

Index of Manuscripts

We here discuss only the manuscripts of the Gospel of Luke central to this book; the texts of the Church Fathers are listed separately in the chapters.

Siglum VL

a 3 *Vercellensis*, 4th century
Vercelli, Biblioteca e Archivio Capitolare, s. n.
Order of the Gospels: Matthew, John, Luke, Mark
lacunae: Luke 11:12–26; 12:37–59
The manuscript – probably the oldest surviving manuscript of the Latin Bible – has been traditionally attributed to Eusebius, the Bishop of Vercelli († 371). The state of preservation is very poor, to the point of fragmentary, since the codex was often used in swearing oaths. The literature usually posits proximity to the *Fragmenta Curiensia* (a², VL16) and the *Codex Sangallensis* (n, o, VL16).¹ In our view, the proximity to the *Codex Sangallensis* is of minor significance.

G. A. Irico, Sacrosanctus Evangeliorum Codex Sancti Eusebii Vercellensis, Milano 1748; J. Belsheim, Codex Vercellensis, Christiana 1897 (not recommended); A. Gasquet, Codex Vercellensis, 2 vol. (Collectanea Biblica Latina 3), Rome 1914.

A *Amiatinus*, around 700
Florence, BML, Amiatino 1
Order of the Gospels: Matthew, Mark, Luke, John
The *Codex Amiatinus* was probably copied in Naples in the sixth century and is presumably later than the *Codex Sangallensis* (Σ 1395). Chapman² shows that Victor of Papua (around 546) used chapter titles found in the *Amiatinus*, though this thesis has been criticized.³
The *Amiatinus* itself is characterized by *capitula* which precede each gospel. In addition, there is a list of liturgical commemorations, elaborated by texts from the respective biblical books. The readings of the *Codex Amiatinus* often do not coincide with the Vulgate. Thus, the list of special readings shared by the *Amiatinus* and the *Vercellensis*, found in chapter IV, is especially noteworthy.

D. J. Chapman, Notes on the Early History of the Vulgate Gospels, Oxford 1908; B. Fischer, Codex Amiatinus and Cassiodor, BibZ 6 (1962), 57–79; idem, Die lateinischen Evangelien bis zum 10. Jahrhundert I. Varianten zu Matthäus, AGLB 15, Freiburg 1989; H.A.G. Houghton, Chapter Divisions, Capitula Lists, and the Old Latin

¹ This thesis is espoused by the majority of researchers, including BAUER, *Vetus Latina – Lukas-evangelium*, 1; BURTON, *The Old Latin Gospels*, 21; HOUGHTON, *The Latin New Testament*, 211; GAMPER ET AL., *Die Vetus Latina-Fragmente*, 28; GRYSON, *Altlateinische Handschriften*, 23 and more often.

² CHAPMAN, *Notes on the Early History of the Vulgate Gospels*, 90–93.

³ HOUGHTON, “The Text of the Gospels on the Codex Amiatinus,” 78.

Versions of John, RB 212 (2011), 316–356; idem, “The Text of the Gospels in the Codex Amiatinus,” in: *All Roads Lead to Rome. The Creation, Context and Transmission of the Codex Amiatinus*, ed. J. Hawkes et al., Turnhout 2019.

- ar* 61 *Ardmchanus (Book of Armagh)*, 9th century
 Dublin, Trinity College Library, MS 52
 Order of the Gospels: Matthew, Mark, Luke, John
 Parchment manuscript with alternating white and purple pages. Gold, silver, black, and red letters, often illuminated; copied in Ireland.
 Unlike in Acts, where the text contains echoes of Old Latin readings, the text of Luke is based on the Vulgate and offers a “Celtic mixed text” (shared with μ VL35; r^2 VL28; λ VL44)⁴; however, in some passages the manuscript exhibits peculiar spelling, such as *hyerusalem* for Jerusalem (13:22). In several passages, the codex shows proximity to VL35 and VL29 (*ipsi iudices uestri erunt* 11:19; *possedet* 11:21; *collegit* 13:23, 30), as well as to VL30 (*diuissum* 11:17; *belzebub* 11:15,18) and VL27 (13:25, 28). It is striking that Luke is preceded by a prologue along with a list of Hebrew names, while Matthew, described as a *novum opus*, is preceded by *capitula* for all the Gospels.
- Th. J. Bauer, “Das fragmentum Rosenthal λ (44) als Zeuge der Vetus Latina des Lukasevangeliums. Edition, Rekonstruktion und Einordnung,” in: *Traditio et translatio*, Freiburg 2016, 135–198; J. Gwynn, *Liber Ardmchanus: The Book of Armagh*, Dublin 1913; E. Gwynn, *Book of Armagh. The Patrician Documents, Facsimiles in Collotype of Irish Manuscripts*, Dublin 1937; M. McNamara, *Studies on the Text of Early Irish Latin Gospels (A.D. 600–1200)*, Steenbrugge-Droedrecht 1990.
- e-Codex: <https://digitalcollections.tcd.ie/content/26/pdf/26.pdf>
- aur* 15 *Aureus Holmiensis*, 8th century
 Stockholm, Kungliga Biblioteket, A 135
 Order of the Gospels: Matthew, Mark, Luke, John
 lacuna: Luke 21:8–30
 Parchment manuscript in uncial script with alternating white and purple pages; gold, silver, black, and red letters, often illuminated; copied in southern England, probably around 775⁵ in the monastery of Echternach, founded in 698 by the English monk Willibrord, to which numerous copies of the Gospels can be traced.
 In the first half of the Gospel of Luke, the codex transmits readings of the European text type; in the second half, however, the text approaches the Vulgate and also contains Jerome’s preface to the Vulgate.
 In addition to special readings, such as *belsebul* (11:19; 11:18: *belszebul*), *destribuet* (11:22), *quippent* (11:28) or *opportuit* (13:16), similarities with VL 15, 27, 29, 30, 51, 54 can be discerned (11:12: *porriget*; 11:13: *spiritum bonum*; 11:14: *et admiratae sunt*

