Chapter 4.
The Gospel of Luke in the Palimpsest
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The biblical text of the Gospel according to Luke expounded in the palimpsest catena of Codex Zacynthius appears in larger letters in the middle of each page. The eighty-nine surviving folios of the catena contain much of the first eleven chapters of the gospel, from the beginning to Luke 11:33, although there are three missing half-pages (the top sections of folios VII, LXVIII and LXXXIX) and over twenty other folios absent from this portion, resulting in gaps of several verses at a time in the biblical text and commentary.[1] A total of 359 of the first 545 verses of the gospel are wholly or partially present in the manuscript, a proportion of two-thirds of the text. If the whole of Luke had been treated in a comparable way to the distribution of text on the extant leaves, it would have occupied around 240 folios in total. The presence of the initial introduction and other prefatory material suggests that the original manuscript began with Luke. While this single gospel and its commentary would have made for a fairly substantial volume in itself, it cannot be entirely ruled out that another text may have followed in this document. Equally, while it is possible that the manuscript may have been part of a set treating all four gospels, in the absence of evidence this remains speculation.

The manuscript appears to have contained the full text of the gospel. This is supported by the two folios which only feature biblical text (folios XXXv and LXIv): even though a notional margin is left where the catena normally appears, the unusually large amount of biblical text on these pages suggests that there was no intention of supplying commentary: folio XXXv consists of seventeen lines of text, covering Luke 4:39b–43a, while folio 61r has twenty lines with Luke 9:7–11a. In addition, neither of these passages contains a section number connecting the text to the commentary, even though other reference systems are present.[2] On the other hand, the surviving leaves bear witness to seventeen occasions on which biblical text was repeated in order to accompany passages of

[1] For Greenlee's list of folios missing from the manuscript, see page 298 below. As in the previous chapter, all references to folio numbers in Codex Zacynthius in this chapter refer to those of the original manuscript.

[2] On the catena section numbers, see below and Chapter 6; Vatican Paragraph numbers (see page 37) are present on both XXXv and LXIr, while XXXv also features a *kephalaion* (see below).

commentary extending over more than one page: two verses, Luke 2:21 and 9:1, are even written three times because of the space taken up by their exegetical scholia.[3] This practice is not uncommon in frame catenae, although Eberhard Nestle was presumably unaware of it when he suggested that the threefold repetition of the granting of miraculous powers to the disciples in Luke 9:1 had a symbolic meaning.[4]

Textual Divisions and Chapter Titles

The biblical text is preceded by the preface to the catena on folio Ir, followed by a list of the standard eighty-three numbered chapters (*kephalaia*) of Luke on folios Iv–IIv.[5] The *kephalaia* are common in Byzantine tradition, being first attested in the fifth-century Codex Alexandrinus (GA 02), which has the same heading for this initial list of titles (*titloi*) as Codex Zacynthius (τοῦ κατὰ Λουκᾶν εὐαγγελίου τὰ κεφαλαία), although in Codex Zacynthius it precedes the titles, whereas in Codex Alexandrinus it comes afterwards.[6] Excluding minor matters of orthography, there are several differences between the text and sequence of this list in these two witnesses, listed in Table 4.1.

Kephalaion	**Codex Alexandrinus**	**Codex Zacynthius**
15	χειρα	την χειρα
16	εκλογης	διαταγης
20	αποσταλεντων	απεσταλμενων
24	λεγεωνος	εχοντος τον λεγεωνα
36	περι μαρθας και μαριας	περι του εμπεσοντος εις τους ληστας
37	περι προσευχης	περι μαρθας και μαριας
38	περι του εχοντος δαιμονιον κωφον	περι προσευχης
39	περι του εμπαισοντος εις τους ληστας	περι του εχοντος δαιμονιον κωφον

[3] The following verses are repeated twice: 1:2, 1:36, 1:43, 2:34, 6:24, 6:43, 7:28, 7:37, 9:16, 9:27, 9:28, 9:46, 10:22, 10:25, 10:34.

[4] cf. E. Nestle, *Introduction to the Textual Criticism of the Greek New Testament*, trans. William Edie (London: Williams and Norgate, New York: Putnam, 1901), 272.

[5] On the preface, see page 67 below. The multispectral images reveal one major correction to Tregelles' transcription of the kephalaia: kephalaion 20 (κ) reads περι των απεσταλμενων ὑπο ϊωαννου, not περι των αποσταλεντων παρα ϊωαννου. In addition, kephalaion 76 (οζ) reads φιλονικησαντων, not φιλονεικησαντων, while there are differences in breathings and accentuation of certain characters as follows: ευαγγελίου in the heading; τῶν ἀγραυλουντων (*sic*) in 2; εχοντος in 5; ϊχθυων in 11; λευϊ in 14; ἐμπεσοντος in 36; τῶν[2] in 47; ὑδρωπικου in 52.

[6] See further W.A. Smith, *A Study of the Gospels in Codex Alexandrinus.* NTTSD 48 (Leiden: Brill, 2014), 156–61, 167–76, which is used as the source for Codex Alexandrinus in the table. Tregelles supplies an apparatus from GA 02, 04, 019, 027 and 037: the majority of variations occur in Codex Alexandrinus and errors in his list have been silently corrected in the table.

40	περι της εκ του οχλου επαρασης φωνην	περι[7]
55	περι	δι
56	περι	δι
57	υιου εις	εις
59	πλουσιου	του πλουσιου
63	πλουσιου	νομικου
67	δεκα μνας	μνας
69	ι(ησου)ν	κ(υριο)ν
70	παραβολη	παραβολη δι
73	εστιν υ(ιο)ς	υ(ιο)ς εστιν
74	λεπτα	δυο λεπτα
75	συντελειας	της συντελειας
82	του σωματος του κ(υριο)υ	του κυριακου σωματος

Table 4.1: Differences between Codex Alexandrinus and Codex Zacynthius in the *kephalaia*.

As Smith notes, the displacement of *kephalaia* 36–39 in Codex Alexandrinus is erroneous and indicates that this reference system was already established before the production of the manuscript.[8] Codex Zacynthius preserves the correct order. In addition, it consistently has δι(ά) following the singular παραβολή (*kephalaia* 55, 56, 70), which is an intriguing choice of preposition: other manuscripts prefer περί or omit the preposition all together.[9] The *titloi* and *kephalaia* are also provided on the relevant page of the gospel. Twenty-seven of the first forty-one are preserved: some are written above the biblical text but underneath the first portion of commentary, whereas others are written in the top margin of the page.[10] In all cases bar two, their text agrees with that of the initial list. On folio XLIVv, *kephalaion* 20 has ἀποσταλέντων (as found in Codex Alexandrinus and other manuscripts) rather than the unique ἀπεσταλμένων of the initial list, suggesting that the latter may be a copying error. On folio LXXXVIIIr, the full title of *kephalaion* 40 is given in the form present in Codex Alexandrinus despite the incomplete *titlos* in the initial list. In sum, Codex Zacynthius presents a remarkably consistent series of *kephalaia* and *titloi*, both in the initial list and accompanying the gospel text, which also has certain distinctive textual features.

[7] This title has been left incomplete. There is no evidence of any erasure.
[8] Smith, *A Study of the Gospels*, 172–3.
[9] The only manuscript cited by Tregelles which has διά in any of these titles is GA 019 in *kephalaion* 56; διά is also found here in the *titlos* above the biblical text in GA 579. The three titles beginning with παραβολή diverge from the grammatical sequence of the majority: all the others begin with περί apart from three with ἐπερώτησις (71, 73, 75) and the death of Herod (79).
[10] The following *kephalaia* and *titloi* from 1–41 are not preserved as the corresponding page is missing: 3, 5, 11, 12, 15, 16, 17, 19, 23, 25, 26, 31, 36, 39.

What is even more striking in the initial list of *kephalaia*, however, is that they are set out as a synoptic table with cross-references to this type of division in the other gospels (see Image 4.1). Codex Zacynthius is the earliest known example of this use of the *kephalaia* by some distance: such tables only otherwise begin to be transmitted in the late tenth or early eleventh centuries, and are most common in the thirteenth and fourteenth century. It has been estimated that these *capitula parallela* feature in around two hundred Greek manuscripts, including many of the witnesses to the K^r text: it is less common, however, to find them with a catena and the particular layout of numbers in Codex Zacynthius does not appear to be paralleled in any other witnesses to this type of table.[11] Given that the Eusebian apparatus was created specifically to indicate such parallels, it is surprising to find the *kephalaia* deployed in this manner, as they are far less suited to the task: for instance, there are only fourteen divisions in John. In the complete absence of all elements of the Eusebian apparatus from Codex Zacynthius, however, this system is the only means of cross-reference. After the *kephalaia* number and *titlos*, there are four further columns headed by two-letter abbrevations for Luke, John, Matthew and Mark. The full sequence of *kephalaia* numbers is repeated for Luke, with the corresponding *kephalaia* number entered when there is a parallel in one of the other gospels. On folio Iv, there are at least two additional columns of numbers in the right-hand margin, which have been partly cut off when the page was trimmed. These numbers appear also to have been written by the first hand, although perhaps on a different occasion. They reproduce most of the entries in the columns for Matthew and Mark, although there are also some floating numbers: several of the entries in the main columns for Matthew and Mark have also been corrected, indicating that these numbers had been verified, perhaps by the copyist.[12] Was this an attempt to cross-refer this Lukan table with either a similar synoptic table in one of the other gospels or the marginal *kephalaia* accompanying a biblical text? It is worth noting that although none of the additional numbers appear on the other pages of the *kephalaia*, the four heading abbreviations are repeated in the right margin of folio IIr, while on fol. Iv the headings are duplicated in two pairs in the top margin above the *titloi*. While the initial creation of this synoptic system probably predates Codex Zacynthius, the marginal additions demonstrate that it was actively used as a form of reference.

