Chapter 5.
The Layout and Structure of the Catena (H.A.G. Houghton)[1]

Codex Zacynthius is the only known catena manuscript of the Greek New Testament in which both the biblical text and commentary are written in majuscule script. For this reason it has generally been considered to be the earliest surviving catena manuscript by at least a century, despite the uncertainty about its exact date (see Chapter 3). There are numerous witnesses from the ninth century onwards in which only the biblical text is in majuscules, as well as one surprising exception in which the catena text is written in small majuscules even though the biblical text is in minuscule script.[2] The use of two different types of script in Codex Zacynthius serves the same function in distinguishing the biblical source from its exegesis. Whether or not the origins of New Testament catena tradition go back to the sixth-century Procopius of Gaza, who compiled exegetical extracts on books of the Old Testament, or even further (the catena on Luke is traditionally attributed to Titus of Bostra, a commentator of the late fourth century), majuscule script would undoubtedly have been used for the first manuscripts in this genre, with minuscule only being adopted from the late eighth century onwards.[3]

Format

The format of Codex Zacynthius, as a frame catena (*Rahmenkatene* or *Randkatene* in German) also appears to go back to the earliest strand of catena tradition. The biblical text is in a single block in the middle of each page, bounded on the three outer sides by the

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[1] This chapter is written in conjunction with, and draws on the findings of, the CATENA project, which has received funding from the European Research Council (ERC) under the European Union Horizon 2020 Research and Innovation programme (grant agreement no. 770816).

[2] This is GA 1900 (Athos, Pantokratoros 28), also from the ninth century. See further H.A.G. Houghton and D.C. Parker, 'An Introduction to Greek New Testament Commentaries with a Preliminary Checklist of New Testament Catena Manuscripts,' in *Commentaries, Catenae and Biblical Tradition*, ed. H.A.G. Houghton. T&S 3.13 (Piscataway NJ: Gorgias, 2016), 1–35, especially 11.

[3] On Procopius and Titus, see Houghton and Parker, 'An Introduction,' 17–18, as well as page 124 below.

commentary, with the fourth margin provided by the central gutter of the open book (see Image 5.1). In theory, this enables the biblical text to be read continuously, independent of the commentary, although the practice in certain frame catenae—including Codex Zacynthius—of repeating passages for which the commentary extends over more than a single page means that such duplications (which are not indicated) would have to be ignored by anyone wishing to use the manuscript in this way. It is tempting to imagine that the origins of the frame catena were as a set of marginal comments added to a biblical exemplar, but there is no firm evidence for this.[4] Dorival suggests that the initial layout of catenae assembled from short extracts (scholia) consisted of two separate columns, one for the commentary and one for the biblical text, but the greater volume of commentary meant that the scholia encroached into blank space on the biblical side.[5] A comparison of the layout of surviving gospel catena manuscripts is shown in Table 5.1, based on the catalogue being compiled by Georgi Parpulov for the CATENA project.[6]

Century	Frame Catenae	Alternating Catenae
VII/VIII	1 [7]	0
IX	0	1
X	24	33
XI	61	23
XII	6	25
XIII	2	6
XIV	3	11
XV	0	7
XVI	3	28

Table 5.1: Layout of Gospel Catena Manuscripts.

These figures, which are only indicative, show that the frame layout is predominant among surviving gospel catenae from the tenth and eleventh centuries, but afterwards diminishes sharply. The alternating catena layout, in which the text is written across the entire page with biblical passages preceding each section of commentary, is attested from the late ninth century. Of course, this is also the standard mis-en-page for single-author biblical commentaries and is present in much earlier manuscripts, such as the sixth or seventh-century Tura Papyri of exegetical works by Origen and Didymus. Alternating

[4] For investigations of the layout of Latin commentary tradition, compare H.A.G. Houghton, 'The Layout of Early Latin Commentaries on the Pauline Epistles and their Oldest Manuscripts,' in *Studia Patristica vol. XCI. Papers presented at the Seventeenth International Patristics Conference*, ed. M. Vinzent. (Leuven: Peeters, 2017), 71–112.

[5] See, for example, Gilles Dorival, 'Biblical Catenae: Between Philology and History,' in *Commentaries, Catenae and Biblical Tradition,* ed. H.A.G. Houghton. T&S 3.13. (Piscataway NJ: Gorgias, 2016), 65–81, especially 76–7.

[6] An early version of the data assembled for this catalogue is available online at http://epapers.bham.ac.uk/3086/. Table 5.1 is based on a later stage of the information regarding gospel catenae, which remains subject to further adjustment: entries spanning more than one century have been allocated the earliest date assigned to them.

[7] This entry is Codex Zacynthius.

catenae appear more consistently throughout the subsequent period despite the supplanting of catenae by different types of biblical exposition between the thirteenth and fifteenth centuries.

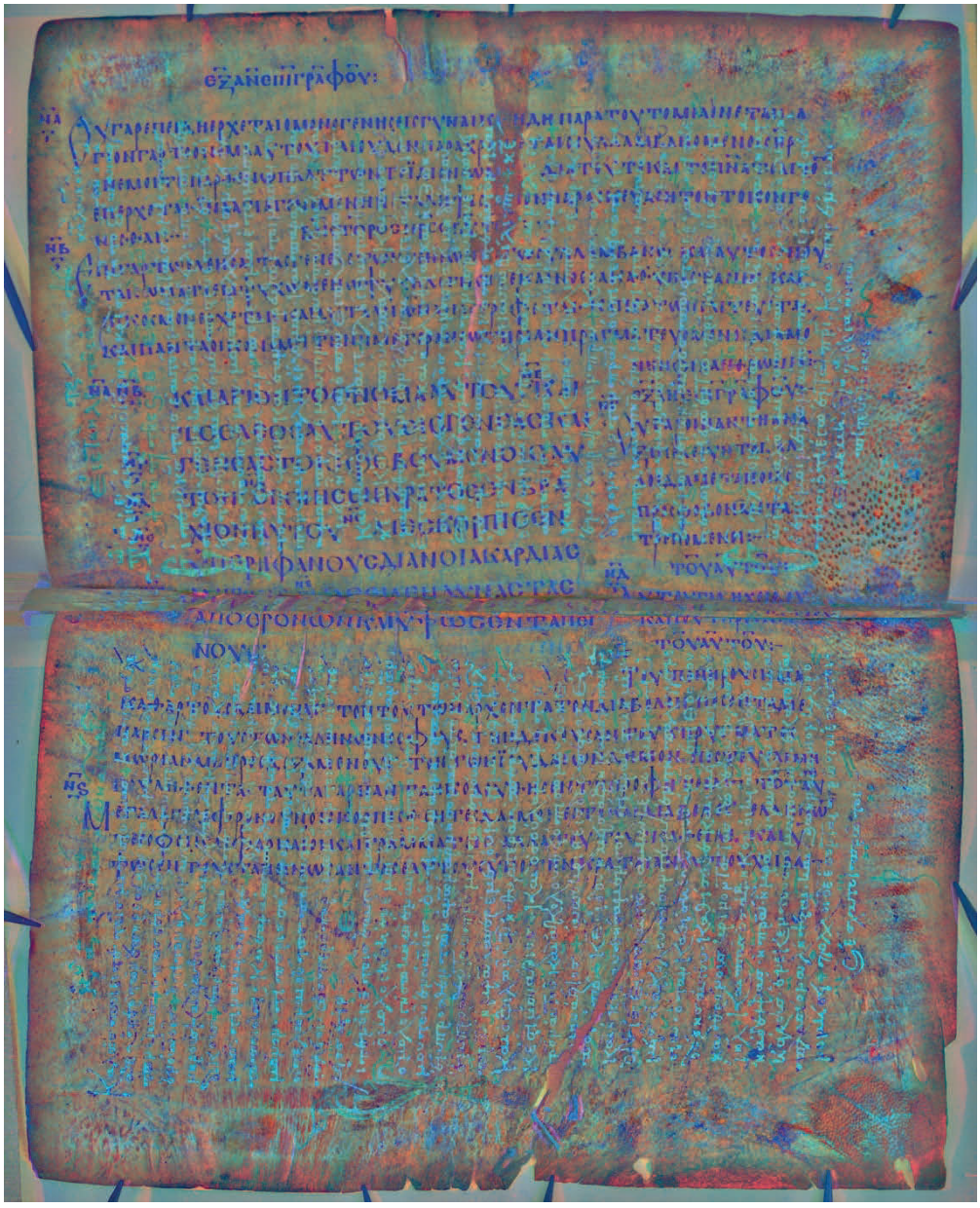

Image 5.1: Folio XIIIr of the undertext

Numbers and Titles

The physical distinction between the biblical text and the commentary in frame catenae means that some form of cross-reference is often supplied to assist users in connecting the two: this is not required for alternating catenae, because all the comments appear below the relevant biblical passage. In Codex Zacynthius, a series of numerals is employed for cross-reference. In the extant portion of the manuscript, up to Luke 11:30, the biblical text is divided into 329 numbered sections in order to relate it to groups of scholia. Although the length of these portions varies considerably, this suggests overall that the divisions occupied approximately two sections for every three modern verses. In total, however, there are 333 scholia in the 223 extant sections in the remaining pages of the palimpsest, which gives an average of three extracts for every two catena sections. The most commented sections—in the surviving portion, at any rate—are on Luke 1:2, 1:43 and 9:29 (sections 5, 45, and 260), which each have five scholia. The first two section numbers are allocated to the title (one for 'gospel' and one for 'Luke').

The numbers are placed prominently in the gospel portion of the page. If the section begins with a new line, they are written to the left of the text, like the *kephalaia* and the Vatican paragraph numbers.[8] However, if the section begins in the middle of a line of biblical text, the number is not only inserted immediately before the first word, above the line of writing, but often appears in the left margin as well. The corresponding number is also written to the left of the initial word of each scholium which comments on that portion of text. So, for example, on Folio XIIIr (Image 5.1), which features sections 51–56, the numbers can clearly be seen in the left margin of the catena text alongside enlarged initial letters marking the start of each scholium, as well as to the left of the biblical text in the middle of the page. The first line of biblical text features two sections, NA (51) and NB (52): both numbers are present in the left margin, but NB is repeated at the top left of the final word of the line where this section begins. Similarly, in the fourth and fifth lines of biblical text, the numbers NΔ (54) and NE (55) may be seen in the left margin and in the middle of the line. The numbering restarts every time one hundred is reached (e.g. on folios XLVIIv and LXXXIIIv). This means that, unlike the Eusebian apparatus for the gospels, it is not possible to use these sections as self-standing references.

The use of numerals to connect biblical text and commentary is found in other catena traditions, such as the Pseudo-Oecumenian catena on the Pauline Epistles, which was probably compiled in the sixth century. In this work, the initial series of scholia are allocated numbers, while a later set of additions (the *Corpus Extravagantium*) are identified by means of symbols, and a further series of comments (the *Scholia Photiana*) are added with an indication of the name of their source.[9] However, in certain manuscripts of the Pseudo-Oecumenian catena these independent sequences are harmonised, with numbers (or symbols) used throughout, sometimes beginning afresh on each page. Some copyists even omit the cross-references completely, leaving users to rely on their own ingenuity to connect the comments with their biblical source. It is worth noting that in the catena which appears to be a descendant of the tradition found in Codex Zacynthius

[8] For these divisions of the gospel text, see pages 36–9.
[9] See Karl Staab, *Die Pauluskatenen* (Rome: Pontifical Biblical Institute, 1926), 184–7.

(C137.7: Paris, BnF, supplément grec 612; see Chapter 8 below), a series of symbols rather than numerals is used to connect biblical text and scholia.

