were copied. (This would mean that Manuscript H is older than 22 and 1192.) It is unlikely if Manuscript G contained the pericope that it was located at 7:52, otherwise 22 and 1192 would have included it. The alternative scenario is that G did not contain the pericope but that Manuscript H copied it from another manuscript. Given that the text of

286 See above, unit 8:5. Many of these ‘slips’ have been regularised out of the collation because they cause a nonsense reading. Variations of ημων and ημων etc. have only been left in the collation if they can make some sense.
the pericope in 1278 and 2372 shows no special connection to the text found in
the core group manuscripts, the latter alternative is the most probable. In any case,
if the first scenario were correct, any textual link to the pericope of A-1 has been
erased through Majority Text correction. For either scenario, the witness of 1278
and 2372 for the text of the Pericope Adulterae is of little use for the
reconstruction of the text found in A-1.

4.2.13. Codices 1278 and 2372 are Sibling Manuscripts

1278 and 2372 are independent of one another. This can be demonstrated because
they both contain a number of A-1 readings where the other manuscript is
Majority. Before 2372’s lacuna, 1278 contains 5 A-1 readings without 2372:

3:20 οὐτοῦ τὰ ἐργὰ 1 205abs 205 209 565 884 1278 1582 2193 2713  W ] τὰ
      ἐργὰ οὐτοῦ 22 118 131 872 1192 1210 2372  M

5:19 οὐδὲ εὖ 1 22 118 205abs 209 565 884 1210 1278 1582 2713  R ] οὐδὲν
      131 205 872 1192 2193 2713  M

6:12 εἴπλησθησαν 1 22 118 131 205abs 205 209 565 884 1192 1210 1278
      1582* 2193* 2713  R | εἴπλησθησαν 872 1582C 2193C 2713  M

7:9 τητα 1 118 205abs 205 209 565 1278* 1582 2193  R ] δὲ ἀπο 22 131
      872 884 1192 1210 1278C 2713  M

12:13 ο (2nd) 1 22 118 205abs 205 209 565 884 1192C 1210 1278* 1582*  W ]
      omit 131 872 1192* 1278C 1582C 2193 2372 2713  M

Note 1582: text supplied.
Codex 1278 contains an additional 2 Non-Majority Text agreements with 1 and 1582, without 2372, one of which is rare:

**1:42** σιμον 1 209* 1278* 1582* R ] o add 22 118 131 205abs 205 209*C 565 872 1192 1210 1278 1582C 2193 2372 2713 MR

**14:12** πατερα 1 22 1192 1210 1278* 1582* W ] μου add 118 131 205abs 205 209 565 884 1278C 1582C 2193 2372 2713 MR

Codex 2372 contains 6 A-1 readings without the support of 1278, including one occasion (9:15) where 1278 is deficient for a long string of text:

**5:25** ακουσωσαιν 1 565 1582* 2193*suppl R | ακουσωσαιν 22 884 1192 1582C 2372 R | ακουσονται 118 131 205abs 205 209 872 1278 2193C 2713 MR | ακο[3]ντε 1210

**5:47** πιστευσητε 1 118 205abs 205 209 565 1582* 2193*suppl 2372 2713 W | πιστευσητε 22 131 872 884 1192 1210 1278 1582C 2193C MR

**7:49** επικαταρατοι 1 22 565 1582 2193* 2372 R | επικαταρατοι 118 131 205abs 205 209 872 884 1192 1210 1278C 2193C 2713 MR | καταρατοι 1278* D

**8:12** περιπατησαι 1 565* 1582* 2193*corr 2372 W | περιπατησαι 22 118 131 205abs 205 209 565C 872 884 1192 1210 1278 1582El 2713 M

**9:15** επουησεν και 1 22 118 205abs 205 209 565 884 1210 1582 2193* 2372 2713 R | omit 131 872 1192 1278 El 2193C MR

**9:16** δε 1 22 118 205abs 205 209 565 1192 1210 1582 2193 2372 2713 R | omit 131 872 884 1278 MR
Codex 2372 also contains 1 Non-Majority Text agreement with 2193\textsuperscript{IV} (2:17), 1 with 884 (8:38), 1 with the other descendants of G (5:7), and 1 with Codex 1 and 1582 (6:43), all against 1278:

\begin{verbatim}
2:17 καταφαγεται 1 22 118 131 205abs 205 209 565 872 1192\textsuperscript{C} 1210 1582 2193\textsuperscript{IV} 2713 \textsuperscript{M} | καταφαγετε 1192\textsuperscript{*} \textsuperscript{R} | κατεφαγεν 2193\textsuperscript{IV} 2372 \textsuperscript{W} | κατεφαγεται 1278 \textsuperscript{R}
\end{verbatim}

\begin{verbatim}
8:38 α ήκουσατε 1 22\textsuperscript{IV} 565 1192\textsuperscript{IV} 1210 1582 2193 \textsuperscript{R} | ο εωρακατε 22\textsuperscript{mg} 118 205abs 205 209 872 1192\textsuperscript{mg} 2713 \textsuperscript{M} | α εωρακατε 884 2372 \textsuperscript{R} | α ακουσετε 131 \textsuperscript{D}
\end{verbatim}

\begin{verbatim}
5:7 εγω 1 118 131 205abs 205 209 565 872 884 1278 1582 2193 2713 \textsuperscript{M} |
\textit{o}mit 22 1192 1210 2372 \textsuperscript{R}
\end{verbatim}

\begin{verbatim}
6:43 ουν 1 118 205abs 205 209 1582\textsuperscript{*} 2372\textsuperscript{*} 2713 \textsuperscript{R} | ουν ο 22 131 565 872 884 1192 1210 1278 1582\textsuperscript{CI} 2193\textsuperscript{*} 2372\textsuperscript{C} \textsuperscript{M} | ο 2193\textsuperscript{C} \textsuperscript{R}
\end{verbatim}

\textbf{4.2.14. Manuscript H is Independent of 22 and 1192}

Manuscript H can be shown to be an independent representative of Manuscript G, not dependent on either 22 or 1192. Between H’s two descendants, 1278 and 2372, there are 18 A-I readings that are not supported by 22 or 1192 (or 1210). 7 of these readings are labelled \textit{rare} and are reproduced below:

\begin{verbatim}
6:52 οι ιουδαιοι προσ αλληλουσ 1 118 205abs 205 209 565 1278 1582 2193 2372 2713 \textsuperscript{R} | προσ αλληλουσ οι ιουδαιοι 22 131 872 884 1192 1210 1278 \textsuperscript{M}
\end{verbatim}

\begin{verbatim}
7:9 τωντα 1 118 205abs 205 209 565 1278\textsuperscript{*} 1582 2193 \textsuperscript{R} | \deltaε add 22 131 872 884 1192 1210 1278\textsuperscript{CI} 2372 2713 \textsuperscript{M}
\end{verbatim}
12:28 ὀπέρ 1* 22 118 205abs 205 209 565 872 884 1192 1210 1278<sup>c</sup> 1582 2193* 2713 <sup>M</sup> | ἀγιέ add 1<sup>c</sup> 131 2193<sup>c</sup> 2372 <sup>R</sup> | [4] add 1278*

18:25 ἀνήσατο 1 118sup 205abs 205 209 565 884 1278 1582 2193 2372 2713 <sup>R</sup> | οὖν add 22 131 1192 1210 <sup>M</sup>

19:28 η γραφὴ πληρωθη 1 205abs 205 209 565 884 1278 1582 2713 <sup>R</sup> | τελείωθη η γραφὴ 22 118sup 131 1192 1210 2193 <sup>M</sup>

20:23 ἀφεωνται 1 205abs 205 209 565 1582 <sup>R</sup> | ἀφιένται 22 118sup 131 884 1192 1210 1278<sup>c1</sup> 2193 2713 <sup>M</sup> | ἀφ[2]νται 1278*

21:18 ἀποισουσίν σὲ 1 565 1278<sup>supplhab</sup> 1582 <sup>R</sup> | ἀποισουσίν 22 <sup>R</sup> | οἰςετ σὲ 205abs 205 209 <sup>R</sup> | οἰσετ 118sup 131 884 1192 1210 1278<sup>c1</sup> 2193 2713 <sup>M</sup>

Note 1278* presence of σὲ uncertain.<sup>287</sup>

These links to the A-1 readings in Manuscript G show that Manuscript H is independent of both 22 and 1192.

4.2.15. Note on Correctors

In John, Codex 22 contains 7 Majority Text corrections and 6 Non-Majority Text corrections. 3 of the Non-Majority corrections are A-1 readings and a further correction is an agreement with 1, 1582, 1278 and 2372:

<sup>287</sup>Note in 20:23 the agreement of 1278 has been conjectured; in 21:18, 22 has partial support for the A-1 reading.
3 A-1 Corrections in 22:

3:24 εὐσ 1 22C 565 884 1210 1582 2193 R τὴν add 22* 118 131 205abs 205 209 872 1192 1278 2372 2713 M


Note 2193: a C1 reading has been erased.

11:25 δὲ 1 22C 118 205abs 205 209 565 884 1582 2193 2713 R ] οὖν 22* 1210 W omit 131 872 1192 1278 2372 M

I Non-Majority Text Correction in 22:

17:17 ἀληθεῖα 1 22C 1278 1582* 2372 W ] οὖν add 22* 118sup 131 205abs 205 209 565 884 1192 1210 1582C 2193 2713 M

Codex 1192 contains 8 Majority Text corrections and 1 Non-Majority Text correction, a widely attested A-1 reading:

12:13 ο (2nd) 1 22 118 205abs 205 209 565 884 1192C 1210 1278* 1582* W ] omit 131 872 1192* 1278C 1582Cl 2193 2372 2713 M

Note 1582: text supplied.

1210 contains 9 corrections and these are all towards the Majority Text. 1278 contains 126 Majority Text corrections and 10 Non-Majority Text corrections. 4 of the Non-Majority Text corrections are A-1 readings and 1 has the support of 884:
4 A-1 Corrections in 1278:

1:43 ἣθελησεν 1 22 118 205abs 205 209 565 872 1192 1210 1278C 1582 2193 2713 W | οἱ τισοῦσ add 131 2372 Mr | [3] add 1278*

Note 1278: τισοῦσ would have been written as a two-lettered nomen sacrum: τἰς.

6:35 δὲ 1 22 118 131 205abs 205 209 565 872 884 1192 1210 1278C 1582 2193 R | οὖν 2713 Mr | omit 1278* 2372 R

6:58 τρώγων 1 22 118 131 205abs 205 209 565 872 1192 1210 1278* 1582 2193 2372 2713 M | μον οὖν add 884 1278C1 W

9:17 οὖν 1 118 205abs 205 209 565 884 1278C1 1582 2193* 2713 W | omit 22 131 872 1192 1210 1278* 2193C 2372 M

1 Correction with the Support of 884:

9:34 ὀλοσ 1 118 131 205abs 205 209 872 1278C1 1582 2193* 2713 R | ὀλοσ 22 565 884 1192 1210 1278* 2193C 2372 M

Codex 2372 contains 4 Majority Text corrections, 1 illegible but minor correction (10:38), and 2 Non-Majority Text corrections, one of which has the agreement of 2 descendants of B:

9:31 αἱμαρταλὼν 1 22 118 205abs 205 209 872 884 1192 1210 1278 1582 2193C 2372* Mr | αἱμαρταλὼν 131 565 2193* 2713 2372C W

These A-1 corrections found among the five manuscripts, and the corrections supported by single branches of the core group, are likely to be first hand corrections, made by the scribes of each manuscript, using the same exemplar as the manuscript was copied from, or else corrections by a διορθωτής working in
the same scriptorium.\footnote{As a general rule, correctors have only been distinguished in manuscripts that have been physically examined, not in those transcribed only from the microfilm.} The higher numbers of A-1 corrections in 22 and 1278 strengthen the evidence for the group’s link with the rest of Family 1, and indicates that Manuscript G contained further A-1 readings to those supported by the texts of these five manuscripts.

\textbf{4.2.16. Summary of a Manuscript Subgroup}

Codices 22, 1192, 1210, 1278 and 2372 form a Family 1 subgroup with two branches. Manuscript G is the shared ancestor of the whole group and Manuscript H the shared intermediate ancestor of codices 1278 and 2372. All manuscripts but 1210 are independent representatives of Manuscript G; and Manuscript G is an independent representative of A-1, descending either through Manuscript B or another route. The diagram below expresses these relationships as a stemma.
Figure 5: Stemma for Manuscript G
5. Miscellaneous Manuscripts

5.1. Manuscript Description of Codex 131

Contents and Layout

Codex 131 is a thirteenth-century codex containing the Gospels, Acts, the Catholic Epistles and the Pauline Epistles, including Hebrews. It is kept at the Vatican library where it is designated Gr. 360. The codex contains 233 parchment folios with text written in 2 columns per page with 30–38 lines to a column. Pages measure 23.5 by 17.5cm and the columns of text 15.4 by 4.8cm.

The manuscript contains Eusebius’s letter to Carpianus, canon tables and Ammonian sections, κεφάλαια and partial lectionary material. Each gospel begins on a fresh recto page, beneath a decorative headpiece and begins with a large ornamental initial. Smaller rubricated initials appear throughout the codex; the main text is written in brown ink.

Script and Dating

The script of 131 is regular and clear, though letters do not fit neatly onto the line. There is little variation in letter size, some ligatures and abbreviations, the latter occurring mostly at line endings; nomina sacra have accents and breathings; the

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289 Other references: von Soden δ 467.

290 Codicological information not evident from the microfilm is taken from Gregory, Textkritik, Erster Band, 156; and Hatch, Facsimiles, 246.

291 Hatch, Facsimiles, 246.
circumflex is the length of one letter and raised above other marks; breathings are round; and there is no mute iota. On the basis of a palaeographical analysis, Turyn has identified the scribe of 131 as the priest Andreas who also copied and signed a dated manuscript containing Anastasius Sinaita’s *Questions and Answers*: Brescia, Bibl. Civica Queriniana, MS A.VII.25. This manuscript of Anastasius contains a colophon dating it to 1286/87. If Turyn’s analysis is correct we can presume that 131 was also copied sometime in the second part of the thirteenth century. Such a dating is supported by a colophon in 131, added by a later hand, but dated to 1303, indicating that the manuscript was in existence by then.

**Illuminations**

There are no portraits in 131. It is unclear from the microfilm whether decorated headpieces and canon tables are illuminated; Gregory only records that initials are given in red ink.

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293 See Lake, *Codex I*, xviii, for further discussion of the colophon.

Correctors and Later Hands

A number of later hands have added supplementary material to 131 and one hand has made various orthographic corrections throughout the manuscript. As it was not possible to examine the manuscript itself, all corrections have been labelled C.

Provenance

131 was previously owned by Aldus Manutius the Younger (1547–97), the grandson of the Venetian humanist and printer Aldus Manutius (1449–1515). Manutius the Younger gave the manuscript to Pope Sixtus V (1585–90) and it has been kept at the Vatican ever since. Various names have been written on blank pages in the codex, in a hand much earlier than the fifteenth century. Lake has suggested that as these names include those of women and children, the codex was not owned by a monastery, but by a private individual, when these names were added.

Transcription of the Gospel of John

The Gospel of John begins on f. 107r and ends on f. 132r. The Pericope Adulterae is omitted without comment. The manuscript was transcribed from the microfilm.

295 Scrivener, Introduction, 199.

296 Lake, Codex 1, xviii.
5.2. Textual Analysis of Codex 131

5.2.1. Previous Research

Lake included Codex 131 in Family 1 for Mark 1–5 and Luke 1–24. He concluded that in these sections Codex 131 descended from the family archetype (Lake’s W), but was not a copy of Codex 1 and did not descend from the intermediate ancestor of the *Venice group* (for Lake, Codices 118 and 209).\(^{297}\) Lake concluded that in the other sections of Mark and Luke, and in the whole of Matthew and John, 131 follows closely the Majority Text with only ‘a certain number of variants’.\(^{298}\) In his critical edition, Lake only cited the readings of 131 for Mark 1–5 and Luke 1–24.

For Luke 1, 10 and 20, Wisse has confirmed Lake’s results, classifying 131 in these chapters as part of his ‘Group 1’ along with Codices 1, 118, 205, 209 and 1582, and, in chapter 20, 884.\(^{299}\) Anderson has also confirmed Lake’s conclusion for Matthew, classifying 131 as a primarily Majority Text manuscript and grouping it along with other ‘Miscellaneous Manuscripts’. The results of the collation of John show that 131 is not a clear Family 1 manuscript in the gospel, but that it contains a certain number of readings that link it to the group and indicate that it may be related to a very distant Family 1 ancestor in John.

\(^{297}\) Lake, *Codex I*, xxiv, xxxiv–xxxv.

\(^{298}\) Lake, *Codex I*, xxxiv.

\(^{299}\) Wisse, *Profile Methods*, 55.
5.2.2. Family 1 Affinity

Codex 131 contains 34 Non-Majority Text A-1 readings in John.\(^{300}\) 22 of these are *widely attested* and 12 are *rare*. There are a further 69 readings where 131 agrees on a Non-Majority Text reading with at least one other manuscript collated. These readings may not be sufficient to confirm 131 as a definite Family 1 manuscript in John, or to incorporate the manuscript into the family stemma; however, they do provide evidence that 131 in John may descend from either a very distant Family 1 ancestor or an ancestor that was heavily corrected to the Majority Text in John. This is supported by the fact that 131 does not include the Pericope Adulterae, a characteristic of many Family 1 manuscripts. The absence of the pericope suggests that 131 may descend from a Family 1 ancestor that contained the pericope as an appendix but which was then lost before the scribe of 131 copied the manuscript. Given 131’s Family 1 affinity in sections of Mark and Luke, it would be reasonable to suggest that the A-1 readings and other Non-Majority Text agreements with family members come from this same ancestor in John, but that the text of John in this ancestor was heavily corrected or else damaged in parts, so that much of the family text was substituted with readings from the Majority Text.

\(^{300}\) Using the criterion of agreement between at least 1 descendant of B and at least 1 descendant of C.
5.2.3. Family Relationships

Table 6 records the number of Non-Majority Text agreements 131 has with each of the other manuscripts collated. The first column tallies the number of agreements on A-1 readings; the second column, the number of agreements on other Non-Majority Text readings (not those counted as definite A-1 readings); the third column gives the number of exclusive Non-Majority Text agreements which 131 has with each manuscript; and the fourth column, the overall number of Non-Majority Text agreements. The other manuscripts are listed in order, according to their total number of Non-Majority Text agreements with 131, beginning with the manuscript with the highest number of agreements. The agreements of correctors have been counted separately and are given in the row immediate below the first hand agreements of that manuscript.\(^{301}\)

\(^{301}\) Note some of the readings of 1278* have been supplied.
Table 6: 131’s Non-Majority Text Agreements

<table>
<thead>
<tr>
<th></th>
<th>Agreements on A-1 Readings</th>
<th>Non-A-1 NMT Agreements</th>
<th>Exclusive NMT Agreements</th>
<th>Total of NMT agreements</th>
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<tbody>
<tr>
<td>2193</td>
<td>28</td>
<td>15</td>
<td>8</td>
<td>43</td>
</tr>
<tr>
<td>2193&lt;sup&gt;C/C&lt;/sup&gt;EMG</td>
<td>2</td>
<td>10</td>
<td>6</td>
<td>12</td>
</tr>
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<td>14</td>
<td>0</td>
<td>41</td>
</tr>
<tr>
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<td>28</td>
<td>14</td>
<td>1</td>
<td>41</td>
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<td>27</td>
<td>13</td>
<td>1</td>
<td>40</td>
</tr>
<tr>
<td>209&lt;sup&gt;C&lt;/sup&gt;</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>565</td>
<td>29</td>
<td>9</td>
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<td>2713</td>
<td>25</td>
<td>11</td>
<td>1</td>
<td>36</td>
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<td>118</td>
<td>23</td>
<td>12</td>
<td>2</td>
<td>35</td>
</tr>
<tr>
<td>118&lt;sup&gt;C&lt;/sup&gt;</td>
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<td>1</td>
<td>1</td>
<td>2</td>
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<tr>
<td>1</td>
<td>33</td>
<td>2</td>
<td>0</td>
<td>35</td>
</tr>
<tr>
<td>1&lt;sup&gt;C&lt;/sup&gt;</td>
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<td>0</td>
<td>0</td>
<td>1</td>
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<td>10</td>
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<td>16</td>
<td>3</td>
<td>24</td>
</tr>
<tr>
<td>1278&lt;sup&gt;C/C&lt;/sup&gt;</td>
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<td>0</td>
<td>0</td>
<td>2</td>
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<tr>
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</tr>
</tbody>
</table>
Although 131’s Family 1 affinity in John is only slight, an analysis of its Non-Majority Text agreements with established family manuscripts and groups can give a hint, at least, to 131’s possible Family 1 descent. Of the 69 Non-Majority Text readings not classified as A-1 readings, only 2 have the agreement of 1 or 1582, while 34 have the agreement of at least one of the descendants of Manuscript B. As table 6 shows, 2193 has the highest number of Non-Majority Text agreements with 131: 55 including 131’s agreements with 2193’s corrections and marginal readings. 205abs, 205 and 209 follow 2193 in the table; however, many of the agreements which these three manuscripts have in common with 131 are very minor and probably the result of an independent orthographic tendency, in both 131 and the intermediate ancestor of 205abs, 205 and 209, to duplicate lambdas. As a result of this tendency, there are 5 probable coincidental Non-Majority agreements between each manuscript and 131. When these agreements are ignored, 565 becomes the manuscript with the second highest number of Non-Majority Text agreements with 131. The table also shows that 2193 and 884 have relatively high numbers of exclusive Non-Majority Text agreements with 131. 9 of these readings are reproduced below along with 1 rare omission of a string of text shared exclusively with 565:

5:37 ἀκηκοαίτε πρῶτον 1 22 118 205abs 205 209 565 872 1192 1210 1278 1582 2193 2372 2713 \textbf{M} | πρῶτον ἀκηκοαίτε 131 884 \textbf{W}

\textsuperscript{302} 6:37, 12:6, 20:25, 21:6 (twice), 21:7. In all but one of these units, 205abs, 205 and/or 209 are the only manuscripts in agreement with 131.
6:16  ἐπὶ 1 22 118 205abs 205 209 565 872 1192 1210 1278 1582 2193 2372 2713 _MR_ |  εἰς 131 884  _R_

13:2  οὐνά 1 22 118 205abs 205 209 872 884 1192 1210 1278 1582 2372 2713  _MR_ |  omit 131 2193  _R_

13:23  εἰς 1 22 118 205abs 205 209 884 1192 1210 1278 1582 2372 2713  _M_ ]  ek add 131 2193  _W_

16:10  οὐκετι 1 118 131C 205abs 205 209 565 884 1192 1210 1278 1582 2193C 2372 2713  _MR_ |  οὐ 131* 2193*  _R_

16:15  λομβανει 1 118 205abs 205 209 565 884 1192 1210 1278 1582 2372 2713  _MR_ ]  ληψεται 131 2193  _W_

16:23  ὥσα αν 1 118 205abs 205 209 565 884 1192 1210 1278 1582 2372 2713  _MR_ ]  ὃ 131 2193  _R_

18:36  απεκρθη 1 22 118sup 205abs 205 209 565 1192 1210 1278 1582 2193 2713  _MR_ ]  ὃ add 131 884  _R_

19:4  ἐξω ὁ πιλατος 1 22 205abs 205 209 565 1192 1210 1278 1582 2193 2713  _MR_ ]  ὁ πιλατος 131 884  _R_ ]  ὁ πιλατος ἐξω 118sup  _R_

_Rare omission:_

6:39  DEF  τουτο δε εστιν το θελημα του πεμψαντος με  _MR_ ]  omit 131 565  _R_

7 of these readings are _rare_ and the shared omission with 565 in 6:39 is a very notable agreement. In conclusion, 131 in John has a leaning towards Non-Majority Text agreement with the descendants of Manuscript B, which could be an indication that 131’s distant family ancestor is Manuscript B. This could be
supported by the fact that of the 35 remaining ‘non-A-1’ Non-Majority Text readings, not supported by a descendant of B, 20 have the support of either the 22 group or the Decorative Style group, groups that may also descend from Manuscript B.

5.2.4. A-1 Marginalia

Codex 131 does not contain any marginal readings; however, it does have 2 notable text agreements with variant readings in 2193:

5:36 ἀπεστάλκεν 1 22 118 205abs 205 209 872 884 1192 1210 1278 1582 2193\textsuperscript{mg} 2372 2713 Μ | ἀπεστείλεν 131 565 2193\textsuperscript{1st} Ρ

14:30 οὐκ ἔχει 1 118 205abs 205 209 565 884 1192 1210 1278 1582 2193\textsuperscript{1st} 2372 2713 Μ | εὐθησεὶ 131 Ρ | εὐρη[3] 2193\textsuperscript{mg}

Note 2193: the marginal reading has been erased.

Both of these readings are rare and the first reading also has the support of 565, which confirms that the reading was inherited from Manuscript B.\textsuperscript{303} 131 also supports 4 Non-Majority Text readings found in descendants of B at points of Non-Majority Text division between the core group:

3:28 ἐμὸι 1 22 118 205abs 205 209 565 1192 1278 1582 2193\textsuperscript{suppl} 2372 2713 \textsuperscript{Ρ} | μοί 131 884 2193\textsuperscript{C} \textsuperscript{W} | omit 872 1210 Μ

\textsuperscript{303} There is 1 interesting singular reading in 131 at 12:40, at a point where 2193 contains either a marginal reading or a correction that has been erased and is no longer legible.
8:38 ο ἐγώ 1 1582\textsuperscript{ta} D | α ἐγώ 565 1582\textsuperscript{mg} 2193 R | ἐγώ α 22 118 205abs 205 209 872 1192 1210 1278\textsuperscript{c} 2713 M | ἐγώ α 131 884 1278* 2372 R

12:29 ἐστως ακουων 1 205abs 205 209 565 884 1582* 2193\textsuperscript{phil[sup]} R | ἐστως καὶ ακουων 22 118 1192 1210 1582\textsuperscript{c}1 2713 D | ἐστηκως καὶ ακουσας 131 2193\textsuperscript{c} W | ἐστηκως καὶ ακουσιν 1278\textsuperscript{phil[sup]} 2372 R | ἐστως καὶ ακουσας 872 1278\textsuperscript{c1} M

Note 2193: letters ἐστ supplied.
Note 1278: ἐστηκως supplied.

16:19 ἐγὼ 1 565 884 1582* R | οὖν add 118 205abs 205 209 1192 1210 1278 1582\textsuperscript{c1} 2372 2713 M | δὲ add 131 2193 R

This kind of Non-Majority Text division may be evidence of lost marginalia that existed in A-1 in a margin-text format, but where only one of the variant readings has been retained by each manuscript, or branch of manuscripts, in the core group. It could be significant, therefore, that 131 supports the descendants of B on 4 such occasions. 131 also has 12 Non-Majority Text agreements with corrections in 2193, including 2 occasions where the reading has been classed as an A-1 reading:

7:1 μετὰ ταύτα περιπατεῖ ὁ ησουσέ 1 118 131 205abs 205 209 565 884 1582 2193\textsuperscript{c} 2713 W | περιπατεῖ ὁ ησουσέ μετὰ ταύτα 22 872 1192 1210 1278 2372 M | μετὰ ταύτα περιπατεῖ ὁ ησουσέ 2193* D

12:28 πατέρ 1* 22 118 205abs 205 209 565 872 884 1192 1210 1278\textsuperscript{c} 1582 2193* 2713 M | αγιε add 1\textsuperscript{c} 131 2193\textsuperscript{c} 2372 R | [4] add 1278*
The 10 other readings do not have the support of either 1 or 1582 so have not been classified as A-1 readings, but of course, they may still have existed in A-1\textsuperscript{304}

Those readings not already reproduced above are listed below:

4:1 \textit{ησουσ} (1st) 1 22 118 205\textsuperscript{abs} 205 209 565 884 1192 1210 1278 1582 2193* 2372 \textbf{M} \text{ ] κυριοσ} 131 872 2193\textsuperscript{C} 2713 \textbf{R}

5:4 γαρ 1 22 118 205\textsuperscript{abs} 205 209 565 872 884 1192 1210 1278 1582 2193* 2372 2713 \textbf{M} \text{ ] κυριου} add 131 2193\textsuperscript{C} \textbf{R}

7:10 τοτε και αυτος ανεβη εις την εορτην 1 22 118 205\textsuperscript{abs} 205 209 565 872 884 1192 1210 1278 1582 2193* 2372 2713 \textbf{M} \text{ ] εις την εορτην τοτε και αυτος ανεβη} 131 2193\textsuperscript{Cl} \textbf{W}

10:23 σολομωνος 1 1582 2193* \textbf{M} \text{ ] σολομωντος} \textsuperscript{22[suppl]} 118 131 205\textsuperscript{abs} 205 209 565 872 884 1192 1210 1278 2193\textsuperscript{C} 2372 2713 \textbf{W}

Note 22: letter o (2nd) supplied.

11:46 α 1 22 118 205\textsuperscript{abs} 205 209 872 884 1192 1210 1278 1582 2193* 2372 2713 \textbf{M} \text{ ] oσα} 131 2193\textsuperscript{C} \textbf{R}

11:48 και (3rd) 1 22 118 205\textsuperscript{abs} 205 209 565 872 884 1192 1210 1278 1582 2193* 2372 2713 \textbf{M} \text{ ] omit} 131 2193\textsuperscript{C} \textbf{R}

11:51 \textit{ημελλεν} 1 22 118 205\textsuperscript{abs} 205 209 565 884 1192 1210 1582* 2193* 2713 \textbf{M} \text{ ] o add} 131 872 1278 1582\textsuperscript{Cl} 2193\textsuperscript{C} 2372 \textbf{W}

Note: some manuscripts read \textit{εμελλεν}.

It has already been suggested that some of the Non-Majority Text corrections in 2193 may have originally existed as marginal readings in Manuscript B or A-1,

\textsuperscript{304} Note that the reading in 10:23 does have the support of the \textit{Venice group} which descends from Manuscript C along with 1 and 1582.
but have been copied by a διορθωτής of 2193 as corrections. 131’s relatively high number of agreements with the Non-Majority Text corrections in 2193, therefore, may represent further agreement in 131 with A-1’s marginalia.

5.2.5. 121 Singular Readings

131 contains 121 Non-Majority Text readings classed as singular because no other manuscript collated supports them. Half of these readings are distinctive and many are very unusual, almost idiosyncratic. In 5:36, for example, Jesus claims his witness is greater than that of the Father, rather than John the Baptist. On some occasions, it appears that the scribe paraphrases the reading of the Majority Text. A short selection of these singular readings is given below:

5:36 ιωάννου 1 22 118 205abs 205 209 565 872 884 1192 1210 1278 1582 2193 2372 2713 Μ | πατρος μου 131 D

9:2 ροβητ 1 22 118 205abs 205 209 565 872 884 1192 1210 1278 1582 2193 2372 2713 Μ | διδασκαλε 131 D

12:40 νοησωσιν τη καρδια 1 22 118 205abs 205 209 565 872 884 1192 1210 1278 1582 219320 2372 2713 Μ | τη καρδια συνωσι 131 R

Note 2193: a marginal reading or C1 reading has been erased.

13:31 λεγει ο ιησους 1 22 118 205abs 205 209 565 884 1192 1210 1278 1582 2193 2372 2713 Μ | ειπεν δε ο κυριος τοις εαυτου μαθηταις 131 D

14:17 μενει 1 22 118 205abs 205 209 565 884 1192 1210 1278 1582 2193 2372 2713 Μ | εστιν 131 D
5.2.6. Possible Ancestor of 131

There is insufficient evidence to incorporate Codex 131 into the family stemma for John; furthermore, the manuscript contains a number of unusual Non-Majority Text singular readings that find no support among the family and may have originated in 131 itself, calling into question the level of accuracy in the copying of the manuscript. The collation, however, has still provided some clues to 131’s relationship with the rest of Family 1 in John. It is possible that 131 was copied from a Family 1 manuscript that was heavily corrected towards the Majority Text in John, but that also contained Family 1 marginalia. The scribe of 131 (or an intermediate manuscript), following the corrected text of his exemplar, may have interpreted the marginal variants as further corrections and so incorporated them into the new text he was copying. This would explain why 131 has only 34 A-1 readings, but 18 agreements with either marginal readings, possible marginal readings, or corrections in 2193.

5.2.7. Codices 131 and 2193

131 has its highest number of Non-Majority Text agreements with 2193, but as it has other Non-Majority Text agreements with other family manuscripts against 2193 (4 A-1 readings and 44 other Non-Majority Text agreements), it is unlikely to be a descendant of 2193 itself. 131’s links with 2193 and its Non-Majority Text
agreements with the other two descendants of B—including 5 exclusive agreements with 884 and an exclusive long omission with 565—support the tentative suggestion that in John, 131 may be a very distant descendant of Manuscript B.

5.3. Manuscript Description of Codex 872

Contents and Layout

Codex 872 is a twelfth-century Four Gospel codex kept at the Vatican library where it is designated Gr. 2160. The manuscript contains 180 extant parchment folios. The text is written in 2 columns per page with 26 lines to a column. Pages measure 21 by 16cm. The manuscript contains Eusebius’s letter to Carpianus; canon tables with Ammonian sections given throughout; and κεφάλαια for each gospel. Each gospel begins on a recto page beneath a decorative border and a majuscule gospel title. Initial letters occur throughout. Matthew 1:4–1:22, 6:4–21 and John 13:16 to the end of the gospel are missing.

Script and Dating

The hand of 872 is neat and rounded with letters fitting carefully on the line. There is not much variation in letter size, but zeta, kappa and lambda are

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305 Other references: von Soden ε 203; Scrivener 690.

occasionally slightly larger than other letters. Breathings are a mixture of square and round; the circumflex accent sometimes stretches over 2–3 letters; there is no mute iota; some ligatures and abbreviations are used but are mostly concentrated at line endings; and initial letters and nomina sacra have accents and breathings.

Illuminations

F. 153r contains a portrait for the Gospel of John. The elderly evangelist is seated in his robe beside a writing table, painted against an architectural background which has now largely worn away. No other portraits are extant.

Correctors and Later Hands

A later hand has worked systematically through the manuscript, opening up ligatures, expanding abbreviations, and ensuring that words broken across a line do not begin on the new line with a vowel. There are also a number of textual corrections in 872; these have all been labelled C in the transcription.

Provenance

Codex 872 is part of the Vatican library’s manuscript collection.
Transcription of the Gospel of John

John begins on f. 154r and John 13:16b ends on f. 180v. The rest of the gospel is missing. The Pericope Adulterae is present and located after 7:52. The manuscript was transcribed from the microfilm.