The scholarly apparatus of the manuscript does not end with these opening leaves and the repetition of the *kephalaia* and *titloi* in the margins of the biblical text. Two further systems of reference are found in the body of the manuscript. One is a series of section numbers which are otherwise only attested in Codex Vaticanus (GA 03), known as the Vatican Paragraphs.[13] Fifty-four of these numbers are present in Codex Zacynthius,

[11] We are grateful to Patrick Andrist and Saskia Dirkse of the ParaTexBib project at the University of Munich for this information: Dr Dirkse is currently preparing an edition of the *capitula parallela*.
[12] It should be observed that Tregelles' transcription of these numbers (and some of the other numbers in these columns) is often erroneous when compared with the new images.
[13] In earlier literature the minuscule manuscript GA 579 is often cited as a third witness to these divisions, but Hill has shown that this is not the case: Charles E. Hill, 'Rightly Dividing the Word:

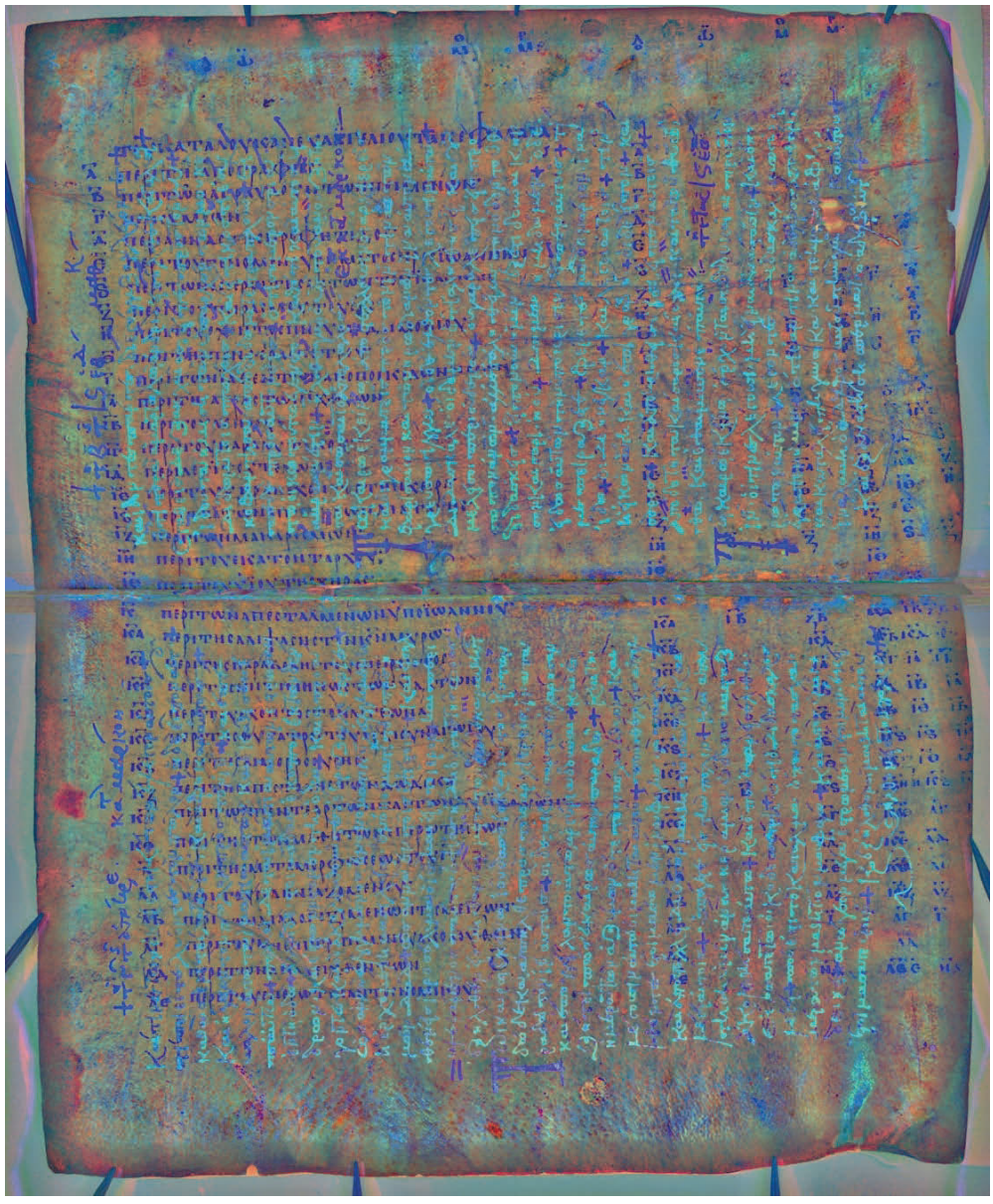

Image 4.1: The Kephalaia, Titloi and Cross-Reference Table on folio iv.

Uncovering an Early Template for Textual Division in John's Gospel,' in *Studies on the Text of the New Testament and Early Christianity in Honor of Michael W. Holmes* (ed. Daniel M. Gurtner, Juan Hernández, Jr., Paul Foster. NTTSD 50. Leiden: Brill, 2015), 221–42; especially 228. Jesse R. Grenz, 'Textual Divisions in Codex Vaticanus: A Layered Approach to the Delimiters in B(03),' *TC: A Journal of Biblical Textual Criticism* 23 (2018) notes that these paragraph numbers were added to Codex Vaticanus by later hands, but still locates this activity in the fourth or fifth century.

although some of those which Tregelles claimed to be able to see cannot be made out on the new images (e.g. section 11 at 2:21, section 78 at 10:21) or appear on a different page (section 74 on fol. LXXIIIr rather than LXXIIIv). These sections are often marked twice, once in the outer margin of the page in large characters and once in smaller script alongside the biblical text. The marginal indications are normally preceded by a cross symbol with pronounced serifs on the horizontal arms, not dissimilar to the letter *psi* in the manuscript (an example appears in Image 5.2). This is presumably to enable this sequence of numbers to be differentiated from the *kephalaia*: in Codex Vaticanus, there is no need for such differentiation as there are no other section numbers.[14] As the numbering indicates, the Vatican paragraphs occur more frequently than the *kephalaia*, corresponding on average to around one every ten modern verses. The shortest section consists of a single modern verse (section 11; Luke 2:21). In fifty cases, the location of the section number in Codex Zacynthius is identical to that in Codex Vaticanus. On folio XXXVIIv, the smaller Vatican paragraph number from section 46 appears to have been erroneously added at the beginning of the portion of biblical text, five words too early, but there is part of a cross in the gutter which suggests that the larger version of this number corresponded to the expected location at the beginning of Luke 6:28. On folio LXXIIIr, the indication of section 74 next to Luke 9:55 is two verses before its occurrence in Codex Vaticanus.[15] On folio LXXVIIIr, the larger number for section 77 has been added two lines above the beginning of the biblical text in the margin, while the smaller number occurs alongside the fifth word of Luke 10:16 (ἀκούει); in Codex Vaticanus, the beginning of this section is the first word of Luke 10:17. Finally, section number 65 is missing from Luke in Codex Vaticanus, although there are there is a later *paragraphos* at 9:7 and perhaps also at 9:5. In Codex Zacynthius, the number 65 is clearly visible alongside the beginning of Luke 9:3 on folio LXv.[16] Despite their similarity with the hand of the main text, it seems that the Vatican paragraphs may have been added at a later stage of production. On folio XXXv and LXIr, these numbers are written in the space which would normally be taken up by the catena: the difference between the two numerals on folio XXXv is typical of the variation in spacing and decoration in this sequence of numbers.[17] It is also telling that on folio

[14] Although the parallel is not exact, the early Ethiopian translation of the *Letter to Carpianus* refers to the placing of a cross next to a set of numbers in the margin, probably the *kephalaia*: Judith S. McKenzie and Francis Watson, *The Garima Gospels. Early Illuminated Gospel Books from Ethiopia* (Oxford: Manar-Al-Athar, 2016), 192, 227 and fig. 256: the actual sign used in Abba Garima III is a red *chi-rho* symbol.

[15] Tregelles claims to have been able to discern two faint indications of section 74 alongside 9:57 on folio XXIIIv, but these cannot be made out on the new images: given his omission of the Vatican number in the right margin of folio LXXIIIr (and his misinterpretation of the section 74 in the biblical text on this page as a catena section rather than a Vatican paragraph), we believe that his edition is in error.

[16] Tregelles states that the number alongside 9:3 in Codex Zacynthius has been erased, and that section 65 has also been written at Luke 9:7 on folio LXIr. There is no evidence on the new images either for the erasure or for a number at 9:7, in contrast to the clear Vatican paragraph 66 at Luke 9:10 on the same page.

[17] See also page 31 above.

LXXVIv, there is extensive offset ink from the Vatican paragraph on the following page, despite its being written on the fourth line, which would have allowed plenty of time for the ink to dry as the page was completed.

The third system of division in the biblical text consists of the catena sections. These are mentioned in the preface to the catena.[18] The numbers for each of the sets of scholia are also found alongside the biblical text, either in the margin or above the line, in order to connect the relevant gospel passage with the commentary. These are the most frequently occurring numbers, with 328 sections in the extant portion of Luke. In the last twenty pages of the manuscript (beginning with folio LXXr), most of the *kephalaia* and catena section numbers are written in red ink, along with all of the *titloi* plus the catena source indications from folio LXXIv onwards.[19] The only Vatican paragraph number in red is the last one (number 83 on folio LXXXVIIIv). In addition, there are several outsize capital letters in the biblical text which are likely to be connected with divisions of the text. The most prominent are at Luke 1:1, 1:3, 2:1, 2:18, 8:50 and 9:28. The first and the last of these, both *epsilons*, are decorated in a simple phytomorphic manner (see Image 3.3). As noted in Chapter 3, the *paragraphos* symbol is occasionally used from folio XXXVIr onwards (Luke 6:36) to indicate the beginning of sense units in the biblical text and the catena.