It should be emphasised that the catena section numbers in Codex Zacynthius refer to portions of the gospel rather than to individual scholia.[10] It is relatively common to find multiple extracts provided in Codex Zacynthius for the same portion of biblical text. On folios XIr to XIIr, for example, there are four scholia assigned the number 44 (ΜΔ), commenting on the latter part of Luke 1:42, followed by four more scholia each with the number 45 (ΜΕ) which expound the next verse. As might be expected with this amount of commentary, the biblical text of Luke 1:43 is repeated on folio XIIr before the continuation of the rest of the passage. In this instance, however, the repetition has led to an error of numbering: section 46 (Μϛ) is written twice on folio XIIr, both at Luke 1:43 and in the expected place at Luke 1:46. In order to create a unique reference for each scholium, the Codex Zacynthius Project not only translated the sequential numbers in the manuscript into a three-digit sequence, but also added a suffix to distinguish sequences of multiple scholia. Thus the final comment on folio XLVIv, preceded by the number 99 (ϘΘ), is identified as extract 199-3: it occurs within the second hundred of catena sections (hence 199 rather than 99) and it is the third scholium on this passage. There are also a few cases where our research has shown that what the manuscript presents as a single scholium actually derives from multiple sources: these have been indicated by the addition of the letters a, b etc. to the suffix.

In addition to the numbers connecting them to the biblical text, most of the scholia are preceded by a title which identifies the source from which they have been taken. This is normally the author's name, such as Ὠριγένους ('from Origen') or τοῦ ἁγίου Τίτου ('from Saint Titus'). Others are more specific. Three scholia from the letters of Isidore of Pelusium specify the number of the letter from which they are taken, while the extracts from Severus of Antioch provide detailed information about the original work.[11] Thirty-two of the scholia have the heading ἐξ ἀνεπιγράφου ('from an unattributed source'), an instance of which may be seen at the top of Image 5.1. The consistency of this attribution suggests that all these derive from the same collection in which the authors of the extracts were not specified.[12] Ten do not have titles, although they are marked by an initial capital.[13] This information may have been missing from the exemplar or overlooked by the copyist.

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[10] This does not appear to be the case in the Pseudo-Oecumenian catena on the Pauline Epistles: as the numbers are not repeated, each appears to correspond to a single scholium. The more complex system in Codex Zacynthius may therefore represent an earlier approach which was later simplified. However, further research is necessary to establish this.

[11] For Isidore, see scholia 045-3, 075-3 and 298-2 and page 106 below; on Severus, see pages 114–16 and 129–31.

[12] Rauer characterised these as coming from 'eine anonyme Scholiensammlung, eine Art "Urkatene"' (Max Rauer, *Origenes: Werke. Neunter Band. Die Homilien zu Lukas.* Second edn. [Berlin: Hinrichs, 1959], lvii). See further page 100 below.

[13] Scholia 002-1, 041-2, 129-1.

Four are marked as 'other'.[14] When two extracts from the same source follow in sequence, the title of the second is often abbreviated as τοῦ αὐτοῦ ('from the same', as seen on Image 5.1) or καὶ μετ' ὀλίγα ('and a little later'); πάλιν ('again') features in five scholia, while καὶ μεθ' ἕτερα occurs once.[15] It is worth observing that, with one exception (294-1), scholia introduced by καὶ μετ' ὀλίγα, καὶ μεθ' ἕτερα and καὶ πάλιν are not allocated a section number; τοῦ αὐτοῦ and τοῦ αὐτοῦ πάλιν always have a section number. Table 5.2 provides a list of the attributions as they appear in the manuscript; 'continuation' indicates one of the abbreviated headings. It should be noted that the attributions in the manuscript are not universally accurate: for more information, compare the list of scholia at the end of the present chapter. The attributions and sources of the scholia are considered in detail in Chapter 6.

Author	**Total occurrences**
Cyril of Alexandria	83
Cyril of Alexandria (continuation)	26
Origen	29
Origen (continuation)	5
Titus of Bostra	38
Titus of Bostra (continuation)	11
Severus of Antioch	24
Severus of Antioch (continuation)	7
Victor the Presbyter	5
Victor the Presbyter (continuation)	2
John Chrysostom	4
John Chrysostom (continuation)	1
Isidore of Pelusium	4
Eusebius of Caesarea	4
Eusebius of Caesarea (continuation)	2
Basil of Caesarea	3
Apollinarius	1
'Unattributed'	32
'Unattributed' (continuation)	10
No title / "Other"	14
Continuation (previous title missing)	5
Title missing	23
Total	**333**

Table 5.2: Scholia titles as they are presented in Codex Zacynthius.

[14] These are αλλως: 001-3, 001-4; αλλος: 199-2, 200-1

[15] και παλιν: 086-3, 104-2 and 306-2. του αυτου παλιν: 081-2, 262-1; και μεθ ετερα: 296-2.

The designation of Severus is of particular interest. In the first part of the manuscript, he is identified as 'Archbishop of Antioch'. However, after fol. XXXVI, he is always given the title 'Saint' (ἅγιος)—with one exception (259-3)—and often just called 'St Severus of Antioch' with no reference to his position as archbishop.[16] Likewise, the only description of Titus as Bishop of Bostra rather than simply 'St Titus' comes early in the manuscript: 074-2 on fol. XVv. Given the possible indications of a change in hand from folio XXXVIr onwards (see page 30 above), the variation in the treatment of Severus may simply be the practice of a different copyist rather than a matter of ecclesiastical allegiance or theological significance. Nevertheless, neither Origen nor Victor the Presbyter is ever designated as ἅγιος in the latter part of the manuscript (e.g. 183-1, 222-1), nor is Apollinarius on his one occurrence (221-3). An alternative possibility might be that the title of Severus had been adjusted for the first few scholia in an antegraph of Codex Zacynthius, but not with regard to the latter part of the manuscript. At any rate, as Greenlee asserted against Tregelles and Hatch, there is no evidence for the deliberate erasure of any ascription to Severus in Codex Zacynthius, and it is perilous to use these titles as evidence for the date of copying of the manuscript or the compilation of the catena.[17]

Evidence from the biblical text has already indicated that Codex Zacynthius is a copy of another catena manuscript.[18] The position of the scholium titles also offers evidence for this, suggesting that the copyist(s) of Codex Zacynthius introduced a change to the layout. The majority of the scholium titles are presented on their own line, centred above the catena text. An exception to this is provided by the titles without numbers (καὶ μετ' ὀλίγα etc.), which are sometimes found in the middle of the line, with catena text on either side (e.g. folios XVIIv, LIXv, LXXv, LXXIIIv, LXXXIr, LXXXVIv). In fact, after the introduction of rubrication on fol. LXXr, a much higher proportion of the scholium titles do not appear on their own line. On folio LXXIIv, the title for Cyril actually appears in the middle of the first line of commentary, interrupting the word ἐσόμενον (see also fol. LXXIVv, LXXVr, LXXVIIIv, although no words are broken). Evidence for the change is seen on fol. Vr, where the copyist wrote the first three letters of ἑκατέρωθεν, the initial word of scholium 011-1, on the same line as the title, and then erased them and began again on the next line. Again, on fol. XIIIv, the copyist began the title for scholium 058-1 on the same line as the previous scholium, erased it after two letters and started a new line. Other erasures reflecting adjustment of the layout may be seen on folios XLIIIv (biblical text), LIVr and LXr.

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[16] Scholia 203-2, 204-1, 241-3, 252-2, 260-3, 268-3, 300-1, 301-1; see also page 124.

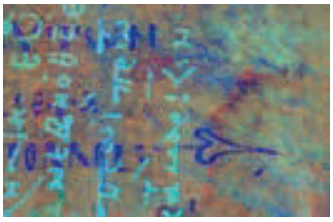
[17] Greenlee, 'The Catena of Codex Zacynthius,' 999. With regard to the exceptional later scholium in which Severus is not designated as ἅγιος (259-3 on fol. LXVIv), it may be significant that the first line of the title is slightly indented (contrast the multi-line titles of of 204-1 on fol. XLIXr and 252-2 on fol. LXIIv). There would be sufficient space for the title του αγ(ιου) in this gap, although there is no obvious trace of ink here to indicate that it has been erased.

[18] See page 53 above, and also 119 below.

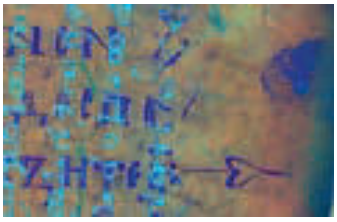
PUNCTUATION AND DECORATION

The punctuation of the catena text is relatively consistent, despite the changes in practice observed in Chapter 3.[19] Most of the scholia begin with an enlarged letter and end with either a colon (:) or a symbol consisting of a colon followed by a dash (:–). This is a standard feature in other commentary manuscripts, which is sometimes developed into a symbol in the shape of an ivy leaf, known as a *hedera*.[20] There are two examples of this in Codex Zacynthius itself, on fol. LVr and LXv (shown in Table 5.3). A colon and dash are sometimes used at the end of the scholium heading, but this is less consistent. Biblical quotations in the commentary are indicated in the left margin by a *diple*, in the shape of a single arrow-head (›). The *paragraphos* symbol in this manuscript takes the form of a long horizontal bar above the line, normally overlapping with the first letter of the text. This is also used in the biblical text to mark the beginning of a sense unit. However, these only appear in the manuscript from folio 38v onwards (Luke 6:36), after which they occur relatively frequently up to the end of the extant portion. On five occasions, four dots in the shape of a diamond are found in the left margin at the beginning of a scholium (fol. XLv, LXIv, LXIIr, LXVIIv, LXIXr; see Table 5.3). It is not clear what this signifies and whether it was written by the first hand or a later user.

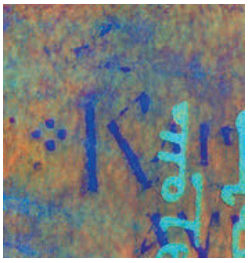
There are relatively few abbreviations in the catena text (as illustrated in Table 3.1 above; see also pages 116–7 below). *Nomina sacra* are used, indicated with an overline. Final *nu* is often replaced by a supralinear stroke, and the *και*-compendium is also used. Apart from these, abbreviations only appear with any frequency in the extract titles. Breathings and diaireses are distributed similarly to those in the biblical text.[21]



Hedera on fol. LVr



Hedera on fol. LXv



Four-dot symbol before initial *kappa* with faint *paragraphos* (fol. LXIv)

Four-dot symbol before initial *epsilon* with *paragraphos* (fol. LXIXr)

Table 5.3: Punctuation symbols in the undertext.

[19] See pages 26–30 above.
[20] Compare Houghton, 'The Layout of Early Latin Commentaries,' 93–4.
[21] See page 22 above.

The Preface to the Catena

The first page of the undertext of Codex Zacynthius features a brief preface to the catena. Although it provides no information about the origin or history of the compilation, it explains to the user that the inclusion of extracts from authors now deemed to be heretical was a deliberate choice (see further Chapter 7 below). Support for this decision is provided by a quotation from Cyril of Alexandria's *Letter to Eulogius*, marked with *diplai* in the left margin, like the biblical quotations in the catena itself.[22] The compiler, who uses the first-person (πεποίηκα, 'I have made', line 6), also notes the differing ways in which the expositors divide the biblical text. The catena section numbers, described as 'the numbers which are assigned to the chapters' (οἱ ἀριθμοὶ οἱ τοῖς κεφαλαίοις ἐπικείμενοι, line 17), are held up as a means of harmonising this inconsistency: users are exhorted 'to read the first and the second or even the third chapter of the text of the Divine Scripture and the accompanying interpretations' (ἕνα καὶ δεύτερον ἢ καὶ τρίτον κεφάλαιον τοῦ ἐδάφους τῆς θείας γραφῆς ἀναγινώσκειν καὶ οὕτω τὰς ἐγκειμένας ἑρμηνείας lines 19–20) in order to understand the exposition fully. Such an explanation also makes sense of the multiple scholia on the same portion of biblical text.