5.4. Textual Analysis of Codex 872

5.4.1. Previous Research

Lake did not examine Codex 872 for his study of Family 1. It was first associated with the group by von Soden who classified the manuscript as I\textsuperscript{b}. The *Text und Textwert* volumes for Matthew, Luke and John classify 872 as a predominantly Majority Text manuscript; but the results for the Gospel of Mark indicate that it may be a member of Family 1, the *Hauptliste* for Mark listing 872’s closest relatives as Codices 1, 1582 and 2193.\textsuperscript{307} In Luke, Wisse did not include the manuscript in his Group 1, 22a, or 22b but with a Majority Text group, K\textsuperscript{X}.\textsuperscript{308}

Anderson collated 872 for her study of Matthew.\textsuperscript{309} In her test chapters she found only 4 Non-Majority Text agreements with 1 and 1582, and 1 further Non-Majority Text agreement with the *Venice group* (Anderson’s 118, 205, 209); in her family readings collation she found only 31 agreements with the family, and

\textsuperscript{307} 1, 1582 and 2193 are among the top four manuscripts in 872’s *Hauptliste* for Mark. P\textsuperscript{45} is first in the list but on the basis of only 2 extant agreements: see K. Aland, B. Aland and K. Wachtel, ed., *Text und Textwert der griechischen Handschriften des Neuen Testaments. IV, Die synoptischen Evangelien. Das Markusevangelium. Band 4,2* (Berlin: Walter de Gruyter, 1999).

\textsuperscript{308} Wisse, *Profile Methods*, 67.

most agreements had very broad support from outside the family.\textsuperscript{310} In view of this low number of Non-Majority Text agreements with the family, Anderson classed the manuscript under ‘Miscellaneous Manuscripts’; however, her results did lead her to suggest a possible connection with the corrected 2193, which Anderson also concluded was a predominately Majority Text manuscript in Matthew.\textsuperscript{311} Anderson did not place either 2193 or 872 onto her main Family 1 stemma, but included them separately, with 872 expressed as copy of the corrected 2193.\textsuperscript{312}

5.4.2. Family 1 Affinity

Codex 872 is extant for John 1–13:16. In the collation of this section, 872 was found to contain only 6 A-1 readings, none of which were distinctive, 3 of which were rare and 3 widely attested. 872 contains 18 other Non-Majority Text agreements with members of the family: 1 distinctive reading, 9 rare readings and 8 widely attested readings. It contains the Pericope Adulterae at John 7:52, and with no notable Non-Majority Text agreements with the family, and no consistent pattern of agreement with any particular family manuscript or group in its Majority Text subgroup readings. It also contains 22 Non-Majority Text singular readings.

\textsuperscript{310} Anderson, \textit{Matthew}, 134–135.

\textsuperscript{311} Anderson’s results indicated that 2193 is strongly Majority Text in Matthew; it was also classed as a ‘Miscellaneous Manuscript’. Anderson, \textit{Matthew}, 142–143.

\textsuperscript{312} Anderson, \textit{Matthew}, 101.
5.4.3. Note on 872 and 2193

If the tiny number of Non-Majority Text agreements with other family manuscripts represents a distant link to a family ancestor of 872 in John, there is no special evidence to link the manuscript to the corrected version of 2193. There are only 2 Non-Majority Text agreements between 2193 and 872 that are of note:

4:1 ησουσ (1st) 1 22 118 205 abs 205 209 565 884 1192 1210 1278 1582 2193* 2372 M | κυριος 131 872 2193 2713 R

12:4 ιουδασ ο ισκαριωτης 1 118 205 abs 205 209 565 884 1582 2193* 2713 R | ιουδασ σιμωνος ο ισκαριωτης 872 2193 C R | ιουδασ σιμωνος ισκαριωτης 22 1210 1192 1278 2372 131 R

These agreements, however, are insignificant as 2193 contains a total of 48 Non-Majority Text corrections in John. Additionally, a number of readings might be used (if 872 had a reasonable level of family affinity) to demonstrate 872’s independence from 2193. Such readings would include 1 A-1 reading (out of a total of 6) supported by 872 without 2193, and 4 Non-Majority Text agreements with other descendants of B without 2193. 2 of these latter agreements are significant omissions shared with only 565:

7:27 ο δε χριστος οταν ερχηται ουδεις γινουσκει ποθεν εστιν 1 22 118 131 205 abs 205 209 884 1192 1210 1278 1582 2193 2372 2713 R | omit 565 872 R

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313 There are 4 other very minor agreements. See Appendix B.
8:23  ἐκ τῶν ἀνω εἶμι υμεῖς ἐκ τοῦ κόσμου τούτου εστε εγώ  Ἰ 22 118 131 205abs 205 209 884 1192 1210 1278 1582 2193 2372 2713  Ἰ  omit 565 872  Ἰ

The presence of these two readings would undermine the existence of a possible link to the corrected version of 2193 in John, at least, but instead would indicate a potential connection to B or 565.

5.4.4. Summary of Codex 872

872 in John does not contain sufficient A-1 readings or other Non-Majority Text agreements with established family members to classify it as a Family 1 member in John, or even to associate it with the group. Only because 872 in the Gospel of Mark shows some Family 1 affinity might the few shared readings it has with members in John be considered as traces of a link to a very distant family ancestor.
6. Conclusion and Family Stemma

The stemma developed for this study, given below as figure 6, expresses the simplest possible relationships between the seventeen manuscripts examined. Conjectured manuscripts have been incorporated into the stemma only when they explain a relationship between extant manuscripts or groups of manuscripts. Other intermediate manuscripts may have existed, but they are not of significance to the relationships between extant manuscripts. Conjectured manuscripts are always referred to by a letter.

The conclusions of this thesis are as follows:

• A-1 is the archetype of all known Family 1 manuscripts. It contained many ancient and rare Non-Majority Text readings and a substantial number of variant readings were given in the margins.

• 565, 884 and 2193 descend from A-1 through a shared intermediate ancestor called Manuscript B. Manuscript B is an independent witness of A-1. B contained a significant number of Non-Majority Text readings inherited from A-1 and retained a significant proportion of A-1’s marginalia. 565, 884 and 2193 are all independent witnesses to the text of B, but have each received significant amounts of Majority Text correction.
• 1 and 1582 descend from A-1 through a shared intermediate ancestor called Manuscript C. Manuscript C is an independent witness of A-1. C contained a significant number of Non-Majority Text readings inherited from A-1, but only a reduced number of marginal readings. 1 and 1582 are both independent witnesses to the text of Manuscript C; they are also both very accurate copies of C and received little Majority Text correction.

• 118, 205abs, 205, 209 and 2713 descend from A-1 through a shared intermediate ancestor called Manuscript E. E was copied from a manuscript that was mutilated in certain sections and the mutilated text was supplemented with text from a predominately Majority Text manuscript. E also received some Majority Text correction in the sections where the family ancestor was not mutilated. Manuscript E shares an intermediate ancestor with Codex 1, called Manuscript D; and in turn, Manuscript D descends from A-1 through Manuscript C. 118, 205abs, 209 and 2713 are independent witnesses to the text of Manuscript E. Codex 205 is a copy of 205abs.

• 22, 1192, 1210, 1278 and 2372 descend from a shared intermediate ancestor called Manuscript G. Manuscript G descends from A-1, either through Manuscript B or by another route; it does not descend from Manuscript C. Manuscript G received quite significant amounts of Majority Text correction but retained some of the marginalia from A-1. 22
and 1192 are the best representatives of the text of Manuscript G. 1278 and 2372 descend from G, but via a shared intermediate ancestor called Manuscript H. Manuscript H did not retain all of the Non-Majority Text readings that existed in Manuscript G; it is also likely that a number of Non-Majority Text readings originated in Manuscript H itself, or else Manuscript H was influenced by another, non-family manuscript. Codex 1210 is a copy of Codex 22.

- Codex 131 has very weak Family 1 affinity in John; it does, however, contain a number of notable agreements with corrections and marginal readings found in 2193. This may suggest that 131 descends from a very heavily corrected family ancestor, and that the scribe of 131, while following the Majority Text corrections, also copied some of the Non-Majority Text marginal readings. 131 has not been incorporated into the family stemma for John.

- Codex 872 shows no significant family affinity in John. It contains a very small number of notable agreements with the descendants of B, which may hint at a very distant link to B but not strong enough to be conclusive. 872 has not been incorporated into the family stemma for John.
Figure 6: Family 1 Stemma for John
Part Two: The Text of Family 1 in John

7. Reconstructing the Text

7.1. Introduction

Part 2 of this thesis contains a reconstructed Family 1 text and apparatus for the Gospel of John. The text is a reconstruction of the text of A-1, the archetype of all known Family 1 manuscripts. The reconstruction is based on the evidence of readings found in A-1’s extant descendants. Because of the broader pool of manuscript witnesses used to reconstruct the text, it differs significantly from that of Lake’s 1902 text of John. The discovery of the intermediate manuscript, B, and the inclusion of its three extant descendants 565, 884 and 2193 in the family has been most significant in broadening the textual contours of the group, along with the confirmation of 1582 as a family manuscript in John. The witness of 2193 and 1582 has been particularly significant, making it possible to reconstruct at least part of the marginalia that existed in A-1. The reconstructed Family 1 text that follows, based on this wider textual group, is offered as an up-to-date replacement for Lake’s 1902 Family 1 text of John.

7.2. Majority Text Readings in the Reconstructed Text

Because the universal tendency towards Majority Text correction has affected all branches of the Family 1 group, it cannot be known how many of A-1’s Non-
Majority Text readings have been lost. When a Majority Text reading occurs in the reconstructed text, therefore, its presence indicates that no reliable Family 1 manuscript or group of manuscripts contains an alternative Non-Majority Text reading that might be judged to have existed in A-1. It is not possible to ascertain whether that Majority Text reading originally existed in A-1, or whether A-1 had a Non-Majority Text reading at that point, which was lost through correction in A-1’s descendants. It has only been possible to make editorial judgements, therefore, concerning the Non-Majority Text readings found among A-1’s descendants; and only these readings have been examined to assess their likelihood of having existed in A-1. The text that follows is a reconstruction only as far as the Non-Majority Text readings of A-1 are concerned.

7.3. Theory For the Reconstructed Text and Apparatus

The Family 1 stemma was used as the basis for reconstructing the text of A-1 and creating the critical apparatus. Every Non-Majority Text reading found in the reconstructed text or the apparatus has been given a rating, indicating the likelihood of that reading having existed in A-1. The ratings are based on the level of support a reading has among A-1’s extant descendants; and a reading’s rating determines whether it is placed in the text or the apparatus.

Readings given the three highest ratings (A–C) usually appear as part of the reconstructed text. These readings are those judged to be either almost certain A-1 readings (A), likely A-1 readings (B), or possible A-1 readings (C). If an alternative Non-Majority Text reading exists, with an equal or close to equal
rating, the reading in the text will appear within square brackets, indicating that there is uncertainty between two (or more) alternative Non-Majority Text readings. In cases of alternative readings of equal rating, an arbitrary numerical count of manuscript support determines which reading is placed in the text and which reading is placed in the apparatus. This ensures that the readings of 1582, which was used as a base text, are not favoured over the readings of other manuscripts.

Readings rated D–E are only found in the apparatus. D rated readings are those considered ‘notable’ but may or may not have existed in A-1. When a D rated reading exists it is always cited in the apparatus. An E rated reading, on the other hand, is unlikely to have existed in A-1; it is a Non-Majority Text reading supported by only the weakest and least significant family manuscripts. E rated readings are only supplied at points where there is other, more significant, variation.

If an A rated reading exists and there are no alternative readings with B–D ratings, the A rated reading will appear in the reconstructed text without note or comment in the apparatus. All other Non-Majority Text readings that appear in the reconstructed text are cited in the critical apparatus along with the alternative readings. For each reading that appears in the critical apparatus, a rating is given followed by a list of manuscript support for that reading.
7.4. The Rating of Readings

A Rated Readings

An A rating indicates that a reading almost certainly existed in A-1. Readings which can be shown to have existed in both Manuscript C and Manuscript B are given this rating. Support from both 1 and 1582 indicates that a reading existed in Manuscript C and support from two or more of the descendants of B (565, 884 and 2193) indicates that a reading existed in Manuscript B. Agreement between Manuscript C and Manuscript B is the strongest possible evidence that a reading existed in A-1. Readings with support from only one descendant of C and one descendant of B, when the other core group manuscripts have a Majority Text reading, are also given an A rating. In such cases, the cross branch agreement still provides compelling evidence that the reading is inherited from A-1, and it is judged that the manuscripts with the Majority readings must have been corrected.  

Most readings with an A rating are given in the reconstructed text without note or comment in the apparatus. These readings are judged to be uncontested and so supportive evidence is not required for further judgements or assessments to be made. Only at points of Non-Majority Text division among the core group, or where a variant reading exists that is supported by three or more of the independent descendants of Manuscript G (22, 1192, 1278, 2372), will an A rated reading be cited in the apparatus along with the alternative readings.

314 Note that first hand corrections in 1 and 1582, and corrections in 2193, are considered as valid support for A rated readings.
B Rated Readings

All readings given in the reconstructed text that have a rating below A are cited in the critical apparatus along with a list of supporting evidence and all other variant readings that exist at that point. A rating of B indicates that a reading is likely to have existed in A-1. Readings that can be shown to have existed in either Manuscript C or Manuscript B are usually given this rating. In the case of such readings, it is judged to be most probable that the manuscript (C or B) not supporting the Non-Majority Text reading (or the manuscript’s descendants), has been corrected towards the Majority Text and that the Non-Majority Text reading in the other manuscript (C or B) was inherited from A-1; however, without evidence of both B and C, the possibility that the Non-Majority Text reading arose in C or B must be considered, and, therefore, the reading is rated with a lower degree of certainty. B rated readings include those supported by:

- Both 1 and 1582.
- Two or more of the descendants of Manuscript B (565, 884 and 2193).
- 1582 and two or more of the Venice group manuscripts.
- 565 or 2193 and two or more independent descendants of Manuscript G.315

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315 That is to say, not including the copy 1210 when 22 is extant.
A–B Rated Readings

A number of readings have been given an A–B rating. These readings tend to be cases where descendants of both C and B agree on a Non-Majority Text reading but when these descendants are not all core group manuscripts. A–B rated readings include those supported by:

- 2193 and/or 565 with the Venice group.
- 1 and/or 1582 with a descendant/s of Manuscript G.

Although this kind of cross-branch support indicates possible agreement between Manuscript C and Manuscript B (and, therefore, inheritance from A-1), because one side of the core group does not support the reading, the possibility that it arose independently in the non-core group manuscripts is slightly higher than if both branches of the core group supported the reading.

C Rated Readings

A rating of C indicates that a Non-Majority Text reading possibly existed in A-1. Readings that are likely to have existed in either Manuscript C or Manuscript B are usually given this rating. They are mostly readings supported by only one of the core group manuscripts 1, 565, 1582, or 2193. A reading supported by 884 alone is automatically excluded from this list as 884 has the lowest Family 1 affinity of the core group manuscripts and the highest number of singular readings; it has been judged, therefore, when standing alone, to be less reliable.
than the other four core group manuscripts. A reading supported by 884 and two or more descendants of Manuscript G, however, is given a C rating, as the support of the descendants of Manuscript G provides sufficient evidence that the reading did not originated in 884. As both correctors of 2193 have been shown to have used 2193’s original exemplar to make their corrections, the Non-Majority Text readings of 2193\textsuperscript{C1} and 2193\textsuperscript{C} have also been considered for C ratings. C rated readings include those supported by:

- Any one of the core group manuscripts 1, 1582, 565 or 2193.
- 2193\textsuperscript{C1} and 2193\textsuperscript{C}.
- The Venice group and two or more of the descendants of G.
- 884 and two or more of the descendants of G.

**D Rated Readings**

D rated readings are always noted in the apparatus. They are of interest because they occur in family manuscripts, but they are not strong candidates for A-1 readings, because they do not have support among the core group. D rated readings include readings supported by:

- 884 when the reading is not a long omission.\textsuperscript{316}
- Three or more of the independent descendants of G: 22, 1192, 1278 and 2372.

\textsuperscript{316} 884 has a tendency to omit long strings of text; this tendency may be connected with it being a commentary manuscript. Long omissions in 884 that are not supported by other family manuscripts are automatically given an E rating. See Appendix B for a list of 884’s singular readings readings.
• Three or more of the descendants of G: 1192, 1210 1278 and 2372, when 22 is missing text.

• Some singular long omissions in the core group manuscripts 1, 565 and 2193.\(^{317}\)

**E Rated Reading**

E rated readings are not considered to be A-1 readings. They are Non-Majority Text readings found in only the least significant family manuscripts. They tend to be singular readings in these manuscripts that probably originated in the manuscripts themselves. They are occasionally of interest because they constitute partial corrections of family readings and thus indicate that the manuscript’s intermediate ancestor may have contained the family reading. E rated readings are cited in the apparatus only at points of other variation. They also include readings found among the *Venice group* in the sections where the group moves away from the family text.

**7.5. Note on Internal Reading Criteria**

Readings are usually rated on the basis of external manuscript support; however, on occasion internal evidence affects the rating of a reading. This is often the case when the core group is split between alternative Non-Majority Text readings, and one of these readings could have resulted from a partial correction towards the

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\(^{317}\) When it is possible, or likely, that the omission occurred in the manuscript itself.
Majority Text. Such a reading may be judged less likely to be an A-1 reading, and is, therefore, given a lower rating. If such internal criteria have affected the rating of a reading, an exclamation mark (!) follows immediately after the rating.

7.6. D! Rated readings in Core Group Manuscripts

As already discussed, a number of Non-Majority Text readings supported by only one core group manuscript have been used to reconstruct the text of A-1; most of these readings have been given C ratings, indicating that they possibly existed in A-1, but that without the support of other core group manuscripts the readings cannot be considered certain or almost certain A-1 readings. Other Non-Majority Text readings supported by only one core group manuscript, however, have not been used to reconstruct the text of A-1 because it is judged likely that these readings originated in the core group manuscripts themselves, through accidental scribal error. These readings have all been given D! ratings, indicating that although the reading may be of some interest (because of the manuscript that supports it), it is not likely to have been inherited from A-1. Below is a brief discussion of the D! rated readings found among single core group manuscripts.

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318 See section 7.4 ‘C Rated Readings’.

319 Where physical or formatting evidence is relevant, the reader may find it useful to visit the website for the complete transcriptions of each manuscript. Physical features such as line breaks have been recorded in the transcriptions.

Note that singular readings in 884 are automatically given a D rating.
Long omissions

There are a number of long omissions supported by only one core group manuscript. Most of these are likely to have been the result of simple scribal error, and probably arose in the core group manuscripts containing the omissions. For example, in 3:19–20 Codex 2193 omits the string of text ην γαρ αυτων πονηρα τα εργα πασ γαρ ο φαυλα πρασσων μισει το φωσ:

3:19 ην γαρ αυτων πονηρα τα εργα 1 205abs 205 209 565 884 1582 2713 W | ην γαρ πονηρα αυτων τα εργα 22 118 131 872 1192 1210 1278 2193C 2372 M | omit 2193* D

3:20 πασ γαρ ο φαυλα πρασσων μισει το φωσ 1 22 118 131 205abs 205 209 565 872 884 1192 1210 1278 1582 2193C 2372 2713 M | omit 2193* D

This omission was probably the result of homeoteleuton: the scribe of 2193 skipping the string of text because of the repetition in the ending of the previously copied text: το φωσ. Furthermore, in this string of text all the other core group manuscripts agree upon a Non-Majority Text reading (in 3:19). As such cross branch agreement on a Non-Majority Text reading indicates that the reading was likely to have been inherited from A-1, it supports the conclusion that 2193’s omission originated in 2193 itself. The reading of 2193, therefore, has been ignored for the reconstruction of the text of A-1 and appears only in the apparatus with a D! rating. Other very similar omissions have likewise been given D!
ratings and appear only in the apparatus. They include omissions in: 3:19–20, 5:26, 6:39, 7:27, 8:23, 9:21, 13:32, 14:2, 14:9, and 19:21.\textsuperscript{320}

It should be noted that one long omission in 19:38 supported by only Codex 1 of the core group has been given a C! rating rather than a D! rating. This is because there is some evidence that the omission may have originated in either Manuscript C or A-1.

\textbf{19:38} DEF καὶ ἐπηρεάσεν ὁ πλάτος ἠλθεν δὲ καὶ ἤρεν τὸ σῶμα τοῦ ιησοῦ

Note 1: omission marked by a later hand.

\texttt{δὲ 1582 R} ἐν 22 118sup 131 565 884 1192 1210 1278 2193 2713

In the string of text omitted by Codex 1, 1582 contains a singular and rare Non-Majority Text reading while the descendants of Manuscript B follow the Majority Text. It is possible that the rare reading in 1582 was inherited from Manuscript C (and therefore possibly A-1); but without the support of any descendant of Manuscript B, the reading of 1582 cannot be considered to have certainly been inherited from A-1. The possibility, therefore, that the omission supported by Codex 1 was inherited from A-1, through Manuscript C, needs to be considered. It is possible that the omission existed in A-1 and was transmitted to Codex 1 through Manuscript C; that the scribe of Manuscript B spotted the omission and filled it in with the Majority Text reading; and that the scribe of 1582, finding the omission in Manuscript C also filled in the reading (perhaps from memory), but

\textsuperscript{320} Note long omissions shared by Codex 1 and the Venice group have been treated similarly and usually carry a D! rating. Longer omissions in 884 are automatically ignored as long omission is a characteristic of 884 and is perhaps connected to it being a commentary text manuscript.
used the less common reading of δε for ουν while completing the missing text. In the case of this reading there is not sufficient evidence to draw a firm conclusion and so both the reading of Codex 1582 and the reading of Codex 1 have been given C! ratings, reflecting this uncertainty. However, since elsewhere 1582 has a higher overall number of A-L readings and because it has been shown that Codex 1’s intermediate exemplar, Manuscript D, had a slight tendency towards long omission, the reading of 1582 has been preferred as the reading of the reconstructed text, though square brackets have been placed around the omitted text to highlight the uncertainty of the text at this point.

Orthographic Variation

Certain orthographic variants supported by only one core group manuscript have been discarded as accidental misspellings originating in the core group manuscripts concerned. For example, the spelling ϕιλιπσσ with only one π by the scribe of Codex 1 in 12:22, or the same scribe’s spelling ϕιλιππεσ in 14:9. This first spelling has been judged to be a simple misspelling, as elsewhere the scribe consistently spells the name with the standard double π; and the second spelling is also judged to be a misspelling, probably the result of the repeated up and down strokes necessary for the double π following the t—the scribe missed a stroke and so the t was lost. These two misspellings have therefore been ignored in the

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321 See section 3.2.8.
reconstructed text and appear only as D! rated readings in the apparatus.\textsuperscript{322} Other minor spelling variants have been treated similarly: Codex 1’s ἡμετέρον for υμετέρον, for example, creating a nonsense reading in 15:20; or 565’s spelling ανθρωποῦ for ανθρωπον in 5:41, which was probably affected by the following ou. Other D! rated readings that fall into this category can be found in: 2:24, 5:41, 8:48, 8:52, 11:7, 11:53, 12:22, 13:38, 14:9, 15:11, 15:20, 20:12, and 21:9.

\textit{Small Omissions}

A number of variants that consist of small omissions have also been given D! ratings when it is judged that either the omission was caused by a physical or palaeographical factor in the manuscript, or if the omission has led to a nonsense, or at least very difficult reading. For example, the omission of ἀντοσ μονοσ in 565 at the end of 6:15 was probably caused by the line breaking after ὀροσ and the οσ ending of ὀροσ, causing the scribe to skip past ἀντοσ μονοσ:

\begin{center}
6:15: ἀντοσ μονοσ 1 22 118 131 205abs 205 209 872 884 1192 1210 1278 1582 2193 2372 2713 \textcolor{red}{[\textit{Mr}]} omit 565 D
\end{center}

The scribe of 565 probably made a similar error in 15:16, omitting καὶ ἐθηκα νμασ, again the result of homeoteleuton: the repetition of νμασ. A similar example in 2193 is the omission of a second ὁμην on two occasions (in 13:21 and 13:38). On both occasions the ὁμην is the last word before a line break, which

\textsuperscript{322} Such a minor spelling difference on another word might have been regularised out of the collation at an earlier stage. This minor variant was not regularised out because it was decided early on to consistently retain all variants on the spelling of proper names.
could explain the error; elsewhere the scribe consistently has the standard αμην
αμην. Other similar D! rated readings can be found in: 3:4, 3:27, 6:15, 6:33, 6:70,

Small Additions

A number of minor additions supported by only one core group manuscript have
been given D! ratings because a nonsense or more difficult reading has been
created, or because there is a possible physical reason for the creation of that
reading. For example, the addition of what might be read as ενοσ in 565 at 18:25
was probably caused by a duplication of letters at the end of the word
θερμανομενοσ, which the scribe copied, breaking the word over a line ending.
Similar D! rated readings can be found in: 3:4, 4:23, 9:21, 10:40, 12:13, 17:23,
and 18:25.

Non-Majority Text Readings in Codex 565 in Chapter 1

Codex 565 contains a number of Non-Majority Text readings in chapter 1 but no
family reading until 1:43 (and this reading is a widely attested reading and so may
have arisen independently). In light of this, and the fact that 565 has only been
shown to be Family 1 in the final gospel, it is probable that the scribe of 565
changed to his Family 1 type exemplar only after John chapter 1. This conclusion
is supported by the fact that a relatively high proportion of 565’s singular readings
occur in chapter 1. Codex 565’s second Non-Majority Text reading shared with the rest of the family is a rare reading in 2:5. Chapter 2:5, therefore, has been considered as the point where 565 joins the family and so only from this point have readings in 565 been used to reconstruct the text of A-1. All singular Non-Majority Text readings in 565 that occur in chapter 1 (1:18, 1:19, 1:21, 1:26, 1:27, 1:29, 1:33, and 1:44) have been given D! ratings and are only cited in the apparatus.

7.7. Note on the Treatment of Marginal Readings

Marginal variants are uncommon in minuscule manuscripts. Among the seventeen manuscripts studied for this thesis, the tendency for scribes to either ignore marginal readings or to incorporate them into the text is more common than the tendency to retain them. Only five of the seventeen manuscripts examined have retained marginalia (22, 1192, 1278, 1582, and 2193), and each only a limited amount. As a result, there is less evidence among A-1’s extant descendants for the marginal readings of A-1. Consequently, marginal readings in the reconstructed text of A-1 have been treated differently to text readings: smaller amounts of evidence have been considered acceptable, and marginal readings have not been rated in the same way as text readings. Additionally, text readings in manuscripts descended from intermediate exemplars that contained marginalia are occasionally cited as evidence in support of marginal readings.

323 There are 8 singular readings in chapter 1 out of a total of 38.
7.8. Note on Dealing with M\textsuperscript{n} Readings in the Main Gospel Text

Occasionally the Majority Text is split between two or more different readings. In such cases, Majority Text readings are marked in the apparatus with the siglum M\textsuperscript{n}.\textsuperscript{324} If the core group manuscripts are split between different M\textsuperscript{n} readings and no core group manuscript supports an alternative Non-Majority Text reading, an arbitrary count of manuscript support is used to determine which M\textsuperscript{n} reading is placed in the text and which reading in the apparatus. This ensures that the readings of 1582, used as a base text, do not dominate the reconstructed text.

7.9. The Text of the Pericope Adulterae in A-1

Evidence of the Core Group

The evidence of the extant witnesses indicates that the Pericope Adulterae existed as an appendix in A-1, located after the Gospel of John and following a critical note regarding the story’s authenticity. The pericope, therefore, is placed at the end of the gospel in the reconstructed text. Of the core group manuscripts, 1 and 1582 retain the note and the location of the pericope, though 1582 is missing text from 8:7b, and the rest of the story is added by a supplementary hand; 565 contains a shorter version of the note at the end of the gospel, but the pericope is missing; 2193 contains it, located at the end of the gospel, but added by a supplementary hand; and 884 also contains it, without the note, located after John 7:52.

\textsuperscript{324} Following Hodges and Farstad, Majority Text, xxi.
Before the lacuna in 1582, with the exception of one very minor spelling variation in Codex 1, 1 and 1582 have no disagreements in their pericope text, and display a genetic link through 2 distinctive Non-Majority Text exclusive agreements, and 1 rare agreement shared also with 884 and 2193\textsuperscript{sup}. This textual closeness along with the location and format of the pericope clearly indicates that 1 and 1582 copied it from the same source, and this source must have been Manuscript C.

The text of 884 and 2193\textsuperscript{sup} is also close in the pericope: the manuscripts have only 6 disagreements, one of which is very minor; a similar profile of Majority Text subgroup readings; and 3 Non-Majority Text agreements, 2 of which are rare. It is very probable, therefore, that 884 and 2193\textsuperscript{sup} are also genetically related in the pericope, despite the story being relocated in 884 and added by a supplementor in 2193. This shared source for the pericope text is almost certainly Manuscript B, and if this is so, the supplementor of 2193 must have copied the story from original pages in 2193 that had become mutilated or detached in some way and so needed re-copying. The rare Non-Majority Text agreement in 7:53 between 1, 884, 1582 and 2193\textsuperscript{sup} supports this argument and the cross branch agreements provide solid evidence of the existence of a link from both Manuscript C and Manuscript B back to A-1. This rare agreement is given below:

7:53 τοπον 1 884 2193\textsuperscript{sup} Ρ ] οἰκον 118 205abs 205 209 872 1278 2372 2713 Μ
Evidence of the Family Subgroups

In Codices 22, 1192, and 1210, which are the nearest descendants of Manuscript G, the text of the pericope and the note are not present. The text (and possibly the note) must have been located as an appendix in an intermediate manuscript of the group, possibly G, but must have been later lost, with neither the scribe of the ancestor, nor the scribes of the three descendants, adding the story from another manuscript source. The witness of these manuscripts, although it cannot help to reconstruct the text of the pericope, does support its location in A-1 at the end of the Gospel of John.

In the Venice group, Codices 118, 205abs, 205, 209, and 2713 and the Decorative Style manuscripts, the descendants of H, 1278 and 2372, the story is present, but located at John 7:52, and the text of both subgroups is very different to that found in the four core group manuscripts. It is likely, therefore, that in the ancestors of these two subgroups (likely, Manuscripts E and H), the story was added from another non-family source, and the text of the pericope, therefore, as found in these manuscripts, is not of value for reconstructing the pericope text of A-1.

Reconstruction of the Text

In light of the changes in witness support for the pericope, a different set of criteria has been used to reconstruct the pericope text. Most significantly, only the witnesses 1, 884, 1582 and 2193sup have been employed. Additionally,
readings have not been rated in the same way as those found in the rest of the gospel. The readings of 1 and 1582, and 1 alone after the supplementor takes over in 1582, have been given precedence because the link back to A-1 is firmer in 1 and 1582: A-1’s formatting and location have been retained; there are more Non-Majority Text readings which are likely to have been inherited from A-1; and the text was copied by the first hand scribe of each manuscript, rather than a supplementor, as in 2193. Furthermore, 1 and 1582 in the rest of the gospel have also tended reliably to retain more A-1 readings than 884, 884 also being more prone to both Majority Text correction and singular readings.

The reconstructed text of the pericope, therefore, follows closely the text of 1 and 1582 up until 8:7a, and follows closely the text of Codex 1 alone after 8:7b. The reconstructed text only differs from the text of 1 and 1582 (or 1 alone) if both 884 and 2193sup, or just 2193sup, contain a Non-Majority Text reading while 1 and 1582 have a Majority reading. In such cases, the reading of 884 and 2193sup, or 2193sup alone, is placed in the text, but inside square brackets to indicate a level of uncertainty with the reading. If 1 and 1582 support a Majority Text subgroup reading while 884 and 2193sup support a different Majority Text subgroup reading, the reading of 1 and 1582 is given precedence, and is placed in the text, but within square brackets to indicate the presence of the rival reading. If 1 and 1582 and either 884 or 2193sup, but not both, support the same Majority Text subgroup reading, the reading of 1 and 1582 is given in the text without square brackets, as the cross-branch agreement indicates that the reading in 1 and 1582 was inherited from A-1.
As the witness pool is small for the pericope, and the variant readings few, all differences between 1, 884, 1582, 1582sup and 2193sup are given in the apparatus. Readings are not given a rating as they are in the rest of the gospel, but instead are labelled according to how well attested they are in the wider textual tradition of the pericope. Majority Text readings are labelled following Hodges and Farstad’s more detailed divisions of the Majority Text that exist in the pericope, and Non-Majority Text readings are labelled as either distinctive (d), rare (r), or widely attested (w).325

7.10. Note on the Creation of the Text

The final transcription of Codex 1582 was used as a base text for the reconstructed text.326 The text, therefore, follows the pattern of movable nus, nomina sacra abbreviations, and other very minor orthographic features, found in 1582. As no attempt was made to reconstruct such matter, the employment of 1582 as a base text is inconsequential. The text is laid out chapter by chapter with the apparatus for each chapter following immediately after the text. As punctuation marks and accents were not recorded in the transcriptions, no

325 This is the same way readings were rated in the full collation. See section 1.2 for a discussion of the rating system.

326 1582 contains the highest number of A-1 readings, so the least number of changes needed to be made to create the reconstructed text. 1582 also contains very few singular readings or readings previously regularised out of the collation.
punctuation or accents are used in the reconstructed text; final sigma and iota subscript are also not employed.

7.11. Note on Witness Citation

When extant, all of the seventeen manuscripts examined are cited as witnesses for every unit in the critical apparatus, with the exception of 205 and 1210. 205 has been shown to be a copy of 205abs, and so its witness is not of value when 205abs is extant; likewise, 1210 has been shown to be a copy of 22, and so its witness is not of value where 22 is extant. When 22 is missing text, however, the witness of 1210 is of value, and is therefore cited in these sections.

7.12. Note on Apparatus Format

For ease of use, a modified set of the familiar symbols employed in the twenty-seventh edition of Novum Testamentum Graece has been used for the apparatus of the reconstructed text. The main difference is in the treatment of marginal readings, the rating system, and the use of a first apparatus to record lacunas and the presence of manuscript supplements. A list of the symbols and abbreviations used in the reconstructed text and apparatus follows.

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327 Except for the capitalisation of the first letter in each chapter and a full stop at the end of each chapter.

328 Aland et al., ed., Novum Testamentum, 50*-57*.
7.13. List of Symbols and Abbreviations Used in the Reconstructed Text

Text

\(\Box\) The words between these two symbols are omitted in the witnesses cited. In the apparatus \(\Box\) precedes the witnesses listed in support of the omission.