Earlier Characterisations of the Gospel Text and the Evaluation of *Text und Textwert*[20]

Initial observations by Tregelles suggested that the gospel text of Codex Zacynthius was of great value. He considered that in the three oldest known catena manuscripts

> is found that class of text which Comparative Criticism proves to be the oldest; and in Ξ and the Moscow Fragments its purity is such that it may be compared to the extant Codices of the fourth century, B and ℵ (Tischendorf's Codex Sinaiticus). Thus, as far as facts and Codices are now known, we may form what might be termed a provisional conclusion, that the oldest MSS. with Catenae or Scholia (and those of three successive centuries) are monuments of the older text.[21]

Nevertheless, Tregelles did not contribute a full study of or commentary on the biblical text in his edition of 1861. Twenty years later Pocock, reliant on Tregelles' edition,

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[18] See pages 67–8 below. Tregelles occasionally confuses the numerals of the catena sections and *kephalaia* (e.g. folios XXIIIv and XXIVr).
[19] See page 30 above.
[20] In what follows, most references to Greek New Testament manuscripts apart from Codex Zacynthius are by their Gregory-Aland numbers (in which Codex Zacynthius has the siglum GA 040); earlier literature also uses alphabetical sigla (in which Codex Zacynthius is indicated as Ξ).
[21] Tregelles, *Codex Zacynthius*, iv. The other two manuscripts are Codex Monacensis (GA 033) and GA 050.

compared the manuscript favourably to Codices Sinaiticus and Vaticanus.[22] Hort's description of the text of Codex Zacynthius, originally published in the same year, characterised it as similar to that of the fifth-century GA 029:

> The Greek text of the Graeco-Thebaic fragments of St Luke and St John (T, Cent. V) is entirely Pre-Syrian and almost entirely Non-Western. That of the considerable fragments of St Luke called Ξ has a similar foundation, with a larger share of Alexandrian corrections, and also a sprinkling of Western and Syrian readings: this character is the more remarkable as the date seems to be Cent. VIII.[23]

This statement may be somewhat confusing, since these two manuscripts overlap in content for just nine verses: Hort is rather drawing attention to a similarity of affiliation. One searches in vain for an account of Codex Zacynthius in von Soden. Kenyon put forward a different view, writing that: 'Its text belongs to the same class as L [019], having a large number of Alexandrian readings, and also some of Western type.'[24] The Alands placed it in their Category III, among the 'manuscripts of a distinctive character with an independent text, usually important for establishing the original text, but particularly important for the history of the text'.[25] It has been a 'consistently cited' (or 'constant') witness in all recent editions of the Nestle-Aland *Novum Testamentum Graece*, appearing no fewer than 258 times in the critical apparatus of NA28.

The *Text und Textwert* collation of all available continuous-text manuscripts permits us to locate the text of Codex Zacynthius within the broader tradition of the Greek New Testament.[26] In the two volumes on the Gospel according to Luke published in this series in 1999, Codex Zacynthius is extant at sixteen of the fifty-four test passages (*Teststellen*).[27] These passages are shown in Table 4.2, where the reading of Codex Zacynthius is highlighted.

TS	Luke	Reading 1 (Majority)	Reading 2 (Nestle-Aland)	Reading 3
1	2:14	**ἐν ἀνθρώποις εὐδοκία**	ἐν ἀνθρώποις ευδοκίας	
2	2:15	καὶ οἱ ἄνθρωποι οἱ ποιμένες	**οἱ ποιμένες (19)**	
6	5:17	αὐτοῦς	**αὐτόν (15)**	

[22] See the quotations on page 3 above.
[23] B.F. Westcott and F.J.A. Hort, *The New Testament in the Original Greek.* Vol. 2. Second edn. (London: Macmillan, 1896), 153.
[24] Frederic G. Kenyon, *Our Bible and the Ancient Manuscripts.* Fifth edn. (London: Eyre and Spottiswoode, 1958), 217.
[25] K. Aland and B. Aland, *The Text of the New Testament*. Second edn. trans. Erroll F. Rhodes, (Grand Rapids MI: Eerdmans, 1989); quotation from 106.
[26] For an introduction, see Aland & Aland, *The Text of the New Testament*, 317–37.
[27] K. Aland†, B. Aland, K. Wachtel, with Klaus Witte, ed., *Text und Textwert der griechischen Handschriften des Neuen Testaments.* IV. *Die Synoptischen Evangelien* 3. *Das Lukasevangelium.* ANTF 30–31 (Berlin and New York: De Gruyter, 1999). Our transcription in every place confirms the reading reported in the printed volume. It should be noted that the data reported here differs slightly from the summary of the readings for Codex Zacynthius presented in Aland & Aland, *The Text of the New Testament*, 118, prior to the publication of *Text und Textwert.*

9	6:26 (1)	**καλῶς ὑμᾶς εἴπωσιν**	ὑμᾶς καλῶς εἴπωσιν	
10	6:26 (2)	οἱ ἄνθρωποι	**πάντες οἱ ἄνθρωποι (648)**	
11	6:38	τῷ γὰρ αὐτῷ μέτρῳ ᾧ	**ᾧ γὰρ μέτρῳ (19)**	
12	7:11	αὐτοὶ ικανοί	**αὐτοῦ (18)**	
13	8:27	ἐκ χρόνων ἱκανῶν καί	**καὶ χρόνῳ ἱκανῳ (13)**	
15	9:2	ἰᾶσθαι τοὺς ἀσθενοῦντας	**ἰᾶσθαι τοὺς ἀσθενεῖς (22)**	
16	9:3	(Reading 1/2) ἀνὰ δύο		**δύο (17)**
17	9:54	αὐτοῦς ὡς καὶ Ἠλίας ἐποίησεν	**αὐτοῦς (16)**	
18	9:55	αὐτοῖς καὶ εἶπεν οὐκ ... ἐστὲ ὑμεῖς	**αὐτοῖς (446)**	
19	9:56	ὁ γὰρ υἱός ... ἄλλα σῶσαι	***omitted* (451)**	
20	10:21	τῷ πνεύματι ὁ Ἰησοῦς	**ἐν τῷ πνεύματι τῷ ἁγίῳ (6)**	
21	10:22	καὶ στραφείς ... εἶπεν πάντα	**πάντα (160)**	
22	10:38	αὐτὸν εἰς τὴν οἰκίαν αὐτῆς	αὐτόν	**αὐτὸν εἰς τὴν οἰκίαν (8)**

Table 4.2: Codex Zacynthius in *Text und Textwert*.

This distribution confirms the importance of the text of the manuscript. In only two of the sixteen variants does Codex Zacynthius side with the majority of witnesses against the Nestle-Aland editorial text (*Teststellen* 1 and 9). In twelve of the variants, the agreement is with this text against the later tradition (2, 6, 10–13, 15, 17–21). On two occasions, the manuscript differs from both these traditions, with a *Sonderlesart* (16, 22). It is also instructive to consider how many witnesses support the reading of this manuscript where it is not the majority. These are the numbers given in parentheses in Table 4.2. Three of these (10, 18, 19) look like a place where the Byzantine text is divided, so the *Teststellen* do not present a binary distinction between an early and a late form of text. At the same time, for both of the *Sonderlesarten* a case might be constructed for preferring this reading to the one currently adopted in the Nestle-Aland edition. It is therefore important not to regard the figures that emerge from this information as conclusive: they are better treated as hints to be followed up.

The online 'Manuscript Clusters' tool builds on the printed *Text und Textwert* data to provide information about a witness's closest relatives.[28] The data may be reviewed in several different ways. The first, known as the Simple Grouping, lists all manuscripts that agree with the selected witness more often than that witness agrees with the majority text. The option 'Further Relations' has also been selected. This shows the highest ranked of one or more witnesses that agree with a comparator witness more than it agrees with the selected witness. Below are the first twenty comparator witnesses with the highest percentage agreement with Codex Zacynthius. The columns from left to right indicate (1)

[28] http://intf.uni-muenster.de/TT_PP/.

the ranking, (2) the siglum of the comparator witness, (3) the level of agreement between the witnesses as a percentage and also the absolute number of readings and (4) the highest rank further relation, where it exists, along with its percentage agreement.

040, Simple Grouping, Showing Further Relations

040 agrees with the MT at 12.5%

1)	01	(75.0% - 12/16)	
2)	019	(75.0% - 12/16)	
3)	1241	(73.3% - 11/15)	
4)	P75	(70.0% - 7/10)	
5)	03	(68.8% - 11/16)	
6)	579	(66.7% - 10/15)	
7)	1342	(62.5)	95 (96.9)
8)	1612	(57.1)	771 (71.0)
9)	33	(53.3% - 8/15)	
10)	157	(50.0)	749 (70.6)
11)	05	(43.8% - 7/16)	
12)	032	(43.8)	166 (82.4)
13)	1	(43.8)	2300 (65.5)
14)	1582	(43.8)	2300 (65.5)
15)	1627	(43.8)	2398 (93.8)
16)	2193	(43.8)	2172 (70.4)
17)	118	(40.0)	2147 (73.2)
18)	0211	(37.5)	771 (92.7)
19)	131	(37.5)	485 (69.2)
20)	205	(37.5)	485 (69.2)

This shows that the witnesses closest to Codex Zacynthius are Codex Sinaiticus (GA 01) and the eighth-century Codex Regius (GA 019), followed by GA 1241, P75, Codex Vaticanus and GA 579. A more distinguished group of witnesses to the earliest text of Luke would be hard to imagine! A second analysis is known as the Strict Grouping. This criterion includes all witnesses that agree with the selected witness more often than both it and a comparator witness agree with the Majority Text. This list is usually shorter. The second number in the first column indicates the witness's ranking in the simple grouping.