⁴ More recently, Thomas Bauer, in his essay on the Rosenthal fragment, has argued against this attribution of λ 44 to the Celtic mixed text.

⁵ HOUGHTON, *The Latin New Testament*, 80.

turbae), and also with VL10, 15, 27, 30 (11:27: *lactaverunt*). The latter should be interpreted as following the Vulgate text. Furthermore, there is a proximity to the *Codex Moliensis* (μ, VL35), such as the reading *de caelo querebant* (11:16), where classical and new spellings of Latin are juxtaposed.

J. Belsheim, *Codex Aureus sive quattuor evangelia ante Hieronymum latine translata*, Oslo 1878; R. Gameson, *The Codex Aureus: An Eighth-Century Gospel Book*, Copenhagen 2002.

- b* 4 *Veronensis*, 5th century
 Verona, Biblioteca Capitolare, VI
 Order of the Gospels: Matthew, John, Luke, Mark
 lacuna: Luke 19:26–21:9
 The first page of each Gospel is written in golden letters, the rest in silver; the marginal apparatus of Eusebius is also written in silver and golden letters; some abbreviations are of interest, such as the letters “M” and “N” or *dix(it)*, written above the line, sometimes further marked by a dot below the letter.
 The codex is considered the main witness for the Italian text of the Gospel of Luke, which Jerome used as his model in the revision of the Vulgate, and which probably used by Lucifer of Cagliari (no evidence for a², VL16; especially close relationship in the Gospel of Luke), Ambrose, and Ambrosiaster.⁶ The *Codex Veronensis* is connected with the *Codex Corbeiensis* (ff², VL8), *Codex Vindobonensis* (i, VL17), *Codex Rehdigeranus* (l, VL11), *Codex Monacensis* (q, VL13) and the *Codex Usserianus* (r¹, VL14) by numerous common readings, such as *ipsi iudices erunt vestri* (11:19), *ea quae possidet* (11:21), *colligit* (11:23), *loca quae non habent aquam* (11:24). In 1:1 *conati sunt*; 1:6 *iustificationibus*; 1:15 *coram domino*; 1:17 *ante illum*; 1:22 *quod*; 1:27 *domino* instead of *deo*; 1:72 *ad faciendam*; 1:77 *plebi*; 2:3 *singuli*; 2:15 *transeamus*; 2:26 *nisi prius*; 3:14 *concutiatis*; 3:18 *cum corriperetur*; 4:6 *ait*; 4:14 *uniuersam*; 5:12 *prociens*; 5:18 *portantes*; 5:33 *obsecrationes*; 6:18 *sanarentur*; 12:32 *pusillus grex*; 22:2 *uero*; reads with VL8 and A. In 13:16 the *Codex Veronensis* (b, VL4) reads *inclinare*, together with the Vulgate, the verb used by Caelius Aurelianus and Cassius Dio in describing epileptic seizures. In a few passages, such as 13:33, VL3, 4, 5, and 16 attempt to imitate the δεῖ – ἐνδέχεται construction of the Greek text. The Gospel of Luke as a whole is thought to have some proximity to Jerome’s Vulgate, but this is not the case in the parts of the text discussed here.

