# THE PSEUDO-OECUMENIAN CATENA ON ROMANS

by

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## ABSTRACT

The present research offers a comprehensive evaluation of the manuscript tradition of the Pseudo-Oecumenian Catena on Romans, the earliest catena on the Pauline Epistles. Building on previous studies in the field (Staab, 1926 and 1933, and Panella, 2018), this work examines the eighty-five manuscripts of the Pseudo-Oecumenian tradition on Romans to reconstruct the stages leading to the formation of the so-called *Erweiterter Typus* or *Expanded Type* (consisting of numbered scholia, the *Corpus Extravagantium* and the *Scholia Photiana*). Eight manuscripts have been selected as representatives of the four phases of the textual tradition and transcribed in full in an electronic edition (available at http://www.epistulae.org/marcon-phd/). By examining the distribution of the scholia among these sampled witnesses, the thesis shows that GA 1980 does not transmit the *Urkatena* for Romans due to the presence of some scholia attributed to Oecumenius. However, it remains the manuscript closest to this form, solely comprising the first stage of numbered extracts, and is followed by GA 627, 1919, 1997, and manuscripts of the *Erweiterter Typus* (GA 1923, 1905 and 91). The analysis of the manuscript tradition has also re-classified a category of manuscript, which preserves a secondary abbreviated version of the catena of the *Normaltypus*, here called the *Abridged Version*. Furthermore, the comparison between the *Extravagantes* (the anonymous or attributed extracts from the Greek Church Fathers) of the catenae with the direct tradition of these writings (when available) illustrates how the original source has been adjusted to the new context by the catenist. In addition, it shows that GA 627 and 1915 share readings with the direct tradition against the rest of the Pseudo-Oecumenian manuscripts. Finally, the thesis offers a comparison with the other types of Pauline catenae (*Typus Vaticanus*, *Monacensis*, *Vindobonensis*, and Athos, M.

Παντοκράτορος, 28) for the first time, to establish a genealogical relationship between them. The surprising result is that both GA 1915 and 1900 correspond to the earliest stage of the Pseudo-Oecumenian tradition in sharing the same readings as GA 1980 for the numbered scholia and the extracts from Oecumenius. A sample of a *stemma codicum* of the catena tradition on Paul is offered in the conclusion.

*To my parents and my sister*

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## LIST OF ABBREVIATIONS

AGLB = *Aus der Geschichte der Lateinischen Bibel*

ANTF = *Arbeiten zur neutestamentlichen Textforschung*

BA = Biblioteca Ambrosiana

BAV = Biblioteca Apostolica Vaticana

BHG = Halkin, F., *Bibliotheca Hagiographica Graeca*, 3 vols (Brussels: Société des Bollandistes, 1957–1984)

BL = British Library / Bodleian Library

BML = Biblioteca Medicea Laurenziana

BnF = Bibliothéque Nationale de France

BNM = Biblioteca Nazionale Marciana

BSB = Bayerische Staatsbibliothek

BYZ = Robinson, M.A., and Pierpont, W.G., eds., *The New Testament in the original Greek. Byzantine Textform 2005* (Southborough, MA: Chilton Book Publishing, 2005)

CCSG = *Corpus Christianorum Series Graeca* (Turnhout: Brepols, 1971–)

CISAM = Centro Italiano di Studi sull'Alto Medioevo

CNRS = Centre Nationale du Recherche Scientifique

CPG = Geerard, M., *Clavis patrum Graecorum: qua optimae quaeque scriptorum patrum Graecorum recensiones a primaevis saeculis usque ad octavum commode recluduntur* (*Corpus Christianorum Claves*, 1–5) (Turnhout: Brepols, 1984–1998).

CUP = Cambridge University Press

EBE = Εθνική Βιβλιοθήκη της Ελλάδος

EBR = Furey, C., et al., eds., *Encyclopedia of the Bible and Its Reception Online* [online]. (Berlin, Boston: De Gruyter 2014)

GA = Gregory-Aland Number

GCS = *Die Griechische Christlichen Schriftsteller der ersten Jarhunderte*

JTS = *Journal of Theological Studies*

NA28 = Nestle, E., Aland K., et al. eds., *Novum Testamentum Graece, 28th ed.* (Stuttgart: Deutsche Bibelgesellschaft, 2012)

NTAbh = *Neutestamentliche Abhandlungen*

NTTSD = *New Testament Tools, Studies, and Documents*

NTVMR = *New Testament Virtual Manuscript Room*

ÖNB = Österreichische Nationalbibliothek

OUP = Oxford University Press

PG = *Patrologia Graeca*

PmbZ = *Prosopographie der mittelbyzantischen Zeit*

PTS = *Patristische Texte und Studien*

RGK = Gamillscheg, E., et al., *Repertorium der Griechischen Kopisten 800–1600* (*Veröffentlichungen der Komission für Byzantinistik*, Band III/1 A–3B), 8 vols (Vienna: Verlag der Österreischischen Akademie der Wissenschaften, 1981–1997).

RSB = *Revue des études byzantines*

RSBN = *Rivista di Studi Bizantini e Neoellenici*

SC = *Sources Chrétiennes*

SGLG = *Sammlung griechischer und lateinischer Grammatiker*

TENT = *Texts and Editions for New Testament Studies*

TLG = *Thesaurus Linguae Graecae*

TM = *Travaux et mémoires–Centre de recherche d'histoire et civilisation de Byzance*

TS = *Texts and Studies*

TU = *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*

ZAC = *Zeitschrift für Antikes Christentum*

## NOTE ON THE GREEK TEXT

The first letter of quotations from biblical works and of the text of the catena within parentheses has always been capitalized, while it was decided to use lower case when the citation appears in the middle of a sentence. With regard to specific words, θεός, πατήρ, υἱός, πνεῦμα, ἐκκλησία, τρίας have not been capitalized on each occurrence, whereas proper

names such as Ἰησοῦς, Χριστός and Ἀβαάμ, or titles such as Φαραώ have been capitalized, following the practice of the NA28 Greek text.

# Chapter 1: Introduction

The main aim of this chapter is to provide a comprehensive survey of the *status quaestionis* on commentaries and catenae on the New Testament, with a particular focus on the Pauline Epistles and the Pseudo-Oecumenian tradition, which is the subject of the present research. As Parker and Houghton observe, commentaries and catenae on the New Testament, and, more specifically on the Pauline Epistles, have been an 'underexplored aspect of the textual tradition of the New Testament', although they can be a very useful tool for reconstructing the reception of the New Testament in the early patristic era and for preserving the works of the Greek Church Fathers that would otherwise have been lost (e.g., Origen, Severian of Gabala, Gennadius of Constantinople, Oecumenius, Photius of Constantinople).[1]

Besides the major works in the field,[2] contemporary research has only recently begun to re-investigate biblical catenae and commentaries as important witnesses for the transmission of the New Testament, especially in the light of the two projects led by Houghton at the University of Birmingham (COMPAUL and CATENA Project) and the

[1] H.A.G. Houghton and D.C. Parker, 'An Introduction to Greek New Testament Commentaries with a preliminary checklist of New Testament Catena Manuscript', in H.A.G. Houghton, ed., *Commentaries, Catenae and Biblical Tradition* (TS 3.13) (Piscataway NJ: Gorgias Press, 2016), pp. 1–35 (p. 1).

[2] The pivotal works on Pauline, and more broadly, New Testament catenae include J.A. Cramer, *Catenae Graecorum Patrum in Novum Testamentum,* 8 vols (Oxford: 1833–1844), G. Karo and H. Lietzmann, *Catenarum Graecarum Catalogus* (Göttingen: Lüder Horstmann, 1902), H. F. von Soden*, Die Schriften des Neuen Testaments*, 2 vols (Göttingen: Vandenhoeck and Ruprecht, 1911–1913), K. Staab, *Die Pauluskatenen nach den handschriftlichen Quellen untersucht* (Rome: Pontifical Biblical Institute, 1926), K. Staab, *Paulukommentare aus der Griechischen Kirche: Aus Katenen Handschriften gesammelt und herausgegeben* (Münster: Aschendorff, 1933), and M. Geerard and J. Noret, eds., *Clavis Patrum Graecorum: IV Concilia. Catenae* (CCSG, 4) (Turnhout: Brepols, 2018$^2$).

doctoral theses of Panella, on the Pseudo-Oecumenian Catena on Galatians, and Coppola, comprising a reconstruction of the *Scholia Photiana* in Pauline Catenae (Pseudo-Oecumenian tradition [CPG C165.1–5] and *Typus Vaticanus* [CPG C160], in particular).[3] This work has shown the importance of a detailed study of Pauline catenae, examining the different stages of the traditions and exploring both their internal relationship and their connection to the direct tradition of individual patristic writings. The present thesis therefore builds on the foundations of its two predecessors to offer the first ever complete assessment of the textual tradition of the Pseudo-Oecumenian Catena on Romans.

The main aim of this research is to reconstruct the evolution of the text from its earliest form (here termed the *Urkatena*) to the latest stage of the tradition (the *Erweiterter Typus* or *Expanded Type*). Its first contribution is to investigate all surviving manuscripts of the Pseudo-Oecumenian Catena and identify their position within the tradition. This is done by means of the philological investigation of a test passage (Romans 7.7–13), which is used as the basis of establishing manuscript groupings. This analysis enabled me to select eight manuscripts for the full digital transcription of the biblical text and the catena of the Pseudo-Oecumenian tradition. This is the first time that all 920 numbered scholia of the initial layer of the exegetical material have been transcribed in full, along with the 137 scholia of the *Corpus Extravagantium* and the 172 *Scholia Photiana.* The result is to provide a completely

[3] See T. Panella, *The Pseudo-Oecumenian Catena on Galatians* (unpublished doctoral thesis, University of Birmingham, 2017), T. Panella, 'Re-Classifying the Pseudo-Oikoumenian Catena Types for Paul's Epistle to the Galatians', in R. Ceulemans, and B. Crostini, eds., *Receptions of the Bible in Byzantium. Texts, Manuscripts, and their Readers* (*Studia Byzantina Upsaliensia*, 20) (Uppsala Universiteit: 2021), pp. 387–403, and C. Coppola, *A new analysis of the scholia Photiana in the Pseudo-Oecumenian Catena tradition* (unpublished doctoral thesis, University of Birmingham, 2020). Recently, Parpulov produced a catalogue of Greek New Testament catenae for the CATENA Project (G. Parpulov, *Catena Manuscripts of the Greek New Testament. A Catalogue* [TS 3.25] [Piscataway NJ: Gorgias Press, 2021]).

fresh set of material for the study of this catena. One of the results of this analysis has been the identification of an abbreviated version of the Pseudo-Oecumenian Catena on Romans, which was either overlooked or attributed to the wrong group by previous scholarship (Staab).

In addition to tracing the textual relationships of the different types of the Pseudo-Oecumenian Catena on Romans, with particular attention to steps leading to the formation of the final stage, further aims of this research are to examine the compilation practice of the Pseudo-Oecumenian manuscripts, to identify the anonymous scholia and to analyze how the patristic sources (e.g., John Chrysostom's homilies or Theodoret's commentary on Romans) have been adapted within the context of the catena. Finally, the comparison with the text of other catenae on the Pauline Epistles, namely the so-called *Typus Vaticanus* (CPG C160), *Typus Monacensis* (CPG C161), *Typus Vindobonensis* (CPG C163) and Athos, M. Παντοκράτορος, 28 (GA 1900) (CPG C166), will shed more light on the affiliation between the Pseudo-Oecumenian tradition and these named catenae on Paul.

The material gathered by this research will eventually serve for the production of the first-ever critical edition of the catena, through a collation of selected manuscripts from the four stages of the tradition. The preliminary studies in this thesis, including the extensive digital data made available online at http://www.epistulae.org/marcon-phd/, provide much of the necessary groundwork for such an edition. This includes a *stemma codicum*, showing both how the principal witnesses and the other types of Pauline catena are related and assisting in the textual evaluation of variant readings. The results of this research, in conjunction with those of Panella, provide a foundation for the assessment of the rest of the Pauline corpus in terms of the overall trends and practices identified, as well as the detailed investigation of matters of detail herein.

### 1.1. General overview of the New Testament catenae: the structure, the layout and the distinction between frame (marginal) and alternating (full-text) catenae

Biblical catenae differ from single author commentaries, such as the homilies of John Chrysostom or the commentaries of Theodoret of Cyrrhus and John of Damascus on the Pauline Epistles, for the nature of the text, which comprises the collection of patristic and exegetical material from multiple sources commenting on the same biblical work. In these manuscripts, the biblical text is usually reported in its entirety, apart from a few exceptions like Paris, BnF, Grec 219 (GA 91) where only a selection of lemmata is attested, along with the scholia taken from the previous Church Fathers, linked together like a chain to form a continuous exposition of exegesis.

Regarding the layout, there are two main formats for the catena manuscripts of the New Testament: the so-called frame or marginal catena (*Randkatena*/*Rahmenkatena*), where the biblical text, in the centre of the page, is surrounded by the text of the commentary, placed in the other three margins, and made up of extracts from the Church Fathers. In this typology, the extracts are linked to the biblical text by means of signs, placed above the biblical words corresponding to the text of the commentary, or the attributions to the commentator, in an abbreviated (e.g., Ωρ. for Origen or Χρ. for Chrysostom) or in an expanded form (such as Ἰωάννου, or Σευηριανοῦ). In frame catenae, the catena is usually written in a smaller module than the biblical text to accommodate a greater amount of text. However, there are a few occurrences, such as the manuscripts Athos, M. Παντοκράτορος, 28 (GA 1900), and Oxford, BL, Barocci 3 (GA 314) from the Pseudo-Oecumenian Catena on the Pauline Epistles, where the biblical text is in minuscule and the commentary in Alexandrian majuscule. For the manuscripts of the Pseudo-Oecumenian tradition, numerals are placed at the beginning of each new scholium of the catena and above the relevant

biblical passages, either in sequence (from α΄ to ρ΄), or afresh on each page, the latter limited to the category of the manuscripts of the *Abridged Version*, which will be discussed in detail in the subchapter 2.5. The use of numerals instead of symbols aims to distinguish the first layer of exegetical material, comprising the *Urkatena* of the Pseudo-Oecumenian tradition, from the subsequent rows of comments, preceded by symbols or attribution, namely the *Corpus Extravagantium* and the *Scholia Photiana*. The other typology is the so-called alternating catena, or text-catena (*Textkatena*), where the comments immediately follow the text of the Bible in the format of a full-running text.[4] In the case of alternating catenae, the end of the commentary section is usually marked by a blank space, followed by two points and a horizontal line (:–), sometimes along with the words κείμενον, or simply κ, used to indicate the biblical section, and ἑρμηνεία, to mark the exegetical scholia. Alternatively, the lemma may be slightly bigger than the text of the commentary, rubricated or marked by *diplai*, small-angled brackets used also in the frame catenae to mark the most important passages of the biblical text in the middle of the page. The alternating or full-page catenae are usually unnumbered, with the attributions to the sources sometimes recorded in the outer margins of the catenae (e.g., Munich, BSB, Grec 412 [GA 1909], from *Typus Monacensis* [CPG C161], or GA 91). Nevertheless, the manuscript Milan, BA, A 62 inf. (GA 1980) and the sibling manuscript Athens, EBE, 100 (GA 075) have the numbers recorded in sequence in front of the comments, despite being alternating catenae. According to Lietzmann, the frame catenae are witnesses to an earlier stage of the formation of the biblical catenae, while the alternating ones begin to be attested in the New Testament tradition from the twelfth

[4] Houghton Parker, 'Introduction', p. 4.

century onwards.[5] This is further supported by the analysis of the distribution of New Testament catenae in Parpulov's catalogue.[6] Out of 482 alternating catenae on the New Testament, the vast majority are distributed between the 12th–16th centuries (420 manuscripts), and only 62 manuscripts are attested for the 10th and 11th centuries. On the other hand, the frame catenae are the predominant layout for the first period (10th–11th century), with 148 witnesses out of the 193 marginal catenae (9th–16th century).

### 1.2. Catenae on the Pauline Epistles: a chronological summary

The earliest surviving catena on the New Testament is the so-called *Codex Zacynthius* (Cambridge, UL, Add. 10062 [GA 040]). The manuscript, from the eighth century according to Parker and Birdsall and up to the middle of the ninth century based on the more recent investigations by Parker for the *Codex Zacynthius* Project, is a palimpsest with the original text preserving extracts from the Gospel of Luke in the format of a frame catena, overwritten with the text of a 12th–13th-century lectionary.[7] However, catenae probably originated in Palestine, in association with the figure of the sixth-century exegete Procopius of Gaza, who wrote commentaries and catenae on Old Testament writings, such as Canticles, Proverbs, Qohelet, the Octateuch and Isaiah, including an epitomized version of his commentary on

[5] See H. Lietzmann, *Catenen. Mitteilungen über ihre Geschichte in handschriftlicher Überlieferung* (Frieburg-im-Breisgau: Mohr, 1897), pp. 9–12. The matter is recalled by Houghton and Parker, 'Introduction', p. 8 and Panella, *The Pseudo-Oecumenian Catena*, pp. 18–19.

[6] Parpulov, *Catalogue*. See further the online edition <https://purl.org/itsee/catena-catalogue>.

[7] J. N. Birdsall and D.C. Parker, 'The Date of the Codex Zacynthius (Ξ): A New proposal', *JTS* 55 (2004), 117–131. See further, H.A.G. Houghton and D.C. Parker, *Codex Zacynthius: Catena, Palimpsest, Lectionary* (TS 3.21) (Piscataway NJ: Gorgias Press, 2020), and H.A.G. Houghton, P. Manafis, and A.C. Myshrall, *The Palimpsest Catena of Codex Zacynthius: Text and Translation* (TS 3.22) (Piscataway NJ: Gorgias Press, 2020).

the Ecclesiastes, the Song of Songs and the Octateuch.[8] In describing the process of gathering material from multiple sources and abbreviating it to produce an abridged version of an original catena on the Octateuch, Procopius is considered the first exegete to adopt a methodological criterion in selecting and abbreviating the exegetical material. Nevertheless, both Metzler and Dorival question whether Procopius was the actual author of the *Urkatena* on the Octateuch used as a source for his epitome, or whether Procopius merely encountered a finished catena and reworked it for the abbreviation. While Dorival believes that Procopius is the same author of both the original catena and the later reworking,[9] Metzler argues that both the possibilities — Procopius as the author of the *Urkatena* or the compiler of an abbreviated version based on an earlier catena from another author — cannot be proven with absolute certainty. However, it is without any doubt that Procopius' commentary on the Genesis and the catena on the Octateuch, preserved only in the epitomized version, were developed independently of each other from a common source, due to the agreement of the fragments.[10]

The earliest surviving catena on the Pauline Epistles is the so-called Pseudo-Oecumenian Catena, which is characterized by the presence of anonymous, numbered scholia, presumably from Oecumenius and echoing the homilies from John Chrysostom, and additional extracts from other exegetes, often with the name of the sources (the *Corpus*

[8] On Procopius of Gaza as the πρῶτος εὑρετής of catenae see G. Dorival, 'Biblical Catenae: between Philology and History', in Houghton, ed., *Commentaries*, pp. 1–35 (p. 17), and the introduction to Procopius' 'Epitome of the Extracts' in Metzler's translation (K. Metzler, *Prokop von Gaza Eclograrum in Libros Historicos Veteris Testamenti Epitome. Teil 1: De Genesiskommentar* [GCS: 23] [Berlin, Munich, Boston: De Gruyter, 2015]).