040, Strict Grouping, Showing Further Relations

040 agrees with the MT at 12.5%

1 - 1)	01	75.0% - 12/16
2 - 2)	019	75.0% - 12/16
3 - 3)	1241	73.3% - 11/15
4 - 4)	P75	70.0% - 7/10
5 - 5)	03	68.8% - 11/16
6 - 6)	579	66.7% - 10/15

7 - 9) 33 53.3% - 8/15
8 - 11) 05 43.8% - 7/16

Again, the six closest witnesses remain unchanged, all with an agreement of more than 66%. To get a sense of how close these affiliations are, let us take some comparisons. First, the strict grouping for Codex Vaticanus in Luke:

03, Strict Grouping, Showing Further Relations
03 agrees with the MT at 1.9%
1 - 1) P75 (86.1% - 31/36)
2 - 2) 01 (67.9% - 36/53)
3 - 3) 019 (63.0% - 34/54)
4 - 4) 1241 (54.7% - 29/53)
5 - 5) 579 (45.3% - 24/53)

Evidence for a close relationship between GA 03 and P75 was presented by Martini, and the data seems to bear this out.[29] If we take Family 1, a set of manuscripts where there is plenty of evidence for a close affinity, then we find a far higher level of agreement. The following is the data for GA 1582, a key member of the family:

1582, Strict Grouping, Showing Further Relations
1582 agrees with the MT at 51.9%
1 - 1) 1 (98.2% - 53/54)
2 - 2) 2193 (92.5% - 49/53)
3 - 3) 131 (88.9% - 48/54)
4 - 4) 209 (87.0% - 47/54)
5 - 5) 205 (85.2% - 46/54)
6 - 6) 118 (80.0% - 40/50)

An equally close comparison is found between 18 and 35, two leading members of the K^r Group, which agree at 98.2%, that is in 53 out of 54 test passages. At the other extreme, Codex Bezae (GA 05) returns these figures:

05, Strict Grouping, Showing Further Relations
05 agrees with the MT at 32.1%
1 - 32) 1241 (36.5% - 19/52) P75 (58.3)

Thus there is only one witness to which Codex Bezae is closer than its agreement with the Majority Text, and even this witness (GA 1241) agrees more with a third witness (P75).

[29] Carlo Maria Martini, *Il problema della recensionalità del codice B alla luce del papiro Bodmer XIV*. Analecta Biblica 26 (Rome: Pontificio Instituto Biblico, 1966).

The agreement of Codex Zacynthius with the six other manuscripts, led by Codex Sinaiticus and Codex Regius, is therefore quite high, but not so high as to indicate a very close relationship. It should also be remembered that in this analysis we are only dealing with sixteen readings, so that percentages can be changed dramatically by a few differences.[30]

If we consider the tables of agreement of all manuscripts with the Majority and the Nestle-Aland texts, we gain a further insight about the affiliations of Codex Zacynthius. In the table showing agreements with the Majority text, this witness stands ninth from the bottom at 12.5%. The witnesses below it are P75, 01, 03, P3, P4, 029, 079 and 0291. The last five of these, however, are only present in a few *Teststellen*. The figures for the other three (with a few above it as well) are:

019	14.8%	(8/54)
070	14.3%	(2/14)
040	**12.5%**	**(2/16)**
P75	8.3%	(3/36)
01	7.6%	(4/53)
03	1.9%	(1/54)

In the table showing agreement with the Nestle-Aland text, Codex Zacynthius comes fourth. Here the order is:

P75	86.1%	(31/36)
03	85.2%	(46/54)
070	78.6%	(11/14)
040	**75%**	**(12/16)**
019	66.7%	(36/54)
01	64.2%	(34/53)

Codex Zacynthius is thus not only distant from the Majority text in the *Teststellen* for Luke, but also close to the reconstruction of the earliest attainable text in Nestle-Aland rather than presenting an independent set of readings. Indeed, if we compare its proportion of *Sonderlesarten* (readings labelled as 3 or higher in *Text und Textwert*) with the witnesses with which it is grouped in these tables, we find that it is below the mean, although with a lower number of available readings the figures should be treated with particular caution.

01	43.8%	(16/48)
019	24.5%	(12/49)
03	16.3%	(8/49)
040	**14.3%**	**(2/14)**
P75	9.4%	(3/32)
070	8.1%	(1/12)

We can also use these figures to evaluate the suggestions by Hort and by Kenyon regarding the character of the manuscript's text. Hort's description, as is usually the case, appears precise but is drawn with quite a broad brush. 'Pre-Syrian' might be said to be supported

[30] For example, the *Hauptliste* in the printed volumes of *Text und Textwert* (p. 160) gives the agreement of 01 and 040 as 85.7%, because it excludes the *Sonderlesarten*, so that the two are recorded as agreeing in 12 out of 14 readings.

by the low degree of agreement with the Majority; the 'larger share of Alexandrian corrections' is the Hortian way of saying that it is not quite as old as his Neutral manuscripts (Codices Vaticanus and Sinaiticus). This is less clearly borne out, since we can now see that these two manuscripts are not as similar as was once thought. Kenyon's suggestion is more strongly supported, since the data indicates that, along with GA 01, GA 019 is 040's closest relative, agreeing in three-quarters of the test passages.

The Contribution of the Multispectral Imaging

As noted in Chapter 1, Greenlee published a list of corrections to Tregelles' edition based on his examination of the manuscript in 1950.[31] Most of Greenlee's readings have subsequently been adopted in the Nestle-Aland and United Bible Societies hand editions as well as the extensive apparatus of textual evidence for Luke published by the International Greek New Testament project (hereafter IGNTP Luke).[32] The transcription made by the Codex Zacynthius Project from the multispectral images confirms almost all of Greenlee's corrections to Tregelles. In particular, we agree with Greenlee that there is no sign of a correction in Luke 8:43.[33] Nevertheless, there are two occasions on which Tregelles' reading has been upheld. At Luke 7:33, Greenlee was not able to see the supralinear stroke for *nu* at the end of αρτον, but it is visible on the new images; these also confirm Tregelles' σοι rather than Greenlee's σε at Luke 10:21. On two further occasions, an alternative reading is preferred to both these authorities, albeit with some hesitation. At Luke 6:36, where Tregelles had εστιν and Greenlee proposed a correction to εστιιν, we suggest that the manuscript has εστην. Similarly, in Luke 10:33, Codex Zacynthius appears to read σαμαρητης rather than Tregelles' σαμαρειτης or Greenlee's σαμαριτης.

The new transcription offers eleven further corrections to Tregelles' transcription which were not spotted by Greenlee:

1:6 ενωπιον] εναντιον
1:22 εωρακεν] εορακεν
2:36 αννης] αννας (in the *titlos*)
5:27 του] τον (in the *titlos*)
7:21 αυτη δε] εκεινη
8:30 οτι : no erasure
8:46 εξελθουσαν] εξεληλυθυιαν

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[31] J. Harold Greenlee, 'A Corrected Collation of Codex Zacynthius (Cod. Ξ)' *JBL* 76.3 (1957): 237–41. See also Appendix 2 in the present volume, pp. 281–99.

[32] The American and British Committees of the International Greek New Testament Project, *The New Testament in Greek. The Gospel according to St Luke.* 2 vols (Oxford: Clarendon, 1984, 1987).

[33] Both NA28 and IGNTP Luke record a first-hand reading of απ here. However, the space between the two letters is inconsistent with an initial α and the downstroke which might have been considered the main part of the α is more in keeping with the thick downstroke of the υ as shown elsewhere on this page.

9:3 μητε δυο] μηδε δυο
10:1 ετερους] ετερου
10:1 ημελλεν] ̣εμελλεν
10:33 κατ αυτον] κατ̣ε̣ν̣ [34]

There are a number of other minor alterations to Tregelles regarding marginal section numbers alongside the biblical text (as well as in the initial tables), the division of words between lines and the use of a supralinear stroke for *nu*, but as these do not affect the reading of the biblical text they have not been reported here.[35] The most significant of the new readings are at Luke 1:6, 7:21 and 8:46, all of which take this witness away from the reading of the Majority text to support instead the editorial text of NA28. While the latter two may be clearly discerned on the corresponding image, the reading at Luke 1:6 requires some justification. Here, much of the word is hidden in the gutter and only the lowest 20–30% of each letter is visible (see Image 4.2). The bow of the initial *epsilon* and descenders of *nu* can be made out. These are followed by some small strokes which correspond best to the bow and tail of *alpha*: although the match is not perfect, an *omega* would have a large flat base line rather than these small curved marks. In addition, descenders can subsequently be seen which correspond to the expected spacing for *nu*, *tau* and *iota*. Had the descenders for *tau* and *iota* been part of a *pi* (as in ενωπιον), they would have left an excessively large gap for the previous *omega*. Unlike *pi*, but in keeping with *tau* and *iota*, these two lines also appear to be at a slightly different angle to each other. The curved base of *omicron* is then clearly visible, as is the base of the following two words. In Image 4.2, samples of letters from this or one of the neighbouring pages have been added immediately above the visible marks to match the options for reconstruction.[36]

Image 4.2: Folio 𝔳r, lower part of gutter with reconstructed characters

[34] The available space in the manuscript is not sufficient for Tregelles' reading: while the opening characters are visible, the rest of the reading is very unclear.
[35] In addition to the readings at 1:6, 7:21 and 8:46, there are three further occasions when the new transcription indicates a change to the citation of Zacynthius (Ξ) in NA28: confirmation of the reading ἐμέ at 1:43 (present in both attestations of this verse); the absence of the article αἱ at 5:23; the reading ὑπ at 8:43 (no first hand or correction). These are expected to be incorporated in the next printing of this edition.
[36] For textual matters which remain unresolved despite the new images, see page 70 below.