E. S. Buchanan, *The Four Gospels from the Codex Veronensis (b)* (Old Latin Biblical Texts 6), Oxford 1911.

- c* 6 *Colbertinus*, 12th century
 Paris, Bibliothèque Nationale de France, latin 254 (Colb. 4051)
 Order of the manuscript: Matthew, Mark, Luke, John

6 GRYSO, *Altlateinische Handschriften*, 24.

Black ink with coloured ornaments and illustrations; each Gospel is introduced with a prologue and *capitula* and numbered in the marginalia based on the apparatus of Eusebius.

Numerous passages show older ‘Afra’ readings, such as in 11:14, where ἦν is translated with the perfect of the copula *esse* (also VL16). Some special readings found in c, VL6 are shared with a², VL16 such as *scitis* in 11:13 or *facultates eius* in 11:21. Particularly striking is 11:14; here only four Latin manuscripts (VL5, 6, 10, 16) attest to a longer version, extending the scenic introduction in v.14 and tracing the exposition of the exorcism from the parallel tradition. In a few places, moreover, a relationship with VL8 can be discerned, so that the European text is more prominent here, as can be seen in the resolution of the Latin diphthong in 11:14 *demonium* (VL6, 8, 13, 20, 45, 51, 61; see, for example 11:13: *bonum datum* VL4, 5, 6, 8). Additionally, according to Gryson, one finds a “gallische Deckschicht” shared with the *Codex Usserianus* (r¹, VL14), but this is not present in the *Vercellensis* Luke.⁷

J. Belsheim, *Codex Colbertinus Parisiensis: Qvatuor Evangelia ante Hieronymum latine translata post editionem Petri Sabatier cum ipso códice collatam*, Christiana, 1888; J. Vogels, *Evangelium Colbertinum*, 2Bde. (Bonner Biblische Beiträge 4-5), Bonn 1953.

e-Codex: Bibl. nat. de France, Dép. des manuscrits, Lat. 254

- d 5 *Bezae Cantabrigiensis*, 4th–5th century
 Cambridge, University Library, Nn. II. 41
 Order of the Gospels: Matthew, John, Luke, Mark
 The first three lines of each Gospel are written in red ink; copied about 400, possibly in Berytus.
 The Latin text was initially corrected, resulting in bilingual additions; a later hand then adds entries in Greek only, such as content notes and liturgical references, including Eusebian section numbers. The codex closely resembles the *Codex Vercellensis* (a, VL3), the *Codex Palatinus* (e, VL2) and the *Fragments Curienensis*.
 D.C. Parker, *Codex Bezae. An Early Manuscript and its Text*, Cambridge 1991; F. H. A. Scrivener, *Bezae Codex Cantabrigiensis*, Cambridge 1864; R.C. Stone, *The Language of the Latin Text of Codex Bezae, Urbana*, 2009; J.-M. Auwers, “Le Texte Latin des Évangiles dans le Codex de Bèze,” in: D.C. Parker, C.B. Amphoux, *Codex Bezae. Studies from the Lunel Colloquium*, June 1994, Leiden 1996, 183–216.
 e-Codex: Cambridge University Library, MS Nn.2.41
- 8 27 *Sangallensis 48*, 9th century
 St. Gall, Stiftsbibliothek, Cod. Sang. 48
 Order of the Gospels: Matthew, Mark, Luke, John
 Greek-Latin bilingual manuscript with interlinear Latin reading; parchment with black letters; the manuscript contains the name *Godescalc* in the marginalia, as

7 GRYSON, *Altlateinische Handschriften*, 27; see also FISCHER, *Beiträge*, 200f.

well as an abbreviation for Sedulius. The Latin text is based on the vg^{oe} (11:12: *porriget*; 11:19: *si autem*; 13:21: *sata tria*). In many places, the grammar conspicuously follows the Greek text because of the interlinear alignment. The Gospels are preceded by a poem by Hilary of Poitiers on the Gospels, along with tables of contents of the Gospels, a preface, and *capitula* before Matthew (f. 15ff.). Most overlapping readings for the chapters examined here are shared with *Codex Colbertinus* (c, VL6), as for example *alii autem* (11:16), *ipse dixit* (11:28), with the *Codex Bezae* (d, VL5), such as *numquid* (11:12) and *similabo* (13:18). Some readings are encountered in South Umbria as well, such as *in se ipso* (11:17 aur, VL15) and also in Ireland, for example *belzebub* (11:19 ar, VL61), *contra* and *ubi* (11:23; 13:28 d, VL5).

H. C. M. Rettig, *Antiquissimus quatuor evangeliorum canonicorum Codex Sangallensis, Graeco-Latinus interlinearis*, Zürich 1836; J. R. Rendel, *The Codex Sangallensis (Δ). A Study in the Text of the Old Latin Gospels*, Cambridge, 1891; B. Bischoff, *Zur Rekonstruktion des Sangallensis (E) und der Vorlage seiner Marginalien*, *Biblica* 22 (1941) 147–158.

e 2 *Palatinus*, 4th century

Trient, Museo Nazionale (Castello del Buonconsiglio), 1589; a copy of the codex is preserved in the Bibliotheca Vallicelliana U. 66.