\(\cap\) The words between these two symbols are transposed in the witnesses cited. In the apparatus digits followed by full stops, e.g. 2.3.1., indicate the alternative word order.

\(\top\) At this point in the text a word/s is added by the witnesses cited. \(\top\) precedes the added word/s in the apparatus.

\(\cdot\) The word/s enclosed is replaced by another word in the witnesses cited. \(\cdot\) precedes the replacement word/s in the apparatus.

\(\circ\) The word following in the text is omitted by the witnesses cited. In the apparatus \(\circ\) precedes the witnesses listed in support of the omission.

[ ] The enclosed text is uncertain or an alternative reading of equal or almost equal support is given in the apparatus.

An underlined reading in the reconstructed text indicates the presence of a marginal variation on that reading.

() It is uncertain whether the reading given in the reconstructed text was the reading of the text or the margin in A-1.

Margin

[ ] The marginal reading enclosed is uncertain.

() It is uncertain whether the reading given in the margin was the reading of the margin or the reading of the text in A-1.

[MG] A marginal reading may have existed at this point. There is usually some physical evidence for this, such as traces of a marginal reading in 2193.

[VID] A marginal reading did exist at this point, but cannot be reconstructed.

[MG?] Non-Majority Text division between the core group may indicate that a marginal reading existed in A-1 at this point.
? Used after a marginal reading to indicate uncertainty.

First Apparatus

Lac. Lacunas. Precedes a list of manuscripts that are missing text for all or part of the chapter.

Suppl. Supplements. Precedes a list of manuscript supplements present for part or all of the chapter.

Wit. Witnesses. Precedes a list of manuscript witnesses used to reconstruct the text of a passage. Used only when the usual witness list is reduced.

a Indicates that a lacuna or the presence of a supplement manuscript ends at the beginning of a verse. The letter follows immediately after the chapter and verse reference.

b Indicates that a lacuna or the presence of a supplement manuscript begins part way through a verse. The letter follows immediately after the chapter and verse reference.

Main Apparatus

TXT Text. Indicates that what follows is a list of support for readings in the main text. Used only when there is also a marginal reading present (i.e. to distinguish text readings from marginal readings).

MG Marginal reading. Precedes the list of witnesses cited in support of a marginal reading.

rell. All the rest. All other extant manuscripts not otherwise cited for this unit.

om. The word/s are omitted by the manuscripts cited.

txt Precedes the witnesses cited in support of the reconstructed text.

mg The marginal reading of a manuscript.

txt The reading in the running text of a manuscript at a point where it also contains a marginal variation.
sup  The reading of a supplement manuscript.

*   The first hand reading of a manuscript at a point where that manuscript has been corrected (when * follows a manuscript number).

c  The reading of a corrector in a manuscript. c may be followed by a number distinguishing a particular corrector or by * to indicate a first hand corrector.

vid The reading of this manuscript is uncertain.

[vid] The letter/s enclosed in square brackets in the cited reading are uncertain in this manuscript.

DEF Deficient. Indicates that the manuscript/s cited does not contain the text of the variation unit. Usually the manuscript has an omission of a long string of text that incorporates the variation unit. (This is never used with core group manuscripts as any long omissions are always cited in the apparatus).

VID The reading of the manuscript/s that follows is unknown.

[1] A number inside square brackets in place of a reading or as part of a reading indicates the approximate number of letter spaces present in an illegible word or part of a word in a manuscript.

\( ^{2.1}\) The order of words for a variant reading marked as a transposition is shown by digits representing the alternative word order placed within the transposition symbols \( ^{1,3} \). (Each word is represented by a digit and the consecutive order of digits represents the order of words in the reconstructed text.)

\( ^{2} \) The reading of the Majority Text.\(^{329}\)

\( ^{3} \) The reading of the Majority Text when the Majority Text is divided.

M The reading of the Majority Text with reduced support.

\( ^{4} \) M followed by a number indicates a subgroup of the Majority Text as detailed by Hodges and Farstad. Used only in the apparatus for the Pericope Adulterae.

l Marks the end of a variation unit in the apparatus.

; Marks the end of each reading within a variation unit in the apparatus.

\(^{329}\) All Majority Text readings are labelled using Hodges and Farstad, Majority Text.
Rating System

A  Indicates an almost certain A-1 reading.

A!  Indicates an almost certain A-1 reading but that may have existed alongside another Non-Majority Text reading in A-1 (i.e. a correction or marginal reading).

B  Indicates a likely A-1 reading.

C  Indicates a possible A-1 reading.

D  Indicates a notable Non-Majority Text reading.

E  Indicates a very minor Non-Majority Text reading.

!  Indicates that internal considerations have affected the rating for a reading. ! follows immediately the rating letter.

[A!]  Indicates that the reading almost certainly existed in A-1 but in the form of a marginal reading or correction, not as part of the running text.

7.14. Miscellaneous Notes on the Apparatus

Uncertain Marginal Readings

When the existence of a marginal reading is doubtful (usually cited because of the presence of a possible but uncertain erasure in 2193), manuscript support for the reading’s existence is given within square brackets preceded by the letters MG. Occasionally, for such erased readings, potential readings are suggested, based on the existence of Non-Majority Text readings in the texts of certain manuscripts. Such suggested readings are also cited within square brackets.
Minor Variation

Very occasionally, a manuscript is cited in support of a reading when the manuscript itself has a minor variation on that reading. In such cases, the minor reading is noted inside round brackets.

Influence of Other Readings

Very occasionally, it has been judged that the existence of a reading elsewhere, in another verse, supports the existence of a different reading, for example, because it is judged that a correction or marginal reading in an ancestor may have been incorporated at different points in descendants. This kind of support for a reading is cited in round brackets followed by * and the verse number for the reading.

Corrections and Text Readings as Evidence for Marginal Readings

On occasion, text readings or the readings of correctors are cited in support of marginal readings. Such support is cited inside round brackets and follows the list of witnesses that actually contain the reading in the margin.\textsuperscript{330}

\textsuperscript{330} Only manuscripts which have been shown to descend from an intermediate ancestor that contained marginalia are cited in this way.
Transpositions

When a variant reading is marked as a transposition, but it also involves an alternative word, the alternative word is recorded in round brackets in place of the usual transposition number.
8. The Reconstructed Text of Family 1 in John

Chapter 1

' [To kata iωanyn evanghelyon] ¹

¹ Εν αρχή ἡν το λογος καὶ ο λογος ἡν προς τὸν θὸ καὶ θὸ ἡν το λογος ² οὕτος ἡν ἐν αρχή προς τον θὸ ³ πάντα δι αὐτον εγενετο καὶ χωρὶς αὐτοτ εγενετο οὐδεν ο γεγονεν ⁴ εν αὐτῳ ζωη ἡν καὶ ζωη ἡν το φως τον αὐνον ⁵ καὶ το φως εν τη σκοτια ψαινε καὶ η σκοτια αυτο ου κατελαβεν ⁶ εγενετο αὐνος απεσταλμενος παρα θὸ ονομα αυτῳ ιωαννης ⁷ οὕτος ἦλθεν εἰς μαρτυριαν ινα μαρτυρησῃ περι του φωτος ινα παντες πιστευσοι δι αὐτου ⁸ ουκ ἦν εκεινος το φως ἀλλα ινα μαρτυρησῃ περι του φωτος ⁹ ην το φως το αληθινον ο φωτιζει παντα αὐνον ερχομενον εἰς τον κοσμον ¹⁰ εν το κοσμον ην καὶ ο κοσμος δι αὐτου εγενετο καὶ ο κοσμος αυτον ουκ εγνω ¹¹ εἰς τα ἰδια ἦλθεν καὶ οι ἰδιοι αυτον ου παρελαβον ¹² ουσι δε ελαβον αυτον εδοκεν αυτοις εξουσιαν τεκνα θὸ γενεσθαι τοις πιστευουσιν εἰς το ονομα αυτοι ¹³ οι ουκ εξ αιματων ουδε εκ θεληματος σαρκος ουδε εκ θεληματος ανδρος αλλα εκ θὸ εγεννησαν ¹⁴ καὶ ο λογος σαρξ εγενετο καὶ εσκηνωσεν εν ἡμιν καὶ εθεσαμενα την δοξαν αυτου δοξαν ως μονογενους παρα προ πληρης χαριτος καὶ αληθειας ¹⁵ ιωαννης μαρτυρει περι αυτου καὶ κεκραγεν λεγον οὕτος ην ον ειπον ο οπισο μου ερχομενος εμπροσθεν μου γεγονεν οτι πρωτος μου ην ¹⁶ καὶ εκ του πληρωματος αυτου ημεις παντες ελαβομεν καὶ χαριν αντι χαριτος ¹⁷ οτι ο νομος δια μοσεως εδοθη η χαρις καὶ η αληθεια δια τυ χυ εγενετο ¹⁸ θὸ ουδεις εωρακεν πωσοε ο μονογενης υιος ο αν ¹⁹ εις τον κολπον του προ εκεινος εξηγησατο ²⁰ καὶ αυτη εστιν η μαρτυρια ιωαννου οτε απεστειλαν οι ιουδαιοι εξ ιερουσαλημ ερεις καὶ λευτεσ  ²¹ ινα ερωθησοσιν αυτον ²² συ τις εις ²³ και ομωλογησεν καὶ ουκ ηρνησατο ομωλογησεν οτι ουκ ειμι εγω ²⁴ προς αυτου
ο χριστιανικός άνθρωπος χρηματοδοτεί την ιερά επισκευή του, ιερέα την τελετή χρυσοπέδιον και τις άλλες ιερατικές αναμεσημοσύνες. Μετά την τελετή, ο ιερέας προσεύχεται για την υγεία και την αρκετικότητα του. Τέλος, ο ιερέας ανακοινώνει την τελετή και την επιτυχία της ιερατικής συμμετέχοντος.
ευρισκεὶ ουτὸς πρῶτον τὸν ἄδελφον τὸν ἰδίον σιμώνα καὶ λέγει αὐτῷ εὐρηκάμεν τὸν μεσίαν ὁ ἐστι μεθερμηνευομενὸν χρὴ ὑπότεσσας πρὸς τὸν ἓμμεθηκός τοῦ ἓ μιδὲν σὺ εἰ σιμῶν ὑπὸ τὸν κλήθησα κηφᾶς ὁ ἐρμηνευεῖται πεπράσας τῇ ἐπιαύριον ἤθελησαν εξελθῆναι εἰς τὴν γαλάζειαν καὶ ευρισκεῖ φιλίππον καὶ λέγει αὐτῷ ὁ ἰδ ἀκολουθεῖ μοι ὁ φιλίππος ἀπὸ βηθσαϊδα ἐκ τῆς πόλεως ἀνδρέου καὶ πεπρᾶσε εὐρισκεῖ φιλίππον τὸν ναθαναηλ καὶ λέγει αὐτῷ ὁ εὐγαρεῖ 'μουσήας ὁ ἐν τῷ νομῷ καὶ οἱ προφῆται εὐρηκάμεν ὑπὸ τὸν ἱωσῆ τὸν ἀπὸ ναζαρετ καὶ εἰπὲν αὐτῷ ναθαναηλ ἐκ ναζαρετ δύναται τι ἀγαθὸν εἶναι λέγει αὐτῷ φιλίππος ἑρχοῦ καὶ ἱδὲν ὁ ἰδ τὸν ναθαναηλ ἐρχομένον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ ἱδὲν ἀληθῶς ἵσαραίτης εἰς τὸ δόλος οὐκ εὐστὰ  λέγει αὐτῷ ναθαναηλ ποθὲν με γινοσκεῖς απεκρίθη ὁ ἰδ καὶ εἰπὲν αὐτῷ πρὸ τοῦ σε φιλίππον ὄντα ὑπὸ τὴν συκὴν εὐδον ἐν απεκρίθη ναθαναηλ καὶ λέγει αὐτῷ ῥαββί σὺ εἰ ὁ ἱωσῆ τοῦ ἱδ σὺ βασιλεύσει τοῦ αὐτὴ απεκρίθη ἵδ καὶ εἰπὲν αὐτῷ σοι εἰδὼν σὲ ὑποκατῷ τὴν συκὴν πιστεύεις μείζω τοῦτον οὐσὶ καὶ λέγει αὐτῷ α StringUtil αὐτῇ λέγω ὡς ἂν ἂν ὑπὸ ὁμεσθὲ τὸν ὄντον ανεωγοῦ καὶ τοὺς αγγέλους τοῦ ἱδ αναβαινόντας καὶ καταβαινόντας επὶ τὸν ἑ τὸν αὐνοῦ.

Lac. 884: 1: 24–1: 51.

Inscr. ἵ αρχη τοῦ κατὰ ἴωαννὴν εὐαγγελίου Β 118 884 ; ἵ εὐαγγελίου κατὰ ἴωαννὴν Β 122 131 565 1192 2193 2713 Μ ; ἵ το κατὰ ἴωαννὴν αἰγον εὐαγγελίου D! 209 ; ἵ το κατὰ ἴωαννὴν αἰγον εὐαγγελίου κεφαλὰ D! 1278 2372 ; ἵ ἴωαννὴν E 205abs ; ἵ εκ τοῦ κατὰ ἴωαννὴν αἰγον εὐαγγελίου τοῦ αὐγαγομένη E 872 ; τίτε C 1582 | 18 ὁ ἐν τοῖς κολποῖς D! 565 ; τίτε rell. Μ | 19 ΤΧΤ ἐν τοῖς αὐτοῦ [Α]! 1278 2372 2193 C1 ; τίτε 1192 2193* rell. Μ ; MG ἐν τοῖς αὐτοῦ 1192* (2193 C1) | 19 τοῖς σὺ εἰ D! 565 ; τίτε rell. Μ | 24 ὁμας D! 565 ; τίτε A-B! 118 205abs 209 1582 2193* | 26 ὁ μετά D! 565 ; τίτε rell. Μ | 26 ἐστίκει D 22 1192 1278* 2372 ; ἐστίκει 1278* rell. Μ ; τίτε B 1 1582 | 27 οὐκ εἰμι εἰγω E 118 205abs 209 ; οὐκ
εμι Ν! 565 ; txt rel. Ν | 28 TXT / βιθανία 565 [Ν] ; / βιθανία 118 131 205abs 209 872 1278ΧΙΘ 2372 Ν ; txt A 1 22ΧΙΘ 1192ΧΙΘ 1582 2193ΧΙΘ 2713 ; MG / βιθανία B 22mg 2193mg ; MG / βιθανία B 1192mg (565) ; MG / βιθανία E 1278mg | 29 T
de Ν! 565 ; txt rel. Ν | 29 / βλέπει ο ιωάννης 131C 872 1278 2193C 2372 Μα ; ο ιωάννης βλέπει E 118C2 ; txt 118* 131* 2193* rel. Μα | 32 τ ο D 22 1192 1278 2372 ; txt rel. Μ | 32 / οσ 22 565 1192 1278C Μα ; txt 1278*vid rel. Μα | 33 ω
reІιB 1 118 205abs 209 1582 | 33 o D! 565 ; txt rel. Ν | 34 o 2193C rel. Ν ; txt C 2193* | 39 TXT / τίδητε rel. Ν ; txt A 1 22ΧΙΘ 118 205abs 209 1192ΧΙΘ 1582 2193ΧΙΘ ; MG / τίδητε 22mg 1192mg 2193mg | 42 T de 872 2193 2713 Μα ; txt rel. Μα | 42 τ ο 209C 1278C rel. Ν ; txt B-A 1 209* 1278* 1582 | 44 o D! 565 ; txt rel. Ν | 45 / μοσησ rel. Ν ; txt B! 2193C | 46 / ναζαρεθ 1 22 131 205abs 209 1192 2193C Μα ; txt 2193* rel. Μα | 46 / ναζαρεθ 1 22 131 1192 2193C Μα ; txt 2193* rel. Μα | 49 / ει ο βασιλευς rel. Ν ; txt B 1 1582 | 50 T
o D 118 209 1278*vid ; txt 1278C rel. Ν |
Chapter 2

1 Καὶ τὴν ἡμέρα τῆς τρίτης γαμοῦ εἶδεν εὖ καὶ τὴς γαλλίαισι καὶ ἦν ἡ μῆρ τοῦ τὸ εἰκεῖ ἐκλήθη δὲ καὶ οἱ καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γαμὸν καὶ ὑστερησάντως οἶνον λέγει ἡ μῆρ τοῦ τὸ πρὸς αὐτὸν οἶνον οὐκ ἔχουσι. 2 λέγει αὐτῇ οἱ τί εἴμι καὶ σοι γυνὴ ὡς ἤκει ὁ ἄρα μοῦ λέγει ἡ μῆρ αὐτοῦ τοῖς διακονοῦσι οἱ τὶ εἰσὶ· λέγει αὐτοῖς οἱ ἢ γεμίσατε τὰς ὀδύρια σῶσας καὶ εγεμίσαντας εἰς κατὰ τὸν καθαρίσμον τῶν ιουδαίων χωρουσί τὰν μετρήτας δύο τῇ τρεῖς λέγει αὐτοῖς οἱ τίς εἰς γεμίσαν τὰς ὀδύριας ὑδάτως καὶ εγεμίσαντας ἡς ἡς αὐτῶς αὐτὸς καὶ λέγει αὐτοῖς αὐτῶς ἐννυσότας καὶ ἐφετεῖ τῷ αρχιτρικλίνῳ οἱ ὡς ἐνευσάτο τῷ αρχιτρικλίνῳ τὸ ὑδάτι οἶνον εὐχηθεῖν καὶ οὐκ ἤδει ποθέν εἰσὶν ὃς διακονοῦν ἠδείσαν οἱ ἡπτήκετας τὸ ὑδάτι φοίνικαν τῷ νυμφῶν τῷ αρχιτρικλίνῳ καὶ λέγει αὐτῷ παῖς ἀνός πρῶτον τὸν καλὸν οἰνὸν τὴν καθησυχίας καὶ οὗτον μεθυσθεὶς τότε τὸν ἐλάσσασιν σὺ τετηρήκας τὸν καλὸν οἰνὸν ἢς ἅρτοι ταῦτᾳ εὐποιήσας ἐν αὐτῶν τῶν σημείων οἱ τίς ἐν κατὰ τὴν τῇ γαλλίαισιν καὶ εὐφανεροῦσα τὴν δοξὴν αὐτοῦ καὶ εὐποιήσαντάς εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ καὶ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ ἡμέρας εἰς κατὰ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ
δεικνύεις ημιν οτι ταυτα ποιεις 19 απεκρίθη ο ιδι και ειπεν αυτους λυσατε τον ναον τουτον και εν τρισιν ημεραις εγερω αυτον 20 ειπον ουν οι ουδαιοι τεσσαρακοντα και εξ ετεσιν ωκοδομηθη ο ναος αυτος και συ εν τρισιν ημεραις εγερεις αυτον 21 εκεινος δε ελεγεν περι του ναου του σωματος αυτου 22 οτε ουν ημερηθη εκ νεκρων εμμηνησαν οι μαθηται αυτου
οτι τουτο ελεγεν 23 αυτους και επιστευσαν τη γραφη και τω λογω ο ειπεν ο ιδι 23 ωσ δε ην εν τοις ιεροσολυμοις εν τω
πασχα εν τη εορτη πολλοι επιστευσαν εις το ονομα αυτου θεωρουντες τα σημεια α εποιει 24 αυτος δε ο ιδι ουκ
11 επιστευσεν 1 εκατον αυτους δια το αυτον γινωσκειν παντας 25 και οτι ου χρειαν ειχεν ινα τις μαρτυρηση περι του αυτου
αυτος γαρ εγινωσκε τι ην εν τω ανω.

Lac. 884: 2:1–2:19b.

11 την αρχην των σημειων ο ιδι rel. Μ; 16 ο ιδι αρχην των σημειων D-C 2193*; 17 ο ιδι την αρχην των σημειων D-C! 2193C; txt A! 1 565 1582 | TXT καταφαγεται 1192* rel. Μ; καταφαγεται Ε 1192*; καταφαγεται Ε 1278; txt B-A! 2193C 2372; MG καταφαγεται 2193* (1192*); ouv rel. Μ; om. E 2713; txt C 1582 | 22 αυτος 2193* rel. Μ; txt C 2193C | επιστευσαν D! 565; txt rel. Μ |
Chapter 3

1 Ἡν δὲ αὐνὸς εκ τῶν φαρισαίων νικοδήμος ονομα αὐτῷ αρχόν τον ιουδαίων 2 ὑπότος ἠλθὲν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ ῥαβί ὀιδαμὲν ὅτι ἀπὸ θῦ εληλύθας διδασκαλὸς οὐδέις γαρ ταῦτα τα σημεῖα δύναται ποιῆσαι εάν μὴ ἦ ὁ θὸς μετ’ αὐτοῦ 3 ἀπεκρίθη ἵς καὶ εἶπεν αὐτῷ αμὴν αμὴν λέγω σοι εάν μη τις γεννηθεὶς ανθεὶς οὐ δύναται ἱδεὶν τὴν βασιλείαν του θῦ 4 λέγει πρὸς αὐτὸν ο νικοδήμος πῶς δύναται αὖν γεννηθῆναι γερων 5 ον μὴ δύναται εἰς τὴν κοίλιν της μῆς αὐτοῦ δεύτερον εἰσέλθειν καὶ γεννηθῆναι 5 ἀπεκρίθη ἵς καὶ εἶπεν αὐτῷ ἵς αμὴν αμὴν λέγω σοι εάν μη τις γεννηθής εξ ὕδατος καὶ πῦ ῃ οὐ δύναται εἰσέλθειν εἰς τὴν βασιλείαν του θῦ 6 το γεγεννημένον εκ της σαρκὸς σαρξ ἐστὶ καὶ το γεγεννημένον εκ του πῦ σ πῦ εστι 7 μὴ θαυμάσῃ ὅτι εἰπὼν σοι δει ἡμᾶς 1 γεννηθῆναι αὐνοθὲν 8 το πῦ σ ὁποῦ θέλει πνει καὶ της φονῆς αὐτοῦ ακονεῖσ ἀλλ οὐκ οἴδας ποθὲν ἐρχέται καὶ που ὑπαγεί οὐτῶς ἐστὶ πᾶς ο γεγεννημένος εκ του πῦ σ 9 ἀπεκρίθη νικοδήμος καὶ εἶπεν αὐτῷ πῶς δύναται ταῦτα γενεσθαι 10 ἀπεκρίθη ἵς καὶ εἶπεν αὐτῷ σοι εἰ διδασκαλος του ἤλ καὶ ταῦτα το ὁνωσκεῖσ 11 αμὴν αμὴν λέγω σοι ὅτι ο οἴδαμεν λαλομεν καὶ ο εἰρακαμεν μαρτυρουμεν καὶ την μαρτυριαν ἡμων το λαμβάνετε 12 ει τα επιγεία εἰπὼν ωμιν καὶ 13 ου πιστευετε 1 πῶς εαυτῷ ἔμιν τα επουρανία 14 πιστευητε καὶ οὐδεὶς αναβεβηκεν εἰς τον οὐνον ει μη ο εκ του οὐνοου καταβας το υσ τον αὖου ο αν εν το οὖν καθως μωση υψωσεν τον οφιν εν τη ερημῳ οὐτως υψώθησαι δει τον υν τον αὖου 15 ει πᾶς ο πιστευων εἰς αὐτὸν εχε χεων αἰωνιον 16 οὐτως γαρ ἡματησεν ο θὸς τον κοσμον ἀστε τον υν αὐτον τον μονογενεν εδωκεν ει πᾶς ο πιστευων εἰς αὐτὸν μη αποληται ἀλλ εχε χεων αἰωνιον 17 ου γαρ απεστελλεν ο θὸς τον υν εις τον κοσμον ενα κρινη τον κοσμον ἀλλ ενα σωθη ο κοσμος δι αὐτον 18 ο πιστευων εἰς αὐτὸν ου κρινεται ο δε μη πιστευων ἣδη κεκριται οτι μη πεπιστευκεν

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εἰς τὸ ὄνομα τοῦ μονογενοῦς ὑπὸ τοῦ θεοῦ αὐτῆς δὲ εστὶν η ἐκκρισίον ἵνα τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν μᾶλλον οἱ ἄνω τὸ σκοτός η τὸ φῶς εἰς τὸν κόσμον καὶ ἦν γὰρ αὐτὸν πονηρὰ τὰ ἐργα· τὸ δὲ πασχαλικὸν ἄνθρωπον ὑπὸ τὸ φῶς ἰδοὺ δὲ ἔλεγχε αὐτὸ τα ἐργα· ἦλθεν οὐκ ομοφορία διὸ τὸν θεόν τὸν ἀνθρώπου· ὡς δὲ καὶ ὁ ἱστομένος ἐν τῷ στίχω καὶ καὶ ὄσον ἐρχεται πρὸς τὸ φῶς ἰδοὺ δὲ ηὐλίμνη ἀγάπη τοῦ κόσμου μετὰ ταύτα ἦλθεν τὰ καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν ιουδαίαν γῆν καὶ εἰς τὸ διετριβέ μετα αὐτῶν καὶ ἐβαπτίζεν· ὡς δὲ καὶ ἱσανὴν ὡς βαπτίζων εἰς αὐτὸν εὐγένειαν σαλήμ ὡς δὲ καὶ ἱσανὴν ἤκουσάν τινος πῶς πολλά τὸ εἰς καὶ ἔλεγεν τὴν ἤκουσάν τινος ὡς βεβλημένος εἰς φυλακὴν ὁ ἱσανὴν εἰς εὐγένειαν διότι καὶ καθαρισμὸν· καὶ ἦλθεν πρὸς ἱσανὴν καὶ εἰπὼν αὐτῷ ρᾴδι αὐτὴν· διὸ μετὰ σου καὶ τὸν ιστόν τὸν ιουδαίων· διὸν ὡς βαπτίζει καὶ πάντως ἐρχονται πρὸς αὐτὸν ἰσχύς· ὡς δὲ καὶ ἱσανὴν καὶ εἰπὼν εἰς αὐτὸν· διὸ δὲ καὶ ἵστος· ὡς δὲ καὶ ἱσανὴν· διὸ δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ· ὡς δὲ καὶ ἱσανὴν· ὡς δὲ καὶ ἑλπίζοιτε· ὡς δὲ αὐτῷ·
2 ετ D 884; txt rell. Μ | 4 o D! 565; txt rell. Μ | 5 o 2193* rell. Μ; txt C 2193C1 | 7 o υμασ rell. Μ; txt B 118 205abs 209 565 | 12 o ουκ επιστευσατε D 22 1192 1210 1278* 2372; txt 1278C rell. Μ | 12 o πιστευσατε 884 1278C M*; txt 872 yield 1278* rell. M* | 19 o D! 2193*; o ην γαρ πονηρα αυτον τα εργα | 2193* rell. Μ; txt A 1 205abs 209 565 884 1582 2713 | 20 o 2193* D!; txt 2193C rell. Μ | 23 o rell. Μ; txt B 1 118 205abs 209 1582 2713 | 23 o σαλειμ 22 131 565 1192 1210 1278* 2193 2372 M*; txt 1278C rell. M* | 23 o παρεγενοντο D 118 1278 2372; txt rell. Μ | 26 o τον 1278C rell. Μ; txt B 1 118 205abs 209 1278* 2372 2713 | 27 o D! 565; txt rell. Μ | 28 o μοι B 131 884 2193C; o om. 872 Μ; txt B 2193* yield rell. | 30 o D 884; txt rell. Μ |
Chapter 4

1 Ως οὖν εγνω ὃ 'κείνο οτι ήκουσαν οἱ φαρισαῖοι οτι ἦν πλειονασ μάθησις ποιει καὶ βαπτιζει η ἦκαννησ 2 κατοιγε ἢ αυτος οὐκ εβαπτιζεν αλλ οἱ μαθηται αυτου 3 αφηκεν ὁ δὲ την ιουδαιαν γην καὶ απηλθεν παλιν εις την γαλιλαιαν 4 εδει δὲ αυτον διερχεθαι δια της σαμαρειας 5 ερχεται ουν εις πολιν της σαμαρειας λεγομενη συχαρ πλησιον του χωριου ὅου ἐδωκεν τακωβ ιωσης το νυν αυτου 6 ὁ δὲ εκει πηγη του τακωβ ο ουν ἢ [ἰδε] 7 κεκοπιακως εκ της οδοιποριας εκαθεζετο επι τη πηγη ορα ην ωσει εκτη 7 ερχεται γυνη εκ της σαμαρειας αντλησαι υδρο λεγει αυτη ο ἢ δος μοι πιειν 8 οι γαρ μαθηται αυτου απεληλυθεσαν εις την πολιν ἵνα τροφασ αγορασωσιν 9 λεγει αυτω τη γυνη η σαμαρεια πιως συ ιουδαιος ὁν παρ εμου πιειν αιτεις ουσης γυναικος σαμαρειτιδος ου γαρ συγχροναιται ιουδαιοι σαμαρειταισ 10 απεκριθη ἢδι και ειπεν αυτη ει ηδηντη την δωρεαν του θυ καὶ τις εστιν ο λεγων σοι δος μοι πιειν συ αν ητησας αυτων και εδωκεν αν σοι υδρον ζων 11 λεγει αυτω η γυνη κε̉ι ουτε αντλησαι εχεις και το φρεαρ εστι βαθυ ποθεν ουν εχεις το υδρο τον ζων 12 μη συ μειζων ει του προς ημων 6 του τακωβος εδωκεν ημιν το φρεαρ και αυτος εξ αυτου επικεν και 7 ουι αυτου και τα θρεμματα αυτου 13 απεκριθη ἢδι και ειπεν αυτη πασο πινον εκ του υδατος τουτου διψησε παλιν 14 ος δε αν πιη εκ του υδατος ου εγα δοσω αυτου ου μη διψηςει εις τον αιωνα αλλα το υδρο τον δοσω αυτω γενησαι εν αυτω πηγη υδατος αλλομενου εις ζωην αιωνιου 15 λεγει προς αυτον η γυνη κε̉ι δος μοι τοτο το υδρον ινα μη διψω μηδε ερχομαι ενθαδε αντλειν 16 λεγει αυτη την υπαγε φονησον τον ανδρα σου και ελθῃ ενθαδε 17 απεκριθη η γυνη και ειπεν ουκ εχω ανδρα λεγει αυτη ο την καλως επιπασι οτι ανδρα ουκ εχω 18 πεντε γαρ ανδρας εχεις και νυν ον εχεις ουκ εστι σου 6 ο αντι τουτο αληθες ειρηκασ 19 λεγει αυτω η γυνη κε̉ι θεωρω οτι προφητης ει συ 20 οι πρεσης ημων εν τω ορει τουτω

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προσκυνήσαν καὶ υμεῖς λέγετε ὦτι ἐν ἱεροσολύμωσι εστὶν ὁ
τόπος ὅπου δεῖ προσκυνεῖν 21 λέγει αὐτή ὡτι γυναῖ πιστεύε
μοι ὅτι ἐρχέται ὁ πρὸς ὅτε ὅτε ἐν τῷ ὄρει τοῦτω ὅτε ἐν
ἱεροσολύμῳ προσκυνήσητε τῷ πρὶ 22 υμεῖς προσκυνεῖτε ὡ
οὐκ οἶδατε ἡμεῖς προσκυνοῦμεν ὁ οἶδαμεν ὅτι ἡ σ림 ἐκ τῶν
ιουδαίων εστὶν 23 ἀλλ' ἐρχέται ὁ πρὸς καὶ νῦν εστὶν ὅτε ὁ
ἀληθινοὶ προσκυνήσατε προσκυνήσουσι τῷ πρὶ ἐν πὶ καὶ
ἀληθεῖα 24 πῦρ ὁ θῶ καὶ τοῦ προσκυνοῦντας αὐτὸν ἐν πῦ
καὶ ἀληθεῖα δεῖ προσκυνεῖν 25 λέγει αὐτῷ ἡ γυνὴ οἶδα ὅτι
μεσίασ ερχέται ὁ λεγομένος χῦ ὅταν εἶλθη ἐκείνος
ἀναγγέλει ἡμῖν ἀπάντα 26 λέγει αὐτῷ ὡτι ἐγὼ εἰμὶ ὁ λάλων
σοι 27 καὶ επὶ τοῦτο ἠλθὼν οἱ μαθηταὶ αὐτοῦ καὶ εθαυμάζον
ὅτι μετὰ γνωκε ἐλάλει ὁ οἴδεις μενοί εἰπεν τι ἐπεὶς ὁ
ὁ λάλεις μετ αὐτῆς 28 ἀφηκεν ὁν τῆν ύδριαν αὐτῆς ἡ γυνὴ
καὶ απῆλθεν εἰς τὴν πολίν καὶ λέγει τοῖς ἀνοίος 29 δεῦτε
ἰδέτε ἄνων ὡσ εἰπεν μοι παντὰ ὕσα εποιήσα μῆτι οὖτος εστὶν
ὁ χῦ 30 εξῆλθον ὁν εκ τῆς πολέως καὶ ἤρχοντο πρὸς αὐτὸν
31 εν δὲ τῷ μεταξὶ πρῶτον αὐτῶν οἱ μαθηταὶ λεγοντος ῥαββὶ
φαγε 32 ὁ δὲ εἰπεν αὐτοῖς εγὼ βρῶσιν εκχ φαγεν ἡ υμεῖς
οὐκ οἶδατε 33 ἐλέγον οὐν οἱ μαθηταὶ πρὸς αὐτοῦ μὴ νης
ηνεγκεν αὐτῶ φαγειν 34 λέγει αὐτοῖς ὡτι ἐμὸν βρῶμα εστὶν
ἐνα ποιῆσαι τὸ θήλιον τοῦ πεμγαντός με καὶ τελειος τὸν
τὸ εργὸν 35 ὧν υμεῖς λέγετε ὤτι ἐτετραμήνους εστὶν καὶ ο
θερισμος ερχέται επαράτε τοὺς οφθαλμοὺς υμῶν καὶ
θεσσαθεν τῶς χωρᾶς ὅτι λευκα εἰς πρὸς θερισμὸν ἡν 36
καὶ οθερίζων μηθὼν λαμβάνει καὶ συναγει καρπὸν εἰς
ξοὶν αἰώνιν ὅτι οἱ σπείραν ἡμῶν ἐχει λειρὶ καὶ οθερίζων
ἐν γαρ τοῦτο ὁ λόγος εστὶν ἀληθῆς ὅτι ἀλλὸς εστὶν ὁ σπείραν
καὶ ἀλλὸς οθερίζων 38 εγὼ ἀπεστείλα ἡμᾶς θερίζειν οὐχ
ὑμεῖς κεκοπιάκατε ἀλλοι κεκοπιάκασι καὶ υμεῖς εἰς τὸν
κοπὸν αὐτῶν εἰσέλθωσατε 39 εκ δὲ τῆς πολέως εἰκείνης
πολλοὶ ἐπιστέψαν τοὺς σαμαρείτας εἰς αὐτὸν διὰ τὸν λόγον
τῆς γνωκε ἐκτυπουήση ὃτι εἰπεν μοι παντὰ ὕσα εποιήσα
40 ὡς οὐν ἠλθὼν πρὸς αὐτὸν οἱ σαμαρείται ηρωτῶν αὐτῶν

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μεναι παρ αυτος και εμεινεν εκει δυο ημερας 41 και πολλοι
πλειους επιστευσαν δια τον λογον αυτου 42 τη τε γυναικι
eλεγον οι ουκετα δια την σην λαλιαν πιστευμεν αυτοι γαρ
ακηροαιμεν παρ αυτου και οιδαμεν οτι αυτοσ εστιν αληθος ο
σηρ του κοσμου ο χθ 43 μετα τε τα σ δυο ημερας εξηλθεν
εκειθεν και απηλθεν εις την γαλιλαιαν 44 αυτοσ γαρ ιδι
εμπροσηθησεν οτι προφητης εν τη ιδια πατριδι τιμην ουκ εχει
οτε ουν ηλθεν εις την γαλιλαιαν εδεξαντο αυτοι οι
gαλιλαιοι παντα εωρακοτες ουσα εποιησαν εν ιεροσολυμωι
εν τη εορτη και αυτοι γαρ ηλθον εις την εορτην 46 ηλθεν ουν
παλιν ο ιδι εις την κανα της γαλιλαιασ οπου εποιησε το υδωρ
οινον και την τις βασιλικος ου ο υιος ησθενει εν κατερναοιμ
47 αυτοσ ακουσασ οτι ιδι ησει εκ της ιουδαιας εις την
γαλιλαιαν ηλθεν προς αυτον και ηρωτα αυτον ηνα καταβη
και ιασηναι αυτου τον ιδι 47 ημελλεν 48 γαρ αποθησειν ετεν
ουν ο ιδι προς αυτον εαν μη σημεια και τερατα ιδητε ου
μη πιστευσητε 49 λεγει προς αυτον ο βασιλικος κε καταβηθη
πριν αποθανειν το παιδιον 50 λεγει αυτοι ο ιδι πορευον ο υιος
σου ζη και επιστευσεν ο αυς το λογον ειπεν αυτο ο ιδι και
επορευτο 51 ηδη δε αυτου καταβαινοντοσ οι δουλοι υπηνησαν
αυτο και ανηγειλαν λεγοντει οτι το παις σου ζη
52 επυθετο ουν την οφαν παρ αυτον εν η κομψοτερον εσχην
eιπεν ουν αυτω οτι χεσ οφαν εβδομην ασκηκεν αυτον ο
πυρετοσ 53 εγνω ουν ο πηρ οτι τ εκεινη τη οφα εν η ειπεν
αι αυτο ο ιδι ο υιο σου ζη και επιστευσεν αυτοσ και η οικια
αυτου ολη 54 τοτο παλιν δευτερον σημειον εποιησεν ο ιδι
ελθον εκ της 47 ιουδαιας εις την γαλιλαιαν .