Abbreviations and Corrections

The biblical text contains few abbreviations, apart from *nomina sacra*.[37] The nouns θεός, κύριος, Ἰησοῦς and Χριστός are always abbreviated using the standard *nomina sacra*, as are the Greek proper nouns for Israel (as ΙΗΛ) and Jerusalem (as ΙΛΗΜ).[38] Πνεῦμα is always abbreviated when it refers to the Holy Spirit, but normally written in full for evil spirits (e.g. Luke 4:33, 7:21, 8:29, 11:26): the sole exception is the use of a *nomen sacrum* for an unclean spirit at Luke 9:42. The word ἄνθρωπος is always abbreviated. The treatment of other words is less consistent: πατήρ is normally written in full, but appears as a *nomen sacrum* in five verses including a reference to the forefathers (Luke 6:26; see also 6:36, 9:26, 10:21 and 10:22); μήτηρ is also occasionally abbreviated, once when not referring to Mary (Luke 7:15; see also 1:43, 8:19, 8:20). David is once written as a *nomen sacrum* (Luke 2:11; contrast 1:32 and 2:4), as is σωτήρ (Luke 1:41; contrast 2:11).[39] The most surprising variation appears in the treatment of υἱός. The twelve occurrences of this word before Luke 9:22 are all written in full; *nomina sacra* are found in Luke 9:22, 9:35, 9:58 and 10:22 (on all occasions), whereas in 9:26 (in the phrase 'son of man'), 9:41, 9:44 and 10:6 it is written in full.[40] This pattern appears to suggest that there was a change in practice somewhere between Luke 8:28 and 9:22, probably in an antegraph; the irregular *nomen sacrum* for πνεῦμα at 9:42 might also be a symptom of this. It may be noted that this precedes the codicological discontinuity in Zacynthius itself with the use of red ink from folio 70r, which begins with Luke 9:45.[41]

The transcription produced by the Codex Zacynthius Project identifies thirteen corrections to the gospel text. Most of these are minor adjustments of obvious first hand errors: the erasure of a *tau* at 6:26 and an *alpha* at 9:7; the addition of a missing *gamma* in 7:13 and *sigma* in 8:25; the provision of articles omitted from 7:18, 7:24 and 8:33; the erasure of the duplicated ωσει at 9:14.[42] The correction of κλαυτε to κλαυσετε *in scribendo* at 6:26 is clearly by the first hand, as is the repositioning of the biblical text on folio XLIIIv. The only extensive correction occurs at Luke 9:10.[43] Here, the main text of Codex Zacynthius has the rare reading εις πολιν καλουμενην, adopted as the editorial text in NA28

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[37] A supralinear stroke is used in place of final –ν on seventy-nine occasions; the commonest abbreviation is for ου, often in the pronoun μου, but there are two examples of abbreviations for αι (Luke 4:6, 7:47) and one for ων (Luke 6:27); there are two instances of the και compendium (Luke 8:19 and 9:42). See Chapter 3 above for illustrations; the copying practice in the catena text is considered on pages 116–9 below.

[38] Tregelles reads ιησους in full in 9:62, but this is erroneous. The spelling χριστος for χρηστος in 6:35 is noted below.

[39] Σωτηρ is also abbreviated in the *kephalaion* on fol. XXVIr.

[40] Tregelles erroneously has a *nomen sacrum* in 9:26.

[41] See further page 30.

[42] We are reliant on Tregelles for the corrections at 8:33 and 9:7. In addition, a later hand appears to have added a catena section number at Luke 1:78 and a Vatican Paragraph number at 6:27.

[43] This was first reported in Greenlee, 'A Corrected Collation'.

(supported by P75, the corrector 'ca' to Codex Sinaiticus and Codex Vaticanus, although the first two appear to read βηδσαιδα rather than βηθσαιδα). To the right of this, in the column left blank where the catena would normally be, is written the alternative reading εις ερημον τοπον πολεως καλουμενης which is a variant of the Majority text, also attested in Codex Alexandrinus and Family 13. This, too, may be the work of the first hand: the ink colour appears to match that of the rest of the page, and the script corresponds to that used for the catena. A parallel to this is provided by the addition to the catena written by the first hand in the margin of folio XVIIIv.[44]

On at least one occasion, the copyist made an error in the distribution of the gospel text which has not been corrected: folio XLv begins in the middle of the word δοκόν of Luke 6:42 despite the complete word (and several following) being provided on the previous page. On folio XLIIIv, the copyist initial began the biblical section one line higher, and decided to start lower in order to make for a better distribution of the text in the available space.[45] It is also worth observing that on folio XXXVIIv, the final line of biblical text is written in the script used for the commentary.

A Full Examination of the Gospel Text

A collation of the entire surviving text of the Gospel according to Luke in Codex Zacynthius against the editorial text of NA28 and the Robinson-Pierpont (RP) edition of the Majority text provides the following overview:

Total number of variation units	516
Total agreements between Zacynthius and NA28	261
Total agreements between Zacynthius and RP	86
Variants where Zacynthius differs from both RP and NA28	168
Variants where RP and NA28 agree against Zacynthius	156

Table 4.3: Affiliations of Full Collation of Codex Zacynthius Gospel Text.

These figures confirm the character of the witness proposed above based on the analysis of *Text und Textwert*.[46] Codex Zacynthius is clearly closer to the earliest text of Luke as reconstructed in NA28, rather than the later Majority text. While the agreement with the current editorial text is only just above 50% (261/516 units), the Majority text agreement of 16.7% (86/516 units) is comparable with the figure of 12.5% from the sixteen passages in *Text und Textwert*. These figures would be differentiated still further once some of the differences from both texts have been filtered out. At least half of the of the 168 differences from both editions (32.6% of the total variants) are insignificant for the affiliation of the text, because they comprise orthographic alternatives and copying errors; such variants are also included in the figure of 156 variants where NA28 and the Majority text agree against

[44] See further pages 68–9 below.
[45] There are similar examples of the repositioning of the text of the catena on folios LIVr and LXr.
[46] We would expect percentages based on a larger amount of text to be less extreme than the very small sample size of *Text und Textwert*.

Codex Zacynthius. While there is a core of readings where Codex Zacynthius agrees with the Majority text against the current critical edition, there are over three times more agreements with NA28 against the Majority which confirm the early and distinctive character of the gospel text in this manuscript.

With regard to orthography, fifty-nine differences are common spelling variants in later Greek, such as alternation between ει, ι and η or between αι and ε. While eleven of these instances of later spellings find parallels in RP and there is one preference for the form in NA28 (the first hand reading at 9:7), on forty-seven occasions the manuscript differs from both editions (27.8% of these 168 variants). The spelling of David throughout the manuscript is δαυειδ (1:32), while Quirinius is κυρινιου (2:2); χρηστός in 6:35 is written as χριστος (followed by ἀχριστους for ἀχαρίστους). Final –ν appears to be omitted on several occasions (although supralinear strokes are not always easy to make out on the palimpsest), while ἐν is twice assimilated to ἐμ before labials (8:7 and 10:3). Nazareth is written as ναζαρετ in 2:4 and 2:39 but as ναζαρα in 4:16, a pattern matching GA 03. Both versions of 10:34 have πανδοκιον rather than πανδοχεῖον, a reading otherwise only found in the tenth-century GA 028.[47] In certain cases, the orthography might provide information as to the date at which the manuscript was produced. For example, at Luke 2:16, Codex Zacynthius reads ευραν, a form only otherwise present in a correction to GA 01 and 019.

Nine variants from both editions are simple copying errors involving the duplication of a letter, syllable or word (2:1, 2:16, 6:26, 9:14) or the omission of one or two letters (6:27, 6:34, 7:13, 11:27). Two of these are corrected by a later hand (6:26, 7:13), while an entire line is duplicated at 6:42. Other errors may be identified through grammatical incongruity, such as καρπος for κάρφος in 6:42 and καταβαινον for κατέβαινεν in 10:30. The majority of the thirty-four occasions when Zacynthius lacks one or two, usually short, words present in both editions are likely to be scribal oversights: even so, several of these are paralleled in other manuscripts and are mentioned below. There are only two omissions of three words or more: πρὸ προσώπου σου from 7:27 and οὐδὲ ὑπὸ τὸ μόδιον from 11:33. While the first of these is unique to Zacynthius (and is therefore probably an error), the latter is shared with a number of witnesses including P45, P75, GA 019 and Family 1.

This leaves a total of 156 places where Codex Zacynthius differs from NA28, of which seventy-one are paralleled in RP. Twelve of these are differences in word order, normally the inversion of a pair of words.[48] Twenty involve additional words such as articles or pronouns. The addition of καὶ ὑμεῖς in 6:31 is found in several early majuscule manuscripts, and there is also early support for πρὸς αὐτόν in 7:6. In the middle of 6:45, Zacynthius has ὁ πονηρὸς ἄνθρωπος, corresponding to ὁ ἀγαθὸς ἄνθρωπος at the beginning of the verse. The longest addition is the repetition of καὶ λέγει[ς] τίς ὁ ἁψάμενος μου at the end of 8:45, in harmony with the synoptic parallel, again matched by a number of early

[47] IGNTP Luke has been used as well as NA28 to provide readings of other manuscripts in the present analysis and establish the attestation of variants.
[48] Differences in word order occur at 3:16, 6:26, 6:42, 7:6, 7:35, 8:30, 9:13, 10:2, 10:5, 10:6, 10:35, 11:27.

witnesses. Among the other parallels with the Majority text, the following may be noted: Codex Zacynthius consistently has seventy rather than seventy-two disciples (10:1 and 10:17); it reads μεγαλ(ε)ῖα rather than μεγάλα at 1:49, the aorist tense in 1:78 and the nominative εὐδοκία in 2:14; all verbs in 3:17 are in the future tense; 4:1 has εἰς τὸν ἔρημον; it supports κραυγάζοντα in 4:41 and omits γάρ from 6:33; in 8:19 it has the plural παρεγένοντο, but the singular παρεκαλεῖ in 8:31; it prefers the relative clause ὃς εἶχεν to ἔχων in 8:27; in 9:47 it reads ἰδών for εἰδώς, along with the genitive παιδίου; the form of the last verb in 10:1 appears to be ἔμελλεν rather than ἤμελλεν; in 10:15, καταβιβασθήσῃ is preferred to καταβήσῃ. With the exception of 10:1, all of these and the other readings of this nature are attested in earlier majuscules such as GA 02 and, occasionally, GA 01.