[9] Dorival, 'Biblical Catenae', p. 74.

[10] Metzler, *Prokop von Gaza*, p. XXVII ('Prokops Genesiskommentar und die anonym überlieferte Genesiskatene sind, voneinander unabhängig, aus einer gemeinsamen Vorlage entwickelt, die hier Urkatene genannt wird').

*Extravagantium* and the *Scholia Photiana*). Until the last century, scholars identified Oecumenius with a tenth-century bishop of Trikka, in Thessaly. In 1901, Diekamp was the first to propose to identify Oecumenius with a Monophysite writer of the seventh century.[11] His theory was supported by the discovery of a twelfth-century Monophysite manuscript from the library of the monastery of San Salvatore in Messina (Messina, Biblioteca Universitaria, S. Salv. 99 [GA 2053]), in which an Oecumenius, Bishop of Trikka, is indicated in the heading as the author of a commentary on Revelation and a member of the Monophysite circle of Severus of Antioch, with whom he was engaged in an epistolary correspondence. The seventh-century dating proposed by Diekamp is supported by internal reference and external findings. First, Oecumenius states that a gap of more than five hundred years elapsed from John's exile on Patmos during the reign of Domitian (96–97) and the moment he was writing the commentary. Second, the discovery of fragments from Oecumenius' commentary on Revelation in a seventh-century Monophysite Syrian catena (London, BL, Add. 17214 [Wright 855]) offered new material to support the identification with a seventh-century Monophysite exegete, rather than the tenth-century bishop of Trikka. Furthermore, the presence of Origenian echoes, especially regarding the theory of the *apokatastasis*, along with the mention of Evagrius, allowed Diekamp to propose a composition of the work around 600 and not long after the Fifth Council (553), in which Origenism was condemned. Following Diekamp's conclusions, the connection with Severus of Antioch was further supported by the discovery of an epistolary corpus of Severus, dated

[11] F. Diekamp, 'Mittheilungen über den Neuaufgefundenen Commentar de Oekumenius zur Apokalypse', *Sitzungsberichte der Preubischen Akademie der Wisssenschaften zu Berlin* (Phil., Hist. Klasse) 43 (1901), 1046–1056.

between 508 and 518, in which Oecumenius is often mentioned as the addressee of the letters (as κόμη).[12]

Following Oecumenius, the next catenists on the Pauline Epistles are Theophylact of Ohrid (CPG C167), Nicetas of Heraclea and Euthymius Zigabenus. Regarding the commentary ascribed to Theophylact (1055–1107), which is mainly based on John Chrysostom's homilies on Paul and the Pseudo-Oecumenian tradition,[13] Staab provided an extensive description of twenty-nine manuscripts of the textual tradition,[14] which has been subsequently updated by Parpulov, who identified a total of fifty-four witnesses.[15] Later, Nicetas of Heraclea or Serrae compiled catenae on the Psalms, the Gospels and Hebrews in the eleventh century (CPG C163), although manuscripts from other catena traditions, mainly

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[12] Following Diekamp, the other contributions on the Oecumenius-*frage* comprise the following: S. Pétridès, 'Oecumenius de Tricca, ses oeuvres, son culte', *Échos d'Orient* 6.42 (1903), 307–310 (pp. 308–309), C.H. Turner, 'Greek Patristic Commentaries on the Pauline Epistles', in J. Hastings and J.A. Selbie, eds., *A Dictionary of the Bible* (Edinburgh: T&T Clark, 1904), extra volume, 484–532 (p. 523), R. Devreesse, 'Chaines exégétiques grecques', *Supplément du Dictionaire de la Bible 1* (Paris: Letouzey, 1928), coll. 1084–1233 (coll. 1229–1230), A. Monaci Castagno, 'Il problema della datazione dei Commenti all'Apocalisse di Ecumenio e di Andrea di Cesarea', *Atti della Accademia delle scienze di Torino. 2: Classi di scienze morali, storiche e filologiche* 114 (1980), 223–246, M.De Groote, 'Die Quaestio Oecumeniana', *Sacris Erudiri* 36 (1996), 67–105 (pp. 87–105), J.C. Lamoreaux, 'The Provenance of Ecumenius' Commentary on the Apocalypse', *Vigiliae Christianae* 52.1 (1998), 88–108 (p. 102), and E.S. Constantinou, *Guiding to a Blessed End: Andrew of Caesarea and His Apocalypse Commentary in the Ancient Church* (Washington: Catholic University of America Press, 2013) (p. 56).

[13] D.C. Parker, *An Introduction to the New Testament Manuscripts and their Texts* (Cambridge: CUP, 2008), p. 268. See further, T. Panella, 'Resurrection Appearances', in Houghton, ed., *Commentaries*, pp. 117–139.

[14] Staab, *Pauluskommentare*, pp. 213–232.

[15] Parpulov lists fifty-four manuscripts with the commentary of Theophylact of Ohrid on the Pauline Epistles (Parpulov, *Catalogue*, p. 215 [p.Θφ]), including many of the witnesses identified by Staab, apart from Paris, BnF, Suppl. gr. 1001 and Munich, BSB, Gr. 571 (both without the GA number), and Jerusalem, Patriarchikê bibliothêkê, Hagiou Saba 200 (GA 1933). On the other hand, it records twenty-seven additional manuscripts not considered by Staab. On the relationship between Theophylact's commentary and the Pseudo-Oecumenian Catena, see Staab, *Pauluskommentare*, pp. 234–245, and Panella, 'Resurrection appearances'.

the Pseudo-Oecumenian, bearing the name of the exegete are also attested (e.g., Florence, BML, Pult. 09.10 [GA 2007]).[16] Finally, Euthymius Zigabenus was a twelfth-century monk who wrote commentaries on the Psalms, the Gospels and the Pauline Epistles, besides a *Panoplia dogmatica* for the emperor Alexius Comnenus, with material from patristic sources some of which are also attested in other catena traditions (the Pseudo-Oecumenian Catena, *Typus Vaticanus* [CPG C160], *Monacensis* [CPG C161], and *Vindobonensis* [CPG C164]).[17]

### 1.3. The *status quaestionis* on New Testament catenae, with a particular focus on the Pseudo-Oecumenian tradition

The *editio princeps* of the Pseudo-Oecumenian Catena on the Pauline Epistles was published by Bernardus Donatus in 1532, alongside the same catena on the Acts and the Catholic Epistles and the commentary of Arethas of Caesarea on the Revelation.[18] Staab identifies the manuscript Paris, BnF, Grec 219 (GA 91) as the *Vorlagehandschrift* of this printed edition,

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[16] A recent critical edition of Nicetas' commentary on the Gospel of John has been realized by Clark (M.A. Clark, *The Catena of Nicetas of Heraclea and its Johannine text* [unpublished doctoral thesis, University of Birmingham, 2016]). The manuscripts of Nicetas' catena on the Pauline Epistles have been described by Staab (Staab, *Pauluskommentare*, pp. 71–92) and include Milan, BA, E 2 inf. (GA 1983) and 241 inf. (GA 2890), and Paris, BnF, Grec 238 (GA 1983), along with the *Typus Vindobonensis*, which Staab considers based on the Nicetas's type (CPG C163).

[17] Parker, *An Introduction*, p. 268. According to Parpulov, seventeen manuscripts contain the text of the commentary of Euthymius Zigabenus on the Gospels, and seven on the Pauline Epistles (Parpulov, *Commentary*, p. 213). Zigabenus' commentary on the Pauline Epistles has been published in N. Calogeras, *Euthymii Zigabeni commentarius in XIV epistolas catholicas sancti Pauli*, 2 vols (Athens: 1887), I: 1–560 and II: 1–472.

[18] B. Donatus, ed., *Ἐξηγήσεις παλαιαὶ καὶ λίαν ὠφέλιμοι βραχυλογίαν τε καὶ σαφήνειαν τοῦ λόγου ἔχουσαι θαυμαστὴν ἐκ διαφόρων τῶν ἁγίων πατέρων ὑπομνημάτων ὑπὸ Οἰκουμενίου καὶ Ἀρέθα συλλεχθεῖσαι εἰς τὰς τῆς νέας διαθήκης πραγματείας τάσδε· τοῦ μὲν Οἰκουμενίου εἰς τὰς πράξεις τῶν Ἀποστόλων εἰς τὰς καθολικὰς λεγόμενας ἐπιστολὰς εἰς τὰς Παύλου πάσας, τοῦ δὲ Ἀρέθα εἰς τὴν Ἰωάννου Ἀποκάλυψιν* (Verona: Sabii, 1532).

which corresponds to a single manuscript provided by Gibertus, Bishop of Verona.[19] In 1631, a subsequent edition was developed by Frédéric Morel, in combination with the Latin translation produced by John Henten in 1547;[20] in a second stage, it was republished by Migne in his *Patrologia Graeca* (PG 118, 1893).[21] Although Donatus' edition has been associated with GA 91 by the consensus of the previous studies, both Panella and Lorrain offered good evidence to support the existence of a lost manuscript, possibly a copy of GA 91, as the exemplar of the printed edition. First, according to Lorrain, Donatus does not precisely follow GA 91 in the presentation of the lemmata, which have been supplied with the omitted portions of text but not distinguished from the rest of the commentary, whereas the compiler of the manuscript only quotes the sections to which the scholia refer.[22] Second, the analysis of 1 Cor 15.8 (Ὡσπερεὶ τῷ ἐκτρώματι ὤφθη κἀμοί) in Chrysostom, the Pseudo-Oecumenian Catena, *Typus Vaticanus* and the commentaries of Theophylact and Zigabenus allowed Panella to observe that the scholium commenting on ἔκτρωμα in Donatus' edition is actually absent from GA 91 and the manuscripts she consulted from the Pseudo-Oecumenian tradition.[23] This preliminary observation was supported by my analysis of the Pseudo-Oecumenian Catena on Romans in GA 91 and Donatus' edition, which led to the

[19] Staab, *Die Pauluskatenen*, pp. 151–153, and Staab, *Pauluskommentare*, p. XLIII.

[20] F. Morellus, ed., I. Hentenius, transl., *Oecumenii Commentaria in hosce Novi Testamenti tractatus. In Acta Apostolorum. In omnes Pauli Epistolas. In Epistolas catholicas omnes. Accesserunt Arethae Caesareae Cappadociae episcopi Explanationes in Apocalypsin*, 2 vols (Paris: Claude Sonnius, 1631).

[21] Before Migne, the *editio princeps* was re-published by Theoklitos Farmakidis (T. Farmakidis, *Ἡ Καινὴ Διαθήκη μετὰ ὑπομνημάτων ἀρχαίων, ν. 3 Περιέχων τὰς Πράξεις τῶν Ἀποστόλων καὶ τὴν πρὸς Ρωμαίους ἐπιστολὴν* (Athens: Angelidis, 1842). A thorough examination of Farmakidis' edition is provided by Panella (Panella, *The Pseudo-Oecumenian Catena*, pp. 29–36).

[22] A. Lorrain, 'Éditer les chaînes éxégetiques grecques: quelle place pour les mises en pages?', *Byzantion* 91 (2021), 219–263 (p. 229).

[23] Panella, 'Resurrection appearances', p. 134.

conclusion that GA 91 could not have been the exemplar of the *editio princeps* due to the presence of extensive extracts from the commentary of Theophylact and the homilies of John Chrysostom absent from the manuscript.

Despite the works on catenae in the sixteenth to the eighteenth centuries,[24] the first attempt to assemble material on the catenae of the New Testament was made by Cramer, in his 8 volumes of *Catenae Graecorum in Novum Testamentum.*[25] The methodology is quite simple: Cramer makes a transcription of each biblical book from a *codex unicus*, gathering variants from one or two other manuscripts. Books 4–7 are allocated to the Pauline Epistles, and the fourth volume is entirely devoted to Romans. This is edited from Oxford, BL, Auct. E.2.20, a witness to Staab's *Typus Vaticanus* with a lacuna supplied from a manuscript which Cramer identifies as Cod. 23 of the Royal Library of Munich but agrees with Munich, BSB, Gr. 412 (GA 1909), the so-called *Typus Monacensis*, according to Houghton and Parker.[26] After Cramer's attempt, the next extensive work on New Testament catenae was undertaken by Hans Lietzmann. Before the publication of Karo and Lietzmann's *Catalogue*, Lietzmann himself published a small book called *Catenen*, in which he introduces for the first time the difference between the so-called frame and alternating catenae.[27] In 1902 Georg Karo and Hans Lietzmann published the *Catenarum Graecarum Catalogus*. In each section, they provide a list with the names of the mentioned commentators, with numbers to indicate how many times they are quoted in a section of a specific biblical book, and an asterisk if the author is reported many times. Alongside the names of the authors, they report the opening

[24] For a complete examination see, Panella, *The Pseudo-Oecumenian Catena*, pp. 11–15

[25] Cramer, *Catenae*.

[26] Houghton and Parker, 'Introduction', p. 21.

[27] Lietzmann, *Catenen*.

and closing words of each extract, according to a test passage (for Romans, Rom 7:8–13), and a list of manuscripts with a short description. Among the books of the New Testament, they identify six different types of Catenae for Matthew, Luke, and John and nine for the Pauline Epistles: the latter correspond to Staab's *Typus Vaticanus* (KL Type I and III) *Monacensis* (Type II), *Parisinus* (Type IV), and *Vindobonensis* (Type VII), the catena of Nicetas of Heraclea (Type V) and the Pseudo-Oecumenian tradition (Type VI). Furthermore, Types VIII and IX comprise two manuscripts which have been included among the witnesses of the Pseudo-Oecumenian Catena of Staab's *Erweiterter Typus* or *Expanded Type* (CPG C165.3), namely Paris, BnF, Grec 216 (GA 695) (Type VIII), and the *Excerpts from the Oecumenian type* (CPG C165.5), that is Vatican City, BAV, Vat. Gr. 1270 (GA 621) (Type VIII). The manuscripts of the Pseudo-Oecumenian Catena are classified within two groups, based on the presence or absence of the extracts from Photius of Constantinople, that are the so-called *Scholia Photiana*.

Between 1911 and 1913, Hermann von Soden published a critical edition in two volumes with an extensive introduction on the textual tradition of the New Testament.[28] In the section on catenae and commentaries of the *Praxapostolos*, he separated the branch of the Pseudo-Oecumenian tradition from the *Spezialkommentare* of Andreas of Caesarea on Acts and Catholic Epistles ($A^{\pi\rho}$), the commentaries of Chrysostom (X), Theodoret (Θδ), John of Damascus (I), Nicetas of Caesarea (N), Euthymius Zigabenus (Z), and Theophylact (Θ) on the Pauline Epistles, and the commentaries on Acts from Andreas (Aν), and Arethas of Caesarea (Aρ), Oecumenius ($O^{\alpha}$), and Maximus the Confessor (M). Despite von Soden's attempt to classify New Testament catenae separately from the continuous text manuscripts, the most detailed work on the Pauline Epistles was made by Karl Staab, in the second quarter

[28] Von Soden, *Die Schriften des Neuen Testaments,* pp. 248–289.

of the last century. Only two years after his article on the catenae of the Catholic Epistles, which remains the most important work on this type of catenae along with Karo and Lietzmann's *Catalogus,* the standard classification of the CPG, and, most recently, Parpulov's catalogue of Greek New Testament catenae,[29] Staab published *Die Pauluskatenen nach den handschriftlichen Quellen untersucht*. This monograph was the first effort to thoroughly reconstruct the different typologies of catenae on Paul, still in use nowadays. The first three typologies are identified on the basis of their most important witnesses*: Typus Vaticanus*, from Vatican, BAV, Gr. 762 (GA 1915) (CPG C160), *Typus Monacensis*, from Munich, BSB, Gr. 412 (GA 1909) (CPG C161) and *Typus Parisinus*, from Paris, BNF, Coislinianus, Gr. 204 (GA 1910) (CPG C162). The other manuscripts are identified according to the name of the authors: Nicetas, Pseudo-Oecumenius, and Theophylact. The manuscripts of the Pseudo-Oecumenian Catena are in turn classified within five different groups, based on the content of the catena, namely whether the manuscripts have the additional layers of the so-called *Corpus Extravagantium* and *Scholia Photiana*:

a. *Normaltypus*: manuscripts with the numbered comments (*Urkatena*) and the *Corpus Extravagantium.*
b. *Spezialtypus*: the sole Vatican, BAV, Gr. 1430 (GA 622).
c. *Erweiterter Typus*: manuscripts with numbered comments, the *Extravagantes* and the *Scholia Photiana*.

[29] K. Staab, 'Die griechischen Katenenkommentare zu den katholischen Briefen', *Biblica* 5 (1924), 296–353. At the moment, Scieri is working on the manuscript tradition of the catena on the Acts within the CATENA Project with the aim to revise the standard classification of the CPG (Catenae Andreae, Ps. Oecumenii and Theophylact) (see E. Scieri, 'The Catena Manuscripts on Acts: A Revised Classification', *Vigiliae Christianae* 76 [2022], 281–305)

d. *Sekundärer Erweiterungs-Typus*: Paris, BNF, Coislin 26 (GA 056), Munich, BSB, Gr. 375 (GA 0142) and Venice, BNM, Gr. Z. 35 (343) (GA 1925).

e. *Auszüge aus dem Oecumenius-Typus*: manuscripts with extracts from the Pseudo-Oecumenian Catena.

In addition to the named catenae and the Pseudo-Oecumenian tradition, four manuscripts do not correspond to any of the typologies identified by Staab and, consequently, they can be classified as *codices singuli.* These manuscripts transmit mainly extracts from John Chrysostom's homilies rather than the Pseudo-Oecumenian Catena, and they comprise Vatican City, BAV, Vat. gr. 1650 (GA 623), Paris, BnF, Gr. 226 (GA 1936) and Coislin 208 (not in the *Liste*), apart from the *codex unicus* Athos, M. Παντοκρατόρος, 28 (GA 1900), which will be analyzed in the subchapter 5.4.

In the second volume, published in 1933, Staab tried to reconstruct the text from Greek Church Fathers commenting on the Pauline Epistles, preserved only fragmentarily in catenae and not transmitted by the direct tradition, as was the case for John Chrysostom or Theodoret of Cyrrhus.[30] In doing so, in addition to using some of the manuscripts described in the previous work (*Typus Vaticanus, Typus Monacensis, Typus Parisinus*, the Pseudo-Oecumenian Catena and Nicetas' catena), Staab collated twenty-three more manuscripts, which he consulted in various libraries in Europe between 1926 and 1933. The result is a provisional critical edition of the following Greek Church Fathers, which needs to be revised in its entirety, but which is still the only available source for the extracts from the following exegetes on the Pauline Letters: Didymus of Alexandria, Eusebius of Emesa, Acacius of Caesarea, Apollinarius of Laodicea, Diodorus of Tarsus, Theodore of Mopsuestia, Severian

[30] Staab, *Pauluskommentare*.

of Gabala, Gennadius of Constantinople, Oecumenius (identified as Oecumenius of Trikka), Photius of Constantinople and Arethas of Caesarea.