This preface seems perfectly fitted to the context of the catena of Codex Zacynthius. Nevertheless, it is also found in a variety of other manuscripts with a different catena on Luke, and even found preceding the Gospel according to John: the Pinakes database currently lists twelve witnesses to the *Explanatio de catenarum redactione*.[23] Cramer presents it before his text of the catena on Matthew with the heading πρόλογος εἰς τὴν ἑρμηνείαν τῶν ἐξηγητῶν τοῦ εὐαγγελίου, based on his source manuscript (Paris, BnF, Coislin 23 [GA 39]), even though this witness uses symbols rather than numbers to connect the biblical text and commentary.[24] It also appears largely verbatim as the introduction to a collection of extracts on the Book of Daniel edited by Mai.[25] Further research is therefore required on the nature of this preface, whether it was originally composed for the catena found in Codex Zacynthius and how it became attached to so many works.

The language of the opening line of the preface (χρή δε τὸν ἐντύγχανοντα τῇδε τῇ βίβλῳ) is very similar to a line in a sermon attributed to Cyril of Alexandria.[26] The extensive

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[22] For the quotation, see page 122 below.

[23] https://pinakes.irht.cnrs.fr/notices/oeuvre/16587/. See also page 123 below.

[24] John Anthony Cramer, *Catenarum Graecorum Patrum in Novum Testamentum. Tomus I in Evangelia S. Matthaei et S. Marci* (Oxford: OUP, 1844), 4. He notes in a footnote on this page that the same preface is found in Corderius' edition of the Catena on John.

[25] Angelo Mai, ed., *Scriptorum veterum nova collectio e Vaticanis codicibus. Tomus I, Pars tertia.* (Rome: Vatican, 1825/31), 27; see also examples II and III in M. Faulhaber, *Die Propheten-Catenen nach Römischen Handschriften.* Biblische Studien IV.3 (Freiburg im Breisgau: Herder, 1899), 192–6.

[26] Χρή γὰρ τὸν τοῖς θείοις λόγοις ἐντύγχανοντα ... (Cyril, *Homilia De Sanctissima Virgine Deipara*); see Angelo Mai, ed., *Scriptorum veterum nova collectio e Vaticanis codicibus. Tomus VIII, Pars secunda* (Rome: Vatican, 1833), 123.

use of Cyril's *Commentary on Luke* in the catena of Codex Zacynthius is entirely consonant with an original preface which featured a double reference to this author. Nevertheless, there is also a resemblance to the preface to the only surviving book of the collection of the letters of Severus of Antioch, translated by Brooks from the Syriac as follows:[27]

> He that meets with this book must know that it is not only the topics mentioned in the sectional titles that are included in the letters arranged under these, but that most of them also contain or set forth matter relating to various other subjects. However, they have been arranged under each of the sections in accordance with the larger part of the matter expressed in them.

In addition to the opening line of the preface, this parallels the description of the ordering of material in the catena. While such introductions may have been commonplace and perhaps formulaic, this overlap with two of the authors featured in the commentary is striking. At the least, the context in which the collected edition of the letters of Severus was produced would also be a plausible setting for the creation of a catena on Luke in which extracts from a number of those letters were deployed, particularly as Severus is the latest author to be cited in the catena and an unusual amount of information is given about the works from which the Severan scholia are taken.[28]

It should be noted in passing that Tregelles thought that this preface was incomplete.[29] The extensive external evidence for this preface, however, indicates that this is not the case, while the decorative border under the final line followed by the blank space (see Image 3.1) on the rest of the first folio confirms that this was the end of the text known to the copyist.

Marginal Material

One intriguing feature in the catena are a few additional comments in the margin, most if not all of which which seem to have been written by the first hand. The most prominent occurs in the left margin of folio XVIIIv (Image 5.2). This has a decorative border on the left and bottom, featuring a symbol similar to a *hedera*. It does not appear to be supplying an omission from the commentary, as there is no indication of where it should be added. Furthermore, it is almost identical in sense to the first statement of the scholium two lines earlier that 'Bethlehem is interpreted as house of bread.' The best explanation is that this is a gloss on the occurrence of Bethlehem in the biblical text or on the word ἄρτου in the scholium, which was copied directly from the exemplar. Similarly, in the right margin of fol. VIIIv there is a brief comment written in the shape of an inverted triangle with a small

[27] E.W. Brooks, ed. and trans., *The Sixth Book of Select Letters of Severus, Patriarch of Antioch, in the Syriac Version of Athanasius of Nisibis* (London: Williams and Norgate, 1902–4), vol. 2.1, 1.
[28] For an alternative view that the extracts from Severus were integrated into catenae at a later date, see page 130 below.
[29] Tregelles, *Codex Zacynthius*, ii. In his 1844 edition (see above), Cramer also hypothesised that a page was missing from the Paris manuscript following the text of this preface, yet there is no textual support for this. Greenlee, 'The Catena of Codex Zacynthius', 1000, affirms the completeness of the extant text.

decorative line at the beginning and end (Image 5.3). This is an adaptation of a comment from Origen which glosses the words δώσει αὐτῷ in Luke 1:32. It appears alongside the biblical text rather than the other scholia, next to the word δώσει to which it relates. It therefore seems to be another scholium added, without number, to the exemplar for Codex Zacynthius and reproduced by the copyist in its original location, without any attempt to integrate it into the catena. These marginal comments (along with those on folios XXr and LXXIVr discussed in the following section) offer support for the conclusion that the exemplar of Codex Zacynthius was another catena manuscript also in frame catena format which the copyist endeavoured faithfully to reproduce.

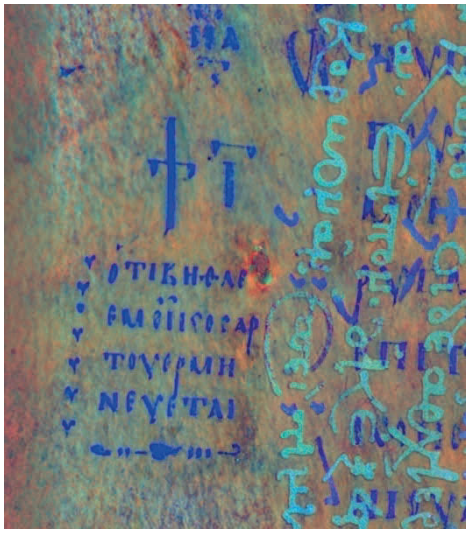

Image 5.2: The marginal addition on folio XVIIIv, below the markers for catena section 81 (ΠΑ) and Vatican paragraph 10 (Ι).

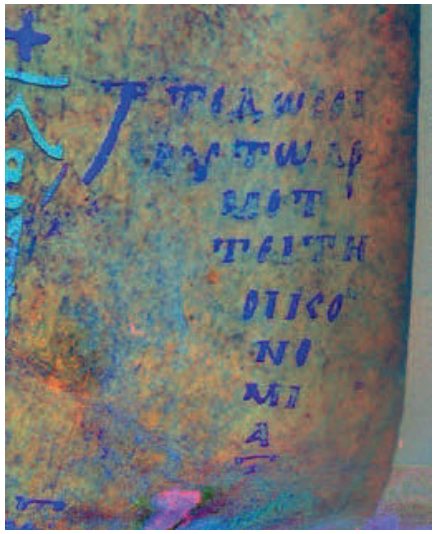

Image 5.3: The addition in the right margin of folio VIIIv. (The thick stroke to the left of the first two lines is rubrication in the overtext.)

In the left margin of folio XIXv, alongside a line of scholium 082-1 in which Severus of Antioch discusses the nature of Christ's resurrection body, a symbol is found consisting of an *eta* within the bow of a *sigma* (see Image 5.4). This is the standard abbreviation for σημείωσαι (or σημειωτέον), an annotation used by readers to mark passages of particular interest. However, as with the marginal scholia discussed above, the majuscule script and ink colour suggest that this may have been written by the first hand rather than a later user. This seems to be borne out by the recurrence of the sign on the following page (fol. XXr; Image 5.5). Here, it is not in the left margin but at the beginning of a mostly illegible line

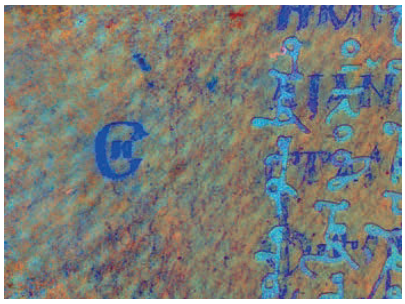

Image 5.4: Marginal annotation on fol. XIXv.

Image 5.5: Beginning of additional line at bottom of fol. XXr, apparently beginning with the same symbol as Image 5.4.

which is written after blank space at the end of the scholium. The letter forms which can be made out and the two final *diplai* are consistent with the script of the catena, although it should be noted that—unlike the rest of this page—this line has accents on the Greek. The same scholium is present in Codex Palatinus, although this indication is absent: this confirms that there is no text missing at the initial occurrence of the σημείωσαι symbol, suggesting that this comment, ending with a reference to "the question", is an exegetical observation added by an early user either to Codex Zacynthius itself or to its exemplar.

Illegible Material

Despite the remarkable clarity provided by the multispectral images produced for the Codex Zacynthius Project, improving significantly on what was legible to Greenlee several decades earlier, there remained a few places where it was impossible for the Project to establish the text of the underwriting with any degree of confidence in passages which appear to be unique to this catena. Pages particularly affected by the deterioration of the ink are folios VIIIv and XXr, both of which preserve material from Severus of Antioch, while portions of the ἐξ ἀνεπιγράφου scholium on fol. Vr and the extract from Victor the Presbyter on XVr are also illegible. The subsequent identification by Panagiotis Manafis of the same scholia in Codex Palatinus (Vatican City, BAV, Palatinus graecus 273) made it possible to fill in all of the gaps up to folio XXv of the catena in time for the publication of the printed edition of the manuscript (accompanied by a revision of the online transcription). This witness, however, is only of limited assistance in reading the two annotations in the right margin of folio XXr: underneath the final line (ἐπὶ στέγης), however, there appears to be the remains of a decorative border similar to folio XVIIIv. In the bottom margin of folio LXXIVr, there are two very faint lines of text which do not appear to be offset ink or bleedthrough. It is hoped that the release of the raw spectral images taken for the Project will enable these files to be used to develop additional processing techniques leading to the retrieval of this text.

A further tantalising conundrum involves the lower part of fol. IIv (fol. 45r of the lectionary). This appears to have been left blank underneath the synoptic table of kephalaia, prior to the start of the catena on the next page. However, on the 'triple' images

traces appear of five or six widely spaced lines of text, possibly in a minuscule script rather than the majuscule of the catena. Might this blank space have been used to provide an indication of the manuscript's owner, or some other record of its otherwise obscure early history? The extensive gap under the decorative band below the preface on fol. 1r might have been a more logical place for such a note, but no traces of ink can be discerned there. Given that the ink used for this note may have been of a different consistency to that of the rest of the undertext, this leaf underwent additional processing by Roger Easton in order to try to retrieve the undertext. The clearest of these alternatives is given as Image 5.6, but beyond confirming the presence of underwriting, it so far remains illegible, inviting others to continue after the conclusion of the Codex Zacynthius Project.