Among the numerous places at which Codex Zacynthius supports the reconstructed text of NA28 against the Majority text, the most significant are those which are only supported by a few other witnesses. These include: the absence of τοῦ in 1:5; ἐναντίον rather than ἐνώπιον in 1:6; ἐν τῷ ναῷ αὐτόν in 1:21; συνείληφεν in 1:36; κραυγῇ rather than φωνῇ in 1:42; με in 1:43; the absence of τό from 2:12; ἐπέστρεψαν in 2:39; Ναζαρά at 4:16; αὐτόν at the end of 5:17 and the inclusion of the same word in the next verse; the word order ἁμαρτίας ἀφεῖναι in 5:21; ἠκολούθει in 5:28; ποιῆσαι νηστεῦσαι in 5:34; the absence of γάρ from 6:34; the word order μονογενὴς υἱὸς in 7:12; μήτε rather than μή followed by a long variant in word order in 7:33; the word order ἥτις ἦν ἐν τῇ πόλει in 7:37; the absence of δέ in 7:42 and 7:43; the word order ἰδεῖν θέλοντές σε in 8:20; variations involving ἱκανῷ and ἐνεδύσατο in 8:27; the absence of αὑτῷ from 8:49 and λέγων from 8:50; πίστευσον in 8:50; ἐκωλύομεν rather than the weak aorist in 9:49; the initial word order and the dative τῇ βασιλείᾳ in 9:62; ὑψωθήσῃ in 10:15; the absence of ἐν and ὁ Ἰησοῦς from 10:21; the datives with ἐν ὅλῃ in 10:27; ἐν δέ at the beginning of 10:38 followed by the absence of καί. The antiquity of these readings is confirmed by their attestation: almost all are paralleled in GA 03, with some also found in P45 and P75 (e.g. 10:15, 10:21, 10:27) and GA 01 (e.g. 4:16, 5:34, 7:33). Indeed, Zacynthius and GA 03 are the only two majuscules missing τό in 2:12, while the variants in 5:21 and 8:20 are restricted to these two manuscripts and, respectively, GA 05 and P75. Many readings are shared by Zacynthius, GA 03 and the eighth-century Codex Regius (GA 019), including the rare forms adopted in the NA28 text at 7:43 and 8:50.

After accounting for orthographic differences and probable errors, there remain around eighty occasions on which Codex Zacynthius differs from both NA28 and RP. The majority of these are paralleled in other manuscripts, although in some cases the attestation is very scarce. For example, according to IGNTP Luke, the word order καλεῖτε με in 6:46 is restricted to Codex Zacynthius, GA 544 and the Latin tradition; the addition of αὐτους in 7:19 is only otherwise found in GA 1604 and some versional evidence; GA 579 is the sole other witness to omit χωλοὶ περιπατοῦσι from 7:22; in 7:32 λέγοντα is only otherwise found in GA 01^{C}, 032 and 157; GA 565 alone matches the lack of πρός in 9:33. An aorist, ἠκουσεν, in 10:39 appears solely in P3, P45, 019, Codex Zacynthius and L253.[49]

A number of the variants are harmonisations to other biblical passages or to the immediate context. Among the readings influenced by synoptic parallels are παραλυτικῷ for παραλελυμένῳ in 5:24, ἀμῆν λέγω at the beginning of 7:28, ἰδωσιν rather than βλέπωσιν

[49] IGNTP Luke does not record P3 here, but it is listed in NA28 and has been verified from images.

in 8:10 and the sequence of James and John at 9:28. The reading ἑτερον for ἄλλον in both 7:19 and 7:20 is a harmonisation to Matthew 11:3 found in both GA 01 and 05, while P45 offers the earliest evidence for διδάσκαλε in place of ἐπιστάτα in 9:49 (*cf*. Mark 9:38). The addition of σχολάζοντα in 11:25, apparently under the influence of Matthew 12:44, is matched by GA 03 and numerous other early witnesses. Harmonisations to the more immediate Lukan context include ἠρωτῶν for παρεκάλουν in 7:4, a repetition of the verb from the previous verse as also attested in GA 01, 05, 019 and Family 13. Similarly, παρά for ἐπί in 8:6 duplicates the preposition in 8:5, while τελεσφοροῦσιν in 8:15, repeated from the previous verse, is only otherwise found in GA 019.

Some of the readings not found in either NA28 or RP may be seen as stages in the development of the Byzantine text, such as καὶ οἱ σὺν αὐτῷ in 8:45, the word order δύο ἰχθύες in 9:13, the addition of ἡμῶν after πόδας in 10:11, or the addition of εἰς τὴν οἰκίαν at the end of 10:38. The variation αὐτοῖς rather than πρὸς αὐτούς is found in 5:31 and 9:13: on both occasions it is also attested in 019, joined by a number of lectionary manuscripts in 5:31; the readings ἰάσατο in 9:11 and τρεῖς σκηνάς in 9:33 also have extensive lectionary support. The expansion after κωλύετε in 9:50, which in Codex Zacynthius takes the form οὐ γὰρ ἔστιν καθ' ὑμῶν, appears as early as P45 and is also found in some lectionaries. A large number of witnesses, including GA 01, 04* and 019, include ἀποστόλους after δώδεκα in 9:1: this is present in all three instances of this verse in Zacynthius. This manuscript provides the earliest surviving witness to ἀπ' οὐρανοῦ in 9:54, found in two minuscules (GA 1071 and 2643) and several lectionaries.

Several of the more substantial of these variants have early or widespread support. At 1:20, πλησθήσονται for πληρωθήσονται is paralleled in Origen as well as GA 05 and 044*; the plural ταῖς καρδίαις in 1:66 is matched by GA 05, 019, 032 and 038 as well as two Old Latin manuscripts; there are extensive manuscript and patristic parallels for ἀνατεθραμμένος rather than τεθραμμένος in 4:16; the indicative μισήσουσιν at 6:22 also appears in GA 05, 024, 033, 037 and 047, in addition to featuring in reconstructions of Marcion's text; μηδένα for μηδέν in 6:35 is paralleled in GA 01, 032, 041 and four minuscules (489, 1071, 1079, 1219). Codex Zacynthius is one of the witnesses which refers to Gergesenes rather than Gaderenes or Gerasenes in 8:26. In 8:27, ἀπ' αὐτοῦ for ἀπὸ τοῦ ἀνθρώπου is only otherwise present in GA 019, 33, 954, 1424 and 1675. The imperative ἔχετε in place of the infinitive at the end of 9:3 is also found in GA 01^{C}, 019, some minuscules (including 33, 892, 1071 and 1241) and Latin tradition; most of these appear (along with early Coptic and Syriac versions) in support of the addition of μοι in 9:41. The omission of a phrase from 11:33, in company with P45, P75, 019 and Family 1, has already been mentioned above.

On a number of occasions, Codex Zacynthius agrees with GA 03 in a reading which is not adopted in the NA28 editorial text. These include εὐθείας in 3:5, the absence of καί from 3:20 and 6:36, ἀνοίξας for ἀναπτύξας in 4:17, ὁ before προφήτης in 7:39, ἀπό for ὑπό in 8:28, the omission of ἀνά from 9:3, ὁ before Ἡρώδης in 9:9, and the word order οἱ ὄχλοι λέγουσιν in 9:18. Indeed, the absence of the first τῆς in 10:27 and of γενόμενος in 10:32 are paralleled in both P75 and 03, while the lack of ἤ from 10:39 is only attested in P45, P75,

01, 03^{C}, 019, Codex Zacynthius and 579. Even so, such short omissions provide weak evidence for textual relationships. The form βαστασα in 11:27, which also appears in GA 03, looks like an independent instance of haplography for βαστάσασα.

The most sustained parallels for the readings of Codex Zacynthius appear in the contemporary GA 019. This manuscript has often been mentioned already, but further examples may be adduced, including the omission of the first ὑμῖν from 6:25 (matched by GA 019, 038 and Family 1), a reordering of the end of 7:17 (also in GA 09, 019, 1342, 2542 and two Old Latin witnesses), ταῦτα rather than τοιαῦτα in 9:9 (cf. GA 019, 033, 044, and various minuscules including 713 and 1071) and εἶπον for the second εἰπέ in 10:40 (GA 05, 019, 032, 1, 33, 579, 713). The omission of αὐτῷ from 4:9 is only paralleled in GA 019 and a couple of Latin witnesses. There are also several instances of GA 019 and a single minuscule manuscript providing the sole match for Codex Zacynthius, as in the word order αὐτὸν προσεύχεσθαι in 9:29 (with GA 33), ἐστήρισεν τὸ πρόσωπον in 9:51 (with GA 892) and the aorist ἠκούσατε in 10:24 (with GA 1071). The last two minuscules have appeared on several occasions in the preceding discussion, and both feature in the rare variant καὶ ὁ in place of ὁ δέ in 10:16, only found in GA 019, 892, 1071, 2643 and Zacynthius. A striking match with GA 892 alone is seen in ἤγγισεν rather than ἤγγικεν in 10:9, particularly as both manuscripts have the latter form two verses later.

A handful of readings are—according to the IGNTP Luke apparatus—unique to Codex Zacynthius.[50] The majority of these are copying errors, as noted above, including omissions (e.g. κάρπος in 6:42, the missing τάς in 7:1 and οἱ in 10:23, επαρας for ἐπάρασα in 11:27).[51] Even when there are patristic or versional parallels for readings only directly attested in Zacynthius, such as the absence of τῆς νυκτός from 2:8 or σεσαλευμένον from 6:38, these are likely to be independent errors. There are just three variants which offer plausible alternative forms. At 8:47, Codex Zacynthius alone has εὐθέως in place of ὡς: this may be a subconscious harmonisation to other healing stories (e.g. Luke 5:41). In the middle of 9:8, ἄλλων δέ is replaced by ὑπό τινων, a phrase repeated from the beginning of the verse. The third and most substantial variant peculiar to Codex Zacynthius is the line οὐκέτι ἐκείνοις διελέγετο ἀλλὰ τοῖς μαθηταῖς at the beginning of Luke 7:31, in place of the introduction εἶπε δὲ ὁ κύριος.[52] This explanatory phrase is precisely the sort of indication which is found in catena commentaries (e.g. Chrysostom's homiletic comments on

[50] It is a shame that GA 747, the only other witness to the catena type of Codex Zacynthius, was not selected for inclusion in IGNTP Luke. Its agreement of 94.6% with the Majority text in *Text und Textwert* indicates that it is a strongly Byzantine witness. Nevertheless, Greenlee notes that despite the different affiliation of the biblical text, some similarities with Codex Zacynthius remain (see page 292 below).