1 τιδ rel. M; txt C-B! 131 872 2193c 2713 (86 κς 1 884) | 3 o
rell. M; 7 και ασηκεν E 131; txt C 1 | 3 o 22 872 1192 1210
2193c 2372 Mep; 7 ο E 131; txt 2193c rel. Mep; 6 κς D-C!
884 (81 κς 2193c); txt rel. M; 12 o rel. M; txt C 1 205abs
209 | 12 o τ οτ1 2193c rel. M; txt B 118 131c 205abs 209
872 2193c 2713 | 14 τ εγνω D 22 1192 1278c 2372; txt 884c
1278c rel. M; 15 ρ ερχομαι 884 2372 2713 Mep; txt 2193c
rell. Mep | 16 τ o rel. M; txt B 1 1582 | 18 o rel. M; txt B 1

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1582 | 23 τ το D! 1; txt rell. Μ | 27 ω μελετ. D 884; txt rell. Μ | 35 ο rell. Μpx; txt 1 22 565 1192 1278 1582 2193 Μpx | 36 χαίρει 131 884 8 Μpx; txt 884 2193 2372 2372 rell. Μpx | 47 εμελέλεν 2193 rell. Μpx; txt 1 22 565 884 1192 1278 1582 2372 Μpx | 53 τ εν rell. Μ; txt B 1 205abs 209 1582 | 54 γαλάζιας εις την ιουδαίαν D 884; txt rell. Μ |
Chapter 5

1 Μετά ταυτα ἡ εὐρητὴ τῶν οὐδαίων καὶ αὐθήτι ἵσε εἰς ἱεροσόλυμα εἰς δε ἐν τοῖς ἱεροσόλυμοις εἰς τῇ προβατικῇ κολυμβήθρᾳ η ἱερομενὴ βηθεσθά πεντε στοῦς εχουσα εἰς ταυταῖ κατεκεῖτο πλῆθος πολὺ τῶν αὐθέντων τυφλῶν χῶλων ξηρῶν εκδεχομένων τὴν τοῦ υδάτος κινήσιν 4 αγγελόσ γαρ κἂν κατὰ καίρον κατεβαίνειν εἰς τῇ κολυμβήθρᾳ καὶ εταράσσε τὸ υδάρ ὁ οὖν πρῶτος εμβάς μετὰ τῇ ταραξῇ τοῦ υδάτος υγησ εγινετο ὁ δηποτε κατειχέτο νοσήματι 5 ἡν δε τοῦ αὐτος ἐκεῖ τριακοντα καὶ ὀκτὼ επὶ εχον ἐν η τῇ αὐθέντεια αὐτοῦ 6 τοῦτον ἴδων ο ἴση κατακειμένον καὶ γνοὺς ὅτι πολὺν χρόνον ἡδη ἕχει λεγεῖ αὐτῷ θέλει δυνησ εγενθαί 7 ἀπεκρίθη αὐτῷ ο αὐθέντων κεῖ ἄνων ὥρα ἑλα ἐπὶ τῷ ταραξῃ τὸ υδάρ βαλη με εἰς τῇ κολυμβήθρᾳ εν ὁ δε ερχομαι ὃ εγο ἄλλος πρὸ εὐμα καταβαινεὶ 8 λεγεί αὐτῷ ὁ ἴση σε ὁ ἐγειρε ἀρον τὸν κραβαττὸν σοῦ καὶ περιπατεὶ 9 δε εὐθα υγης εγεντο ὁ ἄνος καὶ εὐεργείσῃ πρὸ τοῦ κραβαττὸν αὐτοῦ καὶ περιπατεῖ 10 ἡν δε σαββάτον εἰς εκεῖνῃ τῇ ἡμερα 10 ελεγον οὐν τοι οὐδαίοι τῷ τεθεραπευμένῳ σαββάτον εστὶ καὶ οὐκ ἐξεστὶ σοι ἀραὶ τὸν κραβαττὸν 6 σοῦ 11 απεκρίθη αὐτοῖς ὁ ποιησας με υγη εκεῖνοσ μοι εἰπεν αρον τὸν κραβαττὸν σου καὶ περιπατεῖ 12 ἡρτησκαν οὐν αὐτον τῇς εστὶν ὁ ἄνος ὁ εἰπὼν σοι αρον τὸν κραβαττὸν σοῦ καὶ περιπατεῖ 13 ὁ δε ἰαθεῖσι οὐκ ἤδει τῇς εστὶν ὁ γαρ ἴση εξενευσεν οὐχ οὖν γένος εν τῷ τοπῳ 14 μετὰ ταῦτα ευρίσκει αὐτὸν ὁ ἴση εν τῷ ἱερῷ καὶ εἰπεν αὐτῷ ἢ δε υγησ εγενος μηκετι αμαρτανε ἐνα μη χειρον τι σοι γενησαι 15 ἀπῆλθεν ὁ ἄνος και ἀνηγγείλειν τοὺς οὐδαίοις ὅτι ἵσε εστὶν ὁ ποιησας με υγη καὶ διὰ τοῦτο ἐδικηκὼν τὸν ἴν οἱ οὐδαίοι ἵσε τοῦτα ἐποίηεν εν σαββάτῳ 17 ὁ δε ἴση απεκρινατο αὐτοῖς ὁ πηρ μου εώς αρτὶ εργαζεται κακως εργαζομαι 18 διὰ τοῦτο οὐν μᾶλλον εξῆσθον αὐτὸν οἱ οὐδαίοις ἀποκτείναι ὅτι οὐ μόνον ελευ τὸ σαββάτον ἄλλα καὶ πρὰ ἴδιον ελεγεν τὸν θν  ἵση εξῆσθον αὐτὸν ἀποκτείναι

[MG?]
ισον εαυτον ποιων τω θόν 19 απεκρινατο ουν ο ις και ' [λεγει] 1 αυτοσ αμην αμην λεγω υμιν ου δυναται ο ις 2 αφ εαυτου ποιειν 3 ουδε εν εαν μη τι βλεπη τον πρα ποιουντα α γαρ αν εκεινοσ ποιη ταυτα και ο υς ομοιως ποιει 20 ο γαρ πηρ φιλει τον υν και παντα δεικνυσιν αυτω α αυτοσ ποιει και μειζονα τουτον δειξει αυτω εργα ινα υμεια θαυμαζητε 21 οσπερ γαρ ο πηρ εγειρει τους νεκρους και ξωσινει ουτως και ο υς ουσ θελει ξωσινει 22 ουδε γαρ ο πηρ κρινει ουδενα αλλα την κρισιν πασαι δεδωκεν το υιω 23 ινα παντεσ τιμωσι τον υν καθοσ τιμωσι τον πρα α μη τιμων τον υν ου τιμα τον πρα τον πεμψαντα αυτον 24 αμην αμην λεγω υμιν οτι ο τον λογον μου ακουων και πιστευου το πεμπαντι με εχει ζωην αιωνιον και εις κρισιν ουκ ερχεται αλλα μεταβεβηκεν εκ του θανατου εις την ζωην 25 αμην αμην λεγω υμιν οτι ερχεται ωρα και νυν εστιν οτι νεκροι 6 ακουσω[ω]σιν 7 της φωνης του υς του θου και οι ακουσαντες ζησουσιν 26 οσπερ γαρ ο πηρ εχει ζωην εν εαυτω 8 ουτος εδοκεν και το τω υιω ζωην εχειν εν εαυτω 7 και εξουσιαν εδοκεν αυτω και κρισιν ποιειν οτι υδ ανου εστι 28 μη θαυμαζετε τουτο οτι ερχεται ωρα εν η παντεσ οι εν τοις μνημεουσι ακουουντας της φωνης αυτου 29 και εκπορευουνται οι τα αγαθα ποιησαντες εις ανασασιν ζωης οι δε τα φαυλα πραξαντες εις ανασασιν κρισεως 30 ου δυναιμε εγω 5 ποιειν οπε εμαυτου 1 ουδεν καθοσ ακουω κρινω και η κρισις η εμη δικαια εστιν οτι ου ζητω το θελημα το εμον αλλα το θελημα του πεμψαντος με 31 εν εγω μαρτυρω περι εμαυτου η μαρτυρια μου ουκ εστιν αληθης 32 αλλα εστιν ο μαρτυρον περι εμου και οιδα οτι αληθης εστιν η μαρτυρια την μαρτυρει περι εμου 33 υμεις απεσταλκατε προσ ιωαννην και μεμαρτυρηκεν εις αληθειαν 34 εγω δε ου παρα ανου την μαρτυριαν λοιμανου αλλα ταυτα λεγω ινα υμεις σωθητε 35 εκεινον ην τον λυχνον ο καιομενον και φαινον υμεις δε ηθελησατε αγαλλιαθηναι προς ωραι εν τω φωτι αυτου 36 εγω δε εχω την μαρτυριαν μειζον του ιωαννου τα γαρ εργα α δεδωκεν μοι ο πηρ ινα τελειωσω αυτα αυτα τα εργα α

1] τ δε D 22 131 1192 1278*vid 2372 ; txt 1278c rel. Mt | 1] ο 22 131 884 1192 2713 Mt2 M* ] VID 565 ; txt rel. M* | 1] τ ο rel. Mt ; txt C-B 22 1192 2193 | 4] 2193* rel. Mt ; txt C 131 2193c | 7] τ 22 D 22 2193 2372 ; txt rel. Mt | 8] εγερα 872c 1582c 2193c rel. Mt* ; txt 1 565 872* 2193* 1582* M* | 9] □ B 565 884 2193* ; 5] και ευθεως εγενετο υγιον ο ανθρωπος και ην τον κραιβον αυτον και περιπατετ ο θ 2193c rel. Mt ; txt B 1 118 205abs 209 1582 2713 | 10] o 2193c rel. ; txt C 2193c | 16] ΤΧΤ τ και εζητουν αυτον αποκτειναι 118 131 872 1278 2193c 2372 Mt ; txt A! 1192* 2193c rel. ; MG τ και εζητουν αυτον αποκτειναι 1192mg (2193c) | 19] ειλεγεν B 565 1278*vid 2372 ; ειπεν 1278c rel. Mt ; txt A! 1 118 205abs 209 1582 2193 | 19] 3.1.2.1 rel. Mt ; txt C 884 1278 2372 | 25] ακουσομαι B-A! 22 884 1192 1582c 2372 ; ε ακουσομαι 2193c rel. Mt ; txt B-A! 1 565 1582 2193c*supp 26] □ D! 1* ; txt 1c rel. Mt | 30] 2.3.1.1 D 884 ; 2.3.3 E 2372 ; txt 884c rel. Mt | 36] ΤΧΤ 5 απεσταλκεν rel. Mt ; txt A! 131 565 2193mt ; MG 2193*mg | 37] 2.1.3 D 131 884 ; txt rel. Mt | 40] τ αιωνιον D 884 ; txt rel. Mt | 44] □ θελησων D! 565 ; txt rel. Mt ; □ ΤΧΤ ι 5193c rel. Mt ; txt A! 22mt 118 205abs 209 565 884 1192mt 1582 2193c*vid 2713 ; MG τ πιστευσαι 2193c rel. Mt ; txt A! 22mt 118 1 205abs 209 565 884 1192mt 1582 2193c*vid 2713 ; MG τ πιστευσαι 22mg 1192mg
(2193C) | 45 / κατηγορησον 22 1278vid 2372 ; txt 1278Clvid
rell. Μ | 45 / μοση 872# rell. Μ ; txt C-B! 565 872Cvid | 46
/ μοση D 872vid 884 ; μοση E 2372 ; μοση 2193* rell. 
Μ ; txt B 565 2193C |
Chapter 6

1 Μετά ταύτα απήλθεν ο ἵδε περάν της θαλάσσης της γαλλίας τῆς τιβεριάδος 2 ηκολοουθεί δέ αυτῷ οὖχος πολύς ὁτι εἰρήν τὰ σημεῖα α ἐποίει επί τῶν ασθενοῦντων 3 ανήλθεν οὖν εἰς τὸ ὄρος ὁ ἵδε καὶ εκαθήτῳ ἐκεί μετὰ τῶν μαθητῶν αὐτοῦ 4 ην δε ἐγγύῃ το πασχα ἡ ἐορτή των ιουδαίων 5 ἐπαρασκεύαζεν οὖν τούσ οὐθὲλόμους ο ἵδε καὶ θεασάμενος αὐτὸν πολύς οὖχος ἐρχεται πρὸς αὐτὸν ἔλεγεν πρὸς τὸν φιλίππον ποθὲν ἀγορασάμενον 1 ἀρτοὺς ἵνα φαγώσην αὐτοῖς 6 τούτο δὲ ἐλεγεν πειράζον αὐτὸν αὐτῷ γαρ ἦδει τι 7 ἡμέλεν 1 ποιεῖν 7 απεκρίθη αὐτῷ 6 ο φιλίππος διακοσίων δηναρίων ἀρτοῖς οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἐκαστός 6 αὐτῶν βραχὺ τι λαβηθη 8 λέγει αὐτῷ εἰς εἰς τὸν μαθητὴν αὐτοῦ ἀνδρέας ὁ ἀδελφός 5 σιμωνὸς πετροῦ 3 οθείστας ὃδε ο ἐχεὶ πεντε ἀρτοὺς κριθῶν ἕκατον διᾶ ὅσα οὐκ αὐτὸν ἐριχθύσαν καὶ δῶο οὐσίαι ἀλλὰ ταῦτα τι εστὶν εἰς τοσοῦτος 10 εἰπεν δὲ ο ἵδε ποιήσατε τοὺς ανὴρ ἀναπέσειν ην δέ χρυσὸς πολὺς εν τῷ τόπῳ ἀνεπεσαν οὖν ἀνδρέας τον αρθύμον ὁσεὶ πεντακίσχιλιοι 11 καὶ λάβων τοὺς ἀρτοὺς ο ἵδε καὶ εὐχαριστήσας διεδόκε τοῖς ἀνακειμένοις ομοῖος καὶ εἰς τὸν ὄσαρίων ὅσον ἴηλον 12 ὁδε δέ ἐπλησθήσαν λέγει τοῖς μαθηταῖς αὐτοῦ συναγάγετε τὰ περισσευόμενα κλασματα ἵνα μη δέ αποληται 13 συνήγαγον οὖν καὶ εγεμίσαν διδέκα κοφίνους κλασματῶν εἰς τῶν πεντε ἀρτῶν τῶν κριθῶν ἂν επερίσσευσας τούς βεβροκοσιν 14 οἱ οὖν αὐθὶς ἰδοῦσε ο ἐποιήσα τα μηνεῖον ο ἵδε ἐλεγον οτι αὐτὸς εστὶν ἀληθῶς ο ἐπροφῆτης ο ἐρχόμενος εἰς τὸν κόσμον 15 ἵδε οὖν γνοὺς οτι μελλόναι ερχεθαί καὶ ἀρπαζεῖν αὐτὸν οὖν τοιςνομαίς τις ἀναχωρήσῃ παλιν εἰς τὸ ὄρος 16 αὐτὸς μονὸς ὁς δὲ υψι προκενετο κατῄβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θαλάσσαν 17 καὶ ἐμβαντας ο ἐστὶ τὸ πλοῖον ἡρῴοντο περάν της θαλάσσης εἰς καπερναύμι καὶ σκοτια ηδη γεγονεν καὶ οὐκ εἰληφθεὶ πρὸς αὐτὸν ο ἵδε 18 εἰς τὸ πλοῖον ἡ θαλάσσα ανεμοῦ μεγάλου πνεύμονος διηγειρετο 19
ἐλὴλυκότος οὖν ὁσεὶ σταδίους εἰκοσὶ πεντε ἡ τριάκοντα
θεώρουσι τὸν ἰν περιπατουσα επὶ τῆς θαλάσσης καὶ εγγὺς
tου πλοίου γινομενον καὶ εφοβήθησαν 20 ὁ δὲ λέγει αὐτοὶς
eγὼ εἰμι μή φοβεῖσθε 21 ἡθέλον οὖν λαβεῖν αὐτὸν εἰς τὸ
πλοῖον καὶ εὐθεῖας εγενετο τὸ πλοῖον επὶ τῆς γῆς εἰς τὴν
υπήγγ 22 τῇ επαυριον ὁ χλος ο ἐστηκοσ περαν τῆς
θαλάσσης ἰδὼν οτι πλοιαριον ἀλλο οὐκ ἦν εκεῖ ἡ μὴ ἐν καὶ
οτι οὐ συνήλθεν 1 τοις μαθητασ αὐτοῦ ὁ ἵδι εἰς τὸ πλοῖον
ἀλλα μονοι οἱ μαθηται αὐτοῦ απῆλθον 23 ἀλλὰ δὲ ἦλθον
πλοιαρία εκ τιβεριαδος εγγὺς του τοπου οπου εφαγον τὸν
ἀρτον ὥστε ὁ χλος οτι ἵδι οὐκ εστὶν εκεῖ οὐδὲ οἱ μαθηται
αὐτοῦ ανέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς καπερναουμ ζητουντες τὸν ἰν 25 καὶ ευροντεσ αὐτὸν περαν τῆς
θαλάσσης εἰπον αὐτῶ ῥαβδί ποτε ὡδε γεγονας 26 ἀπεκρίθη αὐτοῖς ὁ ἵδι καὶ εἶπεν
ἀμὴν ἀμὴν λέγω ἡμῖν ζητεῖτε με οὐχ ὅτι εἰδέτε σημεία ἀλλ
οτι εφαγετε εκ τῶν ἄρτων καὶ ἐχορτασθητε 27 εργαζέσθη ὡθ
τὴν βρωσιν τὴν ἀπολλυμενὴν ἀλλα τὴν βρωσιν τὴν μεμούσαν
εἰς ζωὴν 28 αἰωνίων ἡν ο ύπος του αὐνου υμιν δῶσει τοῦτον γαρ
ὁ πᾶρ εσφαγίσαν ὁ θύμιος αἰώνιος 29 εἰπον οὐν προσ αὐτον τι ποιομεν 1
ίνα εργαζωμεθα τα εργα του θύμιος αἰώνιος 30 εἰπον αὐτοίσ τοῦτο ἐστὶ το εργόν του θύμιος 31 εἰπον ἀπεστειλεν εκείνος
εἰπον οὐν αὐτῳ τι οὐν ποιεῖ σοι σημεῖον ινα ἴδομεν καὶ πιστευσομεν σοι τι εργαζη 32 οἱ πρός
ἢμοι το μανά εφαγον εν τη ἐρήμῳ καθως γεγραπε τον ἄρτον
εκ του ωνου εὐδοκεν αὐτοίσ φαγειν εἰπον οὐν αὐτοίσ ο ἵδι
ἀμὴν ἀμὴν λέγω υμιν οὐ μουσί 1 δεδοκεν υμιν τον ἄρτον
eκ του ωνου ἀλλ ο πᾶρ μου δεδοσιν υμιν τὸν ἄρτον εκ τοῦ
ωνοῦ τον ἀληθινον 33 ο γαρ ἄρτος του θύμιος εἰς τον καταβαινον
eκ του ωνοῦ και ζωὴν το κοσμον εἰπον οἶνον προς
αὐτον κε πεντετο δοσ ἡμιν τὸν ἄρτον τοῦτον εἰπον δε
ἀυτοῖσ ὁ ἵδι εγὼ εἰμι ο ἄρτος της ζωῆς ο ερχομενος προς με
οὐ μη πείνασε καὶ ο πιστευον εἰς εμε οὐ μη διψησε ποιότε
ἀλλ εἰπον υμιν ὅτι καὶ εὐφρακατε με καὶ ο πιστευετε 37

[MG]
παν ο δίδωσι μοι ο πήρ προσ με ηζει και τον ερχομενον προσ με ου μη εκβαλω εξω 38 οτι καταβεβηκα ς εκ του ουνου ουχ ινα ποιο το θελημα το εμον αλλα το θελημα του πεμιαντοσ με 39 ς τουτο δε εστι το θελημα του πεμιαντοσ με ς τινα παν ο δεδοκε μοι μη απολεσω εξ αυτου αλλ αναστησω αυτο τη εσχατη ημερα 40 τουτο γαρ εστι το θελημα του προς μου ινα πας ο θεωρον τον υν και πιστευων εις αυτον εχη ζωην αιωνιου και αναστησω αυτον τη εσχατη ημερα 41 εγογγυζον ουν οι ιουδαιοι περι αυτου οτι ειπεν εγω ειμι ο αρτος ο καταβας εκ του ουνου 42 και ελεγον ουχ ουτος εστιν ς ιδ ο 43 υσ τισιθ ου ημεις οιδαμεν τον πρα και την μρα ποσ ουν λεγει ατι εκ του ουνου καταβεβηκα 44 απεκριθη ς ουν ς ιδ και ειπεν αυτους μη γογγυζετε μετ αληηλων 44 ουδεις δυναται ελθειν προσ με εαν μη ο πηρ ο πεμιανς με ελκυση αυτουν καγω αναστησω αυτον εν τη εσχατη ημερα 45 εστι γεγραμενον εν τους προφηταις και εσονται παντες διδακτοι θυ πασ ουν ο ακουσας παρα του προς και μαθον ερχεται προσ με 46 ουχ οτι τον πρα τις εσφακεν ει μη ο ουν εκ του θυ ουτος εσφακε τον πρα 47 αμην αμην λεγω υμιν ο πιστευων εις εμε εχει ζωην αιωνιου 48 εγω ειμι ο αρτος της ζωης 49 οι προς υμιν εφαγον το μαννα 5 εν τη ερημω και απεθανον 50 ουτος εστιν ο αρτος ο εκ του ουνου καταβαινων ινα τις ες αυτου φαγη και μη αποθανη 51 εγω ειμι ο αρτος ο ζων ο εκ του ουνου καταβας εαν τις φαγη εκ τουτου του αρτου ζησεται εις τον αιωνα και ο αρτος 5 ον εγω δωσω η σαρξ μου εστιν ην εγω δωσω υπερ της του κοσμου ζωης 52 εμαχοντο 52 δε ς οι ιουδαιοι προς αληηλους λεγοντες πως δυναται ς ημιν ουτος δουναι την σαρκα 53 φαγειν 53 ειπεν ουν αυτους ο ιδ αμην αμην λεγω υμιν εαν μη φαγητε την σαρκα του υν του ανου και πιπε αυτου το αιμα ουκ εχετε ζωην εν εαυτοις 54 ο τρωγον μου την σαρκα και πινων μου το αιμα εχει ζωην αιωνιου καγω αναστησω αυτον τη εσχατη ημερα 55 η 5 σαρξ μου αληθησα εστι βρωσις και το αιμα μου αληθης εστι ποσις 56 ο τρωγον μου την σαρκα και πινων μου το αιμα εν εμοι
μενεὶ καγὼ εν αὐτῷ 57 καθὼς απεστείλη μεν ο ζων πίπ καγὼ ζω διὰ τον πρᾶ καὶ ο τρωγὼν με κακεινος ζησται δι εμε 58 ουτοσ εστιν ο αρτος ο εκ του ούνου καταβας ου καθὼς εφαγον οι πρέσ υμων το μαννα και απεθανον ο τρωγὼν t τουτον του αρτον ζησει εις τον οιωνα 59 ταυτα ελαλησεν εν συναγωγῃ διδασκον εν καπερναουμ 60 πολλοι ων ακουσαντες εκ των μαθητων αυτου ειπον σκληρος εστιν ο λογοσ ουτος τις δυναται αυτου ακουειν 61 ειδος δε ο ιδ εν εαυτω οτι γογγυζουσα περι τουτου οι μαθηται αυτου ειπεν αυτοις τουτο υμας σκανδαλιζει 62 εαυν θεωρητε τον υν του ανου αναβαινοντα σου την το προτερον 63 το πνα εστι το ζωοποιουν η σαρξ ουκ οφελει ουδεν τα ρηματα α εγω λελαληκα υμιν πνα εστι και ζωη εστιν 64 αλλ εισιν εξ υμων τινες οι ου πιστευουσιν ηδει γαρ εξ αρχης ο ιδ τινες εισιν οι μη πιστευοντες και τις εστιν ο παραδοσον αυτων 65 και ελεγεν δια τουτο ειρηκα υμιν οτι ουδεις δυναται ελθειν προς με εαυν η δεδομενον αυτο εκ του προς μου 66 εκ τουτου πολλοι εκ των μαθητων αυτου απηλθον εις τα ωσικα και ουκετι με αυτου περιπατουν 67 ειπεν ουν ο ιδ τους δοδεκα μη και υμεις θελετε υπαγειν 68 απεκριθη αυτοις σιμων πετρος κε προς τινα απελευσομεθα ρηματα ζωης αιωνιου εχεισ 69 και υμεις πεπιστευκαμεν και εγνωκαμεν οτι συ εις χος ο υς του θου 70 απεκριθη αυτοις δο ο ιδ εν ουκ εγω υμας τους δοδεκα εξελεξαμεν δο και εξ υμων εις διαβολος εστιν 71 ελεγεν δε ιουδαν σιμωνος ισκαριωθην ουτοσ γαρ εμελελ αυτον παραδιδοναι εις ον εκ των δοδεκα.

Chapter 7

1 Καὶ ταῦτα περιπτάτει ο ἵδιος εἰς τὴν γαλιλαίαν ὑπέλει τὴν οὐράνια περιπταίνειν ὅτι εὑρήσκων αὐτὸν οἱ οὐρανοὶ ἀποκτείνα 2 ἦν δὲ εὐγγες ἡ εὐρηκὴ τῶν οὐρανῶν ἡ σκηνοτήτη 3 εἰπὼν ὅτι πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ μεταβαίη ἐνετείθην 7 ὑπὸτι εἰς τὴν οὐρανίαν γὰρ καὶ οἱ μαθηταὶ συν θεωρήσασι τα ἐργά ἀπὸ τοὺς ποιεῖσα 4 οὐδεὶς γὰρ ἐν κρυπτῷ τί ποιεῖ καὶ ζητεῖ αὐτοῦ ἐν παρρήσια εἰναι εἰς ταῦτα ποιεῖσα φανερῶσιν σεαυτὸν τῷ κόσμῳ 5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ εἰπίπτουν εἰς αὐτοῦ 6 λέγει οὖν αὐτοῖς ὁ ὁ καιρὸς ο ἐμος οὐπω παρεστῶν ὁ δὲ καιρὸς ο ὑμετέρος παντὸς ἐστίν εἰς ἔτοιμος 7 οὐ δυνάται ο ὁ κόσμος μισεῖν μισεῖ εἰς καὶ δυναί ο ὁ καιρὸς οὐπώ εἰπεῖσαν εἰς αὐτοῦ ποιεῖσαν ἐν τῇ γαλιλαίᾳ 10 ὡς δὲ ανεβηκαν οἱ ἀδελφοὶ αὐτοῦ 5 εἰς τὴν εὐρηκὴ τοτε καὶ αὐτοῦ ανεβὴ 3 οὐ φανερῶσι αλλα οὐς εἰς κρυπτῳ 11 οἱ οὐν οὐρανοὶ εὑρήσαν αὐτὸν εἰς τῇ εὐρηκῇ καὶ ἐλεῖσαν ποιεῖσαν εἰς τὴν εὐρηκὴν 12 καὶ γογγυσάμεθα πολὺς περὶ αὐτοῦ ἐν τοῖς ὁχλοῖς οἱ μὲν εὐρήσαν ὅτι αγαθός εἰς τὸν ἀλλαὶ δὲ εὐρήσαν 13 πλανὰ τὸν ὄχλον 13 οὐδεὶς μεντοὶ παρρήσια εἰλάλει περὶ αὐτοῦ διὰ τοῦ φοβοῦ τῶν οὐρανῶν 14 ήδη δὲ τῇ εὐρηκῇ μεσαζούσῃ ανεβή ο ἵδι εἰς τὸ ἐκεῖνον καὶ ἐνεδώσκαν εἴη ὅτι καὶ ἐνδεχόμενοι ὦν οἱ οὐρανοὶ λεγούσαις ποιεῖσαν ὅτι εἰς καὶ ἐνεδώσκαν ἐν τῇ παρρήσῃ καὶ διὰ τὴν εὐρηκὴν ὑμαῖν ὑμᾶς εἰς τὸν κόσμον καὶ ἐπεζητείνας 

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ζητεῖ αποκτείναι 21 ἀπεκρίθη ἵ τι καὶ εἶπεν αὐτοὶς ἐν ἐργὸν ἐποίησα καὶ παντεσθαμιμαζέτε 22 διὰ τούτο ᾗ μουσῆς ᾗ δεδωκεν ἦν τὴν περίτομην οὐκ ὅτι ἐκ τοῦ ᾗ μουσῆσα ᾗ ἐστὶν ἀλλ' ἐκ τῶν πρῶν καί ἐν σαββάτῳ περιτεμνέτε ἀνόν 23 εἰ περίτομην λαμβάνει ἄνος ἐν σαββάτῳ ἰνα μὴ λυθῇ ὁ νόμος ἔκ αὐτοῦς 1 ἔμοι χολάτε ὅτι ὅλον ἀνόν υγεία ἐποίησα ἐν σαββάτῳ 24 μὴ κρίνετε κατ' ὑπ' ἀλλὰ τὴν δικαιαν κρίσιν κρίνατε 25 εὔλογον ὁν τίνος ἐκ τοῦ ἱεροσολύμωτον οὐκ ὁυτὸς ἐστὶν ὁ ζητοῦσιν ἀποκτείναι 26 καὶ ἢδε παρρησία λαλεί καὶ οὐδὲν αὐτῷ λέγουσιν μὴποτε ἀληθῶς εγνώσαν οἱ αρχινεῖς ὅτι ὁυτὸς ἐστὶν τὸ ἄ 27 ἀλλὰ τούτον οἰδαμέν ποθὲν ἐστὶν ἢ δὲ ἄ 27 ὅταν ερχηθαί οὐδεῖς γινώσκει ποθὲν ἐστὶν 28 ἠκραξέν ὁν ο ἢ ἐν τῷ ἑρω διδασκόν καὶ λέγων καμὲ οἴδατε καὶ οἴδατε ποθὲν εἰμί καὶ ἀπ' εμαντο οὐκ ἐλήλυθα ἀλλ' ἐστὶν ἀληθίνος ὁ πεμψα μὲν ὅν ήμεῖς οὐκ οἴδατε 29 εγὼ δὲ οἴδα αὐτὸν ὅτι παρ' αὐτού εἰμι κακείνος μὲ ἀπεστείλεν 30 εὖ ἦθουν ὁν αὐτὸν πιάσαι καὶ οὐδείς επέβαλεν επ' αὐτὸν ταχ χειρας ὅτι οὐπο ἐληλύθει ἡ ὁρα αὐτοῦ 31 εκ τοῦ ὄχλου ουν πολὺ οἰ πιστεύσαν εἰς αὐτόν καὶ εὐλογὸν ὁ τι οταν εὐθὴ μὴ πλειονα σημεία ποιῆσαι ὅν οὐτὸς εὐποιῆσαν 32 ἤκουσαν οὐν οἱ φαρισαῖοι τοῦ ὄχλου γογγυζοντος περὶ αὐτοῦ καὶ ἀπεστείλαν οἱ αρχιερεῖς καὶ οἱ φαρισαῖοι ὑπηρέτας ινα πιάσουν αὐτὸν 33 εἰπέν οὐν αὐτοῖς ὁ ἢ ἐς ἐτι μικρὸν ἤρων μεθ υμῶν εἰμὶ καὶ ὑπαγὼ πρὸς τὸν πεμψαντα μὲ ὅ πρα 34 ζητήσατε μὲ καὶ οὐχ εὐρήσατε μὲ καὶ οποι εἰμί εν ὑμων οὐ δύνασθε ελθέιν 35 εἰπόν οὖν οἱ οιουδαίοι πρὸς εαυτούς ποι αὐτὸσ μὲλεῖς πορευεθαί οτι ημεῖς οὐχ εὐρήσαμον αὐτὸν μὴ εἰς τὴν διασπορὰ τοις ἐλληνῶν μὲλεῖς πορευεθαί καὶ διδασκεῖν τοὺς ἐλληνας 36 τῷ εὐτὸν ὁ λογὸς οὐτοῦν ο ἐπέν ζητήσατε μὲ καὶ οὐχ εὐρήσατε μὲ καὶ οποι εἰμί εν ὑμων οὐ δύνασθε ελθέιν 37 εἰπὸν τῇ ἐσχατῇ ἡμέρα τῇ μεγάλῃ τῇ εὐρήτῃ εἰστηκε ο ἢ καὶ ἐκράξε λεγὼν οὖν τις δήμα ερχεσθο πρὸς μὲ καὶ πινεῖ 38 ὁ πιστεῶν εἰς ἐμε καθὼς εἰπέν ἡ γραφὴ ποταμοι εκ τὴς κούλιας αὐτοῦ ῥευσουσιν

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υδατος ξωντος 39 τουτο δε ειπεν περι του πνε ου 40 εμελλων λαμβανειν οι πιστεουντες εισ αυτον ουπω γαρ ην πνα αγιον οτι τ συνδεσεν εδοξασθη εκ του οχλου οων ακουσαντες των λογων τουτων ελεγον ουτοσ εστιν αληθως ο προφητης 41 αλλοι δε ελεγον ουτοσ εστιν ο χσ τον δε ελεγον μη τ εκ της γαλλαιας ο χσ ερχεται εκ της γαλλαιας ο χσ ερχεται 43 σχημα ουν εν τω οχλω εγενετο δι αυτον τινες δε θελον εξ αυτων πιασαι αυτον αλλ ουδεις επεβαλεν επ αυτον τας χειρας 45 ηλθον ουν οι υπηρεται προς τους αρχιερεις και φαρισαιους και ειπον αυτοις εκεινοι δια τι ουκ ηηαγετε αυτον απεκριθησαν οι υπηρεται ουδεποτε ουτως ελαλησεν ανοσ αυτοσ ο ανοσ 47 απεκριθησαν τ αυτοις οι φαρισαιοι μη και υμεις πεπλανησθε 48 μη τις εκ των αρχιοντων επιστευσεν εισ αυτον η εκ των φαρισαιων αλλ ο οχλος ουτος ο μη γινωσκον τον νομον επαρατο εισιν 50 λεγει νικοδημος προς αυτους ο ελθον νυκτος προς αυτον το προτερον εισ αν εξ αυτων μη το νομος ημων κρινει τον ανον εαν μη ακουση παρ αυτου πρωτον και γνω τι ποιει απεκριθησαν και ειπον αυτοι μη και συ εκ της γαλλαιας ει ερευνησον και ιδε στι προφητης εκ της γαλλαιας ουκ 49 [εγειρεται] τ.