In 1980, Geerard published a list of biblical catenae for the *Corpus Christianorum Series Graeca* (CCSG) of the *Clavis Patrum Graecorum* (CPG), which has been recently re-edited by Geerard and Noret.[31] The volume aims to condense all the information provided by the previous scholarship on the Old Testament and New Testament catenae (Karo-Lietzmann, Devreesse and Staab for the Pauline catenae), with precise and updated documentation on the manuscripts, the *editiones principes*, the content and the bibliographical references. For instance, for the Pauline Epistles, the manuscripts are divided into different groups, which agree with those identified by Staab in *Die Pauluskatenen*, with the indication of the sources and the number of comments for each author. In addition to the named catenae (CPG C160–162) (*Typus Vaticanus* from GA 1915, *Typus Monacensis* from GA 1909, and *Typus Parisinus* from GA 1910), the Pseudo-Oecumenian Catena (CPG C165.1–5) is described based on Vatican City, BAV, Pal. gr. 10 (GA 1997), from Staab's *Normaltypus*. Also attested are the so-called *Catena Nicetae* on Hebrews (CPG C163), which is based on the three manuscripts mentioned above (GA 1938, 1983 and 2890) and two independent catenae, namely GA 1953 (CPG C164) and GA 1900 (CPG C166), as well as the commentary of Theophylact (CPG C167).

A collective volume on commentaries and catenae on the New Testament has been published in 2016 as one of the outputs of the COMPAUL Project from the Institute of Textual Scholarship and Electronic Editing (ITSEE) at the University of Birmingham. Houghton and Parker's introductory chapter provides an excellent point of reference for

[31] M. Geerard and J. Noret, eds., *Concilia. Catenae*. This revised edition, published in 2018, provides the basis for the data in the online *Clavis Clavium* (https://clavis.brepols.net/clacla/Default.aspx).

research on New Testament commentaries and catenae, by describing the typical layout of catena manuscripts (arrangement of the lemmata and distinction between frame and alternating chains), providing a comprehensive review of research on biblical catenae and an overview of commentators and catenists of the Old and New Testament, as well as offering the first checklist of New Testament catenae within the Gregory-Aland *Liste*.[32] Overall, the volume offers a thorough investigation of catenae and commentaries of the New Testament, not limited to the Greek and Latin traditions, but also involving the Gothic and Bohairic catena Manuscripts.[33]

More recently, Panella's thesis on Galatians offers the most up-to-date and complete examination on the manuscript and textual tradition of the Pseudo-Oecumenian Catena, and, as a result, it is the starting point for my investigation on Romans.[34] After an exhaustive introduction on the history of the research, with a special focus on Theoklitos Farmakidis' and Staab's monographs, Panella investigates Staab's classification and makes new discoveries. For instance, she was able to establish the *Urkatena* for Galatians, comprising only the original stage of numbered comments, and identified it with Milan, BA, A 62 inf. (GA 1980) and Athens, EBE, 100 (GA 075). Moreover, based on the collation between GA 1980, 075 and Vatican City, BAV, Vat. gr. 2062 (GA 627), which, according to Staab, preserved the original layer of the *Extravagantes* of the *Normaltypus*, Panella proposed a new grouping of the Pseudo-Oecumenian Catena manuscripts: after an original stage (the *Urkatena*), which is represented by GA 075 and 1980, the unnumbered comments not found in GA 627 are added to the original catena, followed by the unnumbered extracts found in

[32] Houghton and Parker, 'Introduction', pp. 1–36.

[33] Houghton, ed., *Commentaries.*

[34] Panella, *The Pseudo-Oecumenian Catena*.

the manuscript and, finally, the *Photiana*. Finally, she provided the first-ever edition of Staab's *Sekundärer Erweiterungs-Typus* (CPG C165.4), which Panella described as a complex Constantinopolitan catena on the Pauline Epistles, with material from the Pseudo-Oecumenian Catena (but without the *Photiana*), the *Typus Parisinus* and Theodoret's commentary.

Finally, Parpulov's contribution (2021) offered the first comprehensive catalogue of New Testament catena manuscripts ever to be published, considering that Karo and Lietzmann' *Catalogus* comprises only a selection of witnesses, which has been developed into an online database by ITSEE and available at the following link <https://purl.org/itsee/catena-catalogue>.[35] The manuscripts have been classified within subunits based on the incipit and explicit of each textual unit and grouped according to their degree of similarity: for instance, GA 1923 and 1982, which are siblings as I will illustrate in 2.3.1, are grouped under the sigla 'p (that stands for Pauline Epistles).17.iii'. In addition to the catenae, Parpulov appended a list of manuscripts with single-author commentaries, which comprise those transmitting extracts from commentaries or homiletic works on the Gospels and the Pauline Epistles from the following exegetes: John Chrysostom, Theodoret of Cyrrhus, Cyril of Alexandria, Theophylact of Ohrid and Euthymius Zigabenus.[36]

Although it only tangentially concerns the New Testament catenae, Coppola's doctoral thesis on the *Scholia Photiana* of the Pseudo-Oecumenian tradition deserves to be mentioned.[37] Coppola offers a comprehensive description of the content and the style of the *Photiana* in the manuscripts of Staab's *Erweiterter Typus* and *Typus Vaticanus* and produces

[35] Parpulov, *Catalogue*.

[36] Parpulov, *Catalogue*, pp. 211–214.

[37] Coppola, *A new analysis*.

a critical edition of twenty-five newly identified extracts, which, as I will demonstrate in chapter 4, are actually numbered comments or *Extravagantes* of the Pseudo-Oecumenian Catena. By analyzing the quotations from other Photian works within the *Scholia Photiana*, in particular the *Amphilochia*, Coppola offers new material to support Hergenröther's argument on the independence of these two works and hypothesizes the existence of further material that Photius may have used as a source for his commentary on the Pauline Epistles.

### 1.4. Conclusion

The aim of this introductory chapter was to provide an outline on the development of the research on New Testament catenae, with a particular focus on the Pseudo-Oecumenian Catena, from Donatus' *editio princeps* to Parpulov's catalogue of Greek New Testament catenae.[38] As the original aim of this research was to produce the first-ever critical edition of the Pseudo-Oecumenian Catena on Romans, all the manuscripts of the textual tradition listed by Parpulov have been examined in an Excel spreadsheet in the test-passage (Rom 7.7–13) with the result that eight manuscripts have been selected for full transcription as representatives of the types. The methodological criterion used for the selection will be explained in the subsection 2.1. Second, I make full electronic transcriptions of these

[38] Research on the Old Testament catenae comprises an extensive number of publications. The most relevant one is probably Dorival's works on the catenae on the Psalms (G. Dorival, *Les chaînes exégétiques grecques sur les psaumes. Contribution à l'étude d'une forme littéraire*, 5 vols [*Spicilegium Sacrum Lovaneniense Etudés et Documents* Fasc. 43–46, 54] [Leuven: Peeters, I: 1986, II: 1989, III: 1992, IV: 1995, V: 2018]). For a complete overview on Old Testament and New Testament catenae with appended bibliography see, C. Curti and M.A. Barbàra Valenti, 'Greek exegetical catenae', in A. Di Berardino, ed., and A. Walford, trans., *Patrology: the eastern fathers from the council of Chalcedon (451) to John of Damascus († 750)* (*Institutum Patristicum Augustinianum*) (Cambridge: James Clarke, 2006), pp. 605–654.

manuscripts in Excel, which were converted into XML and published online both in the form of the manuscripts and a synopsis of the three different classes of scholia (the numbered system, the *Corpus Extravagantium* and the *Scholia Photiana*; http://www.epistulae.org/marcon-phd/). Finally, I analyse these scholia to produce the examination in the main chapters of the thesis.

At the moment, the CATENA Project at ITSEE <https://www.birmingham.ac.uk//catena> has delivered the first full catalogue of Greek New Testament catenae and the first-ever printed edition of the *Codex Zacynthius*. Further research within the project, concerning the Pseudo-Oecumenian Catena on Romans and Ephesians, and the catena traditions on the Acts and the Gospels, will contribute new material in the field of the New Testament Textual Criticism, and the New Testament catenae in particular. Possible future investigations of the Catholic Epistles and the remaining Pauline Letters would be helpful to get a complete overview of the catenae of the New Testament, as well as to understand whether there is a rationale in selecting, assembling and rewriting the material across different manuscript and textual traditions.

# Chapter 2: A Classification of the Manuscripts of the Pseudo–Oecumenian Catena on Romans within the various groups

This chapter proposes a re-classification of the manuscripts of the Pseudo-Oecumenian Catena on Romans within multiple subgroups, based on Staab and Panella's analysis of the manuscript tradition.[1] Using Rom 7.7–13 as a test-passage, the manuscripts have been classified according to their exegetical content, which comprises the presence of the first numbered set of scholia and/or the additional rows of the so-called *Corpus Extravagantium* and *Scholia Photiana*. The analysis of the test-passage allowed me to offer initial genealogical relationships between the manuscripts, which were grouped based on the sharing of the same numbering system. In a second stage, the field of investigation has been broadened to the text of the catena, in order to understand the reasons behind the different numbering system of certain manuscripts compared to the standard one (scholia 360–369 [ξ–ξθ]). The surprising result is that some manuscripts deviate from the standard text of the Pseudo-Oecumenian Catena by recording scholia from sources not attested by GA 1923, which was selected as a sample manuscript for a forthcoming edition of the catena. This additional material mainly comprises extracts from John Chrysostom's homilies, or the later commentary of John of Damascus, which is an abridged copy of Chrysostom. Finally, a new category of manuscripts with an abbreviated version of the Pseudo-Oecumenian Catena has been discovered and re-classified as an independent branch of the tradition, rather than a

[1] Staab, *Die Pauluskatenen,* pp. 93–212, and Panella, *The Pseudo-Oecumenian Catena*, pp. 53–86.

subunit of Staab's *Type E* (CPG C165.5). As a result, this newly-identified group should receive a new CPG number (CPG C165.6).

### 2.1. Methodology

Among the approximately 400 New Testament catenae catalogued by Parpulov,[2] eighty-five manuscripts have been identified as witnesses of the Pseudo-Oecumenian tradition (CPG C 165.1–5) and examined for the present research. The selection of the witnesses has been based on previous scholarship, comprising the Karo-Lietzmann catalogue,[3] Von Soden's[4] and Staab's contributions,[5] Panella's doctoral thesis on the Pseudo-Oecumenian Catena on

[2] Parpulov, *Catalogue*. The online version is available at the following link: <https://purl.org/itsee/catena-catalogue>.

[3] Karo and Lietzmann, *Catalogus*, pp. 604–609.

[4] von Soden, *Die Schriften*. Staab already observed that von Soden wrongly included within the Pseudo-Oecumenian manuscripts GA 1915 (*Typus Vaticanus*) ($O^{\pi 26}$), Vienna, ÖNB, Theol. Gr. 166 (GA 1953) (CPG C164) ($O^{\pi 41}$), GA 1910 (*Typus Parisinus* [CPG C162]) ($O^{\pi 8}$), and Venice, BNM, Marc. Gr. 35 (GA 1925) ($E^{\pi 10}$), that, according to Staab, has the same text as Munich, BSB, Theol. Gr. 375 (GA 0142) and Paris, BnF, Coislin 26 (GA 056) (Staab's *Sekundärer Erweiterterungs-Typus* [Type D]).

[5] Staab, *Die Pauluskatenen*, pp. 93–212, Staab, *Paulukommentare.* Twenty-three manuscripts included in my list are absent from both Staab 1926 and 1933 and have been identified through von Soden, *Pinakes* and Parpulov: GA 103, 250, 302, 441, 463, 918, 920, 1162, 1277, 1424, 1780, 1845, 1870, 1871, 1878, 1885, 1888, 1927, 2001, 2125, 2183, 2987, Vat. gr. 709. According to Staab 1933, the manuscript Dresden, Sächsische Landesbibliothek, A 104 (ff. 37–121) (GA 121) is a representative of the *Erweiterter Typus*, due to the presence of the scholia from Photius. Nevertheless, the manuscript was damaged during the World War II to such an extent that makes the text of the catena illegible. GA 101 has von Soden-number O17.

Galatians,[6] and Parpulov's catalogue of New Testament catenae.[7] Furthermore, *Pinakes* was used for a preliminary identification of the manuscripts of the Pseudo-Oecumenian Catena on the Pauline Letters, as well as Morrill and Gram's article on the layout of commentaries and catenae on the Pauline Epistles.[8] Based on Staab and Panella, the selection of the manuscripts for this thesis has primarily been based on the beginning of the text of the catena, that is Τὸ ἀποῦσι γράφειν αἴτιον τοῦ κεῖσθαι αὐτοῦ τὸ ὄνομα…, found in most of the manuscripts of the Pseudo-Oecumenian tradition. An alternative version has an incipit beginning: Τίνος ἕνεκεν αὐτοῦ τὸ ὄνομα.[9] This is only attested in six manuscripts, namely Venice, BNM, Gr. Z. 34 (349) (GA 1924), Paris, BnF, Gr. 223 (GA 1933), Paris, BnF, Gr. 224 (GA 1934), Vatican City, BAV, Barb. Gr. 503 (GA 1952), Paris, BnF, Coislin 217 (GA 1972), and Athos, M. Βατοπεδίου, 593 (GA 2189). Apart from GA 1924, which is a combination of Staab's *Normaltypus* (ff. 1r–8v) and *Erweiterter Typus* (ff. 9r–332r), all the other manuscripts are representatives of the so-called *Normaltypus* stage, which will be described in detail in the next section. The variant Ζητητέον τίνος ἕνεκεν αὐτοῦ τὸ ὄνομα, with or without the standard beginning, is distinctive of Paris, BnF, Coislin 202bis (ff. 27–

[6] Panella, *The Pseudo-Oecumenian Catena*. Out of the fifty-one manuscripts selected by Panella, only seven manuscripts (Athos, M. Μεγίστης Λαύρας, Λ 172 [GA 1772], Vatican City, BAV, Ottob. gr. 31 [GA 1946], Venice, BNM, Gr. Z. 35 (343) [GA 1925], Vatican City, BAV, Vat. gr. 3, 761, 765, and 766) have not been included in my list due to the absence of Romans. Vice versa, there are manuscripts of the Pseudo-Oecumenian Catena on the Pauline Letters, including Galatians, absent from Panella, but present in my list: GA 94, 103, 131, 203, 250, 302, 314, 327, 424, 463, 605, 617, 918, 920, 1277, 1360, 1424, 1780, 1845, 1862, 1870, 1878, 1885, 1888, 1907, 1919, 1956, 1980, 2001, 2011, 2125, 2183 and 2962.

[7] Parpulov, *Catalogue.*

[8] B. Morrill and J. Gram, 'Parsing Paul: Layout and Sampling Divisions in Pauline Commentaries', in Houghton, ed., *Commentaries*, pp. 99–116 (pp. 110–111). Among the twenty-nine witnesses of the catena of Oecumenius examined by Morrill and Gram, GA 1953 is a *typus unicus* (C164).

[9] Staab, *Die Pauluskatenen*, p. 100.

328) (GA 94), Florence, BML, Plut. 10.04 (GA 1919), Milan, BA, B 6 Inf. (GA 1941), Florence, BML, Plut. 09.10 (GA 2007), Meteora, M. Μεταμορφώσεως, 503 + Paris, BnF, Suppl. Gr. 1264 (GA 2011), and Athos, M. Βατοπεδίου, 239 (GA 2183). Except for GA 2007 and 2183, from Staab's *Erweiterter Typus,* the other manuscripts are witnesses of the *Normaltypus*.

Finally, Paris, BnF, Coislin 26 (GA 056), and Munich, BSB, Gr. 375 (GA 0142), from Staab's *Sekundärer Erweiterungs-Typus* (CPG C165.4), together with Paris, BnF, Gr. 219 (GA 91), and Oxford, Magdalen College, Gr. 7 (GA 1907), from the *Erweiterter Typus,* begin with τὸ ἑξῆς Παῦλος ἀπόστολος πᾶσι τοῖς ἐν ῾Ρώμη. Furthermore, there are manuscripts where the beginning of the text of the catena on the Romans is absent. This is because of either the defective status of the manuscript or the typology of the text of the catena, such as for the manuscripts of Staab's *Auszüge aus dem Ps.-Oecumenius-Typus* (CPG C165.5), where only a selection of extracts from the Pseudo-Oecumenian Catena is present in the margins. Finally, Vatican City, BAV, Vat. gr. 1270 (GA 621) (f. 79rv) presents the standard beginning but is preceded by two extracts from the first homily of John Chrysostom on Romans.[10] Similarly, in Paris, BnF, Gr. 103 (GA 302) (f. 142v), a shortened version of the beginning of the first homily of John Chrysostom on Romans opens the text of the catena, that begins with an abbreviated version of the first traditional scholium.[11]

[10] F. Field, *Ioannis Chrysostomi interpretatio omnium epistularum Paulinarum*, 7 vols (Oxford: Combe, 1849–1862), I, p. 7, C 2–D 5 (inc.: Μωϋσῆς μὲν πέντε βιβλία συγγράψας, des.: τὴν ἀκρόασιν τὴν ἐκείνων), D 10–E 4 (inc.: Τίνος ἕνεκεν μετέθηκε τὸ ὄνομα, des.: καὶ πλείονος οἰκειώσεως ὑπόθεσιν λάβῃ) + p. 28, C 3–10 (inc.: Ὁ δὲ σκηνοποιὸς οὗτος οὐ Σικελίαν, des.: εἴωθε τοὺς διδάσκοντας).

[11] Field, *Ioannis Chrysostomi*, I, p. 7 C 2– D 1 (inc.: [add. Ὁ μὲν οὖν GA 302] Μωϋσῆς μὲν πέντε βιβλία συγγράψας, des.: ἀπεχθῶς εἶχον πρὸς αὐτόν) + unidentified text.

Besides the incipit of the catena, the classification of the witnesses was based on the presence or absence of the so-called *Corpus Extravagantium* and *Scholia Photiana*, first called such by Staab.[12] The *Extravagantes*, as I will illustrate more in detail in the following chapter, are the unnumbered scholia that are located next to the numbered extracts of the catena. These can be preceded by the attribution of the relevant Greek Church Father (either in abbreviated or full form), symbols or nothing at all. On the other side, the *Scholia Photiana* are the comments attributed to the Byzantine scholar Photius of Constantinople (according to Panella in two periods: between 858–867 and 877–886),[13] whose name is usually placed before the beginning of the marginal extracts. In a second stage, using the same test-passage as Karo-Lietzmann (Rom 7.7–13),[14] the manuscripts were compared to Venice, BNM, Gr. Z. 33 (423) (GA 1923), which was selected as the standard text for a forthcoming critical edition of the Pseudo-Oecumenian Catena on Romans, on the grounds that it contains the full sets of exegetical material (numbered scholia, *Extravagantes* and *Scholia Photiana*). As a result, when I refer to the scholia of a certain manuscript, I will use the same reference numbers as GA 1923, to enable comparison. The *Extravagantes* have the sigla "ex" after the number of the scholium, and the *Photiana* are indicated by the abbreviated attribution "Ph".