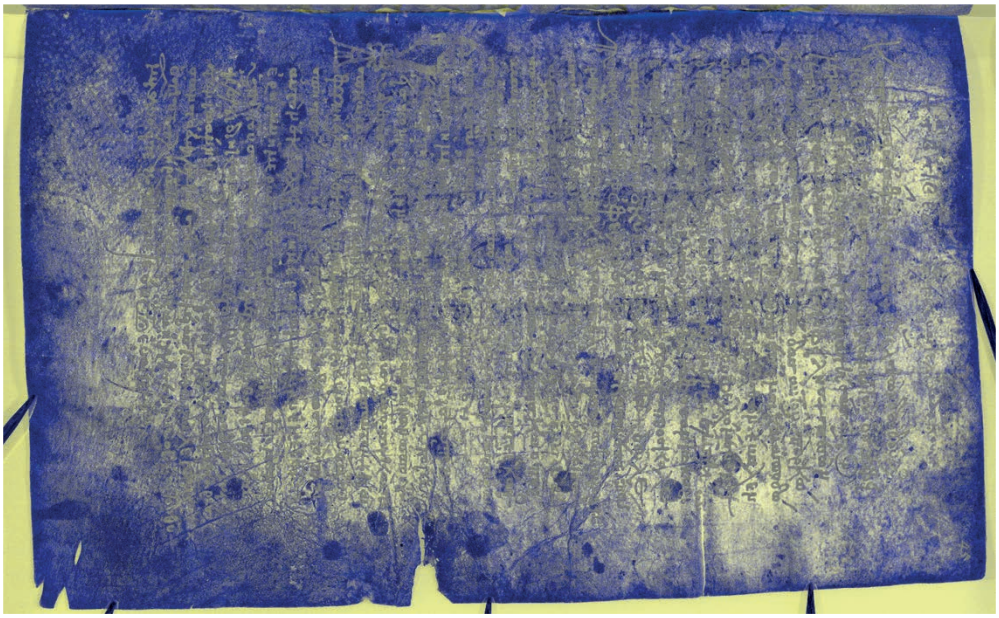

Image 5.6: Reprocessed image of folio IIv, showing traces of underwriting.

CONCLUSION

The frame catena format of Codex Zacynthius is what might be expected for an early manuscript with this type of commentary, even though this is the only surviving catena in which both biblical text and surrounding exegesis are written in majuscule script. The use of numbers to relate the scholia to the biblical text is an integral part of this catena, and the Codex Zacynthius Project has used these to develop a numbering system to identify each extract. For many scholia, the source is also identified by name: ten authors are mentioned, the most common by far being Cyril of Alexandria, followed by Origen, Titus of Bostra and Severus of Antioch. The other six authors all have fewer than ten extracts each, but thirty-two scholia are described as ἐξ ἀνεπιγράφου, apparently from an earlier exegetical compilation in which sources were not mentioned.

Although the brief preface before the catena is found in numerous other contexts, there are several features which suggest that it may have originally been composed for this compilation. Chief among these are the explanation of the catena numbers, the quotation from Cyril of Alexandria and the verbal parallels both with Cyril and with a preface to the collected letters of Severus. If this is the case, it may offer some indication of the context in which this particular catena was created, yet it would also raise the question of how this preface became so widespread when the catena itself—which does not appear to be the earliest form of catena on Luke—remains poorly attested.

Several features of the presentation support the observation that Codex Zacynthius was copied from another frame catena manuscript. Minor adjustments to the layout can be seen from erasures made *in scribendo*, while several marginal additions appear to have been copied by the first hand in the same location as they were written in the exemplar. There is relatively little obvious indication of later use of the manuscript: the σημείωσαι symbol on folio XIXv, connected to a short note on the following page at the end of the scholium, is in a similar script to the catena: if this was not also copied from the exemplar, it is likely to have been added at an early point. While most of the manuscript can be read clearly from the new images or restored from other sources, there remain a few places where it is still not possible to make text out, particularly in margins or where it is obscured in the central gutter. In the case of a possible ownership note under the table of *kephalaia* on folio 2v, this may shed light on the later history of the manuscript.

LIST: CONTENTS OF THE CATENA

The following table lists all the scholia in Codex Zacynthius. The second column provides the number assigned by the Codex Zacynthius project (see p. 63; the scholia in Codex Palatinus have also been taken into account). This is followed by the exact form of the number and the title given in the manuscript, including punctuation and with abbreviations expanded. Where there is no such indication, '–' is used; if the manuscript is lacunose or text may have been obscured in the gutter, this is shown by '[...]'. The indication '(continuous)' means that there is no indication of the beginning of a new scholium (e.g. by a blank space or enlarged letter). The final column gives the source of each scholium, so far as it has been possible to identify it. In addition to standard abbreviations used elsewhere in this book, the following abbreviations are employed:

Cramer J.A. Cramer, *Catenae Graecorum Patrum in Novum Testamentum. Vol. II: In Evangelia S. Lucae et S. Joannis* (Oxford: OUP, 1849).

Mai 1838 Angelo Mai, *Classicorum Auctorum e Vaticanis Codicibus Editorum. Tomus X* (Rome: Collegium Urbanum, 1838).

Rauer Max Rauer, *Origenes: Werke. Neunter Band. Die Homilien zu Lukas.* (Second edn. GCS 49 [35]. Berlin: Hinrichs, 1959).

Reuss Joseph Reuss, *Lukas-Kommentare aus der Griechischen Kirche*. TU 130 (Berlin: Akademie, 1984).

Sickenberger Joseph Sickenberger, *Titus von Bostra. Studien zu dessen Lukashomilien.* TU 21.1 (Leipzig, Hinrichs, 1901).

Sickenberger 1909 Joseph Sickenberger, *Fragmente der Homilien des Cyrill von Alexandrien zum Lukasevangelium.* TU 34 (Leipzig: Hinrichs, 1909).

The majority of scholia were identified using the *Thesaurus Linguae Graecae*. The numeration of Cyril of Alexandria's *Homilies on Luke* is taken from Reuss based on the Syriac; fragments which have not been assigned to one of these homilies are simply indicated as fragments.[1]

Folio	**Scholium**	**Number and Title in Codex**		**Identification**
IIIr	**001-1**	α	† του αγιου ιωαννου επισκο(που) κωσταντινουπολ(εως)	Chrysostom, Homily 1 on Matthew [PG 57: 16, 19–23]

[1] See further R. Payne Smith, *The Gospel according to S. Luke by S. Cyril, Patriarch of Alexandria* (Oxford: OUP, 1859).

Folio	Scholium	Number and Title in Codex		Identification
IIIr	**001-2**	α	–	Origen, Commentary on John [Cramer p.6, 7–10]
IIIr	**001-3**	α	αλλως	Origen, Commentary on John [SC 1, 5, 27, 8–9]
IIIr	**001-4**	α	αλλως	Origen, Commentary on John [SC 1, 5 27.9–10]
IIIr	**002-1**	β	–	Anon., Catena on Luke [Cramer p.6, 12–17]
IIIr	**003-1**	–	–	Origen, Homily 1 on Luke [Rauer, p.3]
IIIv	**004-1a**	δ	του αυτου :- ωρ(ιγενους)	Origen, Homily 1 on Luke [Rauer, p.6]
IIIv	**004-1b**	–	(continuous)	Origen, Fragment 1c on Luke [Rauer, p.227]
IIIv	**005-1a**	ε	εξ ανεπιγραφου :-	Origen, Fragment 5 on Luke [Rauer, p.228]
IIIv	**005-1b**	–	(continuous)	Cyril, Fragments on Luke [PG 72: 476.11–18]
IVr	**005-2a**	ε	ωριγενους	Origen, Homily 1 on Luke [Rauer, pp.7-9]
IVr	**005-2b**	–	(continuous)	Origen, Fragment 4 on Luke [Rauer, p.228]
IVr	**005-3**	[...]	σευηρου αρχιεπισκοπου αντιοχ(ειας) απο λογου λγ	Severus, Sermon 33 [*cf.* Mai 1838, p.410]
IVv	**006-1**	ς	ωριγενους	Origen, Homily 1 on Luke [Rauer, p.9]
IVv	**007-1a**	ζ	του αυτου	Origen, Homily 1 on Luke [Rauer, pp.10–11]
IVv	**007-1b**	–	(continuous)	Origen, Fragment 8 on Luke [Rauer, p.229]
IVv	**008-1**	η	εξ ανεπιγραφου	Anon., Catena on Luke [Cramer p.7, 9–12]
Vr	**009-1**	θ	εξ ανεπιγραφου	Anon., Catena on Luke [Cramer p.7, 14–18]
Vr	**010-1**	ι	βικτορος	Victor, unknown work

Folio	Scholium	Number and Title in Codex		Identification
Vr	**011-1**	ια	εξ ανεπιγραφου	Anon., Catena on Luke [Cramer p.7, 24–25]
Vr	**012-1**	ιβ	ωριγενους	Origen, Homily 2 on Luke [Rauer, p.14]
Vv	**013-1**	ιγ	ωριγενους	Origen, Homily 2 on Luke [Rauer, p.16]
Vv	**014-1**	ιδ	εξ ανεπιγραφ(ου)	Unknown [*cf.* Cramer, p.8, 1–3]
VIr	**023-1**	κγ′	εξ ανεπιγραφου	Eusebius, Fragments on Luke [PG 24: 532.11–17]
VIr	**024-1**	κδ	ωριγενους	Origen, Homily 5 on Luke [Rauer, p.29]
VIr	**024-2**	κδ	σευηρου αρχιεπισκ(οπου) αντιοχ(ειας) απο λο(γου) λβ:-	Severus, Sermon 32 [Mai 1838, p.409]
VIr–v	**024-3**	κδ	ϊσιδωρου πρεσβυτ(ερου) πηλουσιωτου :-	Isidore, Epistle on Divine Interpretation [PG 78: 1, 131.3–12]
VIv	**025-1**	κε	ωρ(ιγενους)	Origen, Homily 5 on Luke [Rauer, pp.29–31]
VIIr	**027-1**	[...]	[...]	Origen, Homily 6 on Luke [Rauer, p.33]
VIIv	**029-1**	[...]	[...]	Severus, Fragments on Luke [Mai 1838, p.412]
VIIIr	**030-1**	λ	ωριγενους :-	Origen, Fragments 22b and 23 on Luke [Rauer, p.236]
VIIIr	**030-2**	λ	σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο λο(γου) β	Severus, Sermon 2 [Mai 1838, pp.470–1]
VIIIr	**031-1**	λα	του αυτου εκ του αυτου λογου :-	Severus, Sermon 2 [Cramer, p.11, 30–2]
VIIIv	**032-1**	λβ	ωριγενους :-	Origen, Homily 6 on Luke [Rauer, pp.38–41]