Suppl. 2193sup: 7:52.

1/3.4.5.1.2.3 Βι. Μ; 1.2.3. (περιπατει) 4.5 D! 2193*: ΤΧ Α! Ι 118 131 205abs 209 565 884 1582 2193 C 2713 | 3 τ και rell. Μ; ΤΧ C 565 | 3 τ σου α rell. 2193, M; δ Α D 872 884; ΤΧ A Ι 118 205abs 209 565 1582 2193* 2713 | 8 τ εγω ουπω αναβαινον εισ την ετην ταυτην rell. Μ; ΤΧ B 565 884 2193 | 10 4.5.6.7.1.2.3 2193* rell. Μ; ΤΧ C 131 2193κ1 | 12 τ υπι αλλαι B 884 2193*: ΤΧ ου αλλαι rell. Μ; ΤΧ Α! Ι 565 1582 2193*: rell. Μ; 15 2.13 12 131 872 1192 1582 Μ; ΤΧ A-B rell. | 19 μωση α 2193* rell. Μ; ΤΧ B 565 884 2193* rell. Μ; το οχλος και ειπεν rell. Μ; ο οχλος και ειπεν αυτως Α! 1278 2372; ΤΧ Α! Ι 118 205abs 209 565 1582 2193* 2713; MΥ Β! 2193* 22 μωση α 1293* rell. Μ; ΤΧ B 565 2193* | 22 μωση α rell. Μ; ΤΧ B! 565 | 23 μωση α 2193* rell. Μ; μωση α 872*; ΤΧ B 565 2193* | 27 Α D! 565 872; ΤΧ rell.
\[\text{\textgreek{m}} | ^{33} \text{o} \text{ rell.} \text{\textgreek{m}} ; \text{txt} \text{ B 565 884} | ^{37} \tau \text{ de rell.} \text{\textgreek{m}} ; \text{txt} \text{ C 565 | ^{39} \eta \text{ me\textgreek{epsilon}llon} 565 872 884 \text{\textgreek{m}a} ; \text{txt rell.} \text{\textgreek{m}a} | ^{39} \tau \text{o D 205abs 1278* 2372} ; \text{txt 1278c rell.} \text{\textgreek{m}} | ^{40} \text{TXT} \text{\textgreek{gamma} n logon 131 872} 884 2713 \text{M} ; \text{txt A! 205abs vid rell.} ; [\text{MG' VID 2193mgvid }] | ^{41} \text{TXT} \text{\textgreek{epsilon}llon rell.} \text{\textgreek{m}} ; \text{txt A! 1 118 205abs 205 209 565 1582 2193w 2713} ; \text{MG' \textgreek{epsilon}llon 2193mg} | ^{41} \tau \text{gamma 2193c rell.} \text{\textgreek{m}} ; \text{txt C 2193* | ^{42} \tau \text{o} \text{relo} \text{\textgreek{m}} ; \text{txt B 565 2193} ; (\text{DEF 2713}) | ^{42} \beta \text{bethleuem rell.} \text{\textgreek{m}} ; \text{txt C 565 | ^{42} \tau \text{o} \text{opou} \text{\textgreek{epsilon}n d\text{omega} rell.} \text{\textgreek{m}} ; \text{\tau opou} \text{\textgreek{delta} d\text{epsilon} E 205abs} ; \text{txt C 2193 | ^{47} \tau \text{ou} \text{relo} \text{\textgreek{m}} ; \text{txt B 1 205abs 209 1582} | ^{50} \tau \text{nukto} \text{\textgreek{sigma} pro} \text{\alpha} \text{tu} \text{\alpha} \text{tov} \text{proteron D! 1582*} ; \tau \text{nukto} \text{\textgreek{sigma} pro} \text{\alpha} \text{tu} \text{\alpha} \text{tov rell.} \text{\textgreek{m}} ; \text{\pros} \text{\alpha} \text{tu} \text{\nu} \text{\textgreek{upsilon} to} \text{\sigma} \text{\epsilon} \text{\kappa} \text{\tau} \text{E 131} ; \text{txt A \textgreek{i} 118 205abs 209 565 884 1582c 2193 2713} | ^{52} \tau \text{egygeranta B \textgreek{i} 118 131 565} ; \text{\epsilon} \text{egyceranta 2193sup rell.} \text{\textgreek{m}} ; \text{txt B 1582 2193} | ^{52} \tau \text{Jn. 7:53–8:11 D 118 205abs 209 884 1278 2713} ; \text{\tau om. C! 22 131 1192} ; \text{txt (pericope following 21:25) A 1 565vid 1582 1582sup 2193sup} |
Chapter 8:12–59

12 Πάλιν οὖν ἐλάλησεν αὐτοὶς ο ίς ἔλεγον εἰγὶ τὸ φῶς τοῦ κόσμου ο ἀκολουθοὶ εἵμοι οὐ μὴ περιπάτησεν εἰς τὴ σκότια ἀλλ ἔξει τὸ φῶς τῆς ζωῆς 13 οι οὖν φαρισαῖοι εἰπον αὐτὸ σὺ περὶ σεαυτοῦ μαρτυρεῖς τῇ μαρτυρίᾳ σου οὐκ εἰσίν αληθῆς 14 ἀπεκρίθη ἵκαὶ εἶπεν αὐτοῖς καὶ εἴγο μαρτύρω περὶ εἰμαυτοῦ αληθῆς εἴτι τῇ μαρτυρίᾳ μου οτὶ οἰδα ποθὲν ἠλθὼν καὶ που ὑπαγο ὑμεῖς δὲ οὐκ οἴδατε ποθὲν ερχόμαυ τῇ που ὑπαγο 15 ὑμεῖς κατὰ τὴν σαρκα κρίνετε εἰγὶ οὐ κρίνω οὐδένα 16 καὶ εαν κρίνω δὲ εἴγο τῇ κρίσις τῇ εἰμὶ εἰλῆθης εἰσίν οτὶ μονος οὐκ εἴμι ἀλλ Εγώ καὶ τὸ πεμψας μὲ πἱρ 17 καὶ εν τῷ νομῷ δὲ τῷ μετέρῳ γεγραπται ὅτι δύο αὖν τῇ μαρτυρίᾳ αληθῆς εἴτι 18 εἴγο εἰμὶ τῷ μαρτύρῳ περὶ εἰμαυτοῦ καὶ μαρτυρεῖ περὶ εἰμοῦ τὸ πεμψας μὲ πἱρ 19 εἶλεγον οὖν αὐτῷ που εἰσίν ο πἱρ σου ἀπεκρίθη 0 ο ίς οὖτε εἰμὶ οἴδατε οὔτε τὸν πρὰ μου εἰ εἰμὶ ἣδειτε καὶ τὸν πρὰ μου ἃν ἢδειτε 20 ταύτα τὰ ρηματα εἰλάλησεν ο ίς εἰς τὸ γαζοφυλακιο διδασκόν οὐ τῷ τερῳ καὶ οὐδέστε ὑπίσθαυναι αὐτὸν ὅτι οὐπώ εἰλῆθει η ὀρὰ αὐτοῦ 21 εἶπεν οὖν παλιν αὐτοὶς ο ίς εἴγο ὑπαγο καὶ ἤλησεν εἰς καὶ οὐχ εὑρῆσετε 0 [με] 0 Καὶ εν τῇ αμαρτίᾳ οὐκ εἰλάλησεν καὶ οποῦ εἴγο ὑπαγο ὑμεῖς οὐ δυνασθὲ εἴλησεν 22 εἶλεγον οὖν οἱ οὐκ εὐθαναίς μητε ἀποκτενεῖ αὐτὸν οτὶ λέγει οἰκον εἴγο ὑπαγο ὑμεῖς οὐ δυνασθὲ εἴλησεν 23 καὶ εἰπεν αὐτοὶς ὑμεὶς εἰς τῶν κατο εἴστε εἴγο 24 εἰς τὸν αὐτῷ εἰμὶ οὐκ ὑμεῖς εἰς τὸν κόσμον τοῦτο εἴστε εἴγο ὑμῖν εἰς τοῦ κόσμου τοῦτο 25 εἶπον οὖν οὐκ ὑμῖν ὅτι ἀποκτενεῖ εἰς ταῦτα αμαρτίαις οὐκ εἴαν ἀρχῶ τῇ περὶ εἰς τῇ περὶ ὑμᾶς 26 ἀλλαὶ καὶ κρίνειν ἀλλ ο πεμψας μὲ αληθῆς εἴστι ἢ κουσα παρ αὐτῷ ταῦτα ἀλλαὶ εἰς τὸν κόσμον 27 οὐκ εὔγνωσαν οτὶ τὸν πρὰ αὐτοὶς εἶλεγον 28 εἰπεν οὖν ο ίς οὗτον ὑψωσθε τον τὸν οὖν τοῦτο γνώσεσθε ὅτι εἴγο εἰμὶ καὶ απ
εμαυτον ποιω ουδεν αλλα καθως εδιδαξεν με ο πηρ μου ταυτα λαλω 29 και ο πεμψα με μετ εμου εστιν ουκ αφηκεν με μονον οτι εγω τα αρεστα αυτω ποιω παντε 30 ταυτα αυτου λαλουντος πολλοι επιστευσαν εις αυτον 31 ελεγεν ουν ο ιδ προσ τους πεπιστευκοτας αυτω ιουδαιους εαν υμεις μενινη τεν τω λογω τω εμω αληθως μαθηται μου εστε 32 και γνωσθη ην αληθειαν και η αληθεια ελευθερωσει υμας 33 απεκριθησαν αυτο και ειπον σπερμα αβρααμ εσμεν και ουδενι δεδουλευκαμεν πωποτε πωσ συ λεγεις ελευθεροι γενησεθε 34 απεκριθη αυτοισ ο ιδ αμην αμην λεγω υμιν οτι πασον πουν την αμαρτιαν δουλοσ εστι της αμαρτιας 35 ο δε δουλοσ ου μενει εν τη οικια εις τον αιωνα 36 εαν υον ο υδ ημας ελευθερωση οντως ελευθεροι εσεθη 37 οιδα οτι σπερμα αβρααμ εστε αλλα ζητειτε με αποκειναι οτι ο λογος ο εμοι ου χορει εν υμιν 38 / ο εγω 39 εωφακα παρα το πρι μου λαλοι και υμεις ουν / α ηκουσατε 39 παρα του προ υμων ποιετε 39 απεκριθησαν και ειπον αυτο ο πηρ ημοιν αβρααμ εστι λεγει αυτοισ ο ιδ ει τεκνα του αβρααμ ητε τα εργα του αβρααμ εποιειτε αν 40 νυν δε ζητειτε με αποκειναι ανον οι την αληθειαν υμιν λειαληκα την ηκουσα παρα του θυ τουτο αβρααμ ουκ εποιησεν 41 ημεις δε ποιειτε τα εργα του προς υμων ειπον αυτο ημεις εκ ποριειας ου γεγενημεθα ενα πρα εχομεν τον θυ 42 ειπεν αυτοισ ο ιδ ει ο θυ πηρ υμων την ηγαπατε αν εμε εγω γαρ εκ του θυ εξηλθον και ηκον ουδε γαρ απ εμαυτου εληλυθα αλλ εκεινος με απεστειλεν 43 δια τι την λαλιαν / την / εμην ου γινοσκετε οτι ου δυνασθε ακουειν τον λογον τον εμον 44 ημεις εκ του προς 0 υμων του διαβολου εστε και τασ επιθυμιασ του προς υμων θελετε ποιειν εκεινος ανθρωποκονονος ην απ αρχης και εν τη αληθεια ουχ εσθικεν οτι ουκ εστιν αληθεια εν αυτω όταν λαλη αν ηευδος εκ των ιδιων λαλει οτι ζευσηθης εστι και ο πηρ αυτου 45 εγω δε οτι την αληθειαν λεγω ου πιστευετε μοι 46 τις ες υμων ελεγχει με περι αμαρτιας ει αληθειαν λεγω δια τι υμεις ου πιστευετε μοι 47 ο ον εκ του θυ τα ρηματα του θυ ακουει δια

α εγω 3
ο εορακατε 3
τουτο υμεις ουκ ακουετε ότι εκ του θυ ουκ εστε απεκριθησαν οι ιουδαιοι και ειπον αυτω ουκ καλως 'λεγομεν 'ημεις οτι σαμαρειτης ει και δαιμονιον εχεις απεκριθη ο ιδι και ειπεν εγα δαιμονιον ουκ εχω αλλα τιμω τον πρα μου και υμεις οτημαζετε με εγω του ζητω την δοζαν την εμην εστιν ο ζητων και κρινον αμην αμην λεγω υμιν εαν τι σι τον λογον τον εμον 'ποιηση 'θανατον ου μη θεωρησει εις τον αιωνα ειπον ουν αυτοι οι ιουδαιοι νυν εγνοκαμεν οτι δαιμονιον εχεις αβρααμ απεθανεν και οι προφηται και συ λεγεις εαν τις τον λογον μου πρηση ου μη 'γευσηται 'θανατον εις τον αιωνα μη συ μειζον ει του πτρος ημων αβρααμ οστις απεθανεν και οι προφηται απεθανον τινα σεαυτον ποιεσε απεκριθη ιδι εαν εγα 'δοζασω εμαυτου η δοξα μου ουδεν εστιν εστιν ο πτρου μου ο δοξαζων με ον υμεις λεγετε οτι θα ημων εστι και ουκ εγνοκατε αυτον εγα δε οιδα αυτον και ειν ειπο οτι ουκ οιδα αυτον εσομαι ομοιοι υμιν γευσηται αλλ οιδα αυτον και τον λογον αυτου πηρ αβρααμ ο πτρου υμων ηγαλλιαστο ινα ιδη την ημεραν την εμην και ειδην και εχαρη ειπον ουν οι ιουδαιοι προς αυτον πεντηκοντα ετη ουσα εχεις και αβρααμ εωρακας ειπεν ουν αυτους ο τη αμην αμην λεγω υμιν πριν αβρααμ γενεσθαε εγα ειμι ηραν ουν λιθους ινα βαλωσιν επ αυτον τη δε εκρυβη και εξηλθεν εκ του ιερου διελθουν δια μεσου αυτου και παρηγον ουτωσ.

Suppl. 2193sup: 8:12.

12 3.4.2.1, 3 C! 884 ; 3.4.1.2, 3 D! 118 131 205abs 209 ; 2.1.3, 4, 5 C! 1278 2372 ; 2.3.4.1, 1 rel. M ; txt A! 1 565 1582 2193 | 14 και 131 565 872 884 2193 M ; txt B-A rel. | 19, 0 rel. M ; txt C 884 1278 2372 | 19 ηδετε εν rel. M ; ηδετε D! 205abs 209 2713 ; txt B 1 1582 | 21 αυτους παλιν D 884 ; παλιν E 131 ; txt rel. M | 21, 0 B-A! 118 205abs 209 2193 C 2713 ; txt A! 2193 rel. (DEF 131 872 1192) | 21 B 22 884 1278 2372 ; txt A! rel. (DEF 131 872 1192) | 23, 0 D! 565 872 ; txt rel. M | 26, 0 υμων rel. M ; txt B 565 884 | 26 και ο 2193 rel. M ; txt 2193 | 35 ο τη μενει εις τον αιωνα 2193 rel. M ; txt B 884 2193 | 38 TXT ια εγα C!
565 2193; 'εγώ o 1278C rel. Μ; 'εγώ α C! 131 884 1278*
2372; txt B-A! 1 1582#; MG A 'α εγώ B-A 1582ng (565
2193); MG 'εγώ α C! (131 884 1278* 2372) | 38 TXT 'α
εσφακάτε C 884 2372; 'α ακουστε E 131; 'ο εσφακάτε
rell. Μ; txt A! 1 22nd 565 1192# 1582 2193; MG 'o
εσφακάτε A 22# 1192ng; MG 'α εσφακάτε D! (884 2372)|
43 'ου D 884; txt rel. Μ | 44 o rel. Μ; txt B 118 8844th
2713 | 48 'ελεγομεν D! 565; txt rel. Μ | 49 o rel. Μ; txt
B 118 205abs 209 884 1278 2372 2713 | 50 τ δε rel. Μ; txt
C-B 22 884 1192 | 51 τ τηρηση 118C rel. Μ; txt B 118*
205abs 884 | 52 τ γευσται D! 2193C; txt rel. Μ | 54 τ
dοξαζω rel. Μ; txt B 1 118 205abs 209 1582 | 58 o 872 884
1278 2372 M58; txt rel. M58 | 59 τ βαλλοσιν D 131 884; txt
rell. Μ8 |
Chapter 9

1 Καὶ παραγόν εἰδὲν ἄνων τυφλὸν εκ γεννήτης ² καὶ προτίσαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λεγοντες ραββί τις ἡμαρτεν ὑπὸ σα καὶ εἰπεν αὐτοίς ὑπὸ ἡμαρτεν ὑπὸ οἱ γονεῖς αὐτοῦ ἵνα τυφλὸς γεννηθῇ ³ απεκρίθη ἦς καὶ εἰπεν αὐτοῖς ὑπὸ τούτου ἡμαρτεν ὑπὸ οἱ γονεῖς αὐτοῦ ἀλλ ἵνα φανερώθη τα ἔργα τοῦ θεῦ εν αὐτῷ ⁴ εμε δεν εργαζεσθαι τα ἐργα του πεμψαντος με ἕως ἡμερα εστὶν ερχεται νῦς ὑπὸ οὐδεὶς δυναται εργαζεσθαι ⁵ οταν ο ἐν το κοσμῳ φος εμι του κοσμου ⁶ ταυτα εἰπον επτυσεν χαμαι καὶ εποιησε πῆλον εκ του πτυσματος καὶ επεχρισεν ἑαυτὸν τους οφθαλμους ἅ ἕως και εἰπεν αὐτῷ ὑπαγε νησαι εἰς την κολυμβηθραν του σιλωσα ας ερμηνευεται απεσταλμενος απηλθεν οὐν καὶ ενιστατο καὶ ἐλθεν βλεπον ὅταν γενενες καὶ οἱ θεωρουντες αὐτον το προτερον ὁτι προσαντιας ἦν ἐλεγον οὔτων εστίν οἱ καθημενος καὶ προσαντον ⁹ αλλοι ελεγον οτι οὔτως εστίν αλλοi δε ουχι ἀλλ ομοιος αυτω εστιν εκεινος ελεγεν ὁτι εγα ειμι ἐλεγον οὖν αὐτῷ πως ᾧ ἀνεσκηθης ἕ ὁς οἱ οφθαλμοι ἅ ἀπεκριθη εκεινος ᾧ ο ανός ο ἕ λεγομενὸς ἦς πῆλον εποιησε καὶ επεχρισε μου τους οφθαλμους καὶ ειπεν μοι ὑπαγε εἰς τον σιλωσα καὶ νησαι απελθον οὖν καὶ νισαιεν ανεβδισα καὶ εἰπον αὐτῷ δεν εστίν εκεινος λεγει οὐκ οἶδα ἅ ἀγουσιν αὐτὸν προς οὐν φαρισαιους τον ποτε τυφλὸν ⁴ ην δε σαββατον οτε τον πῆλον εποιησεν εἰς καὶ ἀνεοξεν αὐτοῦ τοὺς οφθαλμους ⁵ παλιν οὑν ἠρωτον αὐτὸν καὶ οἱ φαρισαιοι πως ἀνεβδισεν δε εἰπεν αὐτοῖς πῆλον εποιησε καὶ επεθηκεν μου ἐπὶ τοὺς οφθαλμους καὶ ενεμανμεν καὶ βλεπον ἑ δε οὕτως ἐλεγον οὖν εἰς τον φαρισαιον τινες αὐτος ᾧ ανός οὐκ εστὶ παρὰ θυ ὁτι το σαββατον οὐ τηρει αλλοι δε ελεγον πως δυναται ανός ἀμαρτωλος τοιαυτα σήμεια ποιειν καὶ σχημα ην εν αὐτοις ⁷ λεγουσιν οὖν τω τυφλῳ παλιν δι τι λεγεις περὶ αὐτου ᾧ ανεοξεν ςου τους οφθαλμους δε εἰπεν οτι προφητις εστιν ⁸ οὐκ επιστευσαν οὐν οἱ ιουδαιοι περὶ αὐτου οτι τυφλὸς ἦν.
καὶ ανεβλέψεις εώς τοῦ εφώνησαν τους γονεῖς 'αυτοῦ 19 καὶ ἤρωτησαν αὐτοὺς λεγοντες αὐτοῦ εστὶν ὁ υιὸς ὑμῶν ο כדאיς 'λεγετε 19 ὅτι τυφλὸς εγεννηθή ποις οὐν αρτι βλέπει απεκρίθησαν αὐτοὶς οἱ γονεῖς αὐτοῦ καὶ εἶπον οἶδαμεν ὃτι αὐτοῦ εστίν ὁ υιὸς ὑμῶν καὶ ὁ τυφλὸς εγεννηθή 21 ποις δὲ νῦν βλέπει οὐκ οἶδαμεν 22 ἡ τις ηνεώξεν αὐτοῦ τοὺς ὀφθαλμοὺς χέις οὐκ οἶδαμεν ἀν τοῦτο ἐκεῖνος καὶ ἐπιθετήσατε εἰς αὐτὸν ἐπιφώνησαν οὐν εἰς δεύτερον τὸν αὖν οὐν τυφλὸς καὶ ἐπιθετήσατε δος δοξάζω τὸ θεό ἡμεῖς οἶδαμεν ὃτι οὖν οὐτος ἀμαρτωλὸς εστίν 24 ἀπεκρίθη εκεῖνος εἰ ἀμαρτωλὸς εστίν οὐκ οἶδα εἰς ὅτι αὐτῷ τοὺς ὀφθαλμοὺς 27 ἀπεκρίθη αὐτοὺς εἶπον υἱὸς ηνή καὶ οὐκ ἤκουσατε τὶ παλὼν θελετε ἀκούειν μὴ καὶ ημεῖς θελετε αὐτοῦ μαθητα γενεσθαι 28 οἱ δὲ εὐλογοῦσαν αὐτὸν καὶ εἶπον σὺ ἡμαθησας εἰς ἑκείνου ἡμεῖς δὲ τοῦ μοῦσεως εἰςμεν μαθητας 29 ἡμεῖς οἰδαμεν ὅτι 'μοσῆς λελαλήκεν ο θεό τοῦτον δὲ οὐκ οἶδαμεν ποθὲν εστὶν 30 ἀπεκρίθη ο οὖν καὶ εἰπὲν αὐτοῖς εἰς γαρ τοῦτο 30 τὸ θαυμαστὸν εστὶν ὃτι ἡμεῖς οὐκ οἶδατε ποθὲν εστὶν καὶ ἀνεὼξε μοῦ τοὺς ὀφθαλμοὺς 31 οἰδαμεν οτι 'ἀμαρτωλὸν 31 ο θεό οὐκ ἀκούει ἀλλ ἐαν τὸς θεοσβής η καὶ τὸ θέλημα αὐτοῦ ποιη τοῦτον ἀκουει 32 εκ τοῦ αἰωνος οὐκ ήκουσῆ οτι ἀνεὼξεν τοὺς ὀφθαλμοὺς τυφλοῦ γεγενήσεινους 33 εἰ μὴ τοῦτο παρὰ θεῦ οὐκ ἡδυνατο ποιεῖν οὐδὲν 34 ἀπεκρίθησαν καὶ εἶπον αὐτῷ εἰς αὐτοὺς συ τεθεισαι συ εγεννησα ὁλοσ καὶ συ διδασκεσ ἡμας καὶ εξεβαλον αὐτον ἐξω 35 ἠκούσεν ο ιδοτι εξεβαλον αὐτον ἐξω καὶ ευρον αὐτον εἶπεν αὐτῷ συ πιστευεις εἰς τὸν υιὸν τοῦ θεος 36 ἀπεκρίθη εκεῖνος καὶ εἶπεν καὶ τις εστι κέ να πιστευος εἰς αὐτον 37 εἶπεν δὲ αὐτῷ ὃ ἢ καὶ ἑορακας αὐτον καὶ ὁ λαλὼν μετα σου
εκείνος εστιν 38 ο δε εφή πιστευο κε και προσεκνυθήσεν αυτω 39 και ειπεν ο ιδ εις κριμα εγω εις τον κοσμον τουτων ηλθων ινα οι μη βλεποντες βλεποσαι και οι βλεποντες τυφλοι γενονται 40 ηκουσαν υουν εκ των φαρισαιων ταυτα οι μετ αυτων οντες και ειπον αυτω μη και ημεις τυφλοι εσμεν 41 ειπεν αυτοις α ιδ ει τυφλοι ητε ουκ ι αν ειχετε αμαρτιαν νων δε λεγετε οι βλεπομεν η αμαρτια υμων μενει.

4 * ο αιτεις δυναται εργοξεσθαι D 884*; txt 884C relι M | 6 TXT ι τους οφθαλμους του τυφλου B! 884 ; τον πηλων επι τους οφθαλμους του τυφλου relι M ; txt 1 205abs 209 565 1582 2193txt ; MG ' VID 2193mg ; τους οφθαλμους του τυφλου C! (884) ; τον πηλων επι τους οφθαλμους του τυφλου (22 131 872 1192 1278 2372 2713 M) | 10 ηνεωωθησαν D 131 884 M* ; txt relι M* | 11 ανθρωπος ο B 565 1278* 2372 ; ανθρωπος 1278C relι M ; txt B-A 1 22 118 205abs 209 1582vid | 15 η σεαυτου D 884 2713 ; ι τουτου E 2372 ; txt relι M | 18 txt του αναβλεπαντου D! 131 1192 ; αυτου του αναβλεπαντου 872 884 1278C M ; txt A! 1278* 2193vid relι ; | MG ' VID 2193mg ; MG ' του αναβλεπαντου (131 1192) ; MG ' αυτου του αναβλεπαντου (872 884 1278C) | 19 ελεγετε D 22 1278* 2372 ; txt 1278C relι M | 21 ν C- B! 2193 ; η τα ηνιονεν αυτου τους οφθαλμους ημεις ουκ οιδαιμεν 1278C 2193* 2713C relι M ; η τις ανεωζεν αυτου τους οφθαλμους ημεις ουκ οιδαιμεν D! 205abs ; η τις ηνιονεν τους οφθαλμους αυτου ημεις ουκ οιδαιμεν D! 1278* 2372 ; η τα ηνιονεν τους οφθαλμους ημεις ουκ οιδαιμεν D! 2713* ; txt C-B! 1 118 209 2713 1582 | 21 αυτος εροπηθη ημεις αυτον ηλικιαν εχει αυτος D! 2193C ; αυτος ηλικιαν εχει αυτον εροπηθη αυτος relι M ; αυτος ηλικιαν εχει αυτον εροπηθη E 2713 ; txt A! 1 1582 2193* | 21 τα D! 565 ; txt relι M (DEF 2713) | 23 ν 3.4.1.; relι M ; txt C 2193* 26 ηνιονεν 1278* relι M* ; txt 1 118 205abs 209 565 1278C 1582 2193 2713 M* | 28 ει μαθητης relι M ; μαθητης 205 2713 ; txt B 1 118 205abs 209 1582 | 29 μαθητης 2193* relι M ; txt C 2193C 2372 | 30 o relι M ; txt A-B 1 22 1582 | 31 αμαρταλων 2193C 2372* relι M ; txt B 1 131 2193* 2372* 2713 | 41 ν D! 2193C ; txt relι M | 41 και η D 884 ; η ιουν 1582C 2193C relι M ; txt A! 1 565 1582 2193* |
Chapter 10

1 Αμην αμην λεγω υμιν ο μη εισερχομενος δια της θυρας εις την αυλην των προβατων αλλα αναβαινων αλλαχθεν εκεινος κλεπτης εστι και ληστης 2 ο δε εισερχομενος δια της θυρας ποιμην εστι των προβατων 3 τουτω ο θυρωρος ανοιγει και τα προβατα της φωνης αυτου ακουει και τα ιδια προβατα φωνει κατ ονομα και εξαγει αυτα 4/οταν τα ιδια παντα) εκβαλη εμπροσθεν αυτων πορευεται και τα προβατα αυτω ακολουθει οτι οιδασι την φωνην αυτου 5 αλλοτριο δε ου μη (ακολουθησασιν) οι αλλα φευξονται απ αυτου στοι ουκ οιδασι των αλλοτριων την φωνην 6 ταυτη την παρομιαν ειπεν αυτοις ο ιδε εκεινοι δε ουκ εγνωσαν τινα την α ελαλει αυτοις 7 ειπεν ουν [αυτοις] ο ιδε αμην αμην λεγω υμιν οτι εγω ειμι η θυρα των προβατων 8 παντεσ οσοι προ εμου ηλθον κλεπται εις και λησται αλλ ουκ ηκουσαν αυτων τα προβατα 9 εγω ειμι η θυρα δι εμου εαν της εισελθη σωθησεται και εισελυσεται και εξελυσεται και νομην ευρησει 10 ο κλεπτης ουκ ερχεται ει μη ενα κλεψι και θυσι και απολεσι εγω ηλθον ινα ζωην εχωσι και περισσον εχωσιν 11 εγω ειμι ο ποιμην ο καλος ο ποιμην ο καλος την ψυχην αυτου τιθησιν υπερ των προβατων 12 ο μισθωτος και ουκ αν ποιμην ου ουκ εστι τα προβατα ιδια θεορει τον λυκον ερχομενον και αφησι τα προβατα και φευγει και ο λυκος αρπαζει αυτα και σκορπιζει 13 τοις μισθωτος εστι και ου/μελλει 3 αυτω περι των προβατων 14 εγω ειμι ο ποιμην ο καλος και γινοσκε τα εμα και γινοσκομαι υπο των εμων 15 καθως γινοσκε με ο πηρ καγω γινοσκο τον πηρ και την ψυχην μου τιθημι υπερ των προβατων 16 και αλλα προβατα εχω α ουκ εστιν εκ της αυλης ταυτης κακεινα δει με αγαγει και της φωνης μου Ακουσωσιν 1 και γενησονται μια ποιμην εις ποιμην 17 δια τουτο ο πηρ με αγαπα οτι εγω τιθημι την ψυχην μου ινα παλιν λαβω αυτην 18 ουδεις αφει αυτην απ εμου αλλ εγω τιθη μ αυτην απ εμαυτου εξουσιαν εχω θειναι αυτην και

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εξουσιαν εχω παλιν λαβειν αυτην ταυτην την εντολην ελαβον
παρα του προς mou 19 σχισμα ουν εγενετο παλιν εν τοις
ιουδαιοις διαι τους λογους τουτους 20 ελεγον οουν πολλοι εξ
αυτων δαιμονιων εχει και μανεται τι αυτου ακουετε 21 αλλοι
ελεγον ταυτα τα ρηματα ουκ εστι δαιμονιζομενου μη
dαιμονιων δυναται τυφλον οφθαλμους ανοιξαι 22 εγενετο τα
eγκαινια εν ιεροσολυμισι χειμων ην 23 και περιεπαι το iε
εν το τερα εν τη στοα το σολομοντος 24 εκυκλωσαν ουν αυτων
οι ιουδαιοι και ελεγον αυτω εως ποτε την ψυχην ημων
αιρεις ει συ ει πο λεγη ημι παρρησια 25 απεκρηθη αυτους
ο ιδο ειπον υμιν και ου πιστευετε τα εργα α εγω ποιον εν τω
ονοματι του προς mou ταυτα μαρτυρει περι εμου 26 αλλ ιμη
ου πιστευετε οτι ουκ εστε εκ των προβατων των εμων καθος
ειπον υμιν 27 τα προβατα τα εμα της φωνης mou ακουει καγω
γινοσκο αυτα και ακολουθουσι μοι 28 καγω ζωην αιωνιων
dιδωμι αυτους και ου μη απολωνται εις τον αιωνα και ουχ
αρπασει τις αυτα εξ της χειρος mou 29 ο πιρ mou ος δεδωκεν
μοι μειζων παινων εστι και ουδεις δυναται αρπαζειν εκ της
χειρος του προς 30 εγω και o πιρ en esmen 31 εβαστασαν
ουν παλιν λιθουαν οι ιουδαιοι ιαν λιθασσαν αυτον
32 απεκρηθη αυτους ο ιδο πολλα εργα καλα εθειζα υμιν εκ του
προς mou δια ποιον αυτων εργον λιθαζετε με 33 απεκρηθησαν
αυτω οι ιουδαιοι περι καλου εργου ου λιθαζομεν σε αλλα
περι βλασφημιας και οτι συ ανος oν ποιεις σεαυτον θυ
34 απεκρηθη αυτους ο ιδο ουκ εστι γεγραμμενον εν τω νομω υμων
εγω ειπα θεοι εστε 35 ει εκεινους ειπεν θεους προς ους ο
λογος του θυ εγενετο και ου δυναται λυθηαι η γραφη 36 ον ο
πιρ ηιφισαν και απεστειλεν εις τον κοσμον ιμηις λεγετε οτι
βλασφημιας οτι ειπον υπο του θυ ειμι 37 ει ου ποιο τα εργα
tου προς mou mi πιστευετε mou 38 ει δε ποιον καν εμοι ο μη
πιστευετε τωσ εργους πιστευετε iα γνωτε και γινωσκητε
οτι εν εμοι o πιρ καγω εν αυτω 39 εξητουν ουν αυτων παλιν
πισαι και εξηλθεν εκ των χειρων αυτων 40 και απηλθεν
παλιν περαν του ιδρανου εις τον τοπον οπου ην ο ιωανης

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το πρώτον βαπτίζον και εμείνεν εκεί 41 καὶ πολλοὶ ήλθον πρὸς αὐτὸν καὶ ἐλέγον οτι ἴσωνησ ομησίαν σημεῖον ὑπὲρ εἰς αὐτὸν ὑπὸ εἰς ἴσωνησ περὶ τοῦτον ἀλήθη ἦν 42 καὶ πολλοὶ επιστευσαν εἰς αὐτὸν εκεί.