[51] IGNTP Luke erroneously gives the reading of Zacynthius at 11:27 as επασας.

[52] On folio XLVIIv, the direct speech in 7:31 is marked by *ekthesis*, as if beginning a new section, but in our versification we have followed the pattern set by IGNTP Luke. The same *ekthesis* is found in GA 747, which is lacking any introduction in its biblical text to the direct speech in 7:31. While it may be coincidence that this direct speech begins a new page in GA 747, the missing text offers a strong suggestion that there was some issue at this point with the biblical text in an antegraph of this catena type.

Matthew 10:27 and John 6:60, both integrated into the catena of GA 39). It therefore seems that this observation has been erroneously introduced into the biblical text from a scholium, implying that Codex Zacynthius was copied from an existing catena manuscript rather than being a new compilation.[53]

The Gospel Text in the Catena

The scholia of the catena often contain quotations of the Gospel according to Luke, in addition to other illustrative material especially from the Psalms, other Gospels and Pauline Epistles. In contrast to Payne-Smith's observation on the Syriac translation of the *Homilies on Luke* that Cyril of Alexandria "was evidently most familiar with S. Matthew's Gospel, and not only does he make his ordinary quotations from it, but even introduces its readings into the Commentary, after correctly giving S. Luke's text at the head of the Sermon",[54] the quotations of Luke in scholia from Cyril usually correspond to the main biblical text in Codex Zacynthius, even in rare forms. For example, on fol. XVIIv, both the extract from Cyril's *Homily* 2 (scholium 079-1) and Codex Zacynthius read δόξα θεοῦ rather than δόξα κυρίου in Luke 2:9, a poorly attested reading found also in a correction to Codex Sinaiticus, GA 044 and GA 892. Similarly, the additional phrase οὐ γὰρ ἔστιν καθ' ὑμῶν in Luke 9:50 is restricted to GA 019, 044, 33 and 892 (cf. a longer addition in P45) as well as Codex Zacynthius and the first scholium from Cyril on fol. LXXIIr, where it is the subject of a specific comment. There is a variant in Cyril's longer citation of Luke 3:16 on fol. XXIVv, but this is not towards Matthew: in place of the standard οὐκ εἰμὶ ἱκανὸς λῦσαι, found on the following page of Codex Zacynthius, Cyril reads οὐκ εἰμὶ ἄξιος ἵνα κύψας λύσω, a harmonisation combining John 1:27 and Mark 1:7. The rest of the verse matches the combination of elements as found in Luke, with the exception of the otherwise unparalleled οὗτος for αὐτός.

Differences in the gospel quotations in scholia from other authors indicate that there has not been a thoroughgoing attempt to conform the text of Luke in the catena to the main text of the manuscript. On fol. Xv, for example, the form of Luke 1:41 quoted by Eusebius has the introduction of ἐν ἀγαλλιάσει from three verses later, a harmonisation attested in the first hand of GA 01 and a corrector to GA 565, despite the standard text of Luke in Codex Zacynthius a few lines lower on the same page. Again, Severus of Antioch has ἀνεκλίθη (the Majority reading) and ἀνάκειται in his quotation of Luke 7:35–36 (fol. XLIXv, scholium 204-2) against κατεκλίθη and κατάκειται in Codex Zacynthius. This may in part be due to the influence of Matthew 26:6–7 and John 12:2 (with συνανακειμένων)

[53] There is a fine horizontal line above the initial ο of ουκετι, which is most likely to be a *paragraphos*: although it could be an indication of deletion, there is nothing on the following line which corresponds to it to mark the end of a deleted section.

[54] R. Payne-Smith, *A Commentary upon the Gospel according to S. Luke by S. Cyril, Patriarch of Alexandria. Now first translated into English from an Ancient Syriac Version*. 2 vols. (Oxford, OUP, 1859), vol. 1, x.

quoted a few lines earlier by Severus. Even the inconsistency in the two spellings of Capernaum in four lines in a single scholium from Titus of Bostra (fol. XLIIv) tells against extensive editorial intervention. In the light of this, not only may the scholia be used as independent secondary evidence for the text of Luke but the distinctive features shared between the gospel text of Codex Zacynthius and the scholia from Cyril of Alexandria provide a further indication of the very close connection between the two, shown also in the preface to the catena and the preponderance of material from Cyril.[55]

CONCLUSION

In conclusion, Codex Zacynthius preserves an excellent text of the first part of the Gospel according to Luke in its continous—and repeated—biblical text. On many occasions it is found alongside Codex Vaticanus (as well as the other earliest majuscules and papyri of the gospel) as evidence for the earliest form of text as reconstructed in NA28. It also contains a number of ancient variant readings, as well as some forms characteristic of different stages leading to the Byzantine text. A number of the latter also appear in the lectionary tradition. Among Greek manuscripts, the closest match to the text of Codex Zacynthius is the contemporary majuscule Codex Regius (GA 019), although there are also some noteworthy similarities with minuscule manuscripts, especially GA 892. The biblical text appears to have been carefully and accurately copied, with a relatively low number of scribal errors: most of these fall into the category of small omissions or harmonisations, some of which may have been inherited from the exemplar. The incorporation of the gloss at 7:31 indicates that Codex Zacynthius is a copy of a catena manuscript. Nevertheless, it still seems to be close to the source of this commentary tradition, with several features linking both gospel text and catena to Cyril of Alexandria. The variety of readings in the biblical quotations in other scholia suggest that these may continue to reflect readings known to other early Christian writers, as secondary evidence for the scriptural text.

The presence of the Vatican paragraph numbers and the reference table of *kephalaia* at the beginning of the manuscript in addition to the numbered sections of the commentary bear witness to a learned scholarly tradition underpinning the production of this manuscript and, indeed, the concept itself of the catena form. This is clearly also manifested in the quality of the biblical text provided to accompany the commentary. Codex Zacynthius appears thus to be as important a witness to the paratextual elements it transmits as it is to the transmission of the Gospel according to Luke. Indeed, it seems likely that, when the detailed evidence is assembled for the *Editio Critica Maior* of this writing, this manuscript will be one of the most important witnesses to the Initial Text.

[55] See further pages 67–8 and 108–13 below.

LIST: COLLATION OF CODEX ZACYNTHIUS WITH THE EDITORIAL TEXT OF NA28

All textual variants are presented, including orthographic differences. No indication is given of abbreviations, breathings, diaireses or forms of punctuation. Where parts of words have been reconstructed or individual letters are tagged as illegible in the transcription, this is not indicated in the collation in order to save space. If a first hand reading is specified without a corrector, the correction is to the reading of NA28. Information is also given about textual differences when a verse has been copied multiple times. A general indication of missing portions of biblical text is provided in italics.

1:3 εδοξεν] εδοξε
1:6 εναντιον] ενωπιον
1:10 to 1:18 absent
1:20 πληρωθησονται] πλησθησονται
1:22 εδυνατο] ηδυνατο
1:22 εωρακεν] εορακεν
1:24 to 1:27a absent
1:28b to 1:30a absent
1:32 δαυιδ] δαυειδ
1:33 to 1:35 absent
1:36 συγγενις] συγγενη (first time), συγγενης (second time)
1:39 ορεινην] ορινην
1:43 μου] *absent* (first time), μου (second time)
1:49 μεγαλα] μεγαλια
1:62 το] ο
1:62 αυτο] αυτον
1:65 ορεινην] ορινην
1:66 τη καρδια] ταις καρδιαις
1:66c to 1:76 absent
1:78 επισκεψεται] επεσκεψατο
1:80 ηυξανεν] ηυξανε
2:1 δε] omitted
2:1 αυγουστου] αυγουστου του
2:2 αυτη] + η
2:2 κυρηνιου] κυρινιου
2:4 ναζαρεθ] ναζαρετ
2:8 της νυκτος] omitted
2:9 κ(υριο)υ] θ(εο)υ
2:12 το] omitted
2:13 εξαιφνης] εξεφνης
2:14 ευδοκιας] ευδοκια
2:15 ελαλουν] ειπαν
2:15 δη] omitted
2:16 σπευσαντες] πισπευσαντες
2:16 ανευραν] ευραν
2:17 δε] omitted
2:20 absent
2:22b to 2:33a absent
2:35 δε] omitted
2:35 αν] omitted
2:37 ουκ] ουχ
2:39 πολιν] την πολιν
2:39 ναζαρεθ] ναζαρετ
2:40 to 3:5a absent
3:5 ευθειαν] ευθειας
3:8b to 3:11a absent
3:12 ειπαν] ειπον
3:13 πρασσετε] πρασσεται
3:15 του ιωαννου] ιωαννου
3:16 λεγων πασιν ο ιωαννης] ο ιωαννης πασιν λεγων
3:17 αυτου (1)] + και
3:17 διακαθαραι] διακαθαριει
3:17 συναγαγειν] συναξει
3:19 τετρααρχης] τετραρχης
3:20 και] omitted
3:21 to 3:38 absent
4:1 εν τη ερημω] εις την ερημον
4:2 τεσσερακοντα] τεσσαρακοντα
4:2b to 4:5 absent