Order of the Gospels: Matthew, John, Luke, Mark

Purple parchment manuscript with silver and gold letters; of the Gospel of Luke, only 1:1–8:29; 8:49–11:3; 11:25–24:53 are extant. Houghton, referring to Augustine's *De doctrina*, points out that the highlighted first letters of each column are indicative of ancient book production.⁸

With regard to codicology, it appears that the manuscript is somewhat later than the *Codex Vercellensis* yet earlier than the *Fragmenta Curiensia*. The text is based on an 'Afra' base layer which shows proximity to Cyprian; proximity to the 'Afra' text type of the *Codex Colbertinus* (c, VL6) and *Fragmentum Carinthianum* (β, VL26) should also be emphasized. In addition to this 'Afra' basic layer, Thomas Bauer and Bonifatius Fischer posit a European layer assigned to the *Codex Corbeiensis secundus* (ff², VL8; especially 22:39–24:11);⁹ this thesis, however, cannot be confirmed for the chapters studied in our edition of the Gospel of Luke.¹⁰ Instead, readings shared with VL3, a and VL16, a² are found, especially in the common 13th chapter, such as *adsimilabo* (13:18, 20), *dixit* instead of *ait* (13:23), *operari* (13:26 VL5), *illic* (13:27), *oculorum* (13:28 VL16^{corr.}), *uulpi huic* (13:32). Some similarities with the *Codex Bezae* are also present (see, for example 13:17: *haec dicente eo* om.; 13:19:

8 HOUGHTON, *The Latin New Testament*, 43–44.

9 GRAYSON, *Altlateinische Handschriften*, 21; FISCHER, *Beiträge*, 198–201.

10 BAUER, *Vetus Latina – Lukasevangelium – Literatur*, 6; FISCHER, *Das Neue Testament in Lateinischer Sprache*, 32–33; no classification offered in HOUGHTON, *The Latin New Testament*, 210–211.

volatilia; 13:25: *ex quo*).¹¹ In the Synoptic Gospels, some readings agree with *De physycis* of Marius Victorinus.

C. Tischendorf, *Evangelium Palatinum ineditum*, Leipzig 1847; H. J. Vogels, *Evangelium Palatinum: Studien zur ältesten Geschichte der lateinischen Evangelienübersetzungen*, Münster 1926.

- f* 10 *Brixianus*, 6th century
Brescia, Biblioteca civica Queriniana, s. n. (‘*Evangelario purpureo*’)
Order of the Gospels: Matthew, John, Luke, Mark
Manuscript from the sixth century on purple parchment with golden letters in the first three lines of each gospel, then followed by silver letters; the liturgical numberings of Eusebius are found in the left margin; the *praefatio Sanctus Petrus apostolus* precedes the gospels and discusses the translations of the biblical texts with examples from Greek, Latin and Gothic.
The manuscript is a Latin-Gothic bilingue, the text of which is most closely related to the Vulgate (such as in 11:12, 13, 14, 16, 17, 19).¹²
J. Wordsworth, H. J. White, *Novum Testamentum Latine*, Oxford 1889.
- ff^e* 8 *Corbeiensis secundus*, 5th century
Paris, Bibliothèque Nationale de France, latin 17225 (Corb. 195)
Order of the gospels: Matthew, John, Luke, Mark
lacunae: Lk 9:48–10:20; 11:45–12:6.
A distinctive feature of the Gospel of is the anti-Marcionite preface that follows the *capitula*; the first line of each Gospel is written in red letters and numbered in the marginalia.¹³
The *Codex Corbeiensis secundus* is typically used in conjunction with the *Codex Veronensis* (b, VL4; here, for example 11:13: *bonum datum*; 11:15, 18, 19: *belzebul*; 11:20: *sed si* with VL8, 17; 11:24: *loca quae non habent aquam*; 11:25: *et ornata* with VL4, 17; 11:26: *peior prioris* with VL4, 17; 11:28: *ad eos* with VL4, 17) and the *Codex Vin-dobonensis* (i, VL17; see here 11:14: *dum eicit*; 11:15, 18: *principem*; 11:20: *profecto prouenit*). Together, these are taken as representative of the Italian text, the main type of European text.¹⁴ 8 17: 11:2 *pater sancte*; 13:27 *nescio unde sitis*; 18:8 *uicdic-tam*; 18:13 *propitiare*; 18:31 *iherosolima*; 22:6 *murmurauerunt*; 22:20 *reposita in sudario*; 19:29 *bethaniae*; 19:44 *super*; 22:7 *cum futura erunt*; 22:11 *et temptates*; 22:23 *quae ubera dant*; 22:25 *benigni*. Gryson also sees an “eindeutige” affinity with *Codex*

¹¹ See already MIZZI, “The African Element in the Latin Text of Mt. XXIV of Cod. Cantabrigiensis,” 33–66.