Afterwards, all the manuscripts were assigned to four different groups, that mainly agree with Staab's classification (1926) and reflect the content of each of the witnesses, and eight manuscripts were chosen as representatives of the four stages of the textual tradition and transcribed in full. The selection has been based on the age of the manuscripts (from the

[12] Staab, *Die Pauluskatenen*, p. 100.

[13] Panella, *The Pseudo-Oecumenian Catena*, p. 54.

[14] Karo and Lietzmann, *Catalogus*, p. 605.

10th and 11th century), their completeness (apart from GA 1905 and 1980), and their relevance in the manuscript and textual tradition, based on the previous studies of Staab and Panella. These four groups can be summarized as follows:

1. Type A (*Normaltypus*) (CPG C165.1): manuscripts with the numbered comments and the *Corpus Extravagantium*: Milan, BA, A. 62. Inf. (GA 1980), Florence, BML, Plut.10.04 (GA 1919), and Vatican City, BAV, Pal. gr. 10 (GA 1997).
2. Type C *(Erweiterter Typus*) (CPG C165.3): manuscripts with the numbered comments, the *Corpus Extravagantium* and the *Scholia Photiana*: Venice, BNM, Gr. Z. 33 (423) (GA 1923), Paris, BnF, Coislin 27 (GA 1905) and Paris, BnF, Gr. 219 (GA 91).
3. Type E (*Auszüge aus dem Ps.-Oecumenius-Typus*) (CPG C165.5): manuscripts with extracts from the Pseudo-Oecumenian Catena: Vatican City, BAV, Vat. gr. 2062 (GA 627).
4. Manuscripts of the never-studied-before *Abridged Version*: Athos, M. Αγ. Παύλου, 2 (Lambros 0129)/ London, BL, Add. 19392a (GA 1862).

Furthermore, the manuscripts Paris, BnF, Coislin 26 (GA 056) and Munich, BSB, Gr. 375 (GA 0142) are part of Staab's *Sekundärer Erweiterungs-Typus* (Type D), alongside Venice, BNM, Marc. Gr. Z. 35 (343) (GA 1925), which has been excluded because it contains only 2Cor–Heb. They have not been considered for the present thesis, since Panella clearly illustrates that these represent a completely independent catena, separated from the rest of the tradition and the result of a secondary development which comprises the combination of multiple sources. According to Panella, these include the Pseudo-Oecumenian Catena of the

fourth stage (Staab's *Erweiterter Typus*), the catena of the *Typus Parisinus* (CPG C162) and the commentary of Theodoret of Cyrrhus on the Pauline Epistles.[15] In chapter 4, my analysis of the manuscripts of Staab's *Type D* will be only limited to the connections with Paris, BnF, Grec 219 (GA 91) and Oxford, Magdalen College, 7 (GA 1907), from Staab's *Erweiterter Typus*. Finally, the same reasoning has been made for the one-off Vatican City, BAV, Vat. Gr. 1430 (GA 622), which Karl Staab listed as *Spezialtypus*.[16] Indeed, the manuscript is the result of the combination of three different stages of the textual tradition (the *Normaltypus*, the *Erweiterter Typus* and the *Sekundärer Erweiterungs-Typus*), and thus represents a later development of the Pseudo-Oecumenian Catena.[17]

### 2.2. The manuscripts of Staab's *Normaltypus* (CPG C165.1)

This group includes many of the manuscripts of the Pseudo-Oecumenian Catena (forty-four out of the eighty-five manuscripts of the tradition). According to Staab, these manuscripts present an original row of numbered extracts (the set of the *Urkatena*) with the first later additions of the so-called *Corpus Extravagantium*, namely the extracts from the Greek Church Fathers with signs or attributions in front.[18] According to Staab, these manuscripts

[15] Panella, *The Pseudo-Oecumenian Catena*, pp. 198–200.

[16] Staab, *Die Pauluskatenen*, p. 126.

[17] See Panella, *The Pseudo-Oecumenian Catena*, pp. 72–78.

[18] Staab, *Die Pauluskatenen*, p. 101. On the so-called *signes de renvoi*, see B. Atsalos, 'Les signes de renvoi dans les manuscrits grecs', in D. Harlfinger and G. Prato, eds., *Paleografia e codicologia greca. Atti del II Colloquio internazionale (Berlino-Wolfenbüttel, 17–21 ottobre 1983)*, 2 vols (Alessandria: Edizioni dell'Orso, 1991), I, pp. 211–231, and L. Perria, 'Scrittura e ornamentazione nei codici della «Collezione filosofica»', *RSBN* 28 (1991), 45–109.

share the same structure, organization, and text-layout, alongside the same beginning that I considered to classify the manuscripts of the tradition.[19]

The following table lists the witnesses of the *Normaltypus*, with reference to the Parpulov-type, the content (e = Gospels, a = Acts, c = Catholic Epistles, p = Pauline Epistles, r = Revelation), the century and the layout (frame/marginal or alternating/full-page catenae). Only in two instances does the classification made by Parpulov differ from my analysis of the scholia in Rom 7.7–13.[20] These concern Venice, BNM, Z.546 (786) (GA 617) and Escorial, Real Biblioteca del Monasterio de San Lorenzo, Σ.I.5 (GA 918), both recorded as representatives of the *Erweiterter Typus* by Parpulov. GA 617 is listed among the witnesses of the *Erweiterter Typus* by Staab, even though he admits that the manuscript does not have the *Scholia Photiana*,[21] and the manuscripts of the *Normaltypus* by Karo and Lietzmann.[22] Additionally, Mioni does not mention Photius among the exegetes that are cited, either anonymously or with names, in the manuscript.[23] Likewise, GA 918 does not contain any of the *Photiana* in the test-passage, and, according to Parpulov, is a direct copy of Escorial, Real Biblioteca del Monasterio de San Lorenzo, Y.II.1 (ff. 1–268) (GA 2987), which is a representative of the *Normaltypus* stage.

Among the manuscripts assigned to the *Normaltypus* by Staab, Parpulov and Panella, Paris, BnF, Coislin 95 (GA 1971) needs to be reconsidered in detail. Indeed, besides the

[19] Staab, *Die Pauluskatenen*, p. 100.

[20] Parpulov, *Catalogue*, p. 133 (GA 918) and p. 155 (GA 617).

[21] Staab, *Die Pauluskatenen*, pp. 144–145.

[22] Karo and Lietzmann, *Catalogus*, p. 606.

[23] E. Mioni, *Bibliothecae Diui Marci Venetiarum codices graeci manuscripti. Volumen II: Thesaurus Antiquus. Codices 300–625* (*Ministero per i beni culturali e ambientali. Indici e Cataloghi, Nuova Serie* VI) (Roma: Istituto Poligrafico e Zecca dello Stato, 1985), p. 443

omission of several numbered scholia and *Extravagantes*,[24] the manuscript presents a few *Photiana* integrated within the text of the catena with asterisks or as numbered scholia.[25]

Moreover, Athens, EBE, 100 (ff. 46–378) (GA 075), Athos, M. Μεγίστης Λαύρας, Λ 172 (GA 1772), Sinai, Monastery of Saint Catherine, Gr. 282 (GA 1879), Vatican City, BAV, Ottob. gr. 31 (GA 1946), and Pal. gr. 423 (ff. 7–8) (GA 1968) are attributed to the *Normaltypus* in Parpulov's catalogue, yet they have been excluded from the present research due to the absence of Romans. Finally, the manuscript Florence, BML, Plut.08.19 lacks a GA number, since it only contains the text of the Pseudo-Oecumenian Catena on the Pauline Epistles, without the biblical text.

| GA | Parpulov-type | Content | Library | Shelfmark | Century | Layout |
|---|---|---|---|---|---|---|
| 94 | acp.18.ii | acpr | Paris, BnF | Coislin 202bis (ff. 30–328) | XII | Frame |
| 327 | acp.19.iii | acp | Oxford, New College | 59 | XII/1 (XIII in the NTVMR) | Frame |
| 441 | ap.24.i | ap | Uppsala, Universitetsbibliothek | Gr. 1, pp. 3–182 | XIII | Alternating |
| 454 | acp.19.iii | acp | Florence, BML | Plut. 04.01 | XI (X in *Pinakes* and NTVMR) | Frame |
| 463 | ap.23.vii | acp | Moscow, Государственный исторический музей | Син. гр. 192 | XIV/1 (XII in the NTVMR) | Alternating |
| 607 | acp.18.iii | acp | Paris, BnF | Grec 218 | XI | Alternating |
| 617 | acpr.21.ii.α | acpr | Venice, BNM | Gr. Z.546 (786) | X (X in the NTVMR) | Frame |

[24] Scholia 31, 51, 51exc, 72exa–b, 75, 91, 93–95, 108, 110, 113ex, 118, 118exc, 120ex, 128, 128ex, 135ex, 139–141, 144, 146–150, 155–157, 158ex, 159, 160, 168ex, 170, 177exa–c, 178, 180, 181ex, 184, 187ex, 195, 196, 203, 204ex, 208ex, 235exa, 237, 238, 271exb, 290ex, 303ex, 304, 309ex, 334, 348ex, 378, 416, 440, 449ex, 462ex, 511ex and 560ex.

[25] These are scholia 106Ph, 142Phb and 142Pha, 136Ph (λγ΄), 146Ph (λδ΄), 158Pha (μγ΄), 158Phb, 168Phb, 178Ph, 189Pha, 194Ph and 195Ph (οε΄).

| | | | | | | |
|---|---|---|---|---|---|---|
| 619 | p.20.ii.α | p | Florence, BML | Conv. Soppr., 191 (ff. 72–341) | X (983/4, f. 341r) | Frame |
| 911 | acpr.19.ii | acpr | London, BL | Add. 39599 | XI (XII in the NTVMR) | Frame |
| 918 | pc.16.iii | cp | Escorial, Real Biblioteca del Monasterio de San Lorenzo | Σ.I.5 | XVI | Alternating |
| 1162 | acp.23.i | acp | Patmos, M. Αγ. Ιωάννου τοῦ Θεολόγου | 15 | XI | Frame |
| 1871 | acpr.19.i | acp | Istanbul, Ecumenical Patriarchate | Καμαριώτισσας, 33 | X/XIII (comm.) | Frame |
| 1878 | p.20.iii | p | Sinai, Monastery of Saint Catherine | Gr. 281 | XI | Frame |
| 1906 | p.20.ii.α | p | Paris, BnF | Coislin 28 | XI (21 June, 1056, f. 269v) | Frame |
| 1907 | p.20.iii | p | Oxford, Magdalen College | Gr. 7 | X (XI in the NTVMR) | Frame |
| 1908 | p.18.iv.α | p | Oxford, BL | Roe 16 | X/1 (XI in the NTVMR) | Frame |
| 1914 | p.20.iii | p | Vatican City, BAV | Vat. gr. 761 | X/2 (XII in the NTVMR) | Frame |
| 1917 | p.20.ii.α | p | Vatican City, BAV | Vat. gr. 766 | X/2 (XII in the NTVMR) | Frame |
| 1919 | p.20.i | p | Florence, BML | Plut. 10.04 | X (XI in the NTVMR) | Alternating |
| 1920 | p.20.iii | p | Florence, BML | Plut. 10.06 | X/1 | Frame |
| 1921 | p.20.ii.α | p | Florence, BML | Plut. 10.07 | X (XI in the NTVMR) | Frame |
| 1922 | p.19.iii | p | Florence, BML | Plut. 10.19 | XIII/2 | Frame |
| 1927 | p.20.ii.α | p | Moscow, Государственный исторический музей | Син. гр. 98 | X | Frame |
| 1932 | pr.21.ii.β | p | Paris, BnF | Grec 222 | XI | Frame |
| 1934 | pr.21.ii.β | pr | Paris, BnF | Grec 224 | XI | Frame |
| 1941 | p.20.iii | p | Milan, BA | B 6 inf. | XV (ff. 1r–44v), XI (ff. 45r–241v) (XVI ff. 1r–44v, | Frame |

| | | | | | | |
|---|---|---|---|---|---|---|
| | | | | | XII–XIV ff. 45r–241v in *Pinakes*) | |
| 1951 | p.20.ii.α | p | Vatican City, BAV | Chis. R VIII 55 (gr. 46) | XI (XII in the NTVMR) | Frame |
| 1952 | pr.21.ii.β | p | Vatican City, BAV | Barb. gr. 503 | XIV | Frame |
| 1970 | p.20.ii.α | p | Paris, BnF | Coislin 30 | XI (XII in the NTVMR) | Frame |
| 1971 | p.20.iii | p | Paris, BnF | Coislin 95 | XI (XII in the NTVMR) | Frame |
| 1972 | pr.21.ii.β | p | Paris, BnF | Coislin 217 (ff. 16r–225v) | XI (XIII in the NTVMR) | Frame |
| 1980 | eap.8.i.γ | eap | Milan, BA | A 62 inf. | X (XI in the NTVMR) | Alternating |
| 1981 | p.20.ii.α | p | Milan, BA | C 295 inf. | X/2 (XI in the NTVMR) | Frame |
| 1986 | p.20.ii.α | p | Vatican City, BAV | Barb. gr. 574 | XI (XII in the NTVMR) | Frame |
| 1997 | p.20.ii.α | p | Vatican City, BAV | Pal. gr. 10 | X | Frame |
| 2001 | p.20.ii.α | p | Patmos, M. Αγ. Ιωάννου τοῦ Θεολόγου | 63 | XI (XII in the NTVMR) | Frame |
| 2007 | p.20.ii.β | p | Florence, BML | Plut.09.10 | X/2 (XI in the NTVMR) | Alternating |
| 2011 | p.20.i | p | Paris, BnF | Suppl. gr. 1264 | XI (XII in the NTVMR) | Alternating |
| 2189 | pr.21.ii.β | p | Athos, M. Βατοπεδίου | 593 | X/2 (XII in the NTVMR) | Frame |
| 2817 | p.20.ii.α | p | Basel, Universitätsbibliothek | A.N.III.11 | XI | Frame |
| 2962 | p.20.1 | p | Oxford, BL | Auct. T.1.7 (Misc. 185) | X/1 | Frame |
| None | ap.24.ii | ap | Florence, BML | Plut.08.19 | XII (XII in the NTVMR) | Alternating |

Table 1: The manuscripts of Staab's *Normaltypus* (CPG C165.1)

These manuscripts are dated from the tenth to the sixteenth century, with the majority from the tenth and eleventh century. Most of the witnesses of the *Normaltypus* contain only the

text of the Pauline Letters, with the Pseudo-Oecumenian Catena.[26] In some manuscripts the Acts are accompanied by either the commentary of Theophylact (CPG C152: GA 327, 441, 454, 463, 1871, and Florence, BML, Plut. 08.19) or the *Catena Andreae* (CPG C150, for the sole GA 607) and the *catena abbreviata* of the *codex singulus* GA 1162 (CPG C156).[27] They also have the Catholic Epistles, with the *commentarius primigenius* (CPG C175: GA 327, 454, 463, 1162 and 1871),[28] the *Catena Andreae* (CPG C176: GA 918), or without any commentary text (GA 607), besides the catena of the *Normaltypus* for the Pauline corpus. GA 94, 617, 911 and 1934 have additionally the text of Revelation, with the commentary of Arethas of Caesarea, along with the *Praxapostolos* (in GA 1934 limited only to the Pauline Epistles).[29] Finally, GA 1980 attests to a more complete set of material, comprising the Gospels, with the so-called *catena prima abbreviata* for Matthew and John (CPG C110.3, C140.3), and the commentary of Ps. Peter of Laodicea for Luke (CPG C132), the Acts with the *Catena Andreae* (CPG C150), and the Pauline Letters with the Pseudo-Oecumenian Catena of the *Normaltypus* (CPG C165.1). This manuscript will be analyzed in detail in the following chapter.

GA 617, 1907, 1914, 1933, 1934, 1952, 1970, 1972, 1997, 2001 and 2817 have the Euthalian Apparatus in its complete form, which consists of the prologue to the Pauline

[26] GA 619, 1878 (only Romans and 1 and 2 Corinthians), 1906, 1907, 1908, 1914, 1917, 1919, 1920, 1921, 1922, 1927, 1932, 1941, 1951, 1952, 1970, 1971, 1972, 1981, 1986, 1997, 2001 (only Romans and 1 and 2 Corinthians), 2007, 2011, 2189, 2817 and 2962.

[27] As for GA 1871, the manuscript was originally without commentary, later replaced by a supplementary hand from the second half of the eleventh century (Parpulov, *Catalogue*, p. 174).

[28] In GA 1162 and GA 1871 replaced by a supplementary hand.

[29] Besides the Pseudo-Oecumenian Catena of the *Normaltypus* for the Pauline Letters, GA 94 has the *Catena Andreae* for both A+CE (CPG C150 and CPG C176), GA 617 the Pseudo-Oecumenian commentary on A+CE (CPG C151 and CPG C177), and GA 911 the commentary of Theophylact for A and the *commentarius primigenius* for CE.

Letters (BHG 1454), the *Peregrinationes* (BHG 1457b) and the *Martyrium Pauli* (BHG 1458), followed by the preface to Romans (Von Soden [140–142]), the list of *kephalaia* (only in GA 1914 and 1970), and the Euthalian and Theodoretan prefaces before each of the Pauline Letters. GA 2817 has the index of the fourteen Pauline Epistles, rather than the list of the *kephalaia*. The other manuscripts have only abbreviated versions of the Euthalian Apparatus, which comprise mainly the Preface to Romans, the *Peregrinationes* and *Martyrium Pauli* and the Euthalian and Theodoretan prefaces before each of the Pauline Letters.[30]

Regarding the layout, GA 441, 463, 607, 918, 1919, 1980, 2007, 2011 and Florence, BML, Plut. 08.19 are alternating catenae. In these manuscripts, the biblical text is distinguished from the text of the catena either by means of the indication of κείμενον in front of the biblical lemma and ἑρμηνεία in front of the scholia (GA 441 and 2007), or by rubricating the biblical verses (GA 607 and 1980). Even though Florence, BML, Plut. 08.19 omits the biblical text, the beginning of a new scholium is indicated by a capital letter in red, and the number/attribution in the margin.

Following Panella's example for Galatians, I aim to propose a re-classification of the manuscripts of Staab's *Normaltypus* within new groupings. This classification refers to the way the scholia are differently reported across the manuscripts using Rom 7.7–13 as a test-passage. When the numbering system diverged from the "standard" sequence (ξ΄ [360]–

[30] On the Euthalian material, see L.A. Zacagni, *Collectanea monumentorum veterum Ecclesiae graecae ac latinae quae hactenus in Vaticana bibliotheca delituerunt....* (Romae: Sacrae congregationis de propaganda fide, 1698), L.C. Willard, *A Critical Study of the Euthalian Apparatus* (ANTF 41) (Berlin, New York: De Gruyter, 2009), and V. Blomkvist, *Euthalian Traditions. Text, Translation and Commentary* (TU 170) (Berlin, Boston: De Gruyter, 2012).