Folio	Scholium	Number and Title in Codex		Identification
VIIIv	**032-2**	λβ	σευηρου αρχιεπισκο(που) αντιοχ(ειας) απο λο(γου) β	Severus, Sermon 2 [Mai 1838, p.411; *cf.* PG 72: 549, 21–22]. See also Origen, Fragments 24 and 25 on Luke [Rauer, pp.236–7]
VIIIv	**032-3**[2]	–	–	Origen? [Cramer p.12, 11]
VIIIv	**033-1**	λγ	του αυτου εκ του αυτου λογου :	Severus, Sermon 2 [Mai 1838, p.411]
VIIIv	**033-2**	λγ	ευσεβειου καισαρειας :-	Eusebius, Fragments on Luke [PG 24: 532, 20–27]
IXr	**037-1**	[...]	[...]	Severus, Sermon 115
IXr	**038-1**	λη	ευσεβειου καισαρειας :-	Eusebius, Fragments on Luke [PG 24: 532.53–55]
IXr	**038-2**	λη	σευηρου απο λογου ξγ :-	Severus, Sermon 63
IXr–v	**038-3**	–	και μετ ολιγα :-	Severus, Sermon 63 [Mai 1838, p.451–2]
Xr	**039-1**	λθ	ευσεβιου :-	Eusebius, Fragments on Luke [PG 24: 532.57–533.2]
Xr	**040-1**	μ	του αυτου :-	Origen, Fragment 27b on Luke [Rauer, p.237]
Xr	**041-1**	μα	του αυτου :-	Origen, Homily 7 on Luke [Rauer, p.41]
Xr	**041-2**	μα	–	Origen, Homily 7 on Luke [Rauer, p.42]
Xv	**042-1**	μβ	ευσεβιου :-	Origen, Homily 7 on Luke [Rauer pp.41–2]
Xv	**043-1**	μγ	εξ ανεπιγραφου :-	Severus, Fragments on Luke [Mai 1838, p.413–4]
Xv	**043-2**	μγ	ωριγενους :-	Origen, Fragments 31 and 32c on Luke [Rauer, p.239]
XIr	**044-1**	μδ	εξ ανεπιγραφου :-	Origen, Fragments 32 and 33 on Luke [Rauer, pp.239–40]
XIr	**044-2**	μδ	ωριγενους :-	Origen, Fragment 33b on Luke [Rauer, p.240]
XIr	**044-3**	[...]	[...]	Severus, Fragments on Luke [Mai 1838, p.413]

[2] This is an additional short scholium in the margin of fol. 8v. See Image 5.3.

Folio	Scholium	Number and Title in Codex		Identification
XIr–v	**044-4**	μδ	του αυτου απο λογου ˙	Severus, Fragments on Luke [Mai 1838, p.412–3]
XIv	**045-1**	με	εξ ανεπιγραφου :-	Origen, Fragment 34 on Luke [Rauer, p.241]
XIv	**045-2**	με	ωριγενους :-	Origen, Fragments 35 and 36 on Luke [Rauer, pp.241–2]
XIIr	**045-3**	με	ϊσιδωρου πρεσβυτ(ερου) πηλουσιωτου επιστολ(ης) τξγ :	Isidore, Epistle 363 [PG 78: 1, 363.4–12]
XIIr	**046-1a**	μς	εξ ανεπιγραφου :-	Origen, Fragment 38 on Luke [Rauer, p.243]
XIIr	**046-1b**	–	(continuous)	Origen, Fragments on Luke (in catenae) [Cramer, p.14, 24–26]
XIIr–v	**046-2**	μς	ωριγεν(ους) :-	Origen, Homily 8 on Luke [Rauer, pp.47–50]
XIIv	**047-1**	μζ	εξ ανεπιγραφου :-	Origen, Fragment 39 on Luke [Rauer, p.243]
XIIv	**048-1**	μη	του αυτου	Origen, Fragment 40b on Luke [Rauer, p.243]
XIIv	**049-1**	μθ	του αυτου	Origen, Fragment 41a on Luke [Rauer, p.244]
XIIv	**050-1**	ν	του αυτου	Origen, Catena fragment and Fragment 42 on Luke [Cramer p.14, 33–15, 4 / Rauer p.244]
XIIIr	**051-1**	να	εξ ανεπιγραφου :-	Titus, Homilies on Luke [Sickenberger p.145–6]
XIIIr	**052-1**	νβ	βικτορος πρεσβυτερ(ου) :-	Victor, Catena on Luke [Cramer p.15, 8]
XIIIr	**053-1**	νγ	εξ ανεπιγραφου :-	Cyril?[3] [Cramer p.15, 9–10]
XIIIr	**054-1**	νδ	του αυτου :-	Cyril? [Cramer p.15, 12–13]
XIIIr	**055-1**	νε	του αυτου :-	Cyril, Fragments on Luke [PG 72: 477, 40–53; *cf.* Reuss p.279, 4]

[3] The suggestion of Cyril for 053-1 and 054-1 is based on the identification of 055-1 and 056-1.

Folio	Scholium	Number and Title in Codex		Identification
XIIIr	**056-1**	νς	του αυτ(ου) :-	Cyril, Fragments on Luke [PG 72: 480, 1–4 *cf.* Reuss p.279, 6]
XIIIv	**057-1**	νζ	εξ ανεπιγραφου :-	Cyril, Fragments on Luke [PG 72: 480, 15–16]
XIIIv	**058-1**	νη	του αυτου :-	Cyril, Fragments on Luke [PG 72: 480, 16–24]
XIIIv	**059-1**	νθ	του αυτου :-	Cyril, Fragments on Luke [PG 72: 480, 40–42]
XIIIv	**060-1**	ξ	του αυτου :-	Cyril, Fragments on Luke [PG 72: 480, 51–53]
XIIIv	**061-1**	ξα	του αυτ(ου) :-	Unknown
XIIIv–XIVr	**061-2**	ξα	βικτορος πρεσβυτερ(ου) :-	Origen, Fragments 46 and 47a on Luke [Rauer, pp.245–6]
XIVr	**062-1**	ξβ	ωριγενους :-	Origen, Homily 9 on Luke [Rauer, p.54]
XIVr	**063-1**	ξγ	εξ ανεπιγραφου :-	Origen, Homily 9 on Luke [Rauer pp.55–6]
XIVv	**064-1**	ξδ	εξ ανεπιγραφου :-	Origen, Homilies 9–10 on Luke [Rauer pp.56–8]
XIVv	**064-2**	ξδ	σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο λο(γου) λβ	Severus, Sermon 32 [Mai 1838, p.410]
XVr	**070-1**	ο	βικτορος πρεσβυτερος :-	Victor, unknown work
XVr	**071-1**	οα	του αυτου :	Victor, unknown work
XVr	**072-1**	οβ	εξ ανεπιγραφου :-	Severus, Fragments on Luke [*cf.* Mai 1838, p.471]
XVr–v	**072-2**	οβ	σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο αριθ(μων) :-	Severus, On Numbers [Mai 1838, p.471–2]
XVv	**073-1**	ογ	εξ ανεπιγραφου :-	Origen, Fragment 54 on Luke [Rauer, p.249]
XVv	**074-1**	οδ	ωριγενους :-	Origen, Homily 11 on Luke [Rauer, p.71]

Folio	Scholium	Number and Title in Codex		Identification
XVv	**074-2**	οδ	του αγιου τιτου επισκ(οπου) βοστρ(ων) :-	Titus, Homilies on Luke [Cramer p.19, 10–11; Sickenberger p.148]
XVv–XVIr	**074-3**	–	και μετ ολιγα :-	Titus, Homilies on Luke [Sickenberger p.148]
XVIr	**075-1**	οε	του αγιου κυριλλ(ου) :-	Cyril, Fragment II.1 on Luke [Reuss p.225, 1.2–8]
XVIr	**075-2**	–	και μετ ολιγα :-	Cyril, Fragment II.1 on Luke [Reuss p.225, 1.9–12]
XVIr	**075-3**	οε	ισιδωρου πρεσβυ(τερου) επιστολ(ης) μη :-	Isidore, Letter 48 [PG 78: 1, 48.4–10; also Cramer]
XVIv	**076-1**	ος	εξ ανεπιγραφου :-	Cyril, Fragments on Luke/Homily 1 on Luke [PG 72: 485, 24–45]
XVIv–XVIIr	**076-2**	ος	σευηρου αρχ(ι)επισκο(που)	Severus, unknown work (title may be in gutter)
XVIIr	**077-1**	οζ	εξ ανεπιγραφου :-	Cyril, Fragments on Luke [PG 72: 488, 46–50]
XVIIr	**077-2**	οζ	σευηρου αρχ(ι)επισκο(που) απο λογου λς :-	Severus, Sermon 36
XVIIr	**078-1a**	οη	– (in gutter?)	Origen, Homily 12 onn Luke [Rauer, p.72]
XVIIr	**078-1b**	–	(continuation)	Origen, Fragment 57 on Luke [Rauer, p.251]
XVIIr–v	**078-2**	οη	του αγιου κυριλλου :-	Cyril, Homily 2 on Luke [Reuss p.54, 2; *cf.* Reuss p.280, 11]
XVIIv	**079-1**	οθ	του αυτου αγιου κυριλλου	Cyril, Homily 2 on Luke [Reuss p.54, 3.1–7]
XVIIv	**079-2**	–	και μετ' ολιγα	Cyril, Homily 2 on Luke [Reuss p.56, 6.1–3]
XVIIIr	**080-1**	π	του αγιου κυριλλου :-	Cyril, Homily 2 on Luke [Reuss p.56, 6.5–16]

Folio	Scholium	Number and Title in Codex		Identification
XVIIIr–v	**080-2**	π	σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο λογου λς :-	Severus, Sermon 36 (?) [Origen, Fragment 58 on Luke in Rauer, p.251]
XVIIIv	**081-1**	πα	σευηρου εκ του αυτου λογου :-	Severus, Sermon 36 (?) [Origen, Fragment 60 on Luke in Rauer, p.252]
XVIIIv	**081-2**	πα	του αυτου παλιν εν υπακοη :-	Severus, Fragments on Luke [Mai 1838, p.414; see also Cramer p.21, 3–10]
XIXr	**081-4**	[...]	[...]	Cyril, Homily 3 on Luke [Reuss p.57, 8.15–21]
XIXr–IIr	**082-1**	πβ	σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) απο επιστολ(ης) της προς καισαριαν πατρικιαν :-	Severus, Letter III.74 to Caesaria the Noblewoman (Select Letters 97) [Mai 1838, p.414
XXv	**083-1**	πγ	εξ ανεπιγραφου :-	Titus, Homilies on Luke [Sickenberger p.151]
XXv	**083-2**	πγ	εξ ανεπιγραφου :-	Cyril, Fragments on Luke [PG 72: 501.51–504.3]
XXIr–v	**086-1**	πς	† του αγιου βασιλειου ομοιως ωριγενους :-	Basil, Letter 260, To Optimus the Bishop [7.1–8, 14]
XXIv	**086-2**	πς	του αγιου κυριλλου :-	Cyril, Homily 4 on Luke [Reuss p.58, 11]
XXIv	**086-3**	–	και παλιν :-	Cyril, Homily 4 on Luke [Reuss p.59, 13]
XXIIr	**087-1**	πζ	† του αγιου βασιλειου :-	Basil, Letter 260, To Optimus the Bishop [9.1–16; *cf.* Reuss p.281, 20?]
XXIIr	**087-2**	πζ	του αγιου κυριλλου αρχ(ι)επισκο(που) αλεξανδ(ρειας) εκ του εις τον ζαχαριαν :-	Cyril, Commentary On Zechariah/Fragments on Luke [PG 72: 505, 36–45; *cf.* Reuss p.282, 21]
XXIIv	**088-1**	πη	του αγιου βασιλειου :-	Basil, Letter 260, To Optimus the Bishop [9.18–25]
XXIIIr	**104-1**	δ	ωριγενους :-	Origen, Homily 22 on Luke [Rauer, pp.133–4]