41 ἀπὸ δὲ D! 2193c; ἀπὸ δὲ rel. ἡ ἐκ 2156 565 884 1582 2193* | 4 TXT ʼπροβατὰ 2193c rel. ἡ ἐκ 22του 565 1192* 1582 2193* rel.; MG ʼπροβατὰ 22* 1192* (2193*) | 5 ἀκολουθήσασιν D 22 1192 1278* 2372; txt 1278c rel. ἡ ἐκ 7 ἀντίος πάλιν C-B! 884 1278 2193c 2372; ἀντίος πάλιν αὐτοῖς rel. Μ; txt A! 1 205abs 209 565 2193* 2713 | 17 τὸ δὲ μεθυστὸς θεύτη (22c) rel. ἡ ἐκ; txt A-B 1 22* 1192 1582 | 13 ἀντίος ἐμελεῖ 1 22 872* 1192 1278* 2193c ἡ ἐκ; ἀντίος ἐμελεῖ [3] 872* rel.; txt B-A 1278* 2193* rel. | 16 ἀκούσασιν rel. ἡ ἐκ; txt C 131 565 2713 | 17 τὸ D! 2193*; txt 2193c rel. ἡ ἐκ | 23 ἀντίος σωλομωνός 1 1582 2193* M; txt B-A 22* 2193c rel. | 29 τὸ μοῦ 2193* rel. ἡ ἐκ; txt C 2193c | 38 μὴ D! 1; txt 1c rel. ἡ ἐκ | 38 ἀπό πιστεύετε 22c 1278* rel. ἡ ἐκ; txt B 22* 131 565 1192; ἀπὸ VID 2372* 2372* | 39 ἀντίος D 884; ἀπὸ πάλιν αὐτοῦ rel. ἡ ἐκ; txt A 1118 131 205abs 209 565 1582 2193 2713 | 39 TXT ἀπὸ [A!] 565; txt 2193* rel. ἡ ἐκ; MG ἀπὸ VID 2193*; ἀπὸ (565) | 40 ἀντίος rel. ἡ ἐκ; txt C 1 |
Chapter 11

1 Ην δε τις ασθενων λαζαροσ απο βηθανιας εκ της κωμης μαρασ και μαρασ της αδελφης αυτης 2 ην δε μαρια η αλειψασα τουν κεν μυρο και εκμαξασα τους ποδασ αυτου ταις θριξιν αυτης ης ο αδελφος λαζαροσ ησθενει 3 απεστειλαν ουν τις αδελφαι αυτου προς αυτουν 4 λεγουσαι κε εδε ον φιλεις ασθενει 4 ακουσας δε ο ιδι ειπεν 5 αυτη η ασθενεια αυτη 6 ουκ εστι προς θανατον αλλ υπερ της δοξης του θου ινα δοξασθη ο υα του θου δι αυτης 5 ηγασα δε ο ιδι την 6 μαριαν και την αδελφην αυτης μαραθαν 7 και τον λαζαρον 6 οσ ουν ηκουσεν οτι ασθενει τοτε μεν εμεινεν εν οι ην τοπω δυο ημερας 7 επειτα μετα τουτο λεγει τους μαθηταις 8 αγαμεν 9 παλιν εις την ιουδαιαν 4 λεγουσιν αυτω οι μαθηται ραββι των εξητουν σε τους ιουδαιους λιθαιαν και παλιν υπαγεις εκει εκει 9 απεκριθη ο ιδι ουχι δωδεκα φαρια εις την ημερα εαν τις περιπατη εν τη ημερα ου προσκοπτει οτι το φως του κοσμου τουτου βλεπει 10 εαν δε τις περιπατη εν τη νυκτι προσκοπτει οτι το φως ουκ εστιν εν αυτω 11 ταυτα ειπεν και μετα τουτο λεγει αυτους λαζαρος ο φιλος ημων κεκοιμηται αλλα πορευομαι εις εξωπνισω αυτων 12 ειπον ουν αυτω οι μαθηται 3 κε ει κεκοιμηται ο σωθησεται 13 ειρηκει δε ο ιδι περι του θανατου αυτου εκεινοι δε εδοξαν οτι περι της κοιμησεως του υπνου λεγει 14 τοτε ο ουν ειπεν αυτους παρρησια ο ιδι λαζαροσ απεθανεν 15 και χαιρω δι υμασ ινα πιστευετε ότι ουκ ημην εκει αλλ αγαμεν προς αυτων 16 ειπεν ουν θωμας ο λεγομενος διδυμος τους μαθηταις 17 αγαμεν και ημεις ινα αποθανομεν μετ αυτου ελθουν ουν ο ιδι ευρεν αυτον τεσσαρας ημερας ηδη εχοντα εν τω μνημειω 18 ην δε η βηθανια εγγυης των ιεροσολυμων οσ απο σταδιων δεκαπεντε 19 πολλοι ουν εκ τους ιουδαιους ελημυθειαν προσ τας περι μαραθαν και μαριαν ινα παραμυθησονται αυτας περι του αδελφου αυτουν 20 η ουν μαραθα οσ ηκουσεν ότι ιδι ερχεται υπηνηθεσεν αυτοις μαριαμ δε εν τω οικω εκαθεστο 21  

[MG]

7 εις τον ουρανον
εἰπὲν οὖν ἡ μαρθὰ πρὸς τὸν ἵν κῆ ἐι ἡσ ὀδὲ οὐκ ἂν ἀπεθανεν μου ο ἀδέλφος 22 καὶ νον οἰδα ὅτι ὁσα ἃν αἰτήσῃ τὸν θν δώσῃ σοι τὸ θς 23 ἵπει αὐτῇ ὁ ἢ αναστησατο α ἀδέλφος σου 24 ἵπει αὐτῷ μαρθὰ οἰδα ὅτι ἀναστησαι ἐν τα ἀναστασὶ εν τῇ εσχατῇ ἡμέρᾳ 25 εἰπὲν ἃν αὐτῇ ὁ ἢ ἐγὼ εἰμι ἡ ἀναστάσις καὶ ἡ ζωή ὁ πιστεων εἰς ἐμὲ καὶ ἀποθανῃ ζησαται 26 καὶ πας ὁ ἄνοι καὶ πιστεων εἰς ἐμὲ ὑμὶ ἂποθανῃ εἰς τὸν αἰωνα πιστευει τοῦτο 27 ἵπει αὐτῷ ναι κη ἐγὼ πεπιστευκα ὅτι συ ἦν ὁ χς ὁ ὁς τὸν ἰδον εἰς τὸν κοσμὸν ερχομενον 28 καὶ ταῦτα ἐπισουσα απῆλθεν καὶ εφωνησαν μαριαν την ἀδελφην αυτης λαβρα επουσα το διδασκαλος παρεστι καὶ φωνει σε 29 εκεινῃ ὁσ ἠκουσαν εγειρεται ταχυ καὶ ερχεται προς αὐτον 30 ουπδω ει διλυθει ὁ ἢ 1 εἰς ἡν κομην ἀλλ ἡν επι ἐν τω τοπω ὁπου ὑπηνησαν αὐτῳ ἡ μαρθα 31 οι ουν ιουδαιοι οι οντεσ μετ αυτης εν τῃ οικια καὶ παραμυθουμενοι αυτην ἱδονεσ την μαριαν ὅτι ταχεις ἀνεστη καὶ εξηλθεν ἡκολουθησαν αυτη ἱ 1 ἤδαινεσ 32 ὁ ουν μαρια ός ἠλθεν ὅπου ἡν ὁ ἢδος αυτων επεσαν αυτου προς τους ποθαντ λεγουσα αυτω κη ἐι ἡς ὀδὲ οὐκ ἂν ἀπεθανεν μου ὁ ἀδέλφος 33 ἢ ουν ὁσ ειδεν αυτην κλαιουσαν καὶ τους συνελθοντας αυτη ιουδαιουσ κλαιοντας ἐταραχθη τὸ πνει όσ ἰμβριωμενον 34 και ειπεν 35 που τεθεικατε αυτὸν λεγουσιν αυτῳ κη ερχου καὶ ιδε 35 εδακρυσεν ὁ ἢδος 36 ελεγον ουν ὁι ιουδαιοι ιδε πως εφησεν αυτου 37 τινες δε εξ αυτων ειπον ουκ ἠδυνατο ουτοσ ὁ ανοιξας τους οφθαλμους του τυφλου ποιησαι ἡν και ουτοσ μη ἀποθανη 38 ἢ ουν παλιν εμβριωμενον εν εαυτῳ ερχεται εις το μνημειον ἡν δε σπηλαιον καὶ λιθος επεκειτο επ αυτω 39 λεγει ὁ ἢδος ἀρατῃ τὸν λιθον λεγει αυτῳ ἡ ἀδελφη του τεθνηκοσ μαρθα κη ἠδη οζει τεταρταιον γαρ εστι 40 λεγει αυτῃ ἢδος ουκ ειπον σοι ὅτι εαν πιστευσῃς οψει την δοξαν του θν 41 ηραν ουν τον λιθον ου ην ο ουν ἢδος ἠρνα τους οφθαλμους 42 ανω και ειπεν περ ευχαριστο σοι ὧτι ηκουσας μου 42 εγὼ δη δεδειν το παντοτε μου ακουεις ἀλλα δια τον
οχλον τον 'περιεστωσα ειπον ινα πιστευσωσιν οτι συ με
απεστειλας και ταυτα ειπον φωνη μεγαλη εκραυγασεν
λαζαρε δευρο εξω και εξηλθεν ο τεθνηκως δεδεμενος το
τας χειρας και τους ποδας κειριας και η ουγιαυτου
σουδαριω περιεδεδετο λεγει αυτοισ ο ιδ λυσατε αυτον και
αφητε υπαγειν πολλοι ουν τον ιουδαιων οι ελθοντες προσ
την μαριαν και θεασαμενοι ο εποιησεν ο [σημειον]
επιστευσαν εισ αυτον τινες δε εξ αυτων απηλθουν προσ
τους φαρισαιους και ειπον αυτοισ οσα εποιησεν ο ιδ
συνηγαγον ουν οι αρχιερεισ και οι φαρισαιοι συνεδριον και
ελεγον τι ποιουμεν οτι αυτοσ ο ανους πολλα σημεια ποιει
ean αφωμεν αυτον ουτως παντες πιστευσωσιν εισ αυτον και
ελευσονται οι ρομαιοι και αρουσην ημων τον τοπον και το
εθνος εισ δε τις εξ αυτων ονοματι καιαφας αρχιερευν 
ου τον ενιαυτον εκεινου ειπεν αυτοισ υμεισ ουκ οιδαιεν
ουδε λογιζεσθε οτι συμφερε ημιν ινα εισ ανους αποθανη
υπερ του λαου και μη ολον το εθνος αποληται τουτο δε αφ
εαυτου ουκ ειπεν αλλ αρχιερευς ον τον ενιαυτον εκεινου
προεφητευσεν οτι ημελλεν ο ιδ αποθησκειν υπερ του
εθνους και ουχ υπερ του εθνους μονον αλλ ινα και τα
τεκνα του θυ τα διεσκορπισμενα συναγαγη εις εν απ
εκεινησ ουν της ημερας συνεβουλευσαντο εινα
αποκτεινωσιν αυτον ο ουν ιδ ουκετι περιεπατε
παρρησια εν τοις ιουδαιοις αλλ απηλθεν εκειθεν εις
χωραν εγγυα της ερημου εις εφραιμ λεγομενην πολιν κακε
διετριβε μετα των μαθητων ην δε εγγυα το πασχα τον
ιουδαιων και ανεβησαν πολλοι εις ιεροσολυμα εις της
χωρας προ του πασχα ινα αγνισωσιν εαυτους εξητουν ουν οιν
και ελεγον μετα αλληλων εις το ιερο εστηκοτες τι δοκει ημιν
οτι ου μη ελθη εις την εορτην δεδοκειαν δε ειν αρχιερεισ
και οι φαρισαιοι εντολας ινα εαν τις γων του εστη κη
οπως πισασωσιν αυτον.

3 'προσ αυτον αι αδελφαι D 22 1192 1278 2372 ; ' αι αδελφαι προσ αυτον 872 131 2193 Μ ; ' αι αδελφαι αυτου E 2713 : τιτ Α 2193* rell. | 4 ' αυτη η ασθενεια 2193 Δ rell. Μ ; ' ασθενεια αυτη D! 565 Μ ; τιτ Β 565 Β' 884 2193 Β' | 5 ' μαρθαν και την αδελφην C 2193 Μ ; ' μαρθα και την αδελφην αυτη 118 205abs 209 ; ' μαρθαν και την αδελφην αυτη 2193* rell. Μ ; τιτ Α! 1 22 565 884 1582 | 7 ' αγομεν D! 2193 ; τιτ rell. Μ | 12 ' οι μαθηται αυτου 2193* rell. Μ ; τιτ C 2193* | 12 o D! 1 ; τιτ Ι* rell. Μ | 14 o D! 565 ; τιτ rell. Μ | 16 ' συμμαθησις rell. Μ ; τιτ C 565 | 16 TXT τετ rell. Μ ; [MG / VID 2193* sup] | 30/ προσ D 118 205abs 209 2372 2713 ; τιτ rell. Μ | 31 TXT / λεγοντες 131 872 1278 C Μ ; τιτ A! 1278* 2193* rell. ; ΜG / VID 2193* ; _MG / λεγοντες (1278 C Μ) | 33 TXT / ενεβρισματο τω πνι και εταραξεν εαυτων 1278* rell. Μ ; ' εταραχη τω πνι και εμβριωμενον E 2372 ; ' VID 1278* ; τιτ Α! 1 22 1582* 2193 ; MG / ενεβρισματο τω πνι και εταραξεν εαυτον 1582* (1278* rell. Μ) | 34 TXT / επεν D! 2372 1278* sup ; τιτ 1278* 2193* rell. Μ ; MG / VID 2193* ; MG / επεν (2372 1278* sup) | 40 τ o rell. Μ ; τιτ B 1 1582 | 41 TXT τετ 2193* rell. Μ ; MG / εις τον ουρανον 2193* | 42 / παρεστωτα D 884 ; τιτ rell. Μ | 44 4.5.3.12.3 rell. Μ ; τιτ B 118 205abs 209 884 2713 | 45 o C! 1 884 1582 ; o (τ o τ) 2193* rell. Μ ; τιτ C | 46 ' α 2193* rell. Μ ; τιτ C 131 2193* | 48 τ και 2193* rell. Μ ; τιτ 131 2193* | 51 o 2193* rell. Μ ; C-B τιτ 131 872 1278 2193* 2372 | 53 αποκτεινουσιν D! 1 ; τιτ rell. Μ | 53 12.1 rell. Μ ; τιτ C 2193 |
Chapter 12

1 Ο ουν ιδί προ εξ ήμερων του πασχα ήλθεν εις βηθανίαν οπου ήν λαζάρος ο τεθνηκος ον ήγειρεν εκ νεκρον 2 εποιησαν ουν ουν του δειπνου εκει και η μαρθα διηκονει ο δε λαζάρος εις ην των ανακειμενων συν αυτο 3 η ουν μαρτια λαβουσα λιτραν μυρου ναρδου πιστικη πολυτιμου ήλειψε τους ποδας του ιν και ταις θριειν αυτης εξεμαξεν 4 η δε οικια ολη επληρωθη εκ της οσμης του μυρου 5 λεγει ονυ εις εκ των μαθητων αυτον ιουδας ο ισκαριωτης ο μελλων αυτον 6 παραδιδονα 7 δια τι τουτο το μυρον ουκ επραθη διακοσιων 1 διναριων και εδοθη πτωχους επεν δε τουτο ουχ οτι περι τον πτωχον εμελλεν αυτο αλλ οτι κλεπτης ην και το γλασσοκομουν εχον τα βαλλομενα εβασταξεν επεν ουν ο ιδος αφει αυτην εις την ημεραν του ενταφιασμου μου τετηρηκεν αυτο τους πτωχον γαρ παντοτε εχετε μεθ εαυτον εμει δε ου παντοτε εχετε εγνω ουν οχλος πολυς εκ των ιουδαιων οτι εκει εστι και ήλθον ου δια τον ιν μονον αλλ ινα και τον λαζαρον ιδοσιν ον ήηειρεν εκ νεκρων εβουλευσαντο δε οι αρχιερεις ινα και τον λαζαρον αποκτεινοσιν οτι πολλοι δι αυτον υπηχον των ιουδαιων και επιστευον εις τον ιν τη επαυριον οχλος πολυς ελθον εις την εορην ακουσαντις οτι ερχεται ιδο εις ιεροσολυμα ελαβον τα βασια των φοαινον και εξηλθον εις υπαντησεν αυτο και εκραζον λέγοντες οσανα ευλογημενος ο ερχομενος εν ονοματι κυ το βασιλευς του ιν ιν ευρον δι ον οναριον εκαθισεν επ αυτο καθως εστι γεγραμμενοι μη φοβου θυγατερ σιων ιδου ο βασιλευς ου ερχεται οι καθημενοι επι πωλον ονου ταυτα δε ουκ εγνωσαν οι μαθηται αυτου το πρωτον αλλ οτε εδοξασθη ιδο τοτε εμνησθησαν οτι ταυτα ην επ αυτον γεγραμμενα και ταυτα εποιησαν αυτο εμπρυνει ουν ο οχλος ον μετ αυτου οτε τον λαζαρον εφωνησεν εκ του μνημειου και ήηειρεν αυτον εκ νεκρων δια τουτο και υπηνησαν αυτον 18

10 εχον και 1
οχλσσσι τι ηκουσαν τουτο αυτον πεποιηκεναι το σημειουν 19 οι ουν φαρισαιοι ειπον προς εαυτουσ θεωρειτε οτι ουκ οφελειτε ουδεν ιδε ο κοσμος οπισω αυτου απηλθεν 20 ησον δε ελληνεσ τυνε σε κ των αναβαινοντων ινα προσκυνησωσιν εν τη εορτη 21 ουτοι ουν προσηλθον φιλιππω του απο τη βεθσαιδα 1 της γαλιλαιας και ηρωσαν αυτον λεγοντασ κε θελομεν τον ην ιδειν 22 ερχεται φιλιππος και λεγει τω ανδρεα και παλιν ανδρεασ και φιλιππος 1 λεγοντασ τοι 23 ο δε ισ απεκρινασ αυτοισ λεγων εληλυθεν η φρα τινα δοξασθη ο υιος του ανου 24 αμην αμην λεγω υμιν εαν μη ο κοκκος του σιτου πεσον εις την γην αποθανε αυτοσ μονον μενει εαν δε αποθανην παλιν καρπον φερει 25 ο φιλον την ψυχην αυτου απολεσει αυτην και ο μισον την ψυχην αυτου εν το κοσμῳ τουτω εις ζωην αιωνιον φυλαξει αυτην 26 εαν τις εμοι διακονη εμοι ακολουθειτο και οπου εγω ειμι εκει και ο διακονος ο εμος εσται εαν τις εμοι διακονη τιμησει αυτον ο πηρ 27 νυν η ψυχη μου τεταρκαται και τι ειπω περ σωσον με εκ της φρας ταυτης αλλα δια τουτο ηλθον εις την φραν ταυτην 28 περ ο αγιε δοξασον σου του ονοματος 3 ηλθεν ουν φωνη εκ του ουνου και εδοξασα και παλιν δοξασα 29 ο ουν οχλος ο εστασ ακουον ελεγεν βροντην γεγονεναι αλλοι ελεγον αγγελος αυτω λελαληκεν 30 απεκριθε ο ισ και ειπεν ου δε εμε η φωνη αυτη γεγονεν αλλα δε υμας 31 νυν κρισις εστι του κοσμου τουτου νυν ο αρχον του κοσμου τουτου εκβληθησεται εξω 32 καγω εαν υψωθη εκ της γης παντας ελκυσω προς εμαυτων 33 τουτο δε ελεγεν σημαινον ποιο ταξινο εμελεν αποθησειν 34 απεκριθε αυτω ο οχλος ημεις ηκουσαμεν εκ του νομου οτι ο χοι μενει εις τον αιονα και πως συ λεγεις οτι δει υψωθηναι τον ην του ανου τις εστιν ουτος ο υιος του ανου 35 ειπεν ουν αυτοις ο ισ επι μικρον χρονον το φως εν υμιν εστι περιπατειτε ως το φως εχετε νυν μη η σκοτια υμας καταλαβη και ο περιπατον εν τη σκοτια ουκ οιδεν που υπαγει 36 εως το φως εχετε πιστευετε εις το φως ινα υιοι φωτος γενησθε ταυτα ελαλησεν ο ισ και

(τον ήν)
απελθών εκρυβή απ αυτον 37 τοσαυτα δε αυτου σημεια
πεποιηκοτος εμπροσθεν αυτον ουκ επιστευον εις αυτον 38
ινα ο λογος ησαιου του προφητου πληρωθη ον ειπεν κε τις
επιστευσε τη ακοη ημων και ο βραχιων κυ τινι απεκαλυφθη
39 δια τουτο ουκ ηδυναντο ' πιστευσαι ' οτι παλιν ' ειπεν
ησαιας ' 40 τευθολοκεν αυτον τους οφθαλμους και
' επωροσεν ' αυτον την καρδιαν ινα μη ιδωσι τους οφθαλμους
και ' νοησωσι τη καρδια ' και επιστραφωσι και ' ιασωσι '
αυτους 41 ταυτα ειπεν ησαιας ' οτε ' ειδεν την δοξαν αυτου
και ελαλθησεν περι αυτου 42 ομως μεντοι και εκ των
αρχοντων πολλοι επιστευσαν εισ αυτον αλλα δια τους
φαρισαιους ουχ ομολογουν ινα μη αποσυναγωγουν γενονται
43 ηγαπησαν γαρ την δοξαν των αιωνων μαλλον υπερ την δοξαν
του θεου 44 το δε εκραζεν και ειπεν ο πιστευον εις εμε ου
πιστευει εις εμε αλλ εις τον πεμψαντα με 45 και ο θεωρον
εμε θεωρη τον πεμψαντα με 46 εγω φοσ εις τον κοσμον
εληλυθα ινα πας ο πιστευον εις εμε εν τη σκοτια μη μεινη
47 και εαν τις μου ακουσεν των ρηματων και μη ' φυλαξη ' εγω ου
κρινω αυτον ου γαρ ηθον την κρινω τον κοσμον αλλ ινα
σωσω τον κοσμον 48 ο αθετων εμε και μη λαμβανον τα
ρηματα μου εχει τον κρινοντα αυτον ο λογος ον ελαλησα
εκεινος κρινει αυτον εν τη εσχοτη ημερα 49 οτι εγω απ
εμαυτου ουκ ' εληλυθα ' αλλ ο πεμψας με πιρ αυτος εντολη
μοι δεδοκεν τι ειπο και 0 τι λαλησω 50 και οιδα οτι η εντολη
αυτου ζοη αιωνιος εστιν α ουν ' εγω λαλω 1 καθως ειρηκεν
μοι ο πιρ ουτοσ λαλω.

[τη καρδια συνωσι]  

[πιστευση]  


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Chapter 13

1 Προ δὲ της εορτής του πασχα εἰδὼς ο ἵδι οἱ̑ ηλθὲν αὐτοῦ η ὥρα ἵνα μεταβῇ εκ τοῦ κοσμου τουτου πρὸς τὸν πρᾶ ἀγαπησας τους ἰδίους τοὺς εἰς τὸν κοσμῷ εἰς τέλος ἡγαπησεν αὐτοὺς καὶ δειπνῳ γενομενου τοῦ διαβολου ἡδη βεβληκοτος εἰς τὴν καρδιαν της σιμωνος ἵσκαιρισου ἵνα παραδος αὐτον εἰδὼς ο ἵδι οἱ παντα εδωκεν αὐτῳ ο πῆρ εἰς τας χειρας και οτι απὸ του θεου εξηλθεν και πρὸς τὸν θεὸν υπαγεν εγειρεται εκ τοῦ δειπνοῦ και τιθησε τα ἰματα και λαβὼν λευτιον διεξωσεν εαυτον ειτα βαλλει ὕδωρ εἰς τὸν νυπτηρα καὶ ἠρξατο νυπτειν τους ποδας των μαθητων και εκμασσεν τὸ λευτιον ὡν διεξωσεν ερχεται οιν προσ σιμωνα πετρον και λεγει αὐτῳ εκεινος κε συ μου νυπτεις τους ποδας ἀπεκριθη αὐτῳ ο ἵδι εγὼ ποιος σιν ουκ οἰδας ἀρτι γνωσθη δὲ μετα ταυτα λεγει αὐτῳ ο πετρος ου μη μου νυπτει τους ποδας εἰς τὸν αἰωνα ἀπεκριθη αὐτῳ ο ἵδι εαν μη νηψο σε ουκ εχεις μερος με εμοι λεγει αὐτῳ πετρος κε μη τους ποδας μου μονον ἀλλα καὶ τας χειρας καὶ τὴν κεφαλην λεγει αὐτῳ ο ἵδι ο λεουμενος ου χρειαν εχει η τους ποδας νυσαθαι ἀλλ εστι καθαρος ὀλος καὶ οἰκει κακαροι εστε ἀλλ ουχι παντες ἡδει γαρ τὸν παραδίδοντα αὐτον δια τουτο ειπεν οτι ουχι παντες κακαροι εστε στε ουν ενυψε τους ποδας αυτων [ἐλάβεν τα ἰματα αὐτου καὶ ἀνεπέσεν καὶ] ειπεν αὐτοις γινωσκέτε τι πεποιηκα ομις υμις φονειτε με καὶ ο διδασκαλος καὶ καλώς λεγετε ειμι γαρ ειν ου εγω ενυψα υμων τους ποδας το κα καὶ ο διδασκαλος καὶ υμεις οφειλετε ἀλληλων νυπτειν τους ποδας υποδειγμα γαρ δεδουκα υμιν ινα καθος εγω εποιησα υμιν καὶ υμεις ποιει αμην αμην λεγω υμιν ουκ εστι δουλος μετιζουν του κα αυτου ουδε ἀποστολος μετιζουν του πεμψαντος αυτον ει ταυτα οιδατε μακαριοι εστε εαν ποιητε αυτα ου περι παντων υμων λεγω εγω οιδα ουσ εξελεξουμεν ἀλλ ινα ἡ γραφη πληρωθη ο τρωγον μετ εμου ὃπου ειγω υπαγω
επηρκεν επ εμε την πτερναν αυτου 19 απ αρτι λεγω υμιν ’ πριν 1 γενεσθαι ινα οταν γενηται πιστευσητε οτι εγω ειπον υμιν 20 αμην αμην λεγω υμιν ο λαμβανον ’ αν 1 τινα πεμπω εμε λαμβανει και ο ’ εμε λαμβανον λαμβανει τον ’ αποστευιλαντα 1 με 21 ταυτα ειπον ο ιδ οταραθη το πιν και εμαρτυρησεν και ειπεν αμην 0 αμην λεγω υμιν οτι εισ εξ υμων παραδωσει με 22 εβλεπον ουν εις αλληλους οι μαθηται απορουμενοι περι τινος λεγει 23 ην δε ανακειμενος εκ των μαθητων αυτου εν τω κολπω του ιδ ον ηγασα ο εις 24 νευει ουν τοιοι σιμων πετρος πυθεθαι τισ αν ειπερ ον λεγει 25 επιπεσον ουν εκεινος επι τι τηθος του ιδ λεγει αυτω κε της εστιν αποκρινεται ο ιδ εκεινος εστιν ο ’ αν εγω εμβαψασ το ψωμιον δοσω αυτω και εμβαψασ το ψωμιον ο εις αλληλους και 27 και μετα το ψωμιον εις εκεινον το σπανας λεγει ουν αυτω ο εις ο ποιεισ ποιησον ταξιων 28 τουτο δε ουδεις εγνω των ανακειμενων προς τι ειπεν αυτο 29 τινες γαρ εδοκουν επει 20 γηλοσοκομον ειχεν ιουδας οτι λεγει αυτω αγορασων αν χρειαν εχομεν εις την εορτην η τοις πτωχοις ινα τι δω 30 λαβον ουν το ψωμιον εκεινος εξηλθεν ευθεως ενεχεσατο την εις νυξ 31 οτε ουν εξηλθεν λεγει ο ιδ νυν εδοξασθη ο ιδ του ανου και ο θεος εδοξασθη εν αυτω 32 και ο θεος εδοξασθη εν αυτω και ο 33 τεκνια ετη μικρον ο χρονον μεθ υμων ειμι ζητησει με και καθοις ειπον αυτω ιουδαιοις οτι οπου εγω υπαγω υμεσιν υμων δυνασθε ελθειν και υμιν λεγω αρτι 34 πλην εντολην καινην διδωμι υμιν ινα αγαπατε αλληλους καθοις ηγασαμενοι της και υμεσιν αγαπατε αλληλους εν τουτο γνωσονται παντεσ νι ομει μαθηται εστε εαν αγαπην εχητε εν αλληλους 36 λεγει αυτω σιμων πετρος κε που υπαγεις απεκριθη αυτω εν αυτω εις οπου υπαγω 0 ου δυνασθε μοι νιν ακολουθησαι ακολουθησαι δε οστερον 37 λεγει αυτω ο πετρος 0 δια τι ου δυναμαι σοι ακολουθησαι αρτι την υψηλην μου υπερ σου θησον εποκρινεται α τα την υψηλην σου υπερ εμου θησεις 38
αμην ὁ αμην λέγω σοι ὃ μη ἀλέκτωρ 'φωνησει' εώς ου αρνησήμενε τρισ.