ξθ΄[369]), I consulted the entire manuscript to understand the reasons behind these different numbers. Unfortunately, manuscripts GA 1933, 1941 and 2962 are defective of the section selected as a test-passage, but they have been equally considered for the thesis.

### 2.2.1. *Normaltypus*, Group 1: manuscripts with standard numbers in Rom 7.7–13 (ξ΄–ξθ΄)

Most of the manuscripts of the *Normaltypus* are included within this first group, which comprises the witnesses numbering the scholia in Rom 7.7–13 as ξ΄ (360)–ξθ΄ (369). In addition to omitting all the four *Scholia Photiana* (361Ph, 366Ph, 367Ph and 368Ph), these manuscripts record the two *Extravagantes* (360ex and 367ex) with the standard attributions to Severian of Gabala and Theodoret of Cyrrhus. The manuscripts are GA 619, 911, 1162, 1871, 1906, 1907, 1917, 1921, 1927, 1951, 1981, 1986, 1997 and Florence, BML, Plut. 08.19.

These are all frame catenae from the tenth and eleventh century, and they transmit the text of the Pauline Epistles preceded by the prologue, the *Peregrinationes Pauli* (apart from GA 1906), the *Martyrium Pauli*, and the complete set of prefaces (apart from GA 911, 1162 and 1871). A further examination on the full text of the catena is needed to reflect on their affiliation.

Based on the way the two *Extravagantes* are reported in these manuscripts, it is possible to distinguish among four additional subunits:

a) Manuscripts recording scholia 360ex and 367ex with attributions (Σευηριανοῦ and Θεοδωρήτου) and signs: GA 619, 911, 1162, 1871, 1906, 1907, 1917, 1921, 1951 and 1997.

b) Manuscript recording scholium 360ex with the attribution (Σευηριανοῦ), but without the sign, and 367ex with the title (Θεοδωρήτου) and the sign: GA 1927.
c) Manuscripts recording scholium 360ex only with the attribution (Σευηριανοῦ) and scholium 367ex with the name of the source (Θεοδωρήτου) and the number ξζ: GA 1981 and 1986.
d) Manuscript recording both the *Extravangantes* only with the attributions (Σευηριανοῦ and Θεοδωρήτου): Florence, BML, Plut. 08.19.

Overall, most of the manuscripts record the two *Extravagantes* with the attribution and the sign to link the scholia to the relevant biblical passages. However, as showed by the list above, there are a few manuscripts that record the two *Extravagantes* only with the indication of the sources, such as GA 1927 for scholium 360ex, and Florence, BML, Plut.08.19 for both the *Extravagantes*.

Finally, GA 1981 and 1986 omit the sign for scholium 360ex and record 367ex with the lemma for Theodoret of Cyrrhus together with ξζ΄, which is used both for the numbered scholium 367 and the subsequent *Extravagans*. Additionally, both GA 1981 and 1986 share a few notable variant readings, in bold in the following block of quotations, against GA 1923 in the test-passage. These comprise errors created due to the misunderstanding of the abbreviation (ἢ ἔστιν/ ἥτις), omission of portions of the text (πότε μέν/πότε δέ), probably to avoid the repetition of πότε, and synonymic lections (οὕτω δέ/ ἀλλά; εἰπὼν ἡ ἁμαρτία/ ἡ ἁμαρτία λέγων; δηλοῖ/ καλεῖ) (add a note in which I mention to possibility to verify the conclusions of this chapter by selecting other passages of Romans in the view of a critical edition).

Scholium 360, Rom 7.7: διὰ τῆς ἐντολῆς **ἢ ἔστιν** ὁ νόμος GA 1923 | διὰ τῆς ἐντολῆς ἐξηπάτησε με **ἥτις δε** ὁ νόμος GA 1981, 1986

Scholium 360ex, Rom 7.8: ἐκ τῆς οἰκείας ἐνεργείας **ποτὲ μὲν** ἁμαρτίαν **ποτὲ δὲ** ψεῦδος καὶ θάνατον καλεῖ **οὕτω δὲ** καὶ ἐν τοῖς ἑξῆς **εἰπὼν ἡ ἁμαρτία** ἀνέζησεν τὸν διάβολον **δηλοῖ** λοιπόν GA 1923 | ἐκ τῆς οἰκείας ἐνεργείας ἁμαρτίαν καὶ ψεῦδος καὶ θάνατον καλεῖ **ἀλλὰ** καὶ ἐν τοῖς ἑξῆς **ἡ ἁμαρτία λέγων** ἀνέζησεν τὸν διάβολον **καλεῖ** λοιπόν GA 1981, 1986.

The relationship between these two manuscripts is further supported by Panella, who includes them within the subgroup 1c among the manuscripts of the *Normaltypus*, since they combine scholia 10 and 10a for Galatians as the numbered extract ι, and record scholium 25a with Σευηριανοῦ, but without a sign.[31]

The analysis of Rom 7.7–13 enabled me to propose a possible genealogical relationship between the manuscripts of this group, that needs to be confirmed by the study of the whole text of the catena and the analysis of the distribution of the scholia. I aimed to answer the following questions: do they omit the same number of extracts? Do they present additional scholia absent from GA 1923 and the other manuscripts of the tradition? Do they record some of the *Extravagantes* as numbered scholia, or, conversely, the numbered scholia with signs or the name of the sources?

First, GA 619, 1162 and 1907 share a few variant readings —inversion of the word order, addition of conjunctions (καί) and linking words (τουτέστιν), and similar readings (ἐμήν in place of ἡμῶν) against GA 1923 and most of the witnesses of the *Normaltypus*, Group 1, apart from GA 1878, 1922 and 1971, which, however, comprise a different

[31] Panella, *The Pseudo-Oecumenian Catena*, pp. 61–62 and Panella, 'Re-Classifying', pp. 390–391.

numbering system. The relationship between the manuscripts GA 1878 and 1971 will be discussed in the following subchapter.

> Scholium 360ex, Rom 7.8: ποτὲ δὲ **ψεῦδος καὶ θάνατον** καλεῖ GA 1923 | ποτὲ δὲ **θάνατον καὶ ψεῦδος** καλεῖ GA 619, 1162, 1907 (with GA 1878, 1922 and 1971)
>
> Scholium 362, Rom 7.9: ἀνενέργητος εἰ γὰρ ἐνήργει GA 1923 | **τουτέστιν** ἀνενέργητος εἰ γὰρ **καὶ** ἐνήργει GA 619, 1162, 1907 (with GA 1878, 1922 and 1971)
>
> Scholium 365, Rom 7.9–10: διὰ τὴν **ἡμῶν** ῥᾳθυμίαν GA 1923 | διὰ τὴν **ἐμὴν** ῥᾳθυμίαν GA 619, 1162, 1907 (with GA 1878, 1922 and 1971)

Besides sharing the same variant readings, GA 2952 + 619[32] and 1162 have the same expanded version of the introductory material on the Pauline Epistles, for which I refer directly to the *Pinakes* entry (*Diktyon* 15883) and Parpulov's description,[33] and similar codicological and textual features, which comprise the same amount of biblical text and catena on each folio, similar decoration, handwriting, and *mise en page* (frame catena for the Pauline Letters and two columns-layout for the Acts and the Catholic Epistles). Furthermore, both the manuscripts have been included among the witnesses of the *First Group* by Panella (manuscripts recording scholium 10a with sign and scholium 25a with Σευηριανοῦ and sign), but alongside many other manuscripts of the *Normaltypus*, including

[32] The manuscript Florence, BML, Conv. Soppr. 191 receive two different GA numbers: GA 2952 for the section on the Acts and the Catholic Epistles, without the commentary, and GA 619 for the Pauline Epistles, with the Pseudo-Oecumenian Catena of the *Normaltypus*.

[33] Parpulov, *Catalogue*, pp. 149–150 (GA 619) and 173–174 (GA 1162).

GA 911, 1772, 1871, 1906, 1908, 1917, 1921, 1927, 1946, 1951, 1970, 1981, 1986 and 1997.[34] Therefore, no clear evidence of a relationship between these two manuscripts could offer new material to support their relationship.

On the other hand, GA 1907 is a composite manuscript consisting of an original unit with the text of the *Normaltypus*, accompanied by extracts from John Chrysostom's homilies, which are not part of the original text of the catena of the *Normaltypus*, and a secondary extension, copied from a witness of the *Erweiterter Typus*. This further development aims to supply the lacunae of the original section, especially with the text of the *Photiana*, which are distinctive of the text of the *Erweiterter Typus*. These are appended at the end of the manuscript under the title: Τὰ λείποντα.[35] The manuscript will be analyzed more in detail in 4.2.6.2, with a particular focus on its relationship with GA 91 and the witnesses of Staab's *Sekundärer Erweiterungs–Typus* (CPG C165.4) that are Paris, BnF, Coislin 26 (GA 056) and Munich, BSB, Gr. 375 (GA 0142).

### 2.2.2. *Normaltypus*, Group 2: manuscripts numbering the scholia on Rom 7.7–13 as με΄–νε΄: GA 1878 and 1971, and their connection with GA 94 and 2011

GA 1878 and 1971, two frame catenae from the eleventh century, constitute the second group of the Pseudo-Oecumenian *Normaltypus*. In addition to sharing the same anomalous

[34] Panella, *The Pseudo-Oecumenian Catena*, pp. 59–62 and Panella, 'Re-Classifying', p. 390.

[35] The second layer of *Photiana* comprises all the extracts from scholium 158Pha onwards. However, three numbered scholia (187, 190 and 191), and four *Extravagantes* from the *Normaltypus,* that are 203exa (Chrysostom), 203exc (Theodoret), 385ex (anonymous) and 821ex (Oecumenius), are included among the *Photiana*, either with the monogram for Photius (Φωτ.) or as τοῦ αὐτοῦ. Finally, scholia 663Ph + 652Ph and 751Ph + 760Ph are combined, and five *Photiana* of GA 1923 are absent (301Pha, 346Ph, 396Ph, 585Ph and 711Ph).

numbering system (με΄–νε΄), both the manuscripts assign the usual attribution to scholium 360ex (Σευηριανοῦ), together with the number μς΄. The analysis of the test-passage in GA 1878 and 1971 supports the relationship between these two witnesses: indeed, besides presenting the same variant readings as GA 619, 1162 and 1907, as I illustrated above, they also have three shared readings against the rest of the tradition, and one in common with GA 94 and 2011. Furthermore, the absence of the additional νόμον between γραπτόν and ὁρᾷς is not only a distinctive feature of GA 1878 and 1971, but is shared by most of the witnesses of the textual tradition, apart from GA 1997 and 1923. This detail offers a first insight regarding the relationship between GA 1997 (from the *Normaltypus*) and GA 1923 (from the *Erweiterter Typus*), which will be illustrated more in detail throughout this research.

> Scholium 362, Rom 7.9: αἱ πλείους ἁμαρτίαι καὶ τεθνάναι GA 1923 | αἱ πλείους ἁμαρτίαι καὶ **οἷον** τεθνάναι GA 1878 and 1971
>
> Scholium 364, Rom 7.9: γραπτὸν **νόμον ὁρᾷς** GA 1923 | γραπτὸν **ὁρᾷς** GA 1878 and 1971
>
> Scholium 365, Rom 7.9–10: μοι δοθεῖσα οὕτω GA 1923 | μοι δοθεῖσα **ἐντολή** οὕτω GA 1878 and 1971 (+ GA 94 and 2011); διὰ τὴν **αὐτῆς** φύσιν GA 1923 | διὰ τὴν **ἑαυτῆς** φύσιν GA 1878 and 1971

On the other side, the analysis of the test-passage enabled me to isolate GA 94 and 2011 from the other manuscripts of the *Normaltypus*. In addition to omitting the two *Extravagantes*, both the manuscripts present shared variant readings against the GA 1923 and the rest of the tradition, apart from two readings in scholia 364 and 365 that GA 94 and 2011 have in common with the sole GA 918. These involve the use of περιουσία/-ας instead

of περίστασις/-εως, as found in GA 1923 and the other manuscripts of the Pseudo-Oecumenian Catena. The use of περιουσία (power, abundance) in place of περίστασις (accident/furtuitous circumstance), might refer to the power of the law/commandment, as confirmed by the relevant Pauline verse (Rom 7.9–10) (Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ, ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν αὕτη εἰς θάνατον·).

> Scholium 361, Rom 7.8: καὶ μαθὼν **ἐποίησα** GA 1923 | καὶ μαθὼν **ἐτέλεσα** GA 94 and 2011
>
> Scholium 364, Rom 7.9: μόνον **εἶχον κατήγορον** GA 1923 | μόνον **κατήγορον εἶχον** GA 94 and 2011; ἐκ **περιστάσεως** ἔβλαψεν GA 1923 | ἐκ **περιουσίας** ἔβλαψεν GA 94 and 2011 (and 918)
>
> Scholium 365, Rom 7.9–10: ἡ **περίστασις** τοὺς μὴ φυγόντας ἔβλαψεν GA 1923 | ἡ **περιουσία** τοὺς μὴ φυγόντας ἔβλαψεν GA 94 and 2011 (and 918)
>
> Scholium 366, Rom 7.11: εἶχε **δόξαν** ὁ νόμος GA 1923 | εἶχε ὁ νόμος GA 94 and 2011, ἀλλ’ ἐκ **περιστάσεως** GA 1923 | ἀλλ’ ἐκ **περιουσίας** GA 94 and 2011
>
> Scholium 368, Rom 7.12: διὰ τοῦ ἀγαθοῦ GA 1923 | διὰ τοῦ **αὐτοῦ** ἀγαθοῦ GA 94 and 2011; τὴν δωρεὰν ὅση ὅτι **ταύτης** ἡμᾶς GA 1923 | τὴν δωρεὰν ὅτι ἡμᾶς GA 94 and 2011
>
> Scholium 369, Rom 7.13: ὁ **ἅπας** ἰός GA 1923 | ὁ **πᾶς** ἰός GA 94 and 2011.

In addition to this, both GA 94 and 2011 share the same alternative beginning of the text of the catena (Ζητητέον τίνος ἕνεκεν αὐτοῦ τὸ ὄνομα), along with other manuscripts of the

Pseudo-Oecumenian tradition, and they attribute this additional scholium to Oecumenius (along with GA 1941). Moreover, the examination of their biblical text and the catena offered new evidence in support of the relationship between these two witnesses, which, besides omitting the same number of *Extravagantes*, share also the same variant readings against the rest of the Pseudo-Oecumenian manuscripts.[36] Nevertheless, these two manuscripts have a different layout: while GA 94 is twelfth-century catena in a frame format, with the repetition of portions of the biblical text before the scholia, and a numbering system starting afresh on each page, GA 2011 is an eleventh-century alternating catena with *diplai* in front of the biblical lemmata, and without numbers or attributions.

### 2.2.3. *Normaltypus*, Group 3: manuscripts numbering the scholia on Rom 7.7–13 as νθ΄–ξη΄: GA 1908 and 1920

The manuscripts GA 1908 and 1920, two frame catenae from the first half of the eleventh century, number the scholia in Rom 7–13 from νθ΄ to ξη΄ rather than from ξ΄ to ξθ΄, probably because of either the omission of a scholium or the registration of a numbered extract with the name of the source instead of the usual number. However, the two manuscripts record both the *Extravagantes* from Severian (360ex) and Theodoret (367ex) in different ways: while GA 1908 reports scholium 360ex with the sign and without the attribution, GA 1920 omits the whole scholium and directly skips to ξα΄ (as ξ΄ in the manuscript) after the previous

[36] See further J. Marcon, 'A Missing Link in the Chain: A Neglected Fragmentary Manuscript of the Ps. Oecumenian Catena on Romans (Oxford, Bodleian Library, Auct. T.1.7 [Misc. 185]) (GA 2962), in C. Bates et al., eds., *That Nothing May Be Lost: Fragments and the New Testament Text: Papers from the Twelfth Birmingham Colloquium on the Textual Criticism of the New Testament* (TS 3.29) (Piscataway, NJ: Gorgias Press, 2022), pp. 108–121.

extract. Moreover, GA 1908 records scholium 367ex with the sign and the attribution, while GA 1920 only with the sign.

In a second stage, I extended my analysis to the whole text of Romans, to determine the affiliation between these two manuscripts, and I found out that GA 1908 and 1920 do not present the same distribution of the scholia. For instance, GA 1908 records seven *Extravagantes* of the *Normaltypus* — three anonymous comments (118exa, 377ex and 803ex), and four scholia attributed to Oecumenius (105ex, 276ex, 509ex and 776ex) — as numbered extracts with or without the additional attribution to Oecumenius.[37] Besides the numbered scholia 74, 149 and 178, GA 1908 also omits thirteen *Extravagantes* from GA 1923, which comprise two extracts from Theodoret (51exa and 51exb), two from Oecumenius (113ex and 371ex), two anonymous, unidentified scholia (135ex and 235exa), and one comment from Acacius (51exc), Severian (74exb) and Gennadius (181ex), along with the distinctive scholia of the sole GA 1923, namely 118exc, 290ex and 511ex, from Origen, and 348ex, from Basil. On the other hand, GA 1920 omits a higher number of *Extravagantes* and numbered scholia than GA 1908,[38] or combine multiple extracts together

[37] Scholia 105ex: Οἰκουμενίου and ε΄ in GA 1923, δ΄ in GA 1908 (f. 7r), 118exa: anonymous in GA 1923, ιε΄ in GA 1908 (f. 7v), 276ex: Οἰκουμενίου in GA 1923, ος΄ and Οἰκουμενίου in GA 1908 (f. 17r), 377ex: anonymous in GA 1923, οζ΄ and Οἰκουμενίου in GA 1908 (f. 23r), 509ex: Οἰκουμενίου in GA 1923, θ΄ in GA 1908 (f. 30v), 776ex: ος΄ and Οἰκουμενίου in GA 1923, λ΄ and Οἰκουμενίου in GA 1908 (f. 43v), 803ex: anonymous in GA 1923, νζ΄ in GA 1908 (with 803) (f. 45r).