Folio	Scholium	Number and Title in Codex		Identification
XXIIIr	**104-2**	–	και παλιν	Origen, Homily 22 on Luke [Rauer, pp.134, 133]
XXIIIr	**105-1**	ε	του αγιου ϊωαννου αρχ(ι)επισκο(που) κωνσ(ταντινοπολεως) :-	Chrysostom, Homily 10 on Matthew [PG 57: 187, 44–54]
XXIIIr	**105-2**	–	και μετ' ολιγα :-	Chrysostom, Homily 10 on Matthew [PG 57: 188, 4–10]
XXIIIr–v	**105-3**	ε	του αγ(ιου) κυριλλ(ου)	Cyril, Fragment II.13 on Luke [Reuss p.229, 13]
XXIIIv	**106-1**	ς	ωριγενους :-	Origen, Homily 22 on Luke [Rauer, pp.136–7]
XXIIIv	**106-2**	ς	του αγ(ιου) κυριλλ(ου) :-	Cyril, Homily 7 on Luke [Reuss p.60, 18; p.229, 14]
XXIVr	**110-1**	[...]	[...]	Origen, Homily 23 on Luke [Rauer, pp.142–3][4]
XXIVr	**111-1**	ια	του αυτου ωριγενους :-	Origen, Homily 23 on Luke [Rauer, p.144]
XXIVr	**112-1**	ιβ	του αγιου κυριλλου	Cyril, Fragment II.20 on Luke [Reuss p.231, 20]
XXIVv	**113-1**	ιγ	του αγιου κυριλλου :-	Cyril, Homily 10 on Luke [Reuss p.61, 20.1–5]
XXIVv–XXVr	**114-1**	ιδ	του αυτου :-	Cyril, Homily 10 on Luke [Reuss p.61, 21.7–19]
XXVr	**115-1**	ιε	ωριγενους :-	Origen, Homily 26 on Luke [Rauer, pp.154–5]
XXVr–v	**115-2**	ιε	του αγιου κυριλλ(ου) :-	Cyril, Homily 10 on Luke [Reuss p.62, 22]
XXVv	**116-1**	ις	ωριγενους :	Origen, Homily 27 on Luke [Rauer, pp.157–8]
XXVv	**117-1**	ιζ	του αυτου	Origen, Homily 27 on Luke [Rauer, p.158]

[4] Reuss, *Lukas-Kommentare*, 283 no. 29 treats the last word of fol. 23v and 110–1 as a single unit ascribed to Cyril, not noticing the probable loss of at least one leaf because of the discontinuity in the biblical text.

Folio	Scholium	Number and Title in Codex		Identification
XXVIr	**122-1**	κβ	του αγιου κυριλλ(ου) αρχ(ι)επισκο(που) αλεξ(ανδρειας) :	Cyril, Homily 12 on Luke [Reuss p.64, 24]
XXVIv	**123-1**	κγ	του αγιου κυριλλου :-	Cyril, Homily 12 on Luke [Reuss p.64, 25]
XXVIv	**123-2**	κγ	σευηρου αρχ(ι)επισκο(που) αντιοχ(ειας) εκ του κατα της διαθηκης λαμπετιου συνταγματος :	Severus, Against the Testament of Lampetius [Mai 1838, p.417]
XXVIIr	**125-1**	[...]	[...]	Cyril, Fragment II.25 on Luke [Reuss p.233, 25.13–15]
XXVIIr–v	**126-1**	κς	του αγιου κυριλλ(ου) :-	Cyril, Fragment II.26 on Luke [Reuss p.233, 26]
XXVIIv	**127-1**	κζ	του αγιου τιτου :-	Titus, Homilies on Luke [Sickenberger p.156]
XXVIIIr	**128-1**	κη	ωριγενους :	Origen, Homily 32 on Luke [Rauer, p.181]
XXVIIIr	**128-2**	κη	του αγιου κυριλλ(ου)	Cyril, Fragment II.27 on Luke [Reuss p.233, 27]
XXVIIIv	**129-1**	κθ	–	Cyril, Fragment II.28 on Luke [Reuss p.234, 28.1–5]
XXVIIIv	**130-1**	λ	του αυτου :	Cyril, Fragment II.28 on Luke [Reuss p.234, 28.7–9]
XXIXr	**138-1**	λη	–	Cyril, Fragments II.39–40 on Luke [Reuss p.239, 39.16–20, p.240, 40.1]
XXIXr	**138-2**	λη	του αυτου :	Cyril, Fragment II.41 on Luke [Reuss p.240, 41]
XXIXv	**140-1**	μ	του αγιου τιτου :	Titus, Homilies on Luke [Sickenberger p.157]
XXIXv	**141-1**	μα	του αυτου	Titus, Homilies on Luke [Sickenberger p.157]
XXXr	**142-1**	μβ	του αγιου κυριλλ(ου) :	Cyril, Fragments II.42–44 on Luke [Reuss p.241, 42; 43.17–20; 44]
XXXr	**143-1**	μγ	του αγιου τιτου :	Titus, Homilies on Luke [Sickenberger p.157]

Folio	Scholium	Number and Title in Codex		Identification
XXXIr	**149-1**	[...]	[...]	Cyril, Fragment II.55 on Luke [Reuss p.247, 55.15–23]
XXXIr–v	**150-1**	ν	του αγιου τιτου :	Titus, Homilies on Luke [Sickenberger p.159]
XXXIv	**151-1**	να	του αγιου κυριλλ(ου) :	Cyril, Fragment II.56 on Luke [Reuss p.247, 56]
XXXIIr	**152-1**	νβ	του αγιου κυριλλ(ου) :	Cyril, Fragment II.57 on Luke [Reuss p.248, 57]
XXXIIr	**153-1**	νγ	του αυτου :	Cyril, Fragment II.58 on Luke [Reuss p.248, 58.1–9]
XXXIIr–XXXIIIr	**154-1**	νδ	του αγιου κυριλλ(ου) :	Cyril, Fragments II.59–60 on Luke [Reuss p.248, 59; p.259, 60]
XXXIIIr	**155-1**	νε	του αγιου κυριλλ(ου)	Cyril, Fragment II.62 on Luke [Reuss p.249, 62]
XXXIIIv	**156-1**	νς	του αγιου κυριλλ(ου) :	Cyril, Fragment II.63 on Luke [Reuss p.250, 63.1–13]
XXXIVr	**157-1**	νζ	του αγιου κυριλλ(ου) :	Cyril, Fragment II.64 on Luke [Reuss p.251, 64]
XXXIVv	**158-1a**	νη	του αγιου κυριλλ(ου) :	Cyril, Fragment II.65 on Luke (Homily 22) [Reuss p.251, 65]
XXXIVv	**158-1b**	–	(continuous)	Cyril, Homily 22 on Luke [Reuss p.65, 26]
XXXVr	**171-1**	[...]	[...]	Severus, Fragments on Luke [Mai 1838, p.421]
XXXVr	**171-2**	οα	του αγιου κυριλλ(ου)	Cyril, Fragment II.80 on Luke (Homily 27) [Reuss p.259, 80]
XXXVv	**172-1**	οβ	του αγιου κυριλλ(ου) :	Cyril, Homily 27 on Luke [Reuss p.66, 28]
XXXVv–XXXVIr	**173-1**	ογ	του αυτου :	Cyril, Homily 28 on Luke [Reuss p.66, 29.1–13]
XXXVIr	**174-1**	οδ	του αγιου κυριλλου	Cyril, Homily 29 on Luke [Reuss p.67, 30]
XXXVIv	**174-2**	οδ	σευηρου αρχιεπισκο(που) αντιοχ(ειας) απο λογου ριγ	Severus, Sermon 113 [Mai 1838, p.452–3]

Folio	Scholium	Number and Title in Codex		Identification
XXXVIIr	**175-1**	οε	του αγιου τιτου θ [5]	Titus, Homilies on Luke [Sickenberger p.162]
XXXVIIr	**175-2**	οε	του αγιου κυριλλου	Cyril, Fragment II.81 on Luke [Reuss p.259, 81.1–20]
XXXVIIv–XXXVIIIr	**176-1**	ος	του αγιου κυριλλου	Cyril, Fragment II.82 on Luke [Reuss p.260, 82]
XXXVIIIr	**177-1**	οζ	του αγιου κιρυλλου (sic)	Cyril, Fragment II.83 on Luke [Reuss p.261, 83]
XXXVIIIv	**178-1**	οη	του αγιου κυριλλου	Cyril, Homily 32 on Luke [Reuss, p.68, 31.2–5]
XXXIXr	**179-1**	οθ	του αγιου κυριλλου	Cyril, Fragment II.85 on Luke [Reuss p.262, 85]
XXXIXv	**180-1**	π	του αγιου κυριλλου	Cyril, Homily 32 on Luke [Reuss, p.68, 31.6–17]
XXXIXv	**181-1**	πα	του αυτου	Cyril, Homily 32 on Luke [Reuss, p.68, 32.1–12]
XLr	**182-1**	πβ	του αγιου κυριλλου	Cyril, Homily 33 on Luke [Reuss, p.69, 33.1–11]
XLv	**183-1**	πγ	ωρ(ιγενους)	Origen, Fragment 112 on Luke [Rauer p.273]
XLv	**183-2**	πγ	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.163]
XLIr	**183-3a**	πγ	του αγιου κυριλλου	Cyril, Homily 33 on Luke [Reuss, p.70, 36]
XLIr	**183-3b**	–	(continuous)	Cyril, Homily 33 on Luke [Reuss, p.70, 35]
XLIv	**184-1**	πδ	του αγιου τιτου	Titus, unknown work
XLIv	**184-2**	πδ	του αγιου κυριλλου	Cyril, Homily 34 on Luke [Reuss, p.71, 38.1–6]
XLIv	**184-3**	–	και μετ ολιγα	Cyril, Homily 34 on Luke [Reuss, p.71, 38.10–15]
XLIIr	**185-1**	[πε]	εξ ανεπιγραφου	Anon., Catena on Luke [Cramer p.55, 6–16]
XLIIr	**185-2**	[πε]	του αγιου κυριλλ(ου)	Cyril, Homily 34 on Luke [Reuss, p.71, 39]

[5] It is not clear whether θ (presumably the numeral 9) is part of the source indication.

Folio	Scholium	Number and Title in Codex		Identification
XLIIv	**186-1**	πς	του αγιου τιτου	Cyril, Homily 35 on Luke [Reuss, p.72, 40.1–10; *cf.* Sickenberger p.163–4]
XLIIv	**186-2**	–	και μετ ολιγα	Cyril, Homily 35 on Luke [Reuss, p.72, 41.1–5; *cf.* Sickenberger p.164]
XLIIIr	**187-1**	πζ	εξ ανεπιγραφου	Unknown
XLIIIv	**188-1**	πη	εξ ανεπιγραφου	Unknown
XLIIIv	**188-2**	πη	του αγιου τιτου	Cyril, Homily 35 on Luke [Reuss, p.72, 41.10–14 & p.73, 42].[6]
XLIVr	**190-1a**	ρ	εξ ανεπιγραφου	Titus, Homilies on Luke, followed by Romans 6:9 [Sickenberger p.166]
XLIVr	**190-1b**	–	(continuous)	Cyril, Homily 36 on Luke [Reuss, p.74, 45.1–16]
XLIVv	**191-1**	ρα	του αγιου κυριλλου	Cyril, Fragments on Luke [PG 72: 609, 54–58; *cf.* Reuss p.286, 47]
XLIVv	**192-1**	ρβ	του αυτου	Cyril, Homily 37 on Luke [Reuss, p.74, 46.1–3]
XLIVv	**193-1**	ργ	του αυτου	Cyril, Homily 37 on Luke [Reuss, p.74, 46.5–11]
XLIVv–XLVr	**193-2**	–	και μετ ολιγα	Cyril, Homily 37 on Luke [Reuss, p.75, 46.42–48]
XLVr	**194-1**	ρδ	του αυτου αγιου κυριλλου	Cyril, Homily 37 on Luke [Reuss, p.76, 47.1–13]
XLVv	**195-1**	ρε	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.166–7]
XLVIr	**196-1**	ρς	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.167]
XLVIr	**197-1**	ρζ	του αυτου	Titus, Homilies on Luke [Sickenberger p.167–8]
XLVIr	**197-2**	ρζ	του αυτου	Titus, Homilies on Luke [Sickenberger p.168]

[6] Although Reuss splits this scholium into two and omits a small portion from the middle, the Syriac version of this sermon (Payne Smith, *The Gospel according to Luke*, 130) shows that this is a single continuous extract.