4:12 ειπεν αυτω ο Ιησους] ο Ιησους ειπεν αυτω
4:16 τεθραμμενος] ανατεθραμμενος
4:17 αναπτυξας] ανοιξας
4:17 τον τοπον] τοπον
4:20b to 4:31 absent
4:40 απαντες] παντες
4:40 εθεραπευεν] εθεραπευσεν
4:41 κραυγαζοντα] κραζοντα
4:43c to 5:17a absent
5:22 διαλογιζεσθε] διαλογιζεσθαι
5:23 αι] omitted
5:24 παραλελυμενω] παραλυτικω
5:27 λευιν] λευειν
5:29 λευις] λευεις
5:31 προς αυτους] αυτοις
5:31 αλλ] αλλα
5:32 εληλυθα] ηλληλυθα
5:36b to 6:20 absent
6:22 μισησωσιν] μισησουσιν
6:25 υμιν] omitted
6:26 υμας καλως] καλως υμας
6:26 αυτων] αυττων (first hand)
6:27 αλλ] αλλα
6:27 εχθρους] εχρους
6:28 επηρεαζοντων] επερεαζοντων
6:30 παντι] + δε τω
6:31 ανθρωποι] + και υμεις
6:33 και [γαρ]] και
6:33 και (2)] + γαρ
6:34 ων] ω
6:34 αμαρτωλοι] οι αμαρτωλοι
6:35 μηδεν] μηδενα
6:35 χρηστος] χριστος
6:35 αχαριστους] αχριστους
6:36 οικτιρμονες] οικτειρμονες
6:36 και] omitted
6:36 οικτιρμων] οικτειρμων
6:38 δοθησεται] δοθησετε
6:38 σεσαλευμενον] omitted
6:38 υπερεκχυννομενον] ὑπερεκχυνομενον
6:39 εμπεσουνται] πεσουνται
6:40 δε] omitted
6:42 πως] η πως
6:42 καρφος] καρπος
6:42 κον εκ του οφθαλμου] duplicated
6:42 διαβλεψεις ... σου εκβαλειν] διαβλεψεις εκβαλειν ... σου
6:45 καρδιας] + αυτου
6:45 πονηρος] + ανθρωπος
6:46 με καλειτε] καλειτε με
6:48 προσερηξεν] προσερρηξεν
6:49 εστιν] εστην
6:49 προσερηξεν] προσερρηξεν
7:1 επειδη] επειδε
7:1 τας] omitted
7:4 παρεκαλουν] ηρωτων
7:6 επεμψεν] + προς αυτον
7:6 εκατονταρχης] εκατονταρχος
7:6 ικανος ειμι] ειμι ικανος
7:6 υπο την στεγην μου] μου υπο την στεγην
7:7 to 7:11a absent
7:13 εσπλαγχνισθη] εσπλαχνισθη (first hand)
7:16 παντας] απαντας
7:17 περι αυτου και παση τη περιχωρω] και παση τη περιχωρω περι αυτου
7:18 ο] omitted (first hand)
7:19 επεμψεν] + αυτους
7:19 αλλον] ετερον
7:20 απεστειλεν] απεσταλκεν
7:20 αλλον] ετερον
7:21 εχαρισατο] εχαρισατο το
7:22 χωλοι περιπατουσιν] omitted
7:22 και (2)] omitted
7:24 τους] omitted (first hand)
7:25 τρυφη] τριφη
7:27 προ προσωπου σου] omitted
7:28 λεγω] αμην λεγω (both times)
7:30 αυτου] + ουκετι εκεινοις διελεγετο αλλα τοις μαθηταις
7:32 α λεγει] λεγοντα
7:35 παντων των τεκνων αυτης] των τεκνων αυτης παντων
7:37 και (2)] omitted (both times)
7:37c to 7:39a absent

7:39 προφητης] ο προφητης
7:40 ο Ιησους ειπεν] ειπεν ο Ιησους
7:41 χρεοφειλεται] χρεοφιλεται
7:41 ωφειλεν] ωφιλεν
7:41 πεντηκοντα] πεντικοντα
7:44 μοι] μου
7:44 ποδας] τους ποδας
7:45 διελιπεν] διελειπεν
7:46 ηλειψεν τους ποδας μου] τους ποδας μου ηλειψεν
7:47 ω] ο
7:47c to 8:4b absent
8:6 επι] παρα
8:7 εν] εμ
8:9 ειη] omitted
8:10 βλεπωσιν] ιδωσιν
8:15 καρποφορουσιν] τελεσφορουσιν
8:16 κλινης] κληνης
8:19 παρεγενετο] παρεγενοντο
8:19 ηδυναντο] ηδυνοντο
8:20 αυτω] + οτι
8:22 to 8:25a absent
8:25 λεγοντες προς αλληλους] προ αλληλους λεγοντες first hand , προς αλληλους λεγοντες corrector
8:26 γερασηνων] γεργεσηνων
8:27 εχων] ος ειχεν
8:28 του θεου] omitted
8:28 δεομαι] δεομε
8:29 απο του ανθρωπου] απ αυτου
8:29 υπο του] απο του
8:30 τι] λεγων οτι
8:30 λεγιων] λεγεων
8:30 εισηλθεν πολλα δαιμονια] δαιμονια πολλα εισηλθεν
8:31 παρεκαλουν] παρεκαλει
8:32 βοσκομενη] βοσκομενων
8:32 επιτρεψη αυτοις] αυτοις επιτρεψη
8:33 η] omitted (first hand)
8:35 εξηλθεν] εξεληλυθει
8:35c to 8:42 absent
8:43 απ] υπ
8:45 πετρος] + και οι συν εαυτω
8:45 αποθλιβουσιν] + και λεγει τις ο αψαμενος μου
8:46 ιησους] omitted
8:47 ως] ευθεως
8:48 θυγατηρ] θυγατερ
8:49 μηκετι] μη
8:51 to 8:56 absent
9:1 δωδεκα] + αποστολους (all three times)
9:3 μητε] μηδε
9:3 ανα] omitted
9:3 εχειν] εχετε
9:5 αν] εαν
9:5 αποτιναssετε] αποτιναξατε
9:7 τετρααρχης] *sic* first hand , τετραρχης corrector
9:8 αλλων δε] υπο τινων
9:9 ηρωδης] ο ηρωδης
9:9 τοιαυτα] ταυτα
9:10 εις πολιν καλουμενην] *sic* first hand, εις ερημον τοπον πολεως καλουμενης corrector
9:11 ιατο] ιασατο
9:12 αγρους] τους αγρους
9:13 προς αυτους] αυτοις
9:13 αρτοι πεντε] πεντε αρτοι
9:13 ιχθυες δυο] δυο ιχθυες
9:14 ωσει] ωσει ωσει first hand
9:14 κλισιας] κλησιας
9:15 κατεκλιναν] κατεκλειναν
9:15 απαντας] παντας
9:16 μαθητας] + αυτου
9:16 παραθειναι] παρατιθεναι
9:18 λεγουσιν οι οχλοι] οι οχλοι λεγουσιν
9:19 ειπαν] ειπον
9:24 αν] εαν
9:25 η] omitted
9:26 αν] εαν
9:27 τινες] omitted first time, present second time

9:28 πετρον και ιωαννην και ιακωβον] πετρον και ιακωβον και ιωαννην (both times)
9:29 προσευχεσθαι αυτον] αυτον προσευχεσθαι
9:29b to 9:32a absent
9:32 ειδον] ειδαν
9:33 προς] omitted
9:33 σκηνας τρεις] τρεις σκηνας
9:33c to 9:34 absent
9:36 to 9:40 absent
9:41 προσαγαγε] + μοι
9:43 μεγαλειοτητι] μεγαλιοτητι
9:45 αισθωνται] εσθωνται
9:47 ειδως] ϊδων
9:47 παιδιον] παιδιου
9:48 εαν] αν
9:49 ιωαννης] ο ιωαννης
9:49 επιστατα] διδασκαλε
9:49 ειδομεν] ειδαμεν
9:50 κωλυετε] + ου γαρ εστιν καθ υμων
9:51 το προσωπον εστηρισεν] εστηρισεν το προσωπον
9:52 ως] ωστε
9:54 μαθηται] + αυτου
9:54 απο του] απ
9:58 εχουσιν] εχουσι
9:62 χειρα] + αυτου
10:1 ετερους] ετερου
10:1 εβδομηκοντα δυο] εβδομηκοντα
10:1 δυο δυο] δυο
10:1 ημελλεν] εμελλεν
10:2 εργατας εκβαλλη] εκβαλλη εργατας
10:3 ιδου] + εγω
10:3 εν] εμ
10:4 ασπασησθε] ασπασησθαι
10:5 εισελθητε οικιαν] οικιαν εισελθητε
10:6 εκει η] η εκει
10:6 επαναπαησεται] επαναπαυσεται
10:9 ηγγικεν] ηγγισεν
10:11 ποδας] + ημων
10:12 λεγω] + δε
10:13 χοραζιν] χοραζειν
10:15 ουρανου] του ουρανου
10:15 του αδου] αδου
10:15 καταβηση] καταβιβασθηση
10:16 ο δε] και ο
10:17 εβδομηκοντα δυο] εβδομηκοντα
10:19 to 10:20 absent
10:23 οι οφθαλμοι] οφθαλμοι
10:24 ειδαν] ϊδαν
10:24 ακουετε] ηκουσατε
10:27 της] omitted
10:30 υπολαβων] + δε
10:30 κατεβαινεν] καταβαινον
10:30 ιεριχω] ϊερειχω
10:32 γενομενος] omitted
10:33 σαμαριτης] σαμαρητης
10:33 κατ αυτον] κατ̣ε̣ν̣
10:34 πανδοχειον] πανδοκιον (both times)
10:35 εδωκεν δυο δηναρια] δυο δηναρια εδωκεν
10:38 αυτον] + εις την οικιαν
10:39 η] omitted
10:39 ηκουεν] ηκουσεν
10:40 με κατελιπεν] κατελειπεν με
10:40 ειπε] ειπον
10:41 to 10:42 absent
11:2b absent
11:4 αφιομεν] αφιεμεν
11:4 οφειλοντι] οφιλοντι
11:4c to 11:24b absent
11:25 ευρισκει] + σχολαζοντα
11:27 επαρασα] επαρας
11:27 φωνην γυνη] γυνη φωνην
11:27 βαστασασα] βαστασα
11:30b to 11:31c absent
11:32a to 11:32c absent
11:33 ουδε υπο τον μοδιον] omitted
11:33 λυχνιαν ... *end of manuscript*