Chapter 14

1 Μὴ ταρασσεσθώ υμῶν ηἱ καρδία πιστεύετε εἰς τὸν θὸν καὶ εἰς εμὲ πιστεύετε ἐν τῇ οἰκίᾳ τοῦ πρᾶσ μου μοναὶ πόλλαι εἰσὶν ἐι δὲ μηγὲ εἰπὼν ὅ ἂν υμῖν ὅτι πορεύομαι εὐτομάσας τὸ πον ὑμῖν ὅτι καὶ εαν πορευθὸ καὶ εὐτομᾶς τὸ πον ὑμῖν πάλιν ἐρχόμαι καὶ παραλήψῃμα ὕμασ πρὸς εμαυτόν ἵνα ὁποῦ εἰμὶ εἰγῷ καὶ ὑμεῖς ἥτι 4 καὶ ὁποῦ ὑπαγὸ ὑιὸτα καὶ τῇ ὁδὸν ὑιὸτα 5 λέγει αὐτῷ θῳμᾶς κἐ οὐκ ὑιὸμὲν ποῦ ὑπαγεῖ καὶ πῶς δυναμεθα τῇ ὁδόν εἰδέναι Ἀ λέγει αὐτῷ ο ῖ εἰ γῳ εἰμὶ ἡ ὅδος ἡ αὐτή καὶ ἡ ἀληθεία καὶ η ἡ ὅδε ὑιοῦσθαι ερχεῖται πρὸς τὸν πρᾶ εἰ μὴ δὲ ἐμου ἐι γνωκεῖτε μὲ καὶ τὸν πρᾶ ὅ μου ἀν ἑδείτε ἂ ἁπτὶ γιννοσκέτε αὐτῶν καὶ εὐφακατε αὐτῶν Ἀ λέγει αὐτῷ φίλιππος κὲ δείξον ἡμῖν τὸν πρᾶ καὶ ἀρκεῖ ἡμῖν λέγει αὐτῷ ο ῖ ὑσοῦν ὁ ῖ χρὼνον μεθ ὑμῖν εἰμὶ καὶ οὐκ ἐγνοκας μὲ 'φίλιππε ὁ εὐφακας εμε ὑφακε τὸν πρᾶ καὶ πῶς συ λέγεις δείξον ἡμῖν τὸν πρᾶ 10 οὐ πιστευεὶσ οτι εἰγῷ εν τῷ πρί καὶ ὁ πῆ ἐν ἐμοὶ εστὶν τὰ ῥηματα εἰγῷ ἄλῳ ὑμῖν απ ἐμαυτοῦ ὁν ἄλῳ ὁ δὲ πῆ ὁ εν ἐμοὶ μενον αὐτὸς ποιεῖ τὰ ἐργὰ 11 πιστεύετε μοὶ οτι εἰγῷ εν τῷ πρί καὶ ὁ πῆ ἐν ἐμοὶ εστὶν εἰ δὲ μὴ δία τὰ ἐργα αὐτα πιστεύετε μοὶ 12 ἁμὴν ἁμὴν λέγω υμῖν ο πιστευν εἰς εμε τὰ ἐργα εἰ γῷ ποιῶ κακεῖνος ποιησε καὶ μείζων τουτων ποιησε ὅτι εἰγῷ προσ τὸν πρᾶ 7 πορευομαι 13 καὶ ὁ εαν αἰτησητε εν τῷ ὑνοματι μοῦ 9 τουτο ποιησον ἵνα δοξασθῃ ο πῆ ρ εν τῷ ὑσῳ 14 ομ. 15 εαν αγαπατε μοῦ 1 εντολα σας εμα σς τηρησατε 16 καγῳ ερωτησω τὸν πρᾶ καὶ ἀλλὸν παρακλητὸν δοσει υμῖν ἵνα μενη μεθ υμῶν εἰς τὸν αἰωνα 17 τὸ πῆ τῆς αληθειας ο ο κοσμος ου δυναται λαβειν οτι ουκ θεωρει αυτο ουδὲ γιννοσκει αὐτου υμεις δε γιννοσκει αυτο οτι παρ υμῖν μενει καὶ 15 ὑμῖν εστὶν 18 ουκ ἀφησω υμας ορφανος ερχομαι προς υμας 19 ετι μικρὸν καὶ ο κοσμος με ουκετι θεωρει υμεις δε θεωρετε με οτι εἰγῷ ἥω καὶ υμεις ἐξησθε 20 εν εκεινη τῇ ἡμερᾳ γνωσησθε υμεις οτι εἰγῷ εν τῷ πρὶ μου
καὶ ὑμεῖς εν ἐμοὶ ἴ διαγω ἐν υμῖν ἴ ἴ 

'καὶ ὑμεῖς εν εμοί 14 κατώ τας εντολάς 
μου καὶ τηρῶν αυτάς εκείνος εστιν ὁ αγαπῶν με ὁ δε αγαπῶν 
με αγαπηθήσεται ὑπὸ τοῦ πρὸς μου καθὼ αγαπήσω αυτὸν καὶ 
εμφανισώ αυτῷ εμαυτὸν 22 λεγεὶ αυτῷ ίουδᾶς υἱὸν ὁ 
ισκαριωτῆς κέ καὶ τι γεγονεν ὅτι ήμιν μελέεις εμφανίζειν 
σεαυτὸν καὶ οὐχὶ το κοσμῷ 23 ἀπεκρίθη ἵ καὶ εἶπεν αὐτῷ 
εὰν τις αγαπᾷ με τὸν λογὸν μου τηρήσει καὶ ὁ πηρί μου 
αγαπήσει αυτὸν καὶ πρὸς αὐτὸν ἐλευσομέθα καὶ μονὴν παρ 
αὐτῷ ποιησομέθα 24 ὁ μὴ αγαπῶν με τοὺς λόγους μου οὐ 
tηρεί καὶ ο ὁ λογὸν ον ακουετε ουκ εστὶν εμοὶ ἀλλὰ τοῦ 
πεμπάντος με πρὸς 25 ταῦτα λελάληκα υμῖν παρ υμῖν μενον 
ο δε παρακλήσοι το πῶνα το ἄγιον ο πεμψε ὁ πηρ ἐν τῷ 
ονοματί μου εκείνοις υμᾶς δίδαξε παντα καὶ υπομήνησε 
μασ παντα οσα εἰπον υμῖν 27 εἰρηνὴν αφίημι υμῖν εἰρηνὴν 
tην ἐμὴν δίδωμι υμῖν ου καθὼς ο κοσμὸς διδόσιν εγὼ διδω 
μας μὴ ταρασσεσθὼ υμὼν η καρδία μηδε δειλιότατο 
ηκουσατε οτι εγὼ εἰπον υμῖν ἔπαγω καὶ ερχομαι προς υμᾶς 
ei ηγαπατε με εχαρητε αν οτι παρεσουμαι προς τον παρα 
τοι ὁ πηρ μειζων μου εστιν 29 καὶ νυν εἰρήκα υμῖν πρὶν γενέσθαι 
ναι οταν γενηται πιστευσήτε 30 οτι εγὼ εἰπον υμῖν 
’ουκ εἰσιν’ 27 ἱδίου 31 ἀλλ νον ο 
κοσμὸς οτι αγαπῶ τον παρα καὶ καθὼς 32 [εδώκεν μοι εντόλην ο 
pηρ]’ ουτῶσ 33 ποιω εγείρεσθε αγομεν εντευθεν.

Lac. 22: 14:22b–16:27b ; 872: all.
καθώς απεστάλκεν με ο πατήρ κατω αποστέλλω
υμασ D 884 ; txt rell. Μ | 29 2193c rell. Μ ; txt Μ ; txt
C 2193a | 30 TXT γευσόει [A!] 131 ; txt 2193ad rell. Μ ;
MG γευσ[3] 2193mg(vid) (131) | 31 γεδωκεν μοι ο πηρ εντολην
B 1 1582 ; γενειλατο μοι ο πηρ rell. Μ ; txt B 565 884
1210 | 31 και D 884 ; txt rell. Μ |
Chapter 15

1 Εγώ εἰμι ἡ ἀμπέλος ἡ ἀληθινή καὶ οἱ πῖρ μου ὁ γεωργὸς εστίν 2 παν κλῆμα ἐν εἰμὶ μὴ φέρον καρπὸν αἰρεῖ καὶ παν το 
καρπὸν φέρον καθαρίζεται αὐτῷ ἢν πλειονά καρπὸν φέρη 3 ἡδὴ 
ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον τοῦ λελαλῆκα ὑμῖν 4 
μεινατε εἰς ἐμοὶ καγώ ἐν ὑμῖν καθὼς τὸ κλῆμα σοὶ δυνατὰ 
καρπὸν φέρειν αφ' εαυτοῦ εάν μη μείνην ἐν τῇ ἀμπέλῳ οὕτως 
οὐδὲ υμεῖς εὰν μη ἐν εἰμὶ μείνη. 5 εγὼ εἰμι ἡ ἀμπέλος 
ὑμεῖς τὰ κλῆματα τοῦ μενὸν ἐν εἰμὶ καγὼ εἰς αὐτῷ οὕτως 
καρπὸν πολὺν ὑστὶ χωρὶσ ἐμοὶ σοὶ δυνατῇ ποιεῖν οὔδεν 6 εαν 
μη τις μείνη ἐν εἰμι εβληθη εξω ὡς τὸ κλῆμα καὶ εξηράνθη 
καὶ συναγουσιν αὐτὸ καὶ εἰς τὸ πῦρ βαλλοῦσι καὶ καται 7 
εαν μείνητε εἰς ἐμοὶ καὶ τὰ λῆμμα μου εἰς ὑμῖν 
μείνη ὦ ἐαν 

[In Greek text]
ουκ εστε ἀλλ ἐγώ εξελεξαμην υμας εκ του κοσμου δια τουτο μισει υμας ο κοσμος 20 μνημονευετε του λογου ου εγω ειπον υμιν ουκ εστι δουλος μειζων του κυ αυτου ει εμε εδιωξαν και υμας διωξουσιν ει τον λογον μου ετηρησαν και τον υμετερον τηρησουσιν 21 αλλα ταυτα παντα ποιησουσιν εις υμας 2 δια το ονομα μου οτι ουκ οιδασι τον πεμψαντα με 22 ει μη ηλθον και ελαλησα αυτους αμαρτιαν ουκ ειχοσαν νυν δε προφανειν ουκ εχουσι περι της αμαρτιας αυτων 23 εις εμε μισων και τον πα μου μισει 24 ει τα εργα μη εποιησα εν αυτους α ουδεις αλλος εποιησεν αμαρτιαν ουκ ει[χ]οσαν νυν δε και εφοσιασα και μεμησηκας και εμε και τον πα μου 25 αλλ 1ναι πληρωθη ο λογος ο εν τω νομῳ αυτων γεγραμμενον στι εμψησαν με δωρεαν 26 οταν δε ελθη ο παρακλητος ον εγω πεμψας υμιν παρα του προς 9 μου το πα της αληθειας ο παρα του προς εκπορευεται εκεινος μαρτυρησει περι εμου 27 και υμεις τ μαρτυρετε στι εξ αρχης μετ εμου εστε.

Lac. 22: all ; 872 all.

9 /2.1: rel. Μ ; txt B 1 1582 ; 11 /ημιν D! 1 ; txt reli. Μ | 11 ΤΤΤ / μεινη reli. Μ ; txt A! 1 565 884 1582 2193 iff ; MG / μεινη 2193 iff | 15 /2.1: rel. Μ ; txt C 2193 | 16 / D! 565 ; txt reli. Μ | 16 / μεινη 1192 rel. Μ ; μενει E 1192 ; txt C 131 2193 | 20 / ημετερον D! ! ; txt reli. Μ | 21 / ημας C 565 ; ημιν reli. Μ ; txt A 1 884 1582 | 22 / ειχον reli. Μ ; txt C-B! 1 | 24 / ειχοσαν C-B! 1 ; ειχον reli. Μ ; txt C- B! 565 | 26 ο rel. Μ ; txt C 2193 | 27 / τ δε rel. Μ ; txt B 565 884 |
Chapter 16

1 Ταύτα λελαλήκα υμιν ινα μη σκανδάλισθητε 2 αποσυναγωγούσα ποιησούσιν υμιν ταλερέ ινα πασ ο αποκτεινασ υμιν δοξη λατρειαν προσφερειν τω θεω 3 και ταυτα ποιησούσιν υμιν οτι ουκ εγνωσαν τον πρα ουδε εμε 4 αλλα αυτα λελαλήκα υμιν ιν οταν ελθη η ορα 1 αυτων μην μονευσητε αυτων 5 οτι εγω ειπον υμιν ταυτα δε υμιν εξ αρχης ουκ ειπον οτι μεθ υμων ημιν 5 νυν δε υπαγω προς τον πεμψαντα με και ουδεις εξ υμων ερωτα με που υπαγεισ 6 αλλ οταν λελαληκα υμιν η λυπη πεπληρωκεν υμων την καρδιαν 7 αλλ εγω την αληθειαν 5 υμιν λεγω 3 συμφερει υμιν ινα εγω απελθω εαν γαρ Τ μη απελθω ο παρακλητους ουκ ελευνεαι προς ημας εαν δε πορευθο πεμψω αυτον προς ημας 8 και ελθων εκεινος ελεγησε τον κοσμον περι αμαρτιας και περι δικαιοσυνης και περι κρισεως 9 περι αμαρτιας μεν οτι ου πιστευουσιν εις εμε 10 περι δικαιοσυνης δε οτι προσ τον πρα Τ υπαγω και ου θεωρειτε με 11 περι δε κρισεως οτι ο αρχων του κοσμου Τ κεκριται 12 ετι πολλα εχω λεγειν υμιν αλ λουντα αλα τασαζειν αρτι 13 οταν δε ελθη εκεινος το πινα της αληθειας οδηγησε υμας εν τη αληθεια παση ου γαρ λαλησε αφ εαυτου αλ οσα 1 [ακουσει] 7 λαλησε 1 και τα ερχομενα αναγγελει υμιν 14 εκεινος εμε δοξασε οτι εκ του εμου ληστει και αναγγελει υμιν 15 παντα οσα εχει εις πιφ εμα εστι δια τουτο ειπον ο υμιν οτι εκ του εμου ληστει και αναγγελει υμιν 16 μικρων και ουκετη θεωρειτε με και παλιν μικρων και οψεσθε με ο [και] οτι ο εγω υπαγω προς τον πρα 17 ειπον ουν εκ των μαθητων αυτων προς αλληλους τι εστι τουτο ο λεγει 7 υμιν 1 μικρων και ουκετη θεωρειτε με και παλιν μικρων και οψεσθε με Τ οτι Τ υπαγω προς τον πρα 18 ελεγον ουν τι εστι τουτο το μικρων ουκ οιδαμεν τι λαλει 19 εγνω Τ ο ισοτι ηθελον αυτον ερωταν και ειπεν αυτωις περι τουτου ζητειτε μει αλληλους οτι ειπον μικρων και ουκετη θεωρειτε με και παλιν μικρων και οψεσθε με 20 αμην αμην

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λεγω υμιν οτι κλαυσετε και θρηνησετε υμεις ο δε κοσμος χαρησεται υμεις 21 λυπηθησεσθε αλλ η λυπη υμων εις χαραν γενησεται 22 και υμεις ουν νυν μην λυπην εχετε παλιν δε ουσια διε και καρδια και την χαραν υμων ουδεις 23 ειρει αφ υμων και εν εκεινη τη ημερα εμε ουκ ερωτησετε ουδεν αμην αμην λεγω υμιν υμος ο εαν απησητε τον πρα εν το ονοματι μου δοσει υμιν εις αρτι ουκ ητησατε ουδεν εν το ονοματι μου αιτετε και ληψεσθε ινα η χαρα υμων η πεπληρωμενη 25 ταυτα εν παροιμιαια λελαληκα υμιν 26 ημερα 'αιτησατε εν το ονοματι μου και ου λεγω υμιν οτι εγω ερωτησον τον πρα ενεργον 27 αυτος γαρ ο πιηρ φιλει υμας οτι ουμεις εμε πεφιληκατε και πεπιστευκατε οτι εγω παρα εγω εξηλθον ενεργον τον πρα και εληλυθα εις τον κοσμον παλιν αφημι τον κοσμον και πορειομαι προς τον πρα 29 λεγουσιν οι μαθηται ιδε νυν παρρησια λαλεις και παροιμιαν ουδεμιαν λεγεις νυν οιδαμεν υμων αιτηςατε εν εντου πιστευομεν υμων υμων και ου χρειαιν εχεις ινα σε ερωτα εν τουτω πιστευομεν υμων απο θυ εξηλθης απω της αρτι 31 επεκριθη αυτοισ απω ενεργον τον πρα 32 ιδιου ερχεται ορα και νυν εληλυθεν ινα σκορπισθηση εκαστοσ εις τα ιδια καμε μονον αφημι και ουκ ειμι μονος οτι ο πιηρ μετ εμου εστιν ταυτα λελαληκα υμιν ιναι ειναι ειρηνη εχετε εν τον κοσμον θλιψιν εχετε αλλα θαρσετε εγω νενικηκα τον κοσμον.


4 / μηνιμονευατε αυτον B 565 884 ; 'μηνιμονευτε αυτον C 1 ; 'μηνιμονευτε αυτον rell. M ; txt B-A! 118 205abs 209 2193 2713 | 7 7.2.1 rell. M ; txt C 2193 | 7 eγω 1582c
rell. \( \text{M} \); txt B 1 1582* | 10 τ μου 1582C rell. \( \text{M} \); txt B 1 1582* | 10 ε ουκετι 131C 2193C rell. \( \text{M} \); txt C 131* 2193* | 11 τ τουτου rell. \( \text{M} \); txt B-A 1 1192 1210 1582 | 13 ε αν ακουση B 565 2193; ε αν ακουση rell. \( \text{M} \); txt B 1 1582 | 13 θαληση D! 2193*; txt 2193C rell. \( \text{M} \) | 15 o 2193C rell. \( \text{M} \); txt B-A 118 205abs 209 2193* 2713 | 15 λαμβανει rell. \( \text{M} \); txt C 131 2193 | 16 o rell. \( \text{M} \); txt D-C 884 1210 | 16 o rell. \( \text{M} \); txt C 884 1192 1210 | 17 οm. D 1210 1278* 2372; ομ. E 205abs; txt 1278C1 rell. \( \text{M} \) | 17 οu rell. \( \text{M} \); txt C-B! 1582 | 17 τ και 1278C1 rell. \( \text{M} \); txt C-B 118 205abs 209 1278* 2372 2713 | 17 ε τω rell. \( \text{M} \); txt B-A! 118 205abs 209 565 2193 2713 | 19 τ δε C 131 2193; τ ouv rell. \( \text{M} \); txt A! 1 565 884 1582 | 20 τ δε rell. \( \text{M} \); txt B 1 1582 | 21 ο οσα αν rell. \( \text{M} \); txt C 131 2193 | 22 D! 884*; txt C-B! 1 1582 ( τ αλλ 884C rell. \( \text{M} \)); ( τ ote 884C rell. \( \text{M} \)) | 26 ατιησεσθα εν τω ονοματι μου B 565 884; εν τω ονοματι μου ατιησεσθα rell. \( \text{M} \); txt B 1 1582 | 26 o D 205abs 209 2372 2713; txt rell. \( \text{M} \) | 27 τ του 2193C rell. \( \text{M} \); txt C 2193* | 29 τ αυτου rell. \( \text{M} \); txt B 565 884 | 284
Chapter 17

1 Ταυτα ελαλησεν οι̣ και επαρασ τους οφθαλμους αυτου εις τον ωνον ειπεν περ εληλυθεν η ωρα δοξασον σου τον ων ινα 7 ο ων σου δοξαση σε 2 καθως εδωκας αυτο εξουσιαν πασης σαρκος ινα παν ο εδωκας 3 αυτω δωσει αυτω 1 ξοην αιωνιου 4 αυτη δε εστιν η αιωνιοο ζωη ινα γινωσκοι σε τον μονον αληθινον θη και ον απεστειλας ιν χν 4 εγω σε εδοξασα επι της γης το εργον τελειωσας ο εδωκας 1 μοι ινα ποιησω 5 και νω δοξασον με συ περ παρα συαυτω τη δοξη η ειχον προ του τον κοσμον ειναι παρα σου 6 εφανερωσα σου το ονομα τοις ανοις σου δεδωκας μοι εκ του κοσμου σοι ησαν καμοι αυτους εδωκας 1 και τον λογον σου τετηρηκασιν 7 νων εγνωσαν 1 οτι παντα σα η εδωκας 1 μοι παρα σου εστιν 8 οτι τα ρηματα α δεδωκας μοι δεδωκα αυτοις και αυτοι ελαβον και εγνωσαν αληθον οτι παρα σου εξηλθον και επιστυσαν οτι συ με απεστειλας 9 εγω πeri αυτων ερωτω ου περι του κοσμου ερωτω αλλα περι ον δεδωκας μοι οτι σοι ειςιν 10 και τα εμα παντα σα εστι και τα σα εμα και δεδοξασας εν αυτους 11 και ουκετι 5 εν τω κοσμω ειμι 1 και ουτοι εν τω κοσμω ειςι καγω προς σε ερχομαι περ αγιε τηρησαν αυτους εν τω ονοματι σου ο δεδωκας μοι ινα οσιν εν καθως ημεισι 12 [οπι] 1 ημην μετ αυτων 7 εγω ετηρουν αυτους εν τω ονοματι 1 σου ους 1 δεδωκας μοι εφωλαξα και ουδεις εξ αυτων απολετο ει μη ο ων της απωλειας ινα η γραφη πληρωθη 13 νων δε προς σε ερχομαι και ταυτα λαλω εν τω κοσμω ινα εχωσι την χαραν την εμην πεπληρωμενην εν 14 εαυτους εγω δεδωκα αυτους τον λογον σου και ο κοσμος εμισησαν αυτους οτι ουκ ειςιν εκ του κοσμου καθως εγω ουκ ειμι εκ του κοσμου 15 ουκ ερωτω ινα αρης αυτους εκ του κοσμου αλλ ινα τηρησαν αυτους εκ του πονηρου 16 εκ του κοσμου ουκ ειςι καθως εγω εκ του κοσμου ουκ ειμι 17 αγιασαν αυτους εν τη αληθεια ο λογος ο σως αληθεια 18 εστιν καθως εμε απεστειλας εις τον κοσμον καγω απεστειλα αυτους εις τον
κόσμον 19 καὶ υπὲρ αυτῶν έγγυς αγαθῶν εμαυτὸν ἵνα ωσὶ καὶ αὐτοὶ ηγησαμένοι εν ἀληθεία 20 οὐ περὶ τουτῶν δὲ ερωτῶ μονὸν ἀλλα καὶ περὶ παντὸν τῶν πιστεύοντον διὰ τοῦ λόγου αυτῶν εἰς ἑμεῖς 21 ἵνα πάντες εν ωσίν καθὼς σὺ πέρ ἐν ἑμοί καγὼ ἐν σοι ἵνα καὶ αὐτοὶ εν ἡμῖν εν ωσίν ἵνα ὅ καὶ οἱ κόσμος πίστευσε οὕτω σὺ με απεστειλόντος 22 καγὼ τὴν δοξαν ἣν ἑδόκασα 23 μοι ἑδώκας αὐτοίσι ἵνα ωσίν εν καθὼς ημείς εν τῷ καγῷ ἐν αὐτοῖς καὶ σὺ εν τῷ ἑμοὶ ἵνα ῥωσὶ τετελείωμενοι εἰς ἑν τῷ καὶ ἑν ἁγιώσκει τον κόσμον ὅτι σὺ με απεστείλας καὶ ηγησάμενος αὐτοῦς καθὼς εμεῖς 24 πέρ ὧν ἑδόκασας μοι θέλοι νόποι εὐθανατοὶ καὶ ἐκεῖνοι ὃσιν ἑμοί ἵνα ἀναφέροι τὴν δοξάν τὴν εὐθανατίαν ἑν ἑδόκασας μοι ὅτι ἡμεῖς ἵνα πρὸ καταβολῆς κόσμου 25 πέρ' ὃς καὶ οἱ κόσμοι σὲ ὑπὸ εὐθανατοὶ καὶ ἐκεῖνοι εὐθανατοὶ ἵνα σὺ με απεστείλας 26 καὶ ἑγνωρίσα αὐτοῖς τὸ ὄνομα σου καὶ ἑγνώρισο ἵνα ἡ ἀγαθή ἣν ἡμείς με εν αὐτοῖς ἡ καγὼ εν αὐτοῖς.

Lac. 118: all; 872: all; 565: 17:1b–17:12.

Suppl. 118 sup: all; 565 sup: 17:1b–17:12b.

1 τῷ καὶ τὸ τῶν κατὰ ἑμοὶ ἐκαθόρισεν τὸν κόσμον μετὰ τῶν αὐτῶν εἰς τὸν κόσμον τῶν αἰώνων τῶν αἰώνων τῶν αἰώνων. 2 ἡμεῖς πάντες ἐν τῷ τοῖς ἀνθρώποις τῶν ἐν τῷ τοῖς κόσμοις τῶν αἰώνων τῶν αἰώνων τῶν αἰώνων. 3 ἡμεῖς πάντες ἐν τῷ τοῖς αἰώνων τῶν αἰώνων τῶν αἰώνων τῶν αἰώνων. 4 ἡμεῖς πάντες ἐν τῷ τοῖς ἐν τῷ τοῖς αἰώνων τῶν αἰώνων τῶν αἰώνων τῶν αἰώνων. 5 ἡμεῖς πάντες ἐν τῷ τοῖς ἐν τῷ τοῖς κόσμοις τῶν αἰώνων τῶν αἰώνων τῶν αἰώνων. 6 ἡμεῖς πάντες ἐν τῷ τοῖς κόσμοις τῶν αἰώνων τῶν αἰώνων τῶν αἰώνων. 7 ἡμεῖς πάντες ἐν τῷ τοῖς ἐν τῷ

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Chapter 18

1 Ταντα εἰπον ὁ ἴδε ἔξηλθεν σὺν τοῖς μαθηταῖς αὐτοῦ περαν τοῦ χειμαρροῦ τον κέδρον ὅπου ἦν κήπος εἰς ὅν εἰπῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ ἱδεὶ δὲ καὶ ίουδᾶς ὁ παραδίδουσιν αὐτὸν τὸν τόπον ὅτι πολλακις συνήχθη ὁ ἴδε εκεὶ μετὰ τῶν μαθητῶν αὐτοῦ 2 ὁ ἴδε ἔξηλθαν τοῖς ίουδᾶσιν παραλαβὸν τὴν σπείραν καὶ ἐκ τῶν αρχιερεῶν καὶ φαρισαίων ὑπηρέτας ερχέτατε εκεὶ μετὰ φανῶν καὶ λαμπαδῶν καὶ ὀπλῶν 4 ἵδε δὲ εἰδὼς παντα τα ἐρχομένα επ ἐντὸν ἔξηλθαν καὶ λεγεὶ αὐτοῖς τινὰ ζητεῖτε 5 απεκρίθησαν αὐτῷ ἵνα τον ναζαραίον λεγεὶ αὐτοῖς ὁ ἴδε ἔγω εἰμι εὐσήκης ἃ καὶ ίουδᾶς ὁ παραδίδουσιν αὐτὸν μετὰ αὐτῶν ὅσον εἰπον αὐτοῖς εγὼ εἰμι ἀπῆλθον εἰς τὰ οἴσια καὶ ἔπεσαν ἵδε ἔξηλθεν καὶ εὐπροτησαν τινὰ ζητεῖτε οἱ δὲ εἰπον ἵνα τον ναζαραίον 8 ἀπεκρίθη αὐτοῖς ὁ ἴδε εἰπον ὅτι ἐγὼ εἰμι εἰς ὅν εἰμι εὐσήκης ἃ ποτε οὐκ ἀπώλεσα εἰς αὐτῶν οὐδενα 10 συμφ ον πετρὸς εἰχον μαχαίραν εἰλκυσαν αὐτὴν καὶ ἔπεσεν ἵνα τὸν αρχιερεῶς δουλὸν καὶ ἀπεκοψεν αὐτοῦ τὸ αἰτίον τὸ δεξίον ἵνα ὅν εἰμι τὸ δουλὸς μάλχος 11 εἰπον οὐν ὁ ἴδε τὸ πετρω βαλε τὴν μαχαίραν 7 εἰς τὴν θηκὴν τὸ ποτηρίον οὐκ θαυμάζεις μοι ο πήρ ου μὴ πίω αὐτο 12 ὁ συμφερα καὶ ὁ χιλιαρχὸς καὶ οἱ ὑπηρέται τοῦ ίουδαίων συνελαβὸν τὸν ἵνα καὶ ἐδῆσαν αὐτὸν 13 καὶ ἀπηγαγον αὐτὸν πρὸς αὐναν πρὸς τὸν γαρ πενθέρος τοῦ καίσαρα σοὶ τῷ αρχιερεῖ τοῦ εν οἰκῶν ἔκεινον 14 ἦν δὲ καίσαρα ὁ συμβουλεύοντας τοῖς ίουδαίοις οτι συμφερεὶ καὶ αὐναν αἰτίου ὑπερ τοῦ λαοῦ ἤπειρον δὲ τὸ ἴδε συμβοῦς πετρω καὶ ὁ ἄλλος μαθητὴς ὁ δὲ ὁ ἄλλος μαθητὴς εἰκεῖτο ποτα ὑν συμβουλεύοντας τοῖς ίουδαίοις οτι συμφερεὶ καὶ αὐναν ἄλλος 15 ἢ ἐπὶ ἤπειρον τῷ ἵνα εἰς τὴν αὐλὴν τοῦ αρχιερεῖς 16 ὁ δὲ πετρος εὐσήκητε πρὸς τὴ θυρα ἤπειρον εξῆλθαν οὑν ὁ μαθητὴς ὁ ἄλλος οὐν ἦν γνῶστος τῷ αρχιερεῖ καὶ εἰπεν τῇ θυρῷ καὶ εὐσήκησεν τοῦ πετρον 17 λεγεὶ οὐν ἡ παιδισκή ἡ θυρῷ ρος τῷ πετρῳ μη καὶ
συ εκ των μαθητῶν εἰ τοῦ αὐτοῦ τούτου λέγει εκείνος οὐκ εἰμὶ 18 εἰστηκέεις δὲ οἱ δούλοι καὶ ἦπιεται ανθρακίαν πεποιηκτες ὡς ψυχὸς ην ἦν δὲ 19 καὶ οἱ πέτροι μετ τῶν εστῶς 1 καὶ θερμαίνομενος καὶ οὐν αρχίερευς ὑπότησεν τὸν ἵνα περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ 20 απεκρίθη δὲ αὐτῷ ὁ ἵνα εἴχεν παρρήσια λελάληκα τῷ κόσμῳ εἰγὸν παντὸτε εἰδίδαξα εἰν τῇ συναγωγῇ καὶ εἰν τῷ ἑρω ὅποι παντες οἱ ἱουδαῖοι συνερχονται καὶ εν κρυπτῳ ἐλάλησαν οὐδὲν 21 τι με επερωτάσσε ερωτῆσθαι τοὺς αἰτηκοτα τι ελαλήσαι αὐτοῖς ἵνα ὅταν οἴδασιν αὐτῶν εἴγον εἰγὸν 18 ταῦτα δὲ αὐτοῦ εἰποντὸς εἰς τῶν ὑπηρέτων παρεστήκως εἶδοκεν ῥαπίσμα τῷ ἵνα εἴπων εὐτῶς αποκρίθη τῷ αρχίερεια 23 απεκρίθη αὐτῷ ὁ ἵνα εἴχεν κακὸς ἐλάλησα μαρτυρίζοντο γεγονός τῷ κακῷ εἰ δὲ κάλως τι με δερεῖς 23 απεστείλεν οὐν αὐτὸν ὁ ἅσοι δεδεμενὸν προς καίφαν τῷ αρχίερεια 25 ἵνα δὲ σημών πέτρος εστῶς καὶ ὁ παρεστήκως εἴπον οὐν αὐτῷ μη καὶ σὺ εἰς τῶν μαθητῶν αὐτοῦ εἰ ἤρησατο εκείνος καὶ εἴπεν οὐκ εἰμὶ 26 ἐλέγει οὐν εἰς εἰς τῶν δούλων τοῦ αρχίερεως συγγένεσῖ αν οὐν απεκοψε πέτρος τῷ ὅποι οὐκ εἴγον σὲ εἰδόν εἰν τῷ κήπῳ μετ αὐτοῦ 27 πάλιν οὐν ἤρησατο πέτρος καὶ εὐθεώσ αλέκτωρ εἴσοδον 28 αγούσιν οὐν τῷ ἵνα ἀπὸ τοῦ καίματο εἰς τῷ προσπροφυρον ἦν δὲ πρῶτός καὶ αὐτοὶ οὐκ εἰσήλθον εἰς τῷ προσπροφυρον ἵνα μη μιᾶνθασιν ἀλλὰ φάγωσα τῷ πᾶσας 29 εξῆλθεν οὐν ὁ πίλατος εξὼ πρὸς αὐτοὺς καὶ φήσαι τινα κατηγορίαν φέρετε κατὰ τοῦ ἵνα ὅποι 30 απεκρίθησαν καὶ εἴπον αὐτῷ εἰ μή ην εὐτῶς κακοποιοῦσα οὐκ ἀν σοι παρεδώκαμεν αὐτὸν εἰπέν οὐν αὐτοῖς ὁ πίλατος λαβέτε αὐτὸν ἡμεῖς καὶ κατὰ τὸν νομὸν ὑμῶν κρίνατε εἴπον δὲ αὐτῷ οἱ ἱουδαῖοι ἡμὶ οὐκ εξέστιν οὕδενα αποκτεῖναι 32 οὐ τὸν νομὸν τῷ ἵνα πληρώθη ὁ εἴπεν σημαινὸν ποιῶν θανάτῳ 31 εμελλέν 32 αποθητοῦσα 32 εἰς τῷ προσπροφυρον πάλιν ὁ πίλατος καὶ εἴσωσα τῷ ἵνα καὶ ἐεπέκεκρισαν σὺ εἰ οἱ βασιλεὺς τῶν ἱουδαίων 34 απεκρίνατο ἵνα ἑαυτῷ σου τούτου λέγεις εἰ ἄλλος σοι εἴπεν 1 περὶ εἰμοῦ απεκρίθη ο
πιλατος μη εγω ιουδαιος ειμι το εθνος το σον και οι αρχιερεις παρεδωκαν σε εμοι τi εποιησας 36 απεκριθη τι η βασιλεια η εμη ουκ εστιν εκ του κοσμου τουτου ει εκ του κοσμου τουτου η βασιλεια η εμη οι υπηρεται 3 οι εμοι ηγονιζοντο αν 3 ινα μη παραδοθο τοις ιουδαιοις νυν δε η βασιλεια η εμη ουκ εστιν ενενεθεν 37 ειπεν ουν αυτο ο πιλατος ουκουν βασιλειας ει συ απεκριθη η ιοις 3 συ λεγεις οτι βασιλειας ειμι εγω εις τοντο γεγεννημαι και εις τοντο εληλυθα εις τον κοσμον ινα μαρτυρησω τη αληθεια πας ο αν εκ της αληθειας ακοει μου της φωνης 38 λεγει αυτο ο πιλατος τι εστιν ο η αληθεια και τοπο ειπον παλιν εξηλθαν προς τον του ιουδαιου και λεγει αυτοις εγω ουδεμιαν αιτιαν ευρισκο εν αυτο 39 εστι δε συνθεια υμιν ινα ενα απολυσω υμιν εν τω πασχα βουλεσθε ουν ο ινα απολυσω υμιν τον βασιλεια του ιουδαιων 40 εκραγασαν ουν παντεσ λεγοντες μη τοντο αλλα τον βαραβαν ην δε ο βαραβας ο ουτος ληστης.

Lac. 872: all ; 118: all ; 2372: 18:31b–end.
Suppl. 118sup: all.