¹² GRYSON, *Altlateinische Handschriften*, 32; FISCHER, *Beiträge*, 206.

¹³ Cf. VEZIN, “Les divisions du texte dans les Évangiles,” 53–68.

¹⁴ Cf. BAUER, “Vetus Latina – Lukasevangelium – Literatur,” 7; FISCHER, *Das Neue Testament in Lateinischer Sprache*, 34–36; GRYSON, *Altlateinische Handschriften*, 31–32. HOUGHTON, *The Latin New Testament*, 214 characterizes it as an Italian text of the late fourth century, which is quite close to the type of text on which Jerome based his revision.

Colbertinus (c. VL6), though this is not relevant to the present edition.¹⁵ Vulgate readings are found throughout, but especially in 11:12, 13, 16, 21, 27.

J. Belsheim, *Codex f² Corbeiensis siue quattuor euangelia ante Hieronymum latine translata*, Christiana 1887; E. S. Buchanan, *The Four Gospels from the Codex Corbeiensis (ff²)* (Old Latin Biblical Texts 5), Oxford 1907.

e-Codex: Bibliothèque nationale de France, Lat. 17225

- ^{g¹} 7 *Sangermanensis primus*, 8th century
 Paris, Bibliothèque Nationale de France, latin 11553
 Order of the gospels: Matthew, Mark, Luke, John
 The Gospel of Matthew offers an Old Latin base layer, the other Gospels likely followed the Vulgate, though admittedly also including Old Latin readings; *capitula* have survived for all four Gospels; the manuscript is written in a minuscule and was copied in the ninth century (probably 810) in St-Germain-des-Prés on parchment with black letters and a few ornaments. Especially in the marginalia we find abbreviations of letters such as ¶, the so-called Tironian *et*, and ÷ for *est*. Some Old Latin readings are found, especially in the Gospel of Luke, which should likely be attributed to the core group of the Italian text type, including the *Codex Veronensis* or the *Codex Corbeiensis secundus*. Some readings point to the Vulgate, admittedly with an impact on Old Latin manuscripts, such as *et admiratae sunt turbae* (11:14) or *ipsi iudices uestri erunt* (11:19).

Pierre Sabatier, *Bibliorum Sacrorum Latinae Versiones Antiquae seu Vetus Italica. Tomus Tertius*. Reims 1743 = Brepols 1976.

e-Codex: Bibl.nat. de France, Départ. des manuscrits, Lat. 11553.

- ^{g²} 29 *Sangermanensis secundus*, 10th century
 Paris, Bibliothèque Nationale de France, latin 13169
 Order of the Gospels: Matthew, Mark, Luke, John
 Parchment with black letters and colorful illuminations; copied in Brittany in the 10th century. In a Carolingian minuscule script, but with capitals in Matt1:18 and Luke 1:5; the Gospels are preceded by *Novum opus*, *Sciendum etiam*, *Plures fuisse*, *argumentum* and *capitula* for the Gospel of Matthew. These are missing for the other Gospels, although space has been reserved for this purpose; chapter- and pericope-divisions and markings are present in the marginalia.
 The text is often associated with a group of Gospels to which the Oxford Vulgate assigns the siglum DELQR: the *Liber Ardmachanus* (ar, 61), the Egerton Evangelien (vg^{oe}E; 609 British Library), the Liechfield Evangelien (vg^{oe}L), the *Cenannensis* (vg^oQ) and the Rushworth/Mac Regol Evangelien (vg^{oe}R).¹⁶ These share characteristics of Irish orthography, such as *bt* for *pt*. The text is mixed with insular characteristics. In addition, there are numerous Vulgate readings, such as *spiritum bonum*

¹⁵ GRYSON, *Altlateinische Handschriften*, 31.

¹⁶ HORTON, *The earliest Gospels*, 100; BERGER, *Histoire de la Vulgate*, 48.

(11:13), *beelzebub* (11:15, 18, 19), *erant* (13:30). Readings which first appear in the *Fragmenta Curiensia* and were then incorporated into the Vulgate from the early Italian text are also present, such as *daemonium* (11:14), *dicitis ... eicere* (11:18).