Folio	Scholium	Number and Title in Codex		Identification
XLVIr	**198-1**	ρη	–	Cyril, Homily 38 on Luke [Payne–Smith 1859, p.146; not in Reuss]
XLVIv	**199-1**	ρθ	εξ ανεπιγραφου	Titus, Homilies on Luke [Sickenberger p.168]
XLVIv	**199-2**	ρθ	αλλος	Anon., Catena on Luke [Cramer p.59, 20–29]
XLVIv–XLVIIr	**199-3**	ρθ	του αγιου κυριλλου	Cyril, Homily 38 on Luke [Reuss, p.76, 48]
XLVIIv	**200-1**	ρ	αλλος	Unknown
XLVIIv	**201-1**	α	του αγιου κυριλλου	Cyril, Homily 39 on Luke [Reuss, p.77, 49]
XLVIIIr	**202-1**	β	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.169]
XLVIIIr	**202-2**	β	του αγιου κυριλλου	Cyril, Homily 39 on Luke [Reuss, p.77, 50.1–13]
XLVIIIv	**203-1**	γ	του αγιου κυριλλου	Cyril, Homily 40 on Luke [Reuss, p.78, 51.1–6]
XLVIIIv	**203-2**	γ	του αγιου σευηρου αρχ(ι)επισκοπου αντιοχ(ειας) απο λ(ογου) ριη	Severus, Sermon 118 [Mai 1838, p.422]
XLVIIIv	**203-3**	–	και μετ ολιγα	Severus, Sermon 118 [Mai 1838, p.422]
XLIXr–v	**204-1**	δ	του αγιου σευηρου αρχιεπισκο(που) αντιοχειας απο λ(ογου) εκ της προς αναστασιαν διακονον επιστολης :-	Severus, Letter to Anastasia the Deacon [*cf.* Mai 1838, p.421]
XLIXv	**204-2**	–	και μετ ολιγα	Severus, Letter to Anastasia the Deacon [*cf.* Mai 1838, p.421–2]
Lr	**208-1**	η	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.169–70]
Lv	**209-1**	θ	του αγ(ιου) τιτου	Titus, Homilies on Luke [Sickenberger p.170]
Lv	**210-1**	ι	του αυτου	Titus, Homilies on Luke [Sickenberger p.170]

Folio	Scholium	Number and Title in Codex		Identification
LIr	**216-1**	[...]	[...]	Cyril, Homily 41 on Luke [Reuss, p.79, 52.11–16, 53:1–5]
LIr–v	**216-2**	ις	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.172–3]
LIv	**217-1**	ιζ	του αγιου κυριλλου ˙	Cyril, Homily 41 on Luke [Reuss, p.80, 54]
LIIr	**218-1**	ιη	του αγιου κυριλλου	Cyril, Homily 41 on Luke [Reuss, p.80, 55.1–9]
LIIv	**219-1**	ιθ	του αγιου κυριλλου	Cyril, Homily 41 on Luke [Reuss, p.80, 55.10–29]
LIIIr	**220-1**	κ	του αγιου κυριλλου	Cyril, Homily 41 on Luke [Reuss, p.80, 55.31–36; p.81, 56]
LIIIv	**221-1**	κα	του αγιου ϊωάννου επισκ(ο)π(ου) κω(ν)σταντινουπολ(εως)	Chrysostom, Homily 15 on Matthew [PG 57: 232, 32–37]
LIIIv	**221-2**	κα	ωρ(ιγενους)	Origen, Fragment 121c–d on Luke [Rauer, pp.275–6]
LIIIv	**221-3**	κα	απολιναριου	Apollinarius, Commentary on Matthew(?) [Reuss p.7, 1.7–11]
LIVr	**222-1**	κβ	βικτορος πρεσβυτερ(ου)	Victor, Fragments in catenae [Cramer p.66, 25–26]
LIVr	**223-1**	κγ	του αυτου	Victor, Fragments in catenae [Cramer p.66, 26–28]
LIVr	**224-1**	κδ	του αυτου	Victor, Fragments in catenae [Cramer p.66, 29–32]
LIVr–v	**225-1**	κε	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.174–5]
LIVv	**226-1**	κς	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.175–6]
LIVv	**226-2**	κς	του αγιου κυριλλου	Cyril, Homily 42 on Luke [Reuss, p.81, 57.1–14]
LVr	**230-1**	[...]	[...]	Cyril, Homily 43 on Luke [Reuss, p.83, 59.23–24, PG 72:632, 34–42]
LVr	**231-1**	–	του αγιου κυριλλου	Cyril, Homily 44 on Luke [Reuss, p.83, 60.1–3]

Folio	Scholium	Number and Title in Codex		Identification
LVr	**231-2**	–	και μετ ολιγα ·	Cyril, Homily 44 on Luke [Reuss, p.83, 60.5–8]
LVv	**232-1**	λβ	του αγιου κυριλλου	Cyril, Homily 44 on Luke [Reuss, p.84, 60.10–24]
LVIr	**233-1**	λγ	του αγιου κυριλλου	Cyril, Homily 44 on Luke [Reuss, p.84, 61.1–5]
LVIr	**234-1**	λδ	του αυτου	Cyril, Homily 44 on Luke [Reuss, p.84, 62]
LVIr–v	**234-2**	λδ	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.177]
LVIv	**235-1**	λε	του αυτου τιτου	Titus, Homilies on Luke [Sickenberger p.178]
LVIv	**235-2**	–	–	Titus, Homilies on Luke [Sickenberger p.178]
LVIIr	**240-1**	[...]	[...]	Origen, Fragment 125 on Luke [Rauer, pp.278–9]; sometimes ascribed to Cyril [*cf.* Reuss p.287, 55]
LVIIv	**241-1**	μα	εξ ανεπιγραφου	Anon., Catena on Luke [Cramer p.71, 17–31]
LVIIv	**241-2a**	μα	του αγιου κυριλλου	Cyril, Homily 45 on Luke [Reuss, p.85, 63.4–11]
LVIIv	**241-2b**	–	(continuous)	Unknown[7]
LVIIv	**241-3**	μα	του αγ(ιου) σευηρου αρχιεπισκοπ(ου) αντιοχ(ειας) απο λογ(ου) να	Severus, Sermon 51 [Mai 1838, p.423–4]
LVIIIr	**242-1**	μβ	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.181–2]
LVIIIr	**242-2**	μβ	του αγιου κυριλλου	Cyril, Homily 45 on Luke [Reuss, p.85, 64]
LVIIIv	**244-1**	μδ	εξ ανεπιγραφου	Origen, Fragment 127b–c on Luke [Rauer, p.280]
LVIIIv	**245-1**	με	του αγιου τιτου	Titus, Homilies on Luke [Cramer p.72, 11–16; Sickenberger p.182]

[7] The source of this sentence cannot be securely identified: it has no parallel in the Syriac tradition of Cyril's Homily 45, and γινωσκομεν is not used in any other scholium by Cyril in this manuscript.

Folio	Scholium	Number and Title in Codex		Identification
LIXr–v	**249-1**	μθ	του αγιου κυριλλου	Cyril, Homily 47 on Luke [Reuss, p.86, 65.1–27]
LIXv–LXr	**249-2**	–	και μετ ολιγα	Cyril, Homily 47 on Luke [Reuss, p.86, 66; p.87, 67; 68.1–10]
LXv	**250-1**	ν	του αγιου κυριλλου	Cyril, Homily 47 on Luke [Reuss, p.88, 68.16–19]
LXIv	**251-1**	να	του αγιου κυριλλου	Cyril, Homily 48 on Luke [Reuss, p.88, 70.1–7]
LXIIr	**252-1**	νβ	του αγιου κυριλλου	Cyril, Homily 48 on Luke [Reuss, p.88, 70.13–30]
LXIIv	**252-2**	νβ	του αγιου σευηρου αντιο(χειας) εκ του κατ(α) της απολογιας ϊουλιανου συνταγματος κεφαλαιο(ν)[8]	Severus, Against the Apology of Julian [Mai 1838, p.425]
LXIIv–LXIIIr	**252-3**	νβ	του αυτου εκ της προς κυριακον˙ και λοιπους ορθοδοξους εν κω(ν)σταντινου-(πολει) επισκο(πους)	Severus, To Kyriakos and the Other Orthodox Bishops in Constantinople [Mai 1838, p.425–7]
LXIIIv	**253-1**	νγ	του αγιου κυριλλου	Cyril, Homily 49 on Luke [Reuss, p.90, 72.1–25]
LXIVr	**254-1**	νδ	του αγιου κυριλλου	Cyril, Homily 49 on Luke [Reuss, p.91, 73.2–17]
LXIVv	**255-1**	νε	του αγιου κυριλλου .	Cyril, Homily 50 on Luke [Reuss, p.91, 74.1–8]
LXIVv	**255-2**	–	και μετ ολιγα	Cyril, Homily 50 on Luke [Reuss, p.92, 74.15–20]
LXVr	**256-1**	νς	του αγιου κυριλλου	Cyril, Homily 50 on Luke [Reuss, p.92, 76]
LXVr	**257-1**	νζ	του αυτου	Cyril, Homily 50 on Luke [Reuss, p.93, 78]
LXVv–LXVIr	**258-1**	νη	του αγιου κυριλλου	Cyril, Homily 51 on Luke [Reuss, p.93, 79; p.94, 80; 81]

[8] The chapter number is illegible, but may be ιε or ιθ.