[38] Scholia 51exc (f. 17v), 60ex (f. 18r), 118exc (f. 21r), 128ex (f. 21v), 135ex (f. 22r), 148ex (f. 22v), 154ex (f. 23r), 168ex (f. 24r), 177exa–c and 181ex (f. 24v), 186ex (f. 25r), 203exa–c (f. 25v), 204ex and 208ex (f. 26r), 226ex (f. 26r), 271exa–b and 273ex (f. 29v), 276ex (f. 30r), 281exb (f. 30v), 290ex (f. 31r), 303exb, 304ex and 306ex (f. 32r), 311ex (f. 32v), 348ex (f. 34r), 360ex (f. 35r), 399ex (f. 37v), 415exb (f. 38r), 426ex (f. 39r), 444ex (f. 39v), 455ex, 456 and 464ex (f. 40v), 477ex (f. 41r), 510exb and 511ex (f. 43v), 515ex (f. 44r), 560ex (f. 46r), 621ex (f. 49r), 641ex (f. 50r), 643ex (f. 50v), 684exa–c and 688ex (f. 52v), 707ex (f. 53v), 736ex (f. 55r), 762exa–b (f. 56r), 779exa and 779exc (f. 57r), 821ex (f. 59v) and 863ex (f. 62r), and numbered scholia 128 (f. 21v), 177 (f. 24v), 508 (f. 43r), 604 (f. 48r), 854 (f. 61v) and 881 (f. 62v).

and record thirteen anonymous scholia within the layer of the numbered comments.[39] Furthermore, GA 1908 presents the same alternative beginning of the catena as GA 94, 1919, 1941, 1980, 2007 and 2011 (Ζητητέον τίνος ἕνεκεν αὐτοῦ τὸ ὄνομα), while GA 1920 attests to the standard incipit (Τὸ ἀποῦσι γράφειν αἴτιον τοῦ κεῖσθαι αὐτοῦ τὸ ὄνομα).

Nevertheless, both the manuscripts present two additional scholia that are absent from GA 1923. The first one is numbered as λα΄ and is placed between the numbered scholia 30 and 31. It comprises the repetition the last part of scholium 29 (κθ΄) (Ἐκ τούτου δείκνυσι…καὶ δέχεσθαι μελλόντων), which is the only section of the extract that does not literally reproduce the passage from Theodoret's commentary on the same biblical verse (Rom 1.9). Indeed, the compiler of GA 1920 splits scholium 29 into two halves: one as κθ΄ (Οἷον δουλεύω) and one as λα΄, attributed to Theodoret and corresponding to Lorrain, *Théodoret de Cyr*, p. 147.12, 7–11 (inc.: Εἴδη λατρείας πολλά, des.: ἐν τῷ διδομένῳ χαρίσματι). This is followed by the further extract λα΄ mentioned above.

The second scholium — Πολλῶν γὰρ πιστῶν σύνοδος μεγίστην ἐργάζεται παράκλησιν — is numbered as μ΄ and placed between extracts 38 (λθ΄ in the manuscripts) and 39 (μα΄ in the manuscripts). However, further analysis on the Pseudo-Oecumenian Catena confirmed that the latter extract is present also in the rest of the tradition, apart from GA 1923 and its affiliated manuscripts (GA 1982 and 1998). As a result, although both GA 1908 and 1920 present the same unusual numbering system in Rom 7.7–13, the different incipit and organization of the scholia in the catena seem to suggest that they are two

[39] Scholia 46 + 46ex (μη΄) and 51exa + 51exb (νβ΄) (f. 17v), 89 + 89ex (part) (πθ΄), 118exa (ιη΄) (f. 21r), 166 + 166ex (ξς΄) (f. 23v), 178ex (οη΄) (f. 24v), 281exa (πα΄) (f. 30v), 309ex (θ΄ and Οἰκουμενίου) (f. 32r), 415ex (ιε΄) (f. 38r), 489ex (πθ΄) (f. 42r), 509ex (θ΄ and Οἰκουμενίου) (f. 43v) and 608ex (η΄) (f. 48v).

independent witnesses of the same group (the *Normaltypus*), with no relationship to each other.

### 2.2.4. The *Normaltypus*, Group 4: manuscripts numbering the scholia in Rom 7.7–13 as ξε΄–οε΄: GA 1932, 1952 and 2189

This group includes manuscripts numbering the scholia of the test-passage from ξε΄ to οε΄, rather than using the standard numbering system ξ΄–ξθ΄. These manuscripts are GA 1932, 1952, and 2189, which are frame catenae from the second half of the tenth (GA 2189), the eleventh (GA 1932) and the fourteenth century (GA 1952). In addition to attesting to the same anomalous numbering system, they also record 360ex as τοῦ αὐτοῦ, and place scholium 367 (numbered as οα΄ in these manuscripts), after the extract from Theodoret (367ex). However, GA 2189 is the only manuscript to record scholium 367ex with the usual attribution (Θεοδωρήτου) and the additional number οβ΄, while the other witnesses skip directly from 367 to 369, numbered as ογ΄, omitting the comment in between (368). Futhermore, these three manuscripts also share the same alternative incipit of the catena (Τίνος ἕνεκεν αὐτοῦ τὸ ὄνομα) alongside GA 1924 and 1933 (apart from GA 1932, that opens with Rom 1.11 [scholium 37]). As already pointed out in the section 2.2.1, both GA 1924 and 1933 have been erroneously catalogued by Parpulov as representatives of the *Normaltypus* and the *Erweiterter Typus* stages respectively: in GA 1924 only the first eight folios have been replaced with a sixteenth-century exemplar of the Pseudo-Oecumenian of the *Normaltypus,*[40] while the original codicological unit contains the *Scholia Photiana*; GA 1933 only attests to scholia 7Ph and 14Ph, which are recorded in the outer margins as later additions to an original core of the *Normaltypus*. The fact that this alternative beginning is

[40] See further Mioni, *Bibliothecae Divi Marci*, I, pp. 51–52.

introduced by the number α΄ and the additional reference ἐρωτήσις (question) and is followed by ἀποκρίσις (answer) in all these manuscripts indicates that the traditional first scholium of the catena has been replaced with an excerpt from the literary genre of the *Erotapokriseis*, or the *Questions-and-Answers*, which comprise a series of questions and answers to biblical passages (in this case, Rom 1.1).[41] This offers new evidence in support of the relationship between this group of witnesses, which include also GA 1934 and 1972, where, however, the numbering starts afresh on each page.

Additionally, the analysis of the *Euthalian Apparatus* further corroborates the relationship between these manuscripts. These frame catenae are preceded by the customary prologue to the Pauline Epistles (BHG 1454), followed by the *Peregrinationes Pauli* (BHG 1457b) and the *Martyrium Pauli* (BHG 1458), and the the Euthalian and Theodoretan prefaces (von Soden [140–142]), as illustrated by Parpulov (pr.21.ii.β). Among these witnesses, GA 1952 and 2189 present the same layout of the scholia, which are designed in the shape of Patriarchal and Greek crosses. This might support the suggestion that GA 1952 was copied from 2189.

The analysis of the test-passage among the manuscripts of the *Normaltypus–Group 4* shows that these witnesses share variant readings with other manuscripts of the Pseudo-Oecumenian tradition, including GA 607, which has been considered by Panella among the catenae of the *Third Group* alongside GA 1932, 1933, 1934, 1952, 1972 and 2189. Although none of these readings is exclusive to this group of manuscripts, they do at least isolate the manuscripts of the Group 4 alongside GA 94, 454, 918, 1908, 1914, 2001, 2011 and 2817,

[41] On the *Erotapokriseis*, see S. Efthymiadis, 'Questions and Answers', in A. Kaldellis and N. Siniossoglou, eds., *The Cambridge Intellectual History of Byzantium* (Cambridge: CUP, 2017), pp. 47–62, and L. Perrone, 'Questions and Answers', in P.M. Blowers and P.W. Martens, eds., *The Oxford Handbook of Early Christian Biblical Interpretation* (Oxford: OUP, 2019), pp. 198–209.

in contrast to the branch of GA 1923. Furthermore, the fact that the same readings as the manuscripts of Group 4 are also shared by GA 1919 and 1980 among the manuscripts transcribed in full supports their separation from the branch of GA 1997 (from the *Normaltypus*), and GA 1923, 1905 and 91 (from the *Erweiterter Typus*).

Scholium 360, Rom 7.7: ἵνα μὴ **προστῇ αὐτοῖς** GA 1923 | ἵνα μὴ **ἀποστῶσιν αὐτοῦ** GA 607, 1932, 1934, 1952, 1972, 2189 (+ 1980)

Scholium 361, Rom 7.8: καὶ μαθὼν **ἐποίησα** GA 1923 | καὶ μαθὼν **ἐπετέλεσα** GA 607, mss. of Group 4 and GA 454, 918, 1908, 1914, 1920 (+ 1980)

Scholium 362, Rom 7.9: ἀνενέργητος **εἰ γάρ** GA 1923 | ἀνενέργητος **ὡσεὶ εἶπεν εἰ καί** GA 607, mss. of Group 4 and GA 94, 454, 918, 1908, 1914, 2001, 2011, 2817 (+ 1980 and 1919); πρὸ τοῦ νόμου ἀλλ’ GA 1923 | πρὸ τοῦ νόμου **ἡ ἁμαρτία** ἀλλ’ GA 607, mss. of Group 4 and GA 94, 327, 454, 918, 1908, 1914, 2001, 2011, 2817

Scholium 363, Rom 7.9: τὴν ἐν παραδείσῳ ζωήν GA 1923 | τὴν ἐν **τῷ** παραδείσῳ ζωήν GA 607, mss. of Group 4 and GA 94, 327, 454, 918, 1908, 1914, 2001, 2011, 2817 (+ 1980 and 1919)

Scholium 365, Rom 7.9–10: τοὺς μὴ φυγόντας **ἔβλαψεν** GA 1923 | τοὺς μὴ φυγόντας **κατέβλαψεν** GA 607, mss. of Group 4 and GA 94, 327, 454, 918, 1908, 1914, 1920, 2001, 2011, 2817 (+ 1980 and 1919)

Scholium 366, Rom 7.11: καὶ βλάψαντα **ποιεῖ δὲ τοῦτο** ἵνα εὐπαράδεκτος GA 1923 | καὶ βλάψαντα ἵνα εὐπαράδεκτος GA 607, mss. of Group 4 and GA 94, 454, 918, 1908, 1914, 1920, 2001, 2011, 2817.

At a later stage, I extended the analysis to the whole text of Romans in the manuscripts of Group 4, and I found the same anomalies in the distribution of the scholia. These manuscripts omit the same number of *Extravagantes* and numbered comments,[42] and include the same *Extravagantes* within the numbered series of comments, sometimes in combination with the previous numbered extract and introduced by the number and the attribution to Oecumenius or other Greek Church Fathers.[43] On the other hand, they place signs and attributions in front of the numbered scholia of the *Normaltypus* instead of numbers.[44]

Additionally, they also present supplementary extracts absent from the catena of the GA 1923. First, an anonymous scholium with a sign occurs between scholia 370 (numbered οϛ΄) and 371 (numbered οζ΄) and clarifies that the following one (scholium 372) is an extract from the fourth book of Titus of Bostra's *Contra Manichaeos* (CPG 3575) (Ὅρα τί καὶ ὁ Τίτος ἡρμήνευσεν ἐν τετάρτῳ κατὰ Μανιχαίους), which is preserved only fragmentarily within John of Damascus' *Sacra Parallela.* I was able to find the same reference to Titus of Bostra in the manuscripts GA 1908 and 1980, although I am not sure whether these two witnesses, which represent an earlier stage of the textual tradition, can be related to the

[42] Scholia 72exb, 105ex, 110exa, 118exc, 120ex, 135ex, 177exb, 235exa, 237, 290ex, 348ex, 438ex, 511ex, 560ex, 643ex, 683ex, 684exa–d, 688ex, 756ex and 887.

[43] Scholia 51exa + 51exb (νδ΄), 51exc (νε΄), 60ex (ξε΄ and Κυρίλλου), 74exa (οθ΄ and Θεοδωρήτου), 113ex (ις΄), 128ex (λβ΄), 148ex (νβ΄), 158 + 158ex (ξβ΄), 166 + 166ex (ο΄), 178ex (πβ΄), 215ex (ιθ΄), 226ex (λ΄ and Σευηριανοῦ), 235 + 235exb + 235exc (λθ΄), 236ex (μα΄), 281exb (πδ΄), 303 + 303exa + 303exb (ϛ΄), 309ex (ιγ΄ and Οἰκουμενίου), 313ex (ιη΄ and Θεοδωρήτου), 377ex (πδ΄), 415exb (κβ΄), 418ex (κε΄), 449ex (νϛ΄ and Οἰκουμενίου), 455ex + 456 (ξα΄ and Οἰκουμενίου), 486exa + 486exb (ϟβ΄ and Θεοδωρήτου), 489ex (ϟϛ΄), 509ex (ις΄), 608ex (ιζ΄), 619ex (κζ΄), 648 + 648ex (νϛ΄), 649ex (νζ΄), 762ex (ξϛ΄), 776ex (πα΄), 779exc (πε΄) and 821 + 821ex (κζ΄).

[44] Scholia 129, 171, 216, 270 (Οἰκουμενίου), 276 (οθ΄ and Οἰκουμενίου), 371 (s.), 414 (s.), 416 (s.), 439 (s.), 508, 527 (λε΄ and Οἰκουμενίου), 608 (ις΄ and Οἰκουμενίου), 664 (s.), 685 (s.), 780 (τοῦ αὐτοῦ), 809 (ιδ΄ and Οἰκουμενίου).

manuscripts of the *Group 4*. In addition, the text of scholium 372 does not correspond to any of the fragments from the *Contra Manichaeos*, as are attested in PG18 and 96.[45] A second numbered comment (μα΄) is placed between scholia 532 (μ΄) and 533 (μβ΄) and presents similarities with the scholium attributed to Gennadius by GA 1915 (f. 148r) and 1900 (f. 14r), commenting on Rom 9.30.[46] Moreover, an additional extract is recorded as ξβ΄ between scholia 554 (ξα΄) and 555 (ξγ΄) on Rom 10.5, and reproduces verbatim the comment from Diodore of Tarsus attested by GA 1915, 1900 and 1909.[47] Finally, between scholia 904 (η΄) and 905 (sign), a scholium numbered as θ΄, commenting on Rom 16.18, has been identified as an adapted extract from the *Homily 29* on Romans by John Chrysostom, as illustrated by the table below. The words selected by the manuscripts of the Group 4 are in bold.

| John Chrysostom, *In epistulam ad Romanos (homiliae 1–32*) (CPG 4427) (Field, *Ioannis Chrysostomi*, I, p. 487, B 3–8) | Group 4 |
|---|---|
| Καὶ ἡ μὲν ὑπόθεσις τῆς πλάνης αὕτη, ὁ δὲ τρόπος **τῆς ἐπιβουλῆς** ἕτερον πάλιν **νόσημα**, ἡ **κολακεία**· διὰ γὰρ **τῆς χρηστολογίας**, φησὶν, ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων. Καὶ καλῶς εἶπε, χρηστολογίας· **μέχρι γὰρ τῶν ῥημάτων ἡ** | Εἶτα ἕτερον λέγει **νόσημα τῆς ἐπιβουλῆς**, τὴν **κολακείαν**· ὅ ἐστιν ἡ **χρηστολογία**, **μέχρι γὰρ τῶν** νόμων **ῥημάτων ἡ θεραπεία**· **ἡ δὲ διάνοια** αὐτῶν **γέμει δόλου.** |

[45] PG18.1257–1264, and PG96, 485D– 488C, 468A, 529BC, 533C, 540CD.

[46] Staab, *Pauluskommentare*, pp. 394–395 (Rom 9.29–31). Τίς ἄρα (om. ἄρα GA 1933, 1934, 1952, 1972, 2189), φησί, τῆς τοιαύτης (τῆς τοιαύτης φησίν GA 1933, 1934, 1952, 1972, 2189) ἐναλλαγῆς τῶν πραγμάτων ὁ λόγος (τρόπος GA 1933, 1934, 1952, 1972, 2189); Καὶ πῶς οἷς μέν (add. οὐκ GA 1933, 1934, 1952, 1972, 2189) ἔμελλε δικαιοσύνης οὐδέ (om. οὐδέ GA 1933, 1934, 1952, 1972, 2189) οὗτοι τετυχήκασι ταύτης, οὐδέ (οἱ δέ GA 1933, 1934, 1952, 1972, 2189) νόμῳ βιοῦντες καὶ δι' αὐτοῦ περὶ αὐτῆς παιδευόμενοι εἰς αὐτὴν οὐκ ἐφθάκασιν (ἔφθασαν + διὰ τί προσέκοψαν γάρ GA 1933, 1934, 1952, 1972, 2189).

[47] Staab, *Pauluskommentare,* p. 101 (Rom 10, 4–5).

| | |
|---|---|
| **θεραπεία· ἡ δὲ διάνοια** οὐ τοιαύτη, ἀλλὰ **δόλου γέμουσα**. | |

Table 2: Extract from John Chrysostom, *Homily 29*, in the manuscripts of the Group 4 and the direct tradition.

### 2.2.5. The *Normaltypus*, group 5: manuscripts numbering the scholia in Rom 7.7–13 as ἄλλως–νη΄: GA 2001 and 2817

GA 2001 and 2817,[48] two frame catenae from the eleventh century, omit scholium 360ex from Severian of Gabala and record scholium 367ex as ἄλλου, rather than attributing it to Theodoret, besides numbering the scholia in the test-passage from ἄλλως to νη΄. In addition to presenting the same *mise en page* comprising the repetition of the biblical lemmata before the exegetical comments, which is unusual for the frame catenae, they also share the same variant readings against GA 1923, which are summarized in the following list:

> Scholium 361, Rom 7.8: ἐκ τοῦ νόμου **καὶ μαθὼν ἐποίησα** GA 1923 | ἐκ τοῦ νόμου GA 2001 and 2817.
>
> Scholium 365, Rom 7.9–10: ἐντολήν φησι τὸν νόμον εἰπὼν δέ GA 1923 | ἐντολήν φησι τὸν νόμον **λέγει** εἰπὼν δέ GA 2001 and 2817.
>
> Scholium 366, Rom 7.11: γὰρ εἶχε **δόξαν** ὁ νόμος GA 1923 | γὰρ **δόξαν** εἶχε ὁ νόμος GA 2001 and 2817.

[48] On GA 2817 see further, P. Andrist, 'Structure and History of the Biblical Manuscripts Used by Erasmus', in M. Wallraff, S. Seidel Menchi, K. Greyerz, eds., *Basel 1516 Erasmus' Edition of the New Testament* (*Spätmittelalter, Humanismus, Reformation*, 91) (Tübingen: Mohr Siebeck, 2016), pp. 81–124 (pp. 115–123), and P. Andrist, 'Érasme 1514–1516 et les étapes de la préparation du texte biblique et des prologues grecs du Novum instrumentum: le témoignage des manuscrits', in G. Dahan, A. Noblesse-Rocher, eds., *La Bible de 1500 à 1535* (*Bibliothèque de l'École des Hautes Études, Sciences Religieuses,* 181) (Turnhout: Brepols, 2018), pp. 135–195 (p. 151).

Scholium 368, Rom 7.13: Ἵνα, **φησί**, δειχθῇ GA 1923 | Ἵνα δειχθῇ GA 2001 and 2817.