Pierre Sabatier, *Bibliorum Sacrorum Latinae Versiones Antiquae seu Vetus Italica. Tomus Tertius*. Reims 1743 = Turnhout 1976.

e-Codex: Bibl.nat. de France, Départ. Des manuscrits, Lat. 13169.

gat 30 *Gatianus*, 8th century

Paris, Bibliothèque Nationale de France, nouv. Acq. Latin 1587

Order of the Gospels: Matthew, Mark, Luke, John

Copied in Brittany about 800 in a Celtic semi-uncial script on parchment with black letters and yellow and red ornamentation; the apparatus of Eusebius is found in the marginalia in red and white letters.

The text is mixed but clearly tends toward the Vulgate (see 11:14: *et admiratae sunt turbae*; 11:22: *aufert*). Nevertheless, some readings are shared with the *Codex Bezae*, such as 20:26 *responsione*; 22:22 *filius hominis traditur*.

The codex has some readings in common with the *Codex Ardmachanus* (ar, VL61) and the *Codex Aureus Holmiensis* (aur, VL15), as well as with the *Codex Amiatinus* (21:30 *similiter et secundus*; 22:8 *appropinquauit*). These commonalities may go back to the Egerton Gospels, but this cannot be proven (see 11:15: *belzebub*; 11:16: *diuissum*; 11:18, 19: *belzebub*; 13:18: *aestimabo*; 13:19: *missit*). Special readings can be found, including, for example, in 21:23 *praessura magna super terra*; 21:34 *grauetur cor uestrum*; 22:6 *paschae in quo necesse erat immolari pascha*; 22:31 *simoni petro*; 22:47 *appropinquauit*.

There are also two readings otherwise known from the *Fragmenta Curiensia*, as in *principe* (11:15), *aduersus* (11:23).

Pierre Sabatier, *Bibliorum Sacrorum Latinae Versiones Antiquae seu Vetus Italica. Tomus Tertius*. Reims 1743 = Turnhout 1976. J.M. Heer, *Evangelium Gatianum*, Freiburg 1910.

e-Codex: Bibl.nat. de France, Départ. des manuscrits, NAL 1587.

gig 51 *Gigas*, 13th century

Stockholm, Kungliga Biblioteket, A 148

Order of the Gospels: Matthew, Mark, Luke, John

A large format manuscript in a Carolingian minuscule with numerous abbreviations and other decorative elements and illuminations; the codex has become famous because of an illustration of the devil on leaf 289r; copied probably in the Benedictine monastery of Podlažice in Bohemia. In addition to writings by Isidore of Seville and Flavius Josephus, the manuscript contains the entire text of the Bible, largely according to the Vulgate. Nevertheless, several variants typical of early Latin translations are found in Luke, such as *omnes turbe stupuerunt* (11:14; *admiratae sunt turbae* vg), *quidam autem ex phariseis dixerunt* (11:15; *ex eis* vg), *quod si ego in beelzebub eicio* (11:19; *si autem ego in beelzebub eicio* vg), *et qui non colligit mecum spargit* (11:23; *dispergit* vg), *ambulat per loca quae non habent aquam* (11:24; *perambulat per loca inaquosa* vg), *per angustum ostium* (13:24; *per angustam*

portam vg) or *recumbent in regno dei* (13:29; *accumbent in regno dei* vg). These variants show close correspondence with the late European text, such as with the *Codex Veronensis* (b, VL4), the *Codex Corbeiensis secundus* (ff², VL8) and the *Codex Vindobonensis* (i, VL17).

Acts and Revelation only: J. Belsheim, *Apostlarnes Gjærninger og Aabenbaringen i gammel latinsk Oversættelse efter det store Haandskrift „Gigas librorum“ i det kgl. Bibliothek i Stockholm, Oslo 1879.*

- h* 12 *Codex Claromontanus*, 7th century
Vatikan; Biblioteca Apostolica Vaticana, Vatic. Lat 7223
Order of the Gospels: Matthew, John, Mark, Luke
Uncial script on parchment with black letters; only the Gospel of Matthew is based on an Old Latin text belonging to the early Italian tradition and preceding the Vulgate¹⁷; the manuscript of the Gospel of Luke is based on a Vulgate text and is considered here only when the manuscript suggests a special reading which may be interpreted as an Old Latin reading.