Folio	Scholium	Number and Title in Codex		Identification
LXVIv	**259-1**	νθ	του αγιου ϊωαννου επισκο(που) κω(ν)σταντινου-πολ(εως)	Chrysostom, Homily 56 on Matthew [PG 58: 549.55–550.15]
LXVIv	**259-2**	νθ	ωρ(ιγενους)	Origen, Fragment 139 on Luke [Rauer, p.283]
LXVIv–LXVIIr	**259-3**	νθ	σευηρου αντιοχιας· εκ της προς σεργιον αρχιατρον επιστολ(ης) ερωτησαντα τινος ενεκεν ο κ(υριο)ς πετρον και ϊακωβον και ϊωαννην μονον παρελαβεν :	Severus, Letter II.27 to Sergius the Chief Physician (Select Letters 85) [Mai 1838, p.453]
LXVIIv	**260-1**	ξ	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.183]
LXVIIv	**260-2**	ξ	του αγιου κυριλλου	Cyril, Fragments on Luke [Sickenberger 1909 p.80, 18–81, 3; *cf.* Reuss p.287, 57]
LXVIIv	**260-3**	ξ	του αγ(ιου) σευηρου αντιοχειας εκ της απολογιας του φιλαλ(ηθους)	Severus, Apology of Philalethes [Mai 1838, p.522, attributed there to Cyril]
LXVIIIr	**261-1**	[ξα]	[...]	Titus, Homilies on Luke [Sickenberger p. 185]
LXVIIIv	**261-2**	[...]	[...]	Cyril, Homily 51 on Luke [Reuss, p.95, 83.7–8]
LXVIIIv	**262-1**	ξβ	του αυτου παλι(ν)	Cyril, Fragments on Luke [Sickenberger 1909 p.84, 11–14; *cf.* Reuss p.288, 58]
LXIXr	**265-1**	[...]	[...]	Cyril, Homily 52 on Luke [Reuss, p.96, 85.15–17]
LXIXr	**265-2**	–	και μετ ολιγα	Cyril, Homily 52 on Luke [Reuss, p.97, 86.1–7]
LXIXv	**266-1**	ξς	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p. 185]
LXIXv	**266-2**	ξς	του αγιου κυριλλου	Cyril, Homily 53 on Luke [Reuss, p.97, 87.5–22]

Folio	Scholium	Number and Title in Codex		Identification
LXXr	**267-1**	ξζ	του αγιου κυριλλου ·	Cyril, Homily 53 on Luke [Reuss, p.98, 88]
LXXr–v	**268-1**	ξη	του αυτου	Cyril, Homily 54 on Luke [Reuss, p.98, 89.1–20]
LXXv–LXXIr	**268-2**	–	και μετ ολιγα	Cyril, Homily 54 on Luke [Reuss, p.99, 89.21–42; p.100, 90]
LXXIr	**268-3**	–	του αγιου σευηρου αντιοχ(ειας) απο λογ(ου) πβ	Severus, Sermon 82 [Mai 1838, pp.453–4]
LXXIv–LXXIIr	**270-1**	ο	του αγιου κυριλλου	Cyril, Homily 55 on Luke [Reuss, p.100, 91]
LXXIIr	**270-2**	–	του αυτου κυριλλου	Cyril, Homily 56 on Luke [Reuss, p.101, 92.3–5]
LXXIIr	**270-3**	–	του αγ(ιου) τιτου	Titus, Homilies on Luke [Sickenberger p.185]
LXXIIv	**271-1**	οα	του αγ(ιου) τιτου	Cyril, Fragments on Luke [Sickenberger 1909, p.92, 5–8; *cf.* Reuss p.288, 59]
LXXIIv	**271-2**	οα	του αγιου κυριλλου	Cyril, Homily 56 on Luke [Reuss, p.101, 94.2–6]
LXXIIv–LXXIIIr	**271-3**	–	και μετ ολιγα	Cyril, Homily 56 on Luke [Reuss, p.102, 94.15–26; 95.1–12]
LXXIIIv	**272-1**	οβ	του αγιου κυριλλου	Cyril, Homily 57 on Luke [Reuss, p.103, 96.1–6]
LXXIIIv–LXXIVr	**272-2**	–	και μετ ολιγα	Cyril, Homily 57 on Luke [Reuss, p.103, 96.20–25; 97:1–15]
LXXIVr	**273-1**	ογ	του αγ(ιου) τιτου	Titus, Homilies on Luke [Sickenberger p.186]
LXXIVr–v	**274-1**	οδ	εξ ανεπιγραφου	Cyril, Homily 58 on Luke [Reuss, p.104, 98.1–13] (with some textual variants)
LXXIVv–LXXVr	**275-1**	οε	του αγιου κυριλλου	Cyril, Homily 59 on Luke [Reuss, p.105, 99]
LXXVr	**276-1**	ος	του αγι(ου) τιτου	Cyril, Homily 60 on Luke [Reuss, p.106, 100.11–24]

Folio	Scholium	Number and Title in Codex		Identification
LXXVr–v	**276-2**	ος	του αγιου κυριλλου :-	Cyril, Homily 60 on Luke [Reuss, p.106, 100.1–11]
LXXVv	**277-1**	οζ	του αγιου τιτου :	Cyril, Homily 60 on Luke [Reuss, p.106, 101.5–17]
LXXVIr	**278-1**	οη	του αγιου κυριλλου	Cyril, Homily 61 on Luke [Reuss, p.107, 103]
LXXVIr	**279-1**	οθ	του αγιου τιτου :	Titus, Homilies on Luke [Sickenberger p.188]
LXXVIr–v	**279-2**	οθ	του αγιου κυριλλου	Cyril, Homily 62 on Luke [Reuss, p.108, 105 (plus addition), 106; *cf.* Sickenberger 1909, p.102, 1–16]
LXXVIv	**280-1**	π	του αγιου τιτου :	Titus, Homilies on Luke [Sickenberger p. 189]
LXXVIv	**281-1**	πα	του αυτου	Titus, Homilies on Luke [Sickenberger p.189]
LXXVIv	**281-2**	–	και μετ ολιγα	Titus, Homilies on Luke [Sickenberger p.189]
LXXVIIr	**282-1**	πβ	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.190]
LXXVIIr	**283-1**	πγ	ωρ(ιγενους)	Origen, Fragment 159 on Luke [Rauer, pp.290–1]
LXXVIIr	**284-1**	πδ	του αυτου	Origen, Fragments 160–161a on Luke [Rauer, p.291]
LXXVIIv	**285-1**	πε	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.190]
LXXVIIv	**286-1**	πς	του αυτου	Titus, Homilies on Luke [Sickenberger p.190–1]
LXXVIIv	**287-1**	πζ	του αυτου	Titus, Homilies on Luke [Sickenberger p.191]
LXXVIIIr	**288-1**	πη	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.191]
LXXVIIIr	**288-2**	πη	του αγιου κυριλλου	Cyril, Homily 63 on Luke [Reuss, p.108, 107]
LXXVIIIr–v	**289-1**	[πθ]	του αυτου	Cyril, Homily 64 on Luke [Reuss, p.109, 108.1–5]
LXXVIIIv	**289-2**	–	και μετ ολιγα	Cyril, Homily 64 on Luke [Reuss, p.109, 108.12–15, 21–22]

Folio	Scholium	Number and Title in Codex		Identification
LXXVIIIv	**290-1**	ρ	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.192]
LXXVIIIv	**290-2**	ρ	του αγιου κυριλλου	Cyril, Homily 64 on Luke [Reuss, p.110, 109.1–7]
LXXIXr	**293-1**	ργ	του αγιου κυριλλου	Cyril, Homily 65 on Luke [Reuss, p.110, 112.1–10]
LXXIXr–v	**293-2**	–	και μετ ολιγα	Cyril, Homily 65 on Luke [Reuss, p.111, 112.14; 113]
LXXIXv	**294-1**	ρδ	και μετ ολιγα[9]	Cyril, Homily 65 on Luke [Reuss, p.112, 115.1–4]
LXXIXv	**294-2**	–	ωρ(ιγενους)	Origen, Fragment 164 on Luke [Rauer, p.293]
LXXXr	**294-3**	ρδ	του αγιου κυριλλου :	Cyril, Homily 66 on Luke [Reuss, p.113, 116; 117]
LXXXv	**295-1**	ρε	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.196]
LXXXv	**295-2**	ρε	ωρ(ιγενους)	Origen, Fragment 162 on Luke [Rauer, p.292]
LXXXIr	**296-1**	ρς	του αγιου κυριλλου	Cyril, Homily 67 on Luke [Reuss, p.114, 118.1–12]
LXXXIr–v	**296-2**	–	και μεθ ετερα	Cyril, Homily 67 on Luke [Reuss, p.115, 118.50–56]
LXXXIv	**297-1a**	ρζ	ωρ(ιγενους)	Origen, Homily 34 [Rauer, pp.188–9; *cf.* Reuss p.288, 61]
LXXXIv	**297-1b**	–	(continuous)	Origen, Fragment 166 on Luke [Rauer, pp.294–5; *cf.* Reuss p.288, 61]
LXXXIv–LXXXIIr	**297-2**	ρζ	του αγιου κυριλλου	Cyril, Homily 68 on Luke [Reuss, p.115, 119.8–24; 120; 121]
LXXXIIv	**298-1**	ρη	εξ ανεπιγραφ(ου)	Cyril, Fragments on Luke [PG 72: 680.44–681.2]

[9] This is the only instance in which a scholium beginning και μετ ολιγα is also assigned a number in the manuscript.

Folio	Scholium	Number and Title in Codex		Identification
LXXXIIv	**298-2**	ρη	ϊσιδωρου πηλουσιωτου · επιστολ(ης) αψνθ	Isidore, Epistle 1759 [Cramer p.86, 26–33]
LXXXIIIr	**299-1**	[...]	[...]	Severus, Fragments on Luke [Mai 1838, pp.428–9; Cramer pp.87, 32–88, 10]
LXXXIIIv	**300-1**	ρ	του αγιου σευηρου αρχιεπισκ(οπου) αντιοχειας απο λογ(ου) πθ	Severus, Sermon 89 [Mai 1838, p.429]
LXXXIIIv	**300-2**	–	και μετ ολιγα	Severus, Sermon 89 [Mai 1838, pp. 429–30, Cramer p.88, 15–25]
LXXXIVr–v	**301-1**	α	του αγιου σευηρου αρχιεπισκ(οπου) αντιοχειας απο λογου πθ	Cyril? Despite the attribution to Severus (Sermon 89), this scholium is ascribed to Cyril in Cramer [Cramer p.88, 26–89, 19; Reuss, p.288, 60]
LXXXVr	**302-1**	β	εξ ανεπιγραφ(ου)	Cyril, Homily 68 on Luke [Reuss, p.117, 123]
LXXXVr	**302-2**	β	ωρ(ιγενους)	Origen, Homily 34 on Luke [Rauer, pp.189–190]
LXXXVv	**303-1**	γ	του αγιου κυριλλου	Cyril, Homily 69 on Luke [Reuss, p.117, 124.1–5]
LXXXVIr	**305-1**	ε	του αγιου κυριλλου	Cyril, Homily 70 on Luke [Reuss, p.117, 125]
LXXXVIv	**306-1**	ς	του αγιου τιτου	Titus, Homilies on Luke [Sickenberger p.197]
LXXXVIv	**306-2**	–	και παλιν	Basil, Ascetic Constitutions [Vol. 31 p.1328, 46]
LXXXVIv	**307-1**	ζ	ωρ(ιγενους)	Origen, Fragment 174 on Luke [Rauer, pp.299–300]
LXXXVIIr	**310-1**	[...]	[...]	Cyril, Homily 74 on Luke [Reuss, p.121, 129.4–12]
LXXXVIIr	**311-1**	ια	του αγιου κυριλλου	Cyril, Homily 75 on Luke [Reuss, p.121, 130.1–4]
LXXXVIIr–v	**311-2**	–	και μετ ολιγα	Cyril, Homily 75 on Luke [Reuss, p.121, 130.4–20]
LXXXVIIv	**311-3**	–	–	Origen, Fragment 180 on Luke [Rauer, p.302; *cf.* Reuss p.288, 63]

Folio	Scholium	Number and Title in Codex		Identification
LXXXVIIv	**312-1**	ιβ	του αγιου κυριλλου	Cyril, Homily 76 on Luke [Reuss, p.122, 131.1–9]
LXXXVIIIr	**326-1**	κς	[...]	Anon., Catena on Luke [Cramer p.94, 23–30]
LXXXVIIIv	**327-1**	κζ	του αγι(ου) τιτου ˙	Titus, Homilies on Luke [Sickenberger p.205]
LXXXVIIIv	**328-1**	κη	τ(ου) αγι(ου) κυρ(ιλλου)	Cyril, Homily 82 on Luke [Reuss, p.128, 146.1–8]
LXXXIXr	**328-2**	[...]	[...]	Cyril, Fragments on Luke [PG 72:708, 37–49; *cf.* Reuss p.289, 67]
LXXXIXv	**329-1**	[...]	[...]	Cyril, Fragments on Luke [PG 72:709, 22–40]