Chapter 19

1 Τοτε ουν ελαβεν ο πιλατος τον ιν και εμαστηγοσεν 2 και οι στρατιωται πλεξαντες στεφανον εξ ακανθον επεθηκαν αυτου 3 και ηρχοντο προσ αυτου και 4 ελεγον χαρε ο βασιλευς των ιουδαιων και εδιδοσαν αυτῳ ραπισματα 4 εξηλθεν παλιν 5 εξω ο πιλατος 6 και λεγει αυτους ιδε αγω υμιν αυτον εξω να γνοτε οτι 7 ουδεμιαν αιτιαν ευρισκω εν αυτω 8 εξηλθεν ουν εξω ο ιν εχον τον ακανθινον στεφανον και το πορφυρον ματιον και λεγει αυτους ιδου ο ανος 9 οταν ουν ειδον αυτον οι αρχιερεις και οι υπηρεται εκραυγασαν λεγοντες σταυρωσον σταυρωσον 10 λεγει αυτους ο πιλατος λαβετε αυτον υμεις και σταυρωσατε εγω γαρ ουχ ευρισκω εν αυτω αιτιαν 12 απεκριθησαν οι ιουδαιοι ημεις νομον εχομεν και κατα τον νομον ημων οφειλει αποθανειν οτι ιν θυ εαυτον εποιησεν 13 οτε ουν ηκουσεν ο πιλατος τουτον τον λογον μαλλον εφοβηθη 14 και εισηλθεν εις το πραιτωριον παλιν και λεγει τι τι ποθεν ει ο δε ιν αποκρισιν ουκ εδωκεν αυτω 15 λεγει ουν αυτω ο πιλατος εμοι ου λαλεις ουκ οιδας οτι εξουσιαν εχω σταυρωσας και εξουσιαν εχω απολυσαι και εισηλθεν εις το πραιτωριον οι ιουδαιοι εκραυγαζον λεγοντες εαν τουτον απολυσης ουκ ει φιλος του καισαρος πας ο βασιλευς εαυτον ποιν ον αντιλεγει 16 τω καισαρι 17 ο ουν πιλατος ακουσας 15 τουτον τον λογον ηγαγεν εξω τον ιν και εκαθισεν επι βηματος εις τοπον ος λεγεται λιθοστρωτον εβραιοι τι εγεν [γαββαθα] 14 ην δε παρασκευη του πασχα ορα ην 1 εκτη και λεγει τους ιουδαιους ιδε ο βασιλευς υμων 15 οι δε εκραυγασαν 16 αρον αρον σταυρωσον αυτον λεγει αυτοις ο πιλατος τον βασιλεα υμων σταυρωσο απεκριθησαν οι αρχιερεις ουκ εχομεν

(καπαθα) 1
(καππαθα) 1
βασιλεά εἰ μὴ καίσαρα ἔτη οὐν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ οἱ δὲ παραλαβόντες αὐτὸν απῆγαγον καὶ βασιλαζόν τὸν σταυρὸν εστάθη εἰς τὸν λεγόμενον κρανίον τὸν οὐ σε λεγεται εβραίστη γολγοθὰ ὁποὺ εσταυρώσαν αὐτὸν καὶ μετ' αὐτοῦ ἀλλοῦ διὸ εντευθὲν καὶ ενευθὲν μέσον δὲ τὸν ἐγραψεν δὲ καὶ τίτλον ὁ πιλάτος καὶ ἐπεθηκεν ἐπὶ τὸν σῶρον ἡ δὲ γεγραμμένον ἵσον ναζοραῖος ὁ βασιλεύς τῶν Ἰουδαίων τότεν οὐν τὸν τίτλον πολλοῖς ανεγνώσαν τῶν Ἰουδαίων οτι εγγὺς ἡ τῆς πόλεως τὸ τόπον ὁποὺ εσταυρωθῆ ὁ ἵσος καὶ ἡ γεγραμμένον εβραίστη εἰληφθηκεν δρομαίστη 21 εἶλεγον οὖν τῷ πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων μὴ γραφέ ο βασιλεύς τῶν Ἰουδαίων ἀλλ' ὁτι εἰκείνου εἰπέν βασιλεύς εἰμὶ τῶν Ἰουδαίων ἀπεκρίθη ὁ πιλάτος ο γεγραφα ἐγγραφα 23 οἱ οὖν στρατιώται στρατεύσαν τὸν ἐλαβον τα μαστία αὐτοῦ καὶ ἐποίησαν τεσσαρα μερη εκαστο στρατιωθη μερος καὶ τὸν χιτῶνα ἡ δὲ τὸν αράφος εἰς τὸν ανοθὲν ύφαντος δι' οὖν 24 εἰπών οὖν προσ ἀλλήλους μη σχισομεν αὐτὸν ἀλλὰ λαχώμεν περὶ αὐτοῦ τίνος εσται ἡ γραφὴ πληρωθῇ η λέγουσα διεμερισαντο τα μαστία μου εαυτοις καὶ ἐπὶ τὸν μαστίσμον μου εβαλὼν κλήρων οἱ μεν οὖν στρατιωται ταυτα ἐποίησαν εἰσηχεισαν ἐπὶ παρα τῷ στῶρ του ἵσος μηρ 25 καὶ ἡ ἀδελφη τῆς μηρ αὐτοῦ μαρτυρια τῇ κλώσα καὶ μαρτυρια τῇ μαγδαληνῆ 26 εἰσ οὖν ὡς εἴδεν τὴν μηρ καὶ τὸν μαθητὴν παρεστηκαν οὐν ἡγασα λεγει τῇ μηρ γιναι ιδου ο υἱος σου 27 ειτα λεγει τῷ μαθητῃ ἵδοι ἡ μηρ σου απ εκεινης οὐν τῷ ὁρας ἐλαβεν αὐτον τη μαθητη τῇ εἰς τα ἱδια 28 μετα τουτο εἰδως ο ιδι ο τανα τετελεσται ἡ γραφὴ πληρωθῇ λεγει δυσω 29 σκευος οὐν εκεινοι οξους μεστον σπαγγον οὐν μεστον του οξους υσσωπο περιβεντες προσπηνεγακαν αὐτοῦ τῷ σωματι 30 οτε δ' εἰς τὸν οξον ο ιδι εἰπεν τετελεσται καὶ κλίνας τὴν κεφαλὴν παρεδωκεν τὸ πῶνα οἱ οὐν Ἰουδαῖοι επεὶ παρασκευήν ἦν οὐν μη μείνῃ εἰς τὸν σῶρον τα σωματα εν τῷ σαββατῳ ἡ γαρ μεγαλὴ ἡ ἡμερα εκεινου το σαββατῳ ηρωτησαν τὸν πιλατον οὐν καταεχωσιν 292
αυτον τα σκέλη και αρθωσιν 32 ἡλθον ουν οι στρατιωται και
tου μεν πρωτου κατεσχεσαν τα σκέλη και του άλλου του
συσταυρωθησατο αυτο 33 επι δε τον την ελθοντες ως ειδον
αυτον ἡδη τεθνηκοτα ου κατεσχεσαν αυτον τα σκέλη 34 αλλ εισ
tον στρατιωτων λογχη αυτον την πλευραν ενυξην και ευθυς
εξηλθεν αιμα και υδωρ 35 και ο εωρακως μεμαρτυρηκεν και
αληθινη αυτον εστιν η μαρτυρια 36 και εκεινος 37 ουδεν οτι
αληθη λεγει ινα και υμεις πιστευσητε εγενετο γαρ ταυτα
ινα η γραφη πληρωθησε αυτον ου συντριβησεται 37 αυτον
και παλιν ετερα γραφη ουφονται εισ ον εξεκεντησαν μετα
de ταυτα προσπη τον πιλατον ειναι ο απο 39 [αριμαθαιασι] 39
ον μαθητησ του την κεκρυμμενος δε δια τον φοβον των
ιουδαιων ινα αρη το σωμα του την [και επετρεψεν ο πιλατος
ηθεν 38 δε δε και ηρεν το σωμα του την] 39 ηθεν δε και
νικοδημος το ελθων προς τον νυκτος το πρωτον θερων
μιγμα σμυρνης και αλοης οσει λιτρας εκατον ελαβον
ουν το σωμα του την και εδησαν αυτο οθονιους μετα των
αριμαθαιων καθως εθος εστι τοις ιουδαιοισ ενταφιαζον
39 δε αν η το τοπω οπου εσταυρωθη κηρος και εν τω τοπω
μημειουν καινον εν οι ουδεπο ουδεις ετεθη εκει ουν δια
την παρασκευην των ιουδαιων οτι εγγυς ην το μημειον
εδηκαν τον την.

Lac. 118: all; 872: all; 2372: all.
Suppl. 118: all.

2 o 2193C rel. Μ; txt C 2193; | 3 o rel. Μ; txt B 565 884
192 2193; | 4 o πιλατος D 131 884; | o πιλατος εξω E
118 sup; txt rel. Μ; | 4 o 1.4.5.2.3. C 2193; | 4.5.1.2.3.1
131 rel. Μ; | 1.2.3.3 (ο 4.5.) E 131*; txt A! 118 sup
205 abs 209 565 884 1582 2713; | 5 αυτον rel. Μ; | txt B 1
1582; | o 2193C vid; txt 2193 vid rel. Μ; | 9 o 2193C vid
11*; o ισ αυτο Η 884; | ισ rel. Μ; | txt A 1 205 abs 209 565 884
1582 2713; | 11 ισ αυτον rel. Μ; | txt B 565 12788 vid 2193B vid
11*; | 8 ισ ειχεσ 12788 2193C rel. Μ; | txt C 2193; | 12 o Δ 1;
txt rel. Μ; | 13 τουτον τον λογον 2193 vid rel. Μ; | txt 1 22 131 205 abs vid
209 1192 1278 1582 2193\textsuperscript{C}\textsuperscript{vid} M\textsuperscript{11} | \textsuperscript{13} τ ἔ δε rell. \textit{M} ; txt B 565 884 | \textsuperscript{13} TXT \ ' κατάφθασα \ [A!] 1\textsuperscript{vid} 22 565 884 1582 ; \ ' γαβάθα 1278 2713 M\textsuperscript{11} ; txt 118\textsuperscript{sup} 131 205\textsuperscript{abs} 209 1192\textsuperscript{tx}. 2193 M\textsuperscript{11} ; MG\textsuperscript{1} \ ' κα[π]φάθα 1192\textsuperscript{mg}\textsuperscript{vid} (1\textsuperscript{vid} 22 565 884 1582) ; MG\textsuperscript{2} \ ' κατάφθασα 1192\textsuperscript{mg2} | \textsuperscript{14} / οσ 2193\textsuperscript{*} M\textsuperscript{11} ; txt 2193\textsuperscript{C} rell. M\textsuperscript{11} | \textsuperscript{15} / εκραγαγαζόν D! 2193\textsuperscript{*\textsuperscript{vid}} ; txt 2193\textsuperscript{C} rell. \textit{M} | \textsuperscript{17} / εαυτο τὸν σταυρὸν C 2193\textsuperscript{*} ; \ ' εαυτο τὸν σταυρὸν C 2193\textsuperscript{C} ; \ ' τὸν σταυρὸν εαυτοῦ E 2713 ; \ ' τὸν σταυρὸν αὐτοῦ rell. \textit{M} ; txt A! 1\textsuperscript{vid} 205\textsuperscript{abs} 209 565 884 1582 | \textsuperscript{17} / γολγοθά rell. \textit{M} ; \ ' γολγοθάς E 131 ; txt C 1582 | \textsuperscript{19} / εθηκέν rell. \textit{M} ; txt B-A 131 205\textsuperscript{abs} 209 2193 | \textsuperscript{21} / D! 565 ; txt rell. \textit{M} | \textsuperscript{25} / εἰστήκει D 884 ; txt rell. \textit{M} | \textsuperscript{25} / τ αὐτοῦ rell. \textit{M} ; txt B 1 1582 | \textsuperscript{27} / ο μαθητής αυτήν 22 118\textsuperscript{sup} 1192 2193 M\textsuperscript{11} ; \ ' αυτήν ο μαθητής εκείνος E rell. ; txt 1 131 565 884 1278 1582 M\textsuperscript{11} | \textsuperscript{28} / ἡ παντα D! 2193 ; \ ' παντα ἡ δι rell. M ; txt A! 1 565 884 1582 2713 | \textsuperscript{30} / οὐν rell. \textit{M} ; txt C 131 2193 | \textsuperscript{33} / κακείνος rell. \textit{M} ; txt B 1 1582 | \textsuperscript{36} / τ απ 565 1278 M\textsuperscript{11} ; txt rell. M\textsuperscript{11} | \textsuperscript{38} / ἀριμαθαῖσας C 2193 ; \ ' ἀριμαθαῖσας rell. \textit{M} ; txt C 1 209 | \textsuperscript{38} / C! 1 205\textsuperscript{abs} 209 ; txt C! 1582 ( ' οὐν rell. \textit{M} ) | \textsuperscript{39} / οσ 118\textsuperscript{sup} 131 2193 M\textsuperscript{11} ; txt rell. M\textsuperscript{11} | \textsuperscript{41} / κηπω rell. \textit{M} ; txt B 1 205\textsuperscript{abs} 209 1582 |
Chapter 20

1 Τῇ δὲ μιᾷ τῶν σαββατον μαριᾶμ η μαγδαληνη ερχεται προι
σκοτίας ετι ουση εις τὸ μνημειον και βλεπει τὸν λίθον
ημενον απο της θυρας του μνημειου 2 τρεχει ουν και
ercheia prois signa petrōn και prois ton allon μαθητην ον
εφίλει ο ιδ και λεγει αυτοις ηραν τον κν εκ του μνημειου και
ουκ οιδαμεν που εθηκαν αυτον 3 εξηλθεν ουν ο πετρος και ο
αλλος μαθητης και ηρχοντο εις το μνημειον 4 ετρεχον δε οι
duo ομοι και ο αλλος μαθητης προεδραμεν ταχιον του
petrou και ηλθεν προτος εις το μνημειον 5 και παρακυψας
βλεπει κειμενα τα οθονια [ ] ου μεντοιγε εισηλθεν 6 ερχεται
ouν σιμων petros akolouθovn auto και εισηλθεν εις το
μνημειον και θεωρει τα οθωνια κειμενα [ ] 7 και το
σουδαριον ο ην επι της κεφαλης αυτου ου μετα των οθωνιων
κειμενων αλλα χωρις εντευλημενοι εις ενα τοπον 8 τοτε
ouν εισηλθεν και ο αλλος μαθητης ο ελθων προτος εις το
μνημειον και ειθεν και επιστευεσεν 9 ουδεπω γαρ ηδεισαν
tην γραφην ητι δει αυτον εκ νεκρων αναστηναι 10 απηλθων
ouν παλιν προς εαυτους οι μαθηται 11 μαριαμ δε ειστηκε
pros το μνημειον εξω κλαιουσα οσον εκλαιεν παρεκνυσεν
eις το μνημειον 12 και θεωρει δυο αγγελους εν λευκους
καθεξομενους ενα προς 1 τη κεφαλη 1 και ενα προς τους
ποσιν οπου εκειτο το σωμα του ιν 13 και λεγουσιν αυτη
ekεινοι γυναι τι κλαιεις λεγει αυτοις οτι ηραν τον κν μου
και ουκ οιδαμεν που εθηκαν αυτον 14 ταται ειπουσα
estraφη εις τα οπισω και θεωρει τον ιν επτωτα και ουκ ηδει
οτι ιδ εστιν 15 λεγει αυτη ο id γυναι τι κλαιεις τινα χεισ
εκεινη δοκουσα ητι ο κηπουρος εστιν λεγει αυτο κυριε ει συ
ebαστασας αυτον ειπε μου ποι αυτον εθηκας 1 καγω αυτον
arw 16 λεγει αυτη ο id maria με στραφεσα εκεινη λεγει αυτω
εβραιη ραββουνι ο λεγεται διδασκαλε 17 λεγει αυτη ο id μη
mou απου ουπω γαρ αναβεβηκα προς τον πρα μου πορευου
de pros touς αδελφους mou και ειπε αυτοις αναβαινον προς
τον πρά μου και πρά υμών και θῶ μου και θῶ υμών 18 ερχεται 
μαριμή μα δαλήνη απαγγέλλουσα τοις μαθηταῖς ότι 
εωράκεν τον κν και ταῦτα ειπὲν αυτή 19 ούσης ουν οψασ 
ημέρα εκείνη τη μία των σαββάτων και τῶν θυραν 
κεκλεισμένων οπού ήσαν οἱ μαθηταὶ ὁ αὐτοῦ συνηγμένοι διὰ 
τον φοβὸν τῶν ιουδαίων ἦλθεν ο ἵδ και ἐστή εἰς τὸ μεσόν και 
λεγεὶ αὐτοῖς εἰρήνη υμῖν 20 καὶ ταῦτα εἰπὼν εδείξεν αὐτοῖς 
τας χειρᾶς καὶ τοὺς ποδάς εἶχασαν δὲ οἱ μαθηταὶ 
ἴδοντες τὸν κν 21 εἰπὸν οὐν αὐτοῖς παλίν ο ἵδ εἰρήνη υμῖν 
καθὼς απέσταλκεν με τὸ πῆρ καγώ πεμπὼ υμᾶς 22 καὶ 
ταῦτα εἰπὼν ενεφύσησαν καὶ λεγεὶ αὐτοῖς λαβέτε πα 
άγιον 23 αν 
τινὸν ᾃ φήτε τας ἀμαρτίας αφεῦνται αὐτοῖς εὰν 
τινὸν 
κρατήτε κεκρατήτηται 24 θωμᾶς 'ον ἵδ εἰς τὸν δοῦδεκα ο 
λεγομένου διδυμοῦ οὐκ ἦν μὲ τῶν τοῖς ήλθεν ο ἵδ 25 
εἶλεγον οὐν αὐτὸ οἱ ἀλλοι μᾶθηται ευρακάμεν 
τὸν κν δὲ 
eἰπὲν αὐτοῖς εὰν μὴ ἱδὼ εἰς ταῖς χεραῖς αὐτοῦ 'τοὺς τυποὺς ἵ 
τὸν ἱλῶν καὶ βαλὼ τὸν δακτύλον μου εἰς τὸν τυπὸν 'τῶν 
ποδῶν καὶ βάλο τὴν χειρὰ ἵδ εἰς τὴν πλεύραν αὐτοῦ οὐ 
μη 
πιστεύσω 26 καὶ μεθ' ἡμέρας οκτὼ παλίν ἦσαν εἰς οἱ μᾶθητα 
καὶ θωμᾶς μετ' αὐτῶν έρχεται οὐν ο ἵδ τῶν θυρῶν 
κεκλεισμένων καὶ εστῇ εἰς τὸ μεσόν καὶ εἴπω ἐφοίην υμῖν 27 
εἰς τοὺς θωμαὶ φερε τὸν δακτύλον σου ὅδε καὶ ίδε τα 
χειρᾶς μου καὶ φερε 'τὴν χειρὰ σου καὶ βάλε εἰς τὴν 
πλεύραν μου καὶ μη γίνου απόστος ἀλλα πιστὸς 28 
απεκρίθη θωμᾶς καὶ εἴπων αὐτῷ ο κῶ μου καὶ ο θῶ 
μου 29 
λεγεῖ αὐτῷ ο ἵδ στι εωράκας με πεπιστεύκας μακροι οἱ 
μη 
ἴδοντες με καὶ πιστεύσαντες 30 πολλὰ μεν οὐν καὶ ἀλλ 
σημείᾳ εποίησεν ο ἵδ ενώπιον τῶν μαθητῶν αὐτοῦ α οὐκ ἦν 
γεγραμμένα εν τῷ βιβλιῷ τούτῳ 31 ταῦτα δὲ γεγραπταί 
να 
πιστεύσητε ὅτι ἵδ εστὶν ο χῶ ο νῦ τοῦ θῶ καὶ να πι στε 
von 
τευντεσ ζωήν εἴχητε εν τῷ ονοματί αὐτοῦ.

Lac. 118: all; 872: all; 2372: all; 2713 several lines affected by parchment damage.
Suppl. 118\textsuperscript{sup} all ; 2713\textsuperscript{sup}.

5 TXT τ μο[να] D! 2193\textsuperscript{vid} ; txt 2193\* rell. \(\text{Mr}\) ; [MG] τ μο[να] 2193\textsuperscript{vid} (\* 6 1582\textsuperscript{c} τ μονα) | 6 TXT τ μονα D! ; txt 1582\* rell. \(\text{Mr}\) ; [MG] τ μονα 1582\textsuperscript{c} (\* 4 2193\textsuperscript{vid} τ μο[να]) | 12\* την κεφαλην D! 565\* ; txt 565\textsuperscript{c} rell. \(\text{Mr}\) ; txt B 22 2193 | 16\* τ μονα 2193\textsuperscript{c} rell. \(\text{Mr}\) ; txt C 2193 | 19\* την πλευραν rell. \(\text{Mr}\) ; txt B 565 884 | 23\* αφητε τασ αμαρτιασ αφιενται αυτους αν τινων E! 884 ; txt rell. \(\text{Mr}\) | 24\* δε rell. \(\text{Mr}\) ; txt B 1 1582 | 25\* τον τυπου rell. \(\text{Mr}\) ; τυπου E 118\textsuperscript{sup} ; txt B 22 565 | 25 TXT των \(\text{ηλων}\) rell. \(\text{Mr}\) ; txt A! 22 1582\textsuperscript{vid} ; MG 1582\textsuperscript{mod} (22) | 25\* τ μον 209\textsuperscript{c} rell. \(\text{Mr}\) ; txt B 1 209\* 1582 | 27\* τασ χειρασ D 884 ; txt rell. \(\text{Mr}\) | 28\* και 22\textsuperscript{nd} 1278\textsuperscript{c} rell. \(\text{Mr}\) ; txt B-A 1 205abs 209 1278\* 1582 | 20\* o rell. \(\text{Mr}\) ; txt B-A 1 22 205abs 209 1582 |
Chapter 21

1 Μετα ταύτα εφανερώσεν εαυτὸν παλιν ο ἵδρ οἱ ὁδηγίας επί της θαλάσσης της τιβεριαδος εφανερώσεν δε οὐτός ησαν ομοίοι σημών πετρος καὶ θωμας ο λεγομένοι διδύμος καὶ ναθαναήλ ο ἀπὸ κανα της γαλιλαίας καὶ οἱ του ξεβεβαίον καὶ ἄλλοι εκ των μαθητῶν αυτῶν δυο 3 λεγει αυτοίς σημών πετρος ὑπαγο αλλευείν λεγοῦσιν αυτῳ ερχομέθα 7 ςιν σοι εξηλθον και ενεβήσαν εις το πλοῖον και καν εκεινή τη νυκτι επίπασαν οὐδὲν 4 πρώιας δε 7 γενομένης εστη 0 ο ἵδρ 4 εἰς 9 τον αγιαλόν οὐ μεντοι ἠδείσαν οἱ μαθηται οτι ἵδρ εστιν 5 λεγει ουν αυτοίς ο ἵδρ παιδία μη τι προσφαγιον εχετε απεκρίθησαν αυτῳ ου 6 ο δε επεν αυτοῖς βαλέτε εις τα δεξια μερη του πλοίου νο το δίκτυον και ευριστε εβαλον ουν καὶ ουκετε ελκυσαι αυτῳ ἰσχυν απο του πλήθους των ἵθων 7 λεγει ουν οἱ μαθηταις εκεινος ον ηγασα ο ἵδρ τω πετρῳ ο κα ἐστιν σημων ον πετρος ακουσας οτι ο κα ἐστιν τον επενδυσι της ἱερνα την γαρ γυμνος και εβαλεν εαυτον εις την θαλασσαν 8 οι δε ἄλλοι μαθηται του πλοιαριων ηλθων ου γαρ ησαν μακραν απο της γης ἀλλ οσι απο πηχων διακοσιων συροντες το δικτυον των ἵθων 9 ωσ ουν απεβησαν εις την γην βλεπουσιν ἀνθρακιαν κειμενην και ˈ οψαριον ˈ επικειμενον και αρτον 10 λεγει αυτοις ο ἵδρ ενεγκαια απο των οψαριων ον επιπασα τον 11 ενεβη ουν σημων πετρος και ειλκυσε το δικτυον ၊ ἐπι [την γην] ˈ μεστον μεγαλων ἵθων εκατον πεντηκοντα τριων και τοσουτων οντων ουκ εσχισθη το δικτυον 12 λεγει τ οις αυτοις ο ἵδρ δευτε αριστησατε ουδες δε ετολμα των μαθητων εξετασαι αυτον συ της ει ειδοτες οτι ο κα ἐστιν 13 ερχεται ο ἵδρ και λαμβανει τον αρτον και διδουσιν αυτοις και το οψαριον ομοιοσ 14 τουτο ηδη τριτω εφανερωθη ο ἵδρ τοις μαθηταις εγερθεις εκ νεκρων 15 οτε ουν ἤριστησαν λεγει τω σημωνι πετρῳ ο ἵδρ σημων των αγαπας με λεγει αυτῳ ναι κα κα συ οιδας οτι φιλω ˈ εἰς τὴν γην ˈ
σε λέγει αυτό βοσκε τα αρνία μου 16 λέγει αυτο πάλιν το δευτερον σιμων ἰωνα αγαπασ με λέγει αυτο ναι κε σε οιδασ
οτι φιλο σε 17 λέγει αυτο το τριτον σιμων ἰωνα φίλεις με ελυπηθη ο πετροσ
οτι ειπεν αυτο το τριτον φίλεις με και λέγει αυτο κε σε
παντα οιδασ σε γινωσκεισ οτι φιλο σε λέγει αυτο βοσκε τα
προβατα μου 18 αμην αμην λεγω σοι οτε ησ νεωτερος
εξανυνσε σεαυτον και περιπατεσ οπου ηθελες οταν δε
γηραση εκτενεισ τας χειρας σου και αλλοι σε ζωσουσιν
και αποισουσιν σε οπου ου θελεις 19 τουτο δε ελεγεν
σημαινον ποιω θανατω δοξασει τον θν και τουτο ειπον λεγει
αυτο ακολουθει μοι 20 επιστραφεις δε 21 πετροσ βλεπει τον
μαθητην ων ηγαμα ο 21 ακολουθουντα οσ και ανεπεσαν εν τω
dειπνω επι το στηθος αυτου και ειπεν κε τις εστιν ο
παραδιδουσ σε 22 τουτον ιδον ο πετροσ λεγει τω υπ κε ουτος
de τι 22 λεγει αυτω ο ιδ εαν αυτον θελω μενειν εως ερχομαι
ti προς σε συ 5 μοι ακολουθει 23 εξηλθεν ουν ουτοσ ο
λογοσ εις τους αδελφους ωτι ο μαθητης εκεινος ουκ
αποθνησκει και ουκ ειπεν αυτω ο ιδι τοι ουκ αποθνησκει αλλ
εαν αυτον θελω μενειν εως ερχομαι 24 ουτοσ εστιν ο μαθητης
ο μαρτυρων περι τουτων ο και γραψας ταυτα και οιδαμεν
οτι αληθης εστιν η μαρτυρια αυτου 25 εστι δε και αλλα πολλα
οσα εποιησεν ο ιδι ατινα εαν γραφηται καθ εν ουδ αυτον
οιμαι τον κοσμον χωρησα τα γραφομενα βιβλια 27.

Ευαγγελιον κατα Ιωαννην.

Lac. 118: all; 872: all; 2372: all; 2713: parts.
Suppl. 118sup: all; 2713: several lines affected by parchment damage.

3 τ και ημεις rell. Ζ τxt B 1 1582 | 4 της rell. Ζ τxt
B-A 205abs 209 565 | 4 ττ D 22 205abs 209 τxt rell. Ζ | 4
epi D 118sup 205abs 209 1192 τxt rell. Ζ | 6 ττ D 2193 τtxt
2193* rell. Ζ | 9 οφαρια D 1 τtxt rell. Ζ | 11 ΤΤΕ ττ
epi της γης 2193 τtxt rell. Ζ τxt B-A! 1 205abs 209 565 884
Appendix to the Gospel of John

To peri thē moiχαλίδος kefalaiōn en to kata iωαννην evagγελιον ws en tois' [πλειοσιν] ἀντιγράφοις μὴ keiμενον ἡμὶ para tōn theiων πρῶν tōn erμηνευσάντων μνημονεύθεν φήμη dē id ιω τοῦ χρῆ kai kυριλλόν αλεξανδρείας ουδὲ μὴν υπὸ theοδωρου μοψουεστίαν kai tōn λοιπων' ἐπαρελείψα κατα τον τοπον keita de oυτως μετ’ ολίγη της αρχης του πῶς kefalaiou εξής του erμηνησαι και ιδὲ οτι προφητης εκ της γαλιλαίας ουκ εγειρεται.

Wit. 1 565 884 1582 1582sup 2193sup
Lac. 884: note (text located after 7:52); 565: 7:53–8:11; 1582: 8:7b–11.

Note: ε νῦν 565; txt 1 1582 | □ 565; txt 1 1582 |
Appendix A: Full Family 1 Collation

Format and Layout of the Collation

Appendix A contains the full collation of the Gospel of John in the seventeen manuscripts investigated. The collation is included in PDF files on a CD Rom (for PC). For ease of navigation, the collation has been divided into chapters. Each chapter in the collation opens with a list of manuscript supplements that are present for all or parts of that chapter (followed by the verse references for the relevant sections). This list is followed by a list of manuscripts that are missing text for all or parts of the chapter (followed by the verse references indicating the relevant sections). The collation of each chapter begins beneath these lists and is divided into separate meaningful units of variation. Each unit is separated by a space. Chapter and verse references for each unit are given in bold in the left hand margin. Each variation unit begins with the reading of 1582, which was used as a base text for the collation. Immediately following the reading is a list of manuscript support for that reading. Manuscripts are cited in numerical order by their Gregory-Aland numbers. Following the list of witness support, a letter is given indicating how well that reading is attested in the wider textual tradition of John.\footnote{See section 1.2 for further details of this labelling. See also List of Symbols and Abbreviations Used in the Collation below. Uncertain readings are not rated nor are certain orthographic variants.} Variant readings within a unit are separated by a closing square bracket ( ] ). Following the closing bracket, the first variant from the base text is cited, followed by a list of manuscript support and a letter, indicating how well
attested that reading is in the wider textual tradition. The same pattern is repeated if there are further variant readings in that unit.

*Replacements, Transpositions, Additions and Omissions*

When a variant reading constitutes a replacement or a transposition, the alternative text (or order of words) is given; no symbols or abbreviations are used to indicate replacements and transpositions. For additions and omissions ‘add’ and ‘omit’, respectively, follows the word or words cited for the variant reading. Unless otherwise indicated, additions of text always come after the text cited as the reading of the base text.332

*Repeated Text in Verses*

If a word or word combination occurs in a verse more than once, a number inside round brackets follows immediately after the reading of the base text to indicate the point in the verse where the actual variation occurs.

*Lacunas and Supplements*

The existence of lacunas and the presence of supplement manuscripts is also noted at the relevant section in the collation, noted in bold inside square brackets before the first unit where the lacuna or supplement is present and following the final unit where the lacuna or supplement is present.

332 [ante] before a unit indicates that additions should be added before the text cited as the reading of the base text.
Deficient Manuscripts (DEF)

Occasionally a manuscript or number of manuscripts omit a long string of text where there are variations among the remaining manuscripts on that same string of text. On such occasions a deficiency apparatus (DEF) is employed, as for example in 5:9:

5:9  DEF καὶ εὐθεώς γυης ἐγένετο ὁ ἀνθρώπος καὶ εγερθεῖσα ηρεν τον κραβαττὸν αὐτοῦ καὶ περιεπατεί | omit 565 884 2193⁸ R

υηης εγενετο 1 118 205abs 205 209 2713 R | εγενετο υηης 22 131 872 1192 1210 1278 2193⁵ 2372 M

eγερθείσα 1 118 205abs 205 209 2713 R | omit 22 131 872 1192 1210 1278 2193⁵ 2372 M

In such cases, the manuscripts containing the long omission are cited first in the deficiency apparatus, indicated by the preceding DEF. DEF is followed by the string of omitted text as it occurs in the base text, a closing square bracket followed by ‘omit’ precedes the list of manuscripts that contain the omission. The deficiency apparatus is followed by the variant readings found in the remaining manuscripts, as usual beginning with the reading of the base text; however, only the text where there is disagreement among the remaining manuscript is cited.³³³

The rest of the unit follows the usual pattern.

The deficiency apparatus is never counted as a variation unit on its own but is part of a wider unit, or number of units, that follow. If one unit follows, the

³³³ Deficiency apparatuses in the full collation are always taken into account when calculating figures of agreements and disagreements.
deficiency counts as one unit, if two units follow the deficiency counts as two units and so on. In 5:9, therefore, the reading of 565, 884 and 2193* is counted as two units (or readings) because there are two different points of variation on the omitted string of text among the remaining manuscripts.  

Regularisation

As discussed in section 1.2, a number of regularisations were made before the final collation was produced, discarding minor variations that were considered insignificant for determining the genetic relationships between manuscripts. On occasion, however, certain readings that would have been regularised out of the collation have been retained at points where there is other genetically significant variation. For the sake of consistency all variations on the spelling of place names and character names have been retained.

List of Symbols and Abbreviations used in the Collation

a Indicates that a lacuna or the presence of a supplement manuscript ends at the beginning of a verse. The letter follows immediately after the chapter and verse reference.

b Indicates that a lacuna or the presence of a supplement manuscript begins part way through a verse. The letter follows immediately after the chapter and verse reference.

334 Note that the deficiency apparatus has always been taken into account when calculating figures of agreements and disagreements among manuscripts.
A distinctive Non-Majority Text reading not attested by any other Greek manuscript outside of Family 1.\textsuperscript{335}

A rare Non-Majority Text reading, attested by no more than nine Greek manuscripts outside of Family 1.

A widely attested Non-Majority Text reading found in ten or more Greek manuscripts outside of Family 1.

The reading of the Majority Text.\textsuperscript{336}

The reading of the Majority Text with reduced support.

The reading of the Majority Text when the Majority Text is divided.

M followed by a number indicates a subgroup of the Majority Text as detailed by Hodges and Farstad.\textsuperscript{337} Used only in readings found in the Pericope Adulterae.

Omission. The manuscripts following omit the word/s of the base text.

Addition. The manuscripts cited add the given word to the base text. The addition always comes after the word in the base text unless otherwise indicated.

Before. Any ‘additions’ in the unit occur before the given word/s in the base text. [ante] always precedes the reading of the base text.

Deficient. Opens a deficiency apparatus.

Indicates that the deficiency lasts for a complete verse.

Margin. The marginal reading of a manuscript.

Text. The reading in the running text of a manuscript at a point where it also contains a marginal variation.

Supplied. The reading of the manuscript is supplied.

Supplement manuscript. The reading of a supplement manuscript.

\textsuperscript{335} See section 1.2 for further details of this labelling system and the use of the IGNTP editions of John.

\textsuperscript{336} All Majority Text readings are labelled using Hodges and Farstad, Majority Text.

\textsuperscript{337} Hodges and Farstad, Majority Text, xxiii–xxxii.
* The first hand reading of a manuscript at a point where that manuscript has been corrected.

c Corrector. The reading of a corrector in a manuscript. C may be followed by a number distinguishing a particular corrector or by * to indicate a first hand corrector.

dub Dubious. The reading of this manuscript is uncertain.

[dub] Dubious. The letter/s enclosed in square brackets in the cited reading are uncertain in this manuscript.

[] The letters enclosed are uncertain for the manuscript cited.

[1] A number inside square brackets in place of a reading or as part of a reading indicates the approximate number of letter spaces present in an illegible word or part of a word in a manuscript.

[dub] The reading of the manuscript is illegible and the number of letters also uncertain.

pcorr Possible Correction. Indicates that the reading cited for the manuscript may be the reading of a corrector in that manuscript, rather than the reading of the first hand.

[lac] The text cited inside square brackets is missing in the manuscript cited.

(1st) The number inside the brackets distinguishes the point in a verse where a variation exists when the text of the reading occurs more than once in a verse.
Appendix B: Lists of Selected Readings

Introduction to Appendix B

Appendix B contains selected lists of readings from the full collation of the Gospel of John. These lists are intended to give the reader access to as much of the original data used for this thesis as possible; and to allow readers to check for accuracy many of the figures given in the thesis. The lists may also be of use to readers who wish to use the data for their own purposes. The lists are included as separate PDF files on a CD Rom insert. The title of each list is preceded by a numerical reference indicating which section of the thesis the list is most relevant to. The contents of the appendix are given below.

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7.4. List of Singular Readings in 884
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