J. Belsheim, *Evangelium secundum Mattheum ante Hieronymum latine translatum e codice olim Claromontano nunc Vaticano*, Christiana 1892. F. Crawford Burkitt, *On Codex Claromontanus* (h), *JThS* 4 (1903) 587–588.
- i* 17 *Vindobonensis*, 5th century
Naples, Biblioteca Nazionale, lat. 3
Probable order of the Gospels: Matthew, John, Luke, Mark
Purple parchment with silver letters and golden nomina sacra; copied at the end of the fifth century; of the Gospel of Luke, only 10:6–14:22; 14:29–16:4; 16:11–23:10 are preserved.
The text is old Latin and belongs to the core group of the Italian text type, along with the *Codex Veronensis* b, VL4 (see e.g. 10:20: *subiecti sunt*; 11:13: *bonum datum*; 11:18: *in principem*; 11:20: *sed si*; 11:26: *peior prioris*; 12:10 *eis*; 12:28 *modicae*; 13:17: *praeclariis*; 15:15 *uilla sua*; 17:2 *imponatur*; 19:7 *deuertit*) and the *Codex Corbeiensis secundus* ff², VL8 (10:31 *sacerdo autem*; 11:12: *porrigit*; 11:14: *dum eicit*; 11:15: *phariseis*; 11:18: *dicitis quoniam ... eicio*; 11:20: *profecto prouenit*; 19:6 *murmurauerunt*; 19:17: *serue bone*; 20:9 *hanc parabolam*; 21:6 *hic in parietem*; 21:7 *cum futura erunt*; 21:11: *et tempestas*; 22:25 *benigni*). Some of its readings are first attested in the *Fragmenta Curiensia* (11:14: *fuit*; 11:15.18.19: *beelzebul*; 11:19: *quod si a² f ff² i q l r¹ gig*; 11:24: *immundus*; 11:26: *inhabitant*; 13:24: *ostium*).

J. Belsheim, *Codex Vindobonensis membraneus purpureus*, Leipzig 1885; J. Bick, *Wiener Palimpseste, I. Teil: Cod. Palat. Vindobonensis 16, olim Bobbiensis*, Wien 1908.
- l* 11 *Rehdigeranus*, 8th century
Berlin, Staatsbibliothek Preußischer Kulturbesitz, Depot Breslau 5

17 HOUGHTON, *The Latin New Testament*, 46.

Order of the Gospels: Matthew, Mark, Luke, John

Parchment with black letters; lacuna in Luke 11:28–37; copied in the early eighth century in northern Italy; chapter numbers throughout in the left margin; before the Gospel of Luke there is a prologue as well as *capitula*. The text is especially significant as a representative of the Old Latin text of Luke with an impact on the core group of Italian text manuscripts from the fourth century, but especially the *Codex Veronensis* (b, VL4; 11:15: *phariseais*; 11,18: *belzebul*; 11:26: *ingressus*) and the *Codex Corbeiensis secundus* (ff², VL8; 11:13: *bonum datum*; 11:19: *fili*; 11:19: *ipsi iudices erunt uestri*; 11:23: *spargit*; 11,24: *loca quae non habent aquam*). Bauer also suspects an influence of the *Codex Monacensis* (q, VL13; 13:17: *praeclaris quae uiderant fieri*), which can only be found once in the present text. In addition, here again we find readings that first appear in *Fragmenta Curiensia* (11:11: *piscem*; 11:12: *porrigit*; 11:14: *illut*; 11:14: *fuit*; 11:15: *beelzebul*; 11:23: *aduersus*; 13:24: *poterint*).

H. J. Vogels, *Codex Rehdigeranus: Die vier Evangelien nach der lateinischen Handschrift R 169 der Stadtbibliothek Breslau* (Collectanea Biblica Latina 2), Rome 1913.

- μ 35 *Liber Moliensis* (*Book of Mulling*), 8th century
 Dublin, Trinity College, MS 60
 Order of the Gospels: Matthew, Mark, Luke, John
 Parchment with black letters.
 The text is based on an Irish text type, but it reveals an Old Latin base layer in Luke 4-9. A blueprint of Tech-Moling Abbey (St Mullin) is added at the end of the Gospels.
 In addition to some Old Latin and European readings, for which the *Codex Veronensis* (b, VL4) and the *Codex Corbeiensis secundus* (ff², VL8) are basic (see, for example 11:14: *demonium*; 11:25: *et ornatam*; 11:28: *ad eos*; 13:18: *estimabo*), there are numerous Vulgate readings, as well as readings which connect the codex with the *Codex Aureus Holmiensis* (aur, VL15) and the *Codex Ardmachanus* (ar, VL61; 11:12: *porreget*; 11:13: *bona*; 11:15: *fariseis*; 11:20: *si autem*; 11:21: *possedet*; 11:23: *collegit*; 13,30: *erant*). These similarities may go back to the Egerton Gospels, but this cannot be proven.

P. Doyle, *The Text of Luke's Gospel in the Book of Mulling*, *PRIA* 73 (1972): 177–200.

e-Codex: MS 40618 British Library; edition of some sections can be found in Hugh Jackson Lawlor, *Chapters of the Book of Mulling*, Edinburgh 1897.