According to Panella,[49] GA 2817 is part of the second group of Staab's *Normaltypus*, together with GA 2007 and 1914. However, besides having a different numbering system – GA 1914 and 2007 have all the scholia unnumbered, with the exception of the two *Extravagantes*, that receive the attribution by a later hand in the margins of GA 2007 – these two manuscripts do not share the same readings in Romans as GA 2001 and 2817. In addition to the textual evidence, the codicological similarities (same decorative frame in the shape of pyle, enlarged opening letters in red and rubricated numbers) support the relationship between these two witnesses.

### 2.2.6. The *Normaltypus,* group 6: manuscripts where the numbering starts afresh and manuscripts without numbers and/or signs

The last subunit of the *Normaltypus* comprises those manuscripts recording the scholia in Rom 7.7–13 with numbers that start afresh on each page (GA 94, 327, 454, 607, 1934 and 1972), those that do not present numbers, or signs and attributions in front of the comments (GA 441, 463, 918, 1914 and 2011), and those that have an independent numbering system that do not share with other manuscripts of the Pseudo-Oecumenian tradition (ξς΄–οε΄ [GA 617], λγ΄–μβ΄ [GA 1922], ϛ΄–ϛθ΄ [GA 1970] and τιε΄–τκγ΄ [GA 1980]).

Panella includes two of the aforementioned manuscripts, namely GA 454 and 1922, within a group comprising also GA 1879, which has been excluded from the present

[49] Panella, *The Pseudo-Oecumenian Catena*, p. 62.

selection due to the absence of Romans, 1920, 1922, 1941, which lacks the section on Rom 7.7–13, and 1971. According to Panella, these manuscripts number scholium 10a in Galatians as ι΄, and scholium 25a as κβ΄ (with or without the usual attribution to Severian).[50] However, the comparative analysis of these manuscripts in the test-passage does not show the same similarities that Panella pointed out for Galatians. In addition to a different numbering system, the manuscripts also introduce the extracts from Severian and Theodoret in different ways: either simply with the attribution, with or without the sign (GA 1922 and 1971), or with numbers (GA 454 and 1971).

| Scholia | GA 1923, ff. 36r–37r | GA 454, ff. 87v–88r | GA 1920, f. 35rv | GA 1922, f. 18rv | GA 1971, ff. 34v–35v |
|---|---|---|---|---|---|
| 360 | ξ΄ | θ΄ | νθ΄ | λγ΄ | με΄ |
| 360ex | Σευηριανοῦ | Absent | Absent | Σευηριανοῦ | Σευηριανοῦ and μς΄ |
| 361 | ξα΄ | ι΄ | ξ΄ | λδ΄ | μζ΄ |
| 361Ph | Φωτίου | Absent | Absent | Absent | Absent |
| 362 | ξβ΄ | ι΄ (continues from previous) | ξα΄ | λε΄ | μη΄ |
| 363 | ξγ΄ | α΄ | ξβ΄ | λς΄ | μθ΄ |
| 364 | ξδ΄ | | ξγ΄ | λζ΄ | ν΄ |
| 365 | ξε΄ | β΄ | ξδ΄ | λη΄ | να΄ |
| | | γ΄ | | | |
| | | δ΄ | | | |
| 366 | ξς΄ | ε΄ | ξε΄ | λθ΄ | νβ΄ |
| 366Ph | Φωτίου | Absent | Absent | Absent | Absent |
| 367 | ξζ΄ | ε΄ (continues from previous) | ξς΄ | μ΄ | νγ΄ |
| 367Ph | Φωτίου | Absent | Absent | Absent | Absent |
| 367ex | Θεοδωρήτου | ς΄ | Sign | | |

[50] Panella, *The Pseudo-Oecumenian Catena*, pp. 67–68.

| | | | | | |
|---|---|---|---|---|---|
| | | ζ΄ | | Θεοδωρήτου and sign | Θεοδωρήτου and sign |
| 368 | ξη΄ | η΄ | ξζ΄ | μα΄ | νδ΄ |
| 368Ph | Φωτίου | Absent | Absent | Absent | Absent |
| 369 | ξθ΄ | θ΄ | ξη΄ | μβ΄ | νε΄ |

Table 3: The scholia of the test-passage (Rom 7.7–13) in the manuscripts of Panella's *Fourth Group*.

Among these manuscripts, GA 327 is particularly relevant for the disposition of the extracts. It omits scholia 360ex, 361, 362, 365–368, merges scholia 363 and 364 in one numbered extract (ιβ΄) and splits scholium 365 in two separate comments numbered as ιγ΄ and ιδ΄.

Finally, the last group comprises manuscripts with unnumbered and unattributed/anonymous scholia in the test-passage. These are GA 441, 463, 918, 1914, 1919, 2007 and 2011. In most of the cases, the presence of unnumbered and unattributed scholia is due to the alternating layout of these manuscripts (GA 441, 463, 918, 1919, 2007 and 2011), that usually consists of scholia recorded in sequence, without numbers, and with diplai (>) in front of the biblical lemmata. Only in GA 607 and 1980 the numbers are recorded in front of the extracts, as in the frame catenae; it is also possible to have attributions added in the margins, such as in GA 463, 918, 1919 and 2007, either by the same or later hands. On the other side, GA 1914 is a frame catena, with the numbers added in front of the scholia by the original hand (afresh on each folio, until f. 11r) and by a rubricator, in sequence, until f. 13v (it stops at scholium ξε΄ on Rom 2.12 [scholium 118exa]).

Among these manuscripts, GA 441 and 918 deserve attention for the organization of the scholia. GA 441 omits the majority of the comments of the test-passage (360, 362, 363, 366 and 367), and adds extracts from John Chrysostom's homilies on Romans absent from GA 1923;[51] it also attributes scholia 364 and 365 to Theodoret. As I will demonstrate in the

[51] Field, *Ioannis Chrysostomi*, I, pp. 187–188, A 10–B 4 (inc.: Πότε, εἰπέ μοι; Πρὸ Μωϋσέως, des.: οὐχ οὕτω κατεδικαζόμην), p. 188, B 4–D 5 (inc.: Ἐλθούσης δὲ τῆς ἐντολῆς, des.: καὶ διὰ τῶν ἑξῆς ἐδήλωσεν, εἰπών), D

subsection 2.4.2., GA 441 shares some similarities with the manuscript Vatican City, BAV, Vat. gr. 1270 (GA 621), which has been considered by Staab and Parpulov as a representative of Staab's *Type E*, comprising the manuscripts with only a selection of scholia from the Pseudo-Oecumenian Catena, usually the *Extravagantes*. Since GA 441 omits half of the numbered scholia in Rom 7.7–13 and attributes the extracts 364 and 365 to Theodoret, it would be reasonable to change its CPG number into CPG C165.5 (Staab's *Type E*), in place of CPG C165.1 as in Parpulov's catalogue.[52] On the other hand, GA 918 merges scholia 360 and 360ex, 365 and 367ex, and locates scholium 367 after 367ex.

### 2.3. The manuscripts of Staab's *Erweiterter Typus* (*Expanded Type*) (CPG C165.3)

This group includes fourteen manuscripts, listed in the table below, with an expanded version of the Pseudo-Oecumenian Catena on Romans, which comprises the later stage of material (the *Scholia Photiana*) alongside the numbered comments and the *Corpus Extravagantium* (*Normaltypus*).[53] Among the manuscripts associated to the *Erweiterter Typus* by previous scholarship (Staab, Parpulov and Lamb in particular), the following need to be reclassified within the category of the *Normaltypus*, as the analysis of the scholia in Rom 7.7–13 suggests.[54]

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6–8 (inc.: Εἶδες πῶς πανταχοῦ, des.: κατηγορίας ἀπάσης), pp. 188–189, E 1–A 4 (inc.: Ἀλλ', εἰ βούλεσθε, des.: ἐπήγαγε λέγων), A 4–B 1 (inc.: Ἢ ἀγνοεῖτε, des.: ὡμολογημένα ἀποδυόμενοι) and B 1–C 1 (inc.: Πῶς οὖν φησι [om. οὖν φησι GA 441 and 621], des.: καὶ νόμον πνευματικόν).

[52] Parpulov, *Catalogue*, p. 185.

[53] Staab, *Die Pauluskatenen*, pp. 132–160.

[54] W.R.S. Lamb, 'Conservation and Conversation: New Testament Catenae Manuscripts in Byzantium', in D. Krueger and R. S. Nelson, eds., *The New Testament in Byzantium* (*Dumbarton Oaks Byzantine symposia and colloquia*) (Washington, DC: Dumbarton Oaks, 2016), pp. 277–300. Staab's classification serves as an orientation for the present research, in order to group the manuscripts based on the content of the catena and,

a. Paris, BnF, Grec 219 (GA 91) has the CPG number C165.4 (Staab's *Sekundärer Erweiterungs-Typus*) in Parpulov,[55] while in Staab and Panella is a representative of the *Erweiterter Typus*.[56] Actually, GA 91 shares with Paris, BnF, Coislin 26 (GA 056) and Munich, BSB, Gr. 375 (GA 0142) (Staab's *Sekundärer Erweiterungs-Typus*) the same different beginning of the text of the catena, besides the same layout (alternating or full-page catenae), as will be described more in detail in chapter 4. However, GA 91 differs from GA 056 and 0142 for the presence of the *Scholia Photiana*, which are absent from the witnesses of Staab's *Type D* (CPG C165.4).

b. Moscow Государственный исторический музей, Син. гр. 347 (GA 103), and Athos, M. Βατοπεδίου, 239 (GA 2183), are representatives of Staab's *Erweiterter Typus*, due to the presence of the *Photiana*, whereas in Parpulov these manuscripts are included within the *Normaltypus*.[57] On the other hand, Staab assigns the manuscript Venice, BNM, Z. 34 (349) (GA 1924) to the *Normaltypus*,[58] but Panella and Parpulov confirm that the manuscript is a witness of the *Expanded Type.*[59]

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eventually, identify new subtypes and provide a different classification of the witnesses (e.g., the *Abridged Version*'s Group).

[55] Parpulov, *Catalogue*, pp. 159–160.

[56] Staab, *Die Pauluskatenen*, pp. 150–152; Panella, *The Pseudo-Oecumenian Catena*, p. 79 and Panella, 'Re-Classifying', p. 395, n. 35. Staab believed that the manuscript was used as the primary exemplar for Donatus Veronensis's *editio princeps* of the text (1532). According to Staab and Panella, subsequent copies of the manuscript are Vatican City, BAV, Vat. gr. 763 and 764 (Staab, *Die Pauluskatenen,* pp. 152–160; Panella, 'Re-Classifying', p. 395, n. 35).

[57] Parpulov, *Catalogue*, pp. 138, 144.

[58] Staab, *Die Pauluskatenen*, pp. 114–115.

[59] Panella, *The Pseudo-Oecumenian Catena*, p. 80, Panella, 'Re-Classifying', p. 395, n. 3 and Parpulov, *Catalogue*, p. 137.

c. Based on a preliminary examination of f. 5r (Rom. 7.6 [scholium 355]–7.7 [scholium 360]) of Escorial, Real Biblioteca del Monasterio de San Lorenzo, Y.II.1, ff. 1–268 (GA 2987), the absence of the scholium 357Ph might confirm that it belongs to the *Normaltypus* group. Vice versa, Parpulov assigns to this manuscript the CPG number C165.3[60]

d. Manuscripts Paris, BnF, Grec 216 (GA 605), and Drama, M. Κοσινίτσης, 3 (GA 1424) are incorrectly considered by Parpulov as representatives of Staab's *Erweiterter Typus*.[61] The examination of Romans 7.7–13 has shown that GA 605 is the product of three different scribes. According to Aletta, the hand who copied the biblical text in two columns and part of the marginal scholia with the text of the Pseudo-Oecumenian Catena of the *Abridged Version* (as found in Athos, M. Αγ. Παύλου, 2 / London, BL, Add. 19392a [GA 1862]) (360+361, 362+363+364+365 [part], 368+369) is to be identified as that of Stephanos, scribe of Arethas.[62] As evidenced by the analysis of the scholia on ff. 147v–148r (Rom 7.7–13), two additional scribes operate in the manuscript along with Stephanos's hand: one writes

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[60] Parpulov, *Catalogue*, p. 133. In Parpulov, the manuscript is listed alongside Escorial, Real Biblioteca del Monasterio de San Lorenzo, Σ.1.5 (GA 918) which is another witness of Staab's *Normaltypus*. Additionally, according to Parpulov, GA 918 is a direct copy of GA 2987, which further supports his belonging to the *Normaltypus*.

[61] Parpulov, *Catalogue*, pp. 131 (GA 605), and 198 (GA 1424).

[62] A.A.Aletta, 'Su Stefano, copista di Areta', *RSBN* 41 (2004), 73–93. On GA 605 see further, I. Hutter, 'Marginalia decorata', in A. Bravo García and I. Pérez Martín, eds., *The Legacy of Bernard de Montfaucon: Three Hundred Years of Studies on Greek Handwriting. Proceedings of the Seventh International Colloquium of Greek Palaeography (Madrid - Salamanca, 15–20 September 2008)* (*Bibliologia*, 31 A), 2 vols (Turnhout: Brepols, 2010), I, pp. 97–106, and K. Linardou, 'An exercise in extravagance and abundance: some thoughts on the marginalia decorata in the codex Parisinus Graecus 216', in M. P. Brown, I. H. Garipzanov, and B. C. Tinghman, eds., *Graphic devices and the early decorated book* (*Boydell studies in Medieval Art and Architecture*) (Woodbridge, Suffolk: Boydell & Brewer, 2017), pp. 218–239.

extracts from John Chrysostom's homilies on Romans in a lighter brown ink and in minuscule,[63] and one records extracts from John Chrysostom,[64] Severian (scholium 360ex) and Theodoret (scholium 367ex) in a small-majuscule script. As for GA 605, GA 1424 is a product of two different scribes: the first hand, from the mid-ninth century according to Kavrus-Hoffman, writes the biblical text and a few scholia in the margin. These include scholia from Severian of Gabala (215ex, 235exc and 236ex [f. 252v]), Theodoret (235exb [f. 252v], 299ex [f. 254r], 334ex [f. 254v, but attributed to Gennadius], 486exa and 486exb [f. 257r]), Gregory of Nyssa (510exa [f. 257v]), and Basil of Caesarea (510exb [f. 257v]). Furthermore, there are four anonymous scholia that have been identified through GA 1923 and the TLG: 274ex from John Chrysostom (f. 253v), and 305ex (f. 254r), 334ex (f. 254v), and 486exb from Theodoret (f. 257r). Moreover, the same hand records only the name of the Greek Church Father without copying the relevant scholium, like for Theodoret (Θεοδωρήτου) on ff. 249r, 251r (scholium 154ex?), and 259v, Isidore of Pelusium (Ἰσιδώρου) on f. 250r (95ex?), Gennadius (Γενναδιού) on ff. 251v (186ex?) and 252r (204ex?), Dionysius of Alexandria (Διονυσίου Ἀλεξανδρείας) on f. 260r (643ex?), John Chrysostom (Ἰωάννου) on ff. 260v, 261rv, and Severian of Gabala

[63] Field, *Ioannis Chrysostomi*, I, pp. 187–188, E 4–A 2 (inc.: Εἰ γὰρ οὐκ ᾔδει τὴν ἐπιθυμίαν, des.: ἀλλὰ τῆς ἐκείνων ἀγνωμοσύνης), A 3–8 (inc.: Τουτέστιν, οὐχ οὕτω γνώριμος, des.: τὸν νόμον φανερῶς διαγορεύοντα πάντα), and A 9–B 4 (inc.: Πότε, εἰπέ μοι, des.: οὐχ οὕτω κατεδικαζόμην).

[64] Field, *Ioannis Chrysostomi*, I, p. 182, C 7–D 10 (inc.: Οὔτε αἴτιον εἶναί φησιν ἁμαρτημάτων [ἁμαρτημάτων λέγει GA 605], des.: ἀπὸ τῶν ἐνεργουμένων μελῶν), E 7–A 1 (inc.: Καὶ πῶς ἡμεῖς κατηργήθημεν [πῶς κατηργήθημεν GA 605], des.: ῥᾳθυμότερος γένῃ [add. ἐπήγαγεν GA 605] + C 9–D 2 (inc.: Ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος [Τοῦ δουλεύειν πάλιν ἀλλ'οὐχ ὁμοίως ἀλλ' ἐν καινότητι πνεύματος GA 605], des.: ἀλλὰ πνεῦμα βοηθοῦν), and E 6–A 3 (inc.: Πρὸ τούτου ἦν εἰρηκὼς, des.: καὶ τὸν σκανδαλιζόμενον θεραπεύων [τὸν σκανδαλιζόμενον ἀκροατὴν θεραπεύων GA 605]).

(Σευηριανοῦ) on f. 261v (736ex and 756ex?). The second layer of scholia is the product of a twelfth century hand, and fits within Staab's *Normaltypus*.[65]

e. On the other hand, manuscripts GA 103, London, BL, Add. 22734 (GA 641), Paris, BnF, Coislin 27 (GA 1905), Venice, BNM, Gr. Z.33 (coll. 243) (GA 1923), and Gr. Z.34 (coll. 349) (GA 1924), Milan, BA, D 541 inf. (GA 1982), and Vatican City, BAV, Pal. gr. 204 (GA 1998), are incorrectly included by Lamb among the manuscripts with an "abridged form" of the catena, along with Vatican City, BAV, Vat. gr. 2062 (GA 627), which is, in fact, a representative of Staab's *Type E*.[66]

| GA Number | Parpulov-type | Content | Library | Shelfmark | Century | Layout |
|---|---|---|---|---|---|---|
| 91 | acpr.21.ii.γ | acpr | Paris, BnF | Grec 219 | XI | Alternating |
| 103 | acp.17.iv | acp | Moscow Государственный исторический музей | Син. гр. 347 | XIII/2 (XII in the NTVMR) | Frame |
| 605 | acp.17.i | acp | Paris, BnF | Grec 216 | X | Frame |
| 641 | acp.17.ii | acp | London, BL | Add. 22734 | XI | Frame |
| 1424 | eacp.29.ii | eacp | Drama, M. Κοσινίτσης | 3 | IX–X/XII (comm.) | Frame |
| 1905 | p.17.iv | p | Paris, BnF | Coislin 27 (ff. 3–251) | X | Frame |

[65] According to Kavrus-Hoffman, the paleographical analysis (a minuscule similar to that of the Philosophical Collection) and the codicological aspects confirm the dating of the mid-ninth century and locate the manuscript within the Stoudite monastery (see N. Kavrus-Hoffman, 'Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America Part IX: Chicago, Illinois, The Lutheran School of Theology at Chicago, The Jesuit-Krauss-McCormick Library', *Manuscripts* 59.1 [2015], 117–131, and N. Kavrus-Hoffman, 'Discovering Hidden Treasures: Cataloguing Greek Manuscripts in the Collections of the United States of America' *Bibliologia* 48 [2018], 79–81). On GA 1424 see further, G.R. Lanier and M. Han, 'The Text and Paratext of Minuscule GA 1424: Initial Observations,' in G.R. Lanier and J.N. Reid, eds., *Studies on the Intersection of Text, Paratext and Reception. A Festschrift in Honor of Charles E. Hill* (TENT, 15) (Leiden: Boston, Brill, 2021).