- p 54 *Perpinianensis*, 12th century
 Paris, Bibliothèque nationale de France, latin 321
 Order of the Gospels: Matthew, Mark, Luke, John
 Minuscule manuscript copied in the second half of the 12th century on parchment with black letters. The text is mixed with close proximity to the Vulgate, but some readings date back to the fifth century (vg 11:15.18.19: *beelzebub*). A number of readings attest to the monophthongization of the classical diphthong, such as 11:13.16: *celo* or 11:14: *demonium*.
 The manuscript is listed in the *Vetus Latina* catalog and is thus also included here.
 e-Codex: Bibl. nat. de France, Dép. des manuscrits, Lat. 321.

- q* 13 *Monacensis*, 6th century
 Munich, Bayerische Staatsbibliothek, Clm 6224
 Order of the Gospels: Matthew, John, Luke, Mark
 Parchment manuscript with black letters and colorful illuminations; two lacunae in Luke 23:23–35 and 24:11–39; presence of lectionaries in cursive script, only inserted in the seventh century in northern Italy.¹⁸ The *Codex Monacensis* is based on an Old Latin text layer of the European type, resembling the *Codex Veronensis* (b, 4), as may be shown by numerous passages such as 11:18: *dicitis quoniam ... eicio*; 11:18: *in principem*; 11:25: *et ornatam*; 11:28: *ad eos* or also 13:25: *ex quo*. According to Fischer and Bauer, the manuscript is representative of the European text together with the *Codex Rehdigeranus* (l, VL11); some passages in chapters 11 and 13 may support this interpretation (11:15, 18, 19: *beelzebul*; 11:16: *alii autem*; 11:23: *aduersus*; 11:23: *spargit*; 13:17: *praeclaris quae uiderant fieri*; 13:25: *estis*). The manuscript also shows similarities with the *Codex Corbeiensis* (ff², VL8) and the *Codex Colbertinus* (c, VL6), as can be seen, for example, in the 11:16 reading *celo* and in the 11:16 reading *querebant*.
- H. J. White, *The Four Gospels from the Munich Ms. Q, now numbered Lat. 6224 in the Royal Library at Munich (Old Latin Biblical texts 3)*, Oxford 1888.
- e-Codex: Evangeliar (Codex Valerianus) – BSB Clm 6224
- r^l* 14 *Usserianus primus*, 6th or 7th century
 Dublin, Trinity College, MS 55
 Order of the Gospels: Matthew, John, Luke, Mark
 Parchment with black letters in an Irish semi-uncial script; characterized by the list of Hebrew names before the Gospel of Luke; the marginalia are not preserved, so that one cannot detect the Eusebian apparatus with certainty; the Gospels are subdivided according to chapters, and the first line is written, here as elsewhere, in colored letters; the Gospel of Luke begins with *κατά* and not *secundum*. The text is based on the Old Latin *Codex Veronensis* (b, VL4); shared readings are found, for example, in 11:11: *porrigit ei*; 11:13: *bonum datum*; 11:17: *cadit*; 11:18: *dicitis quoniam ... eicio*; 11:15, 18, 19: *belzebul*; 11:18: *in principem*; 11:24: *loca quae non habent aquam*.¹⁹
- At the same time, in some special readings, the manuscript resembles the Gallo-Irish group. According to Bauer, the presence of a European text type cover layer comparable to the *Codex Carinthianum* (β, VL26) may be detected.
- Moreover, the proximity to the text of the *Codex Vercellensis* and the *Fragmenta Curiensia* is remarkable; this is especially evident from readings that are preserved only in these two text types, such as 11:13: *cum eiceret*; 11:15: *illis*; 11:22: *illius*; 11:26:

18 Cf. BRUYNE, Notes sur le manuscrit 6224 de Munich, 75–80.

19 FISCHER, “Das Neue Testament in Lateinischer Sprache,” 82; GRYSON, *Altlateinische Handschriften*, 37.

*intrans.*²⁰ Some readings also survive in other manuscripts with an Old Latin base layer, such as 11:12: *porrigit*; 11:13: *daemonium*; 11:21: *domum suam*; 13:24: *ostium*; 13:29: *discumbent* VL 3, 10, 14, 16. In addition, readings of the Vulgate text tradition are present, especially in chapter 11 (11:20: *profecto praeuenit*).²¹

T. K. Abbott, *Evangeliorum versio antehieronymiana ex codice Usseriano (Dublinensi) adiecta collatione codicis Usseriani alterius*, Dublin 1884.

e-Codex: Dublin, Trinity College – IE TCD MS 55

²⁰ This observation is usually missing from survey works published thus far.

²¹ This pattern of resemblances has also gone unnoticed in the survey works.