[66] Lamb, 'Conservation and Conversation', p. 292, and Panella, 'Re-Classifying', p. 395, n. 33.

| | | | | | | |
|---|---|---|---|---|---|---|
| 1916 | acp.17.ii | p | Vatican City, BAV | Vat. gr. 765 | XI | Frame |
| 1923 | p.17.iii | p | Venice, BNM | Z.33 (423) | XI (X–XI in the NTVMR) | Frame |
| 1924 | p.17.iv | p | Venice, BNM | Z.34 (349) | XI | Frame |
| 1933 | pr.21.ii.β | p | Paris, BnF | Grec 223, ff. 1r–201r | XI (1044) | Frame |
| 1982 | p.17.iii | p | Milan, BA | D 541 Inf. | XI | Frame |
| 1998 | p.16.iv | p | Vatican City, BAV | Pal. gr. 204 | XI (X in NTVMR) | Frame |
| 2183 | p.18.iv.β | p | Athos, M. Βατοπεδίου | 239 | XII/1 (XI in the NTVMR) | Frame |
| 2987 | pc.16.iii | pc | Escorial, Real Biblioteca del Monasterio de San Lorenzo | Y.II.1, ff. 1–268 | XII | Alternating |

Table 4: The manuscripts of Staab's *Erweiterter Typus* (CPG C165.3)

These manuscripts are dated from the tenth to the twelfth century, with the majority dated to the eleventh century. Most of the above-listed manuscripts contain only the text of the Pauline Letters, with the Pseudo-Oecumenian Catena (GA 1905, 1916, 1923, 1924, 1933, 1982, 1998, 2183). In addition to the Pauline Epistles, GA 103 and 641 have the text of Acts, alongside the *Catena Andreae* (CPG C150), and the Catholic Epistles, with the so-called *commentarius primigenius* (CPG C175), while GA 91 has additionally the text of Revelation, with the commentary of Arethas of Caesarea, together with the *Praxapostolos* (both the Acts and the Catholic Epistles have the Pseudo-Oecumenian commentaries [CPG C151 and CPG C177]). Besides the *Praxapostolos*, with the *Catena Andreae* for both the Acts (CPG C150) and the Catholic Epistles (CPG C176), GA 1424 transmits the Gospels, with the so-called *catena integra* on Matthew (CPG C110.4), the *Recensio II* of the

commentary of Victor of Antioch on Mark (CPG C125.2), a distinctive type of catena for Luke (*codex singulus*) (CPG C137.10), and the so-called *Catena prima aucta* (*Die erweiterte Grundform*) on John (CPG C140.2). In GA 91, 1924, 1933 and 2183 the *Corpus Paulinum* is preceded by the *Euthalian Apparatus* in its basic form: the prologue on the Pauline Letters (BHG 1454) is followed by the preface to Romans (Von Soden [140]), the *Peregrinationes* (BHG 1457b) and the *Martyrium Pauli* (BHG 1458), the list of *kephalaia*, and the Euthalian and Theodoretan prefaces before each of the Pauline Letters. The other manuscripts attest to an abbreviated version, which comprises mainly the Euthalian and Theodoretan prefaces.

Regarding the layout, most of the manuscripts are frame catenae, apart from GA 91 and 2987, which are alternating ones. In the frame catenae, the scholia are usually preceded by either numbers or signs/attributions to link the scholia to the relevant biblical lemmata. In a single case, namely GA 1924, all the comments from 124Ph to 488 are unnumbered and anonymous — the numbering system starts again from scholium 489, numbered as πη —. For the alternating catenae, GA 91 has the biblical lemmata written in Alexandrian majuscule and marked by *diplai*, while an upper dot aims to distinguish between the end of the lemma and the beginning of the scholium, and vice versa. On the other hand, GA 2987 only marks the biblical lemmata with *diplai* and a final colon (:).

It is possible to distinguish two main subgroups among the manuscripts of Staab's *Erweiterter Typus*, based on the way the *Scholia Photiana* are recorded in the catena. This classification matches the grouping made by Panella for Galatians:[67]

a. Manuscripts where the *Photiana* are introduced by the usual monogram for Photius (Φωτ.): GA 91 (partial), 1923, 1933 (partial), 1982, 1998, 2183 (partial)

[67] Panella, *The Pseudo-Oecumenian Catena*, pp. 79–80.

b. Manuscripts where the *Photiana* are simply recorded by signs, or nothing at all: GA 103, 641, 1905, 1916, 1924.

The presence or absence of the same number of *Extravagantes* and *Photiana* allowed me to identify further units within these two main subgroups. The opening and closing words of each of the scholia were considered in order to investigate the relationship between the manuscripts of the *Erweiterter Typus*. Manuscripts GA 1923, 1905 and 91 will be analyzed in detail in the next chapter, which is devoted to the analysis of the *Extravagantes* of the Pseudo-Oecumenian tradition.

### 2.3.1. The *Erweiterter Typus*, group 1: GA 1923, 1982 (and 1998)

The first group consists of two manuscripts with the exact organization of the exegetical material: GA 1923 and 1982. In the test-passage (Rom 7.7–13), all the *Photiana* are recorded with the usual monogram for Photius (Φωτ.) and the two *Extravagantes* (scholia 360ex and 367ex) have the attributions to Severian and Theodoret, accompanied by a sign.

Both GA 1923 and 1982 are frame catenae from the eleventh century. They are the only witnesses of an expanded version of the set of prefaces for Hebrews, made of the usual Euthalian and Theodoretan prefaces, the ὑπόθεσις ἑτέρα, and an additional preface attributed to Origen, which, according to Parpulov, is actually an excerpt from Eusebius' *Historia Ecclesiastica* (CPG 3495).[68] Moreover, the similarities between the two manuscripts are confirmed by the codicological and palaeographical features: they have the same number of biblical verses and text of the catena on each page, and the symbols to link the scholia to the relevant biblical lemmata are the same as well as the biblical extracts placed in front of the

[68] Parpulov, *Catalogue*, p. 136.

*Photiana* and written in Alexandrian majuscule. The following examples offer further evidence in support of the relationship between these two manuscripts:

- Scholium between 490 and 491 (GA 1923, f. 47r, 1982 f. 18rv): the scribe skips from πθ΄ (490) to ϟα΄ (491), and places ϟ΄ only above the relevant biblical passage (ἀπὸ τοῦ Χριστοῦ on Rom 9.3) in the middle of the page.
- Scholium 641 (μα΄) (GA 1923, f. 59r, 1982, f. 25r): the number is present only above the biblical lemma.
- Scholium 644 (μδ΄) (GA 1923, f. 59v, 1982, f. 25v): the number is present only in front of the scholium.
- Scholium 663Ph (Φωτ.) (GA 1923, f. 60v, 1982, f. 26v): the scholium comments on the same biblical passage as 652Ph (Rom 11.32) but is placed after scholium 663 (ξγ΄), separated from the previous one by a blank space; the same blank space is present between scholia 912 (ιβ΄) and 913 (ιγ΄) (GA 1923, f. 79r, 1982, f. 45r).

On the other hand, the two manuscripts diverge on the following occasions:

- Scholia anonymous in GA 1982 but attributed in GA 1923: 351ex (Theodoret) (GA 1923, f. 35r, 1982, f. 6r), 449ex (Oecumenius) (GA 1923, f. 43v, 1982, f. 14v), 711Ph (Photius) (GA 1923, f. 64v, 1982, f. 30v) and 756ex (Severian of Gabala) (GA 1923, f. 68r, 1982, f. 34r).
- Omission of portions of the catena in GA 1923 (integrated by a later hand in the margin) and present within the text of GA 1982: scholia 380 (π΄) (GA 1923, f. 38r, 1982, f. 9r), 383Phb (GA 1923, f. 38v, 1982, f. 9v), 489Pha (GA 1923, f. 46v, 1982, ff. 17v–18r), 507Ph (GA 1923, f. 49v, 1982, ff. 20v–21r), 515Ph (GA 1923, f. 50v, 1982, f. 21v) and 803Pha (GA 1923, f. 71v, 1982, f. 37v).

- Omission of the biblical lemma in front of the relevant *Photianum* in GA 1982: 666Ph (GA 1923, f. 61r, 1982, f. 27r).
- Scholium 808exb (Oecumenius) is added by the same hand in the outer margin of GA 1923 (f. 72r) but integrated within the text of the catena, between scholium 808ex (Oecumenius) and 809 (θ΄), in GA 1982 (f. 38r).

Finally, there are two occurrences that support GA 1982 being a copy of GA 1923: in GA 1982 (f. 36r) scholium 779exb is attributed to Severian of Gabala, and the following scholium (779exc) is left anonymous. Vice versa, in GA 1923 (f. 70r) the attribution (Σευηριανοῦ) is placed below a symbol that seems to refer to the previous scholium (779exb), which is actually an extract from John Chrysostom's *Homily 26*.[69] The identification of scholium 779exc as an extract from Severian of Gabala is also confirmed by Staab,[70] in which GA 1923 is listed alongside other three manuscripts that present the same attribution (Vatican City, BAV, Vat. gr. 1430 [GA 622], Vatican City, BAV, Pal. gr. 10 [GA 1997] and Vatican City, BAV, Vat. gr. 2062 [GA 627]). As the position of the symbol and the attribution in the margin of GA 1923 is not very clear, it is possible that the scribe of GA 1982 miscopied the exemplar and gave the wrong attribution to the scholium. Finally, another example that supports GA 1982 being a copy of GA 1923 occurs on f. 45r: here, GA 1982 begins the biblical section with the word διδαχήν on Rom 16.17, exactly as in GA 1923 (f. 79r), where, however, only the last section is attested (-χήν) as the rest of the word is recorded at the end of the preceding folium. As a result, the scribe of GA 1982

[69] Field, *Ioannis Chrysostomi*, I, p. 420, D 1–2 (*Ὅτι οὐδὲν κοινὸν δι' αὐτοῦ* [Rom 14.14]. Τῇ φύσει, φησὶν, οὐδὲν ἀκάθαρτον Chrys. | *Οὐδὲν κοινὸν δι' ἑαυτοῦ* [Rom 14.14] τῇ φύσει τουτέστιν ἀκάθαρτον GA 1923 and 1982).

[70] Staab, *Pauluskommentare*, p. 225.

records the full word on f. 44v but makes a scribal error and repeats the closing -χήν on the following page, probably due to being copied of GA 1923.

Furthermore, GA 1998 can be included in this group of manuscripts, even though the relationship between these three witnesses requires further investigation. First, GA 1923, 1982 and 1998 are the only manuscripts to transmit three extracts from Origen (118exc, 290ex and 511ex), and one scholium from Basil of Caesarea (348ex), which are absent elsewhere and will be discussed in further detail in 3.4.2. On the other hand, besides the general agreement with the catena of GA 1923, GA 1998 records twenty-four additional extracts from Arethas of Caesarea, which are shared by a representative of Staab's *Normaltypus*, namely Venice, BNM, Gr. Z.546 (coll. 786) (GA 617).[71] In addition to Arethas, GA 1998 transmits four scholia from Theodore of Mopsuestia,[72] three excerpts from the homilies of John Chrysostom on Romans,[73] one extract from Theodoret,[74] one from

[71] Staab, *Pauluskommentare*, pp. 653–659.

[72] GA 1998, f. 30v (Staab, *Pauluskommentare*, p. 145, ll. 17–18: Τὸ 'μενοῦνγε' [Rom 9.20] ἔθος κεχρῆσθαι τῷ ἀποστόλῳ ἀντὶ τοῦ καὶ μήν), f. 32v (p. 152, ll. 14–26: inc.: Κατ' ἐρώτησιν ἀναγνωστέον, des.: μὴ θεοῦ τἀληθὲς δεικνύντος), f. 43v (outer margin) (p. 171 [Rom 15.24 and 15.29]).

[73] GA 1998, f. 31r (Field, *Ioannis Chrysostomi*, I, pp. 291–292, C 9–E 5: inc.: Ὁρᾷς, ὅτι καὶ ἐκεῖνος, des.: ποιήσει κύριος ἐπὶ τῆς γῆς), and f. 33r (p. 318, A 7–B 2: inc.: Ἵνα γὰρ μὴ λέγωσιν, des.: θυσιαστήριά σου κατέσκαψαν and p. 313, A 6–B 5: inc.: Τίνες οὖν [om. οὖν codd.] οἱ μὴ ζητοῦντες, des.: πρὸς λαὸν ἀπειθοῦντα + Theodoret: A. Lorrain, *Théodoret de Cyr, Interpretatio in Epistulam ad Romanos. Édition, traduction et commentaire* (unpublished doctoral thesis, Université Paris–Sorbonne, 2015), p. 288.30, 7–9: inc.: Τὸ δὲ, ὅλην τὴν ἡμέραν, des.: πᾶσαν ἡμέραν, ἡρμήνευσαν + Diodore: Staab, *Pauluskommentare*, p. 102 [Rom 10.21], inc.: Δοκεῖ διὰ τῆς ἐκπετάσεως [Δεῖ δὲ τῆς ἐκπελάσεως GA 1998], des.: τοῦ σταῦρου ὑποδεικνύς [ὑποδείκνυσι GA 1998]).

[74] GA 1998, f. 34v (A. Lorrain, *Théodoret de Cyr*, p. 295, 45.2–5: inc.: Ὅταν [add. φησίν GA 1998] εἰς ὑμᾶς ἀποβλέψω, des.: στέργω δι' ἐκείνους καὶ τούτους).

Gennadius,[75] and one from letter 1398 of Isidore of Pelusium.[76] As the extract from Isidore of Pelusium is excerpted in the same way only in GA 1915, within the indirect tradition, it might be possible that the compiler of GA 1998 collected this additional material directly from the *Typus Vaticanus* catena (CPG C160), which, in turn, records also the other extracts from Chrysostom, Theodoret, Theodore and Gennadius.

### 2.3.2. The *Erweiterter Typus*, group 2: GA 103, 641 and 1916

Based on the analysis of Rom 7:7–13, I was able to identify similarities between three manuscripts attesting to a different organization of the scholia compared to GA 1923. These manuscripts are GA 103, 641 and 1916, all frame catenae from the eleventh (GA 641 and 1916) and the thirteenth century (GA 103).

In addition to omitting the first *Extravagans*, which GA 1923 attributes to Severian of Gabala (scholium 360ex), the three manuscripts record scholium 367ex only with a sign — in GA 103 and GA 641 the sign is in the margin and the scholium is preceded by ἄλλως, because it is found after 367Ph. Moreover, they place scholium 368 (ξη΄) immediately after 368Ph.

In a second stage, I extended the study to the entire text of the catena, to gather more evidence in support of the relationship between these three witnesses. Indeed, besides the use of signs to introduce the *Scholia Photiana*, these three manuscripts omit exactly the same

[75] GA 1998, f. 34r (Staab, *Pauluskommentare*, p. 400 [Rom 11.16]).

[76] GA 1998, f. 33r (P. Évieux, ed., *Isidore de Péluse. Lettres, I [Lettres 1214-1413]* [SC 442] [Paris: Cerf, 1997], p. 468, ll. 4–6, p. 472, ll. 53–59 [inc.: Τὸ ἔδωκε, καὶ τὸ παρέδωκε, des.: ἐξομολογήσομαί σοι]).

number of *Extravagantes* (fifty-seven),[77] mainly from Oecumenius, Severian and Theodoret, along with the anonymous unidentified extracts, and thirty-five *Scholia Photiana*.[78] On the other side, they present the same additional extracts from the homilies of John Chrysostom on Romans, which are not part of the standard text of the Pseudo-Oecumenian Catena.[79]

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[77] Scholia 51exa–c, 60ex, 72exb, 74exa, 110ex, 118exc, 135ex, 148ex, 177exa–b, 178ex, 195ex, 258ex, 274ex, 276ex, 303exa–b, 304ex, 321ex, 334ex, 348ex, 359ex, 360ex, 367ex, 371ex, 377ex, 385ex, 414exa, 415exa, 426ex, 451ex, 455ex, 477ex, 478ex, 509ex, 510exb, 515ex, 539ex, 560ex, 621ex, 641ex, 643ex, 683ex, 684exa–d, 707ex, 756ex, 762exa–b, 801ex, 808exa, 812ex and 843ex.

[78] Scholia 1Ph, 5Ph, 7Ph, 12Ph, 21Pha–b, 37Ph, 38Ph, 49Ph, 50Pha, 55Ph, 56Ph, 59Ph, 60Ph, 63Pha–b, 72Ph, 93Ph, 136Ph, 142Pha–b, 146Ph, 147Ph, 194Ph, 195Ph, 227Ph, 345Pha, 357Ph, 489Pha, 491Ph, 619Ph, 702Pha, 711Ph, 871Ph and 891Ph.

[79] Field, *Ioannis Chrysostomi*, I, p. 7, C 2–9 (inc.: Μωϋσῆς μὲν πέντε βιβλία συγγράψας [πέντε βίβλους γράψας GA 103, 641, 1916], des.: τοῦ ὀνόματος ἡ [om. ἡ codd.] προσθήκη), pp. 8–9, D 4–8 (inc.: Καθάπερ ἐν οἰκίᾳ πρὸς διάφορα ἕκαστος [Καθάπερ ἐν οἰκίᾳ ἕκαστος εἰς διάφορα codd.], des. τὸν θεὸν εἰρηκέναι περὶ αὐτοῦ [εἰρηκέναι περὶ αὐτοῦ τὸν θεόν codd.]), pp. 11–12, B 5–C 10 (inc.: Ἀσαφὲς τὸ εἰρημένον, des.: καὶ μόνος ἑαυτὸν ἤγειρεν), p. 21, A 6–8 (inc.: Ὁρᾷς καὶ ὠδίνοντα, des.: τὸν πόθον ἔχοντα), p. 25, E 5–8 (inc.: Ὅρα μέτρα δουλικῆς, des.: ἀλλὰ πείθεται μόνον), p. 13, C 10–D 10 (inc.: Τί οὖν; πᾶσι τοῖς ἔθνεσιν, des.: τῆς οἰκουμένης κηρύττων), p. 29, B 9–D 7 (inc.: Τίνος ἕνεκεν οὕτω φθέγγεται, des.: ἐπὶ τὸ καυχᾶσθαι ἤξουσι), p. 31, D 4–5 (inc.: Τὸ τοίνυν [om. Τοίνυν codd.] πρῶτος, des.: οὐ χάριτος πλεονασμός [πάντες ἀπολαύουσιν codd.]), pp. 36–37, B 4–C 7 (inc.: Τί δέ [om. δέ codd.] ἐστι, des.: ἠδίκησαν τὴν γνῶσιν), p. 38, A 9–B 4 (inc.: Καίτοιγε οὐ διὰ τοῦτο, des.: πάσης ἑαυτοὺς ἐστέρησαν ἀπολογίας), p. 41, A 8–9 (inc.: Ὥσπερ γὰρ ἐάν τις στρατοπέδου, des.: ἀναχωρήσας ἀπέλθῃ [ἀπέλθοι codd.]), p. 60, E 2–A 10 (inc.: Ποῖον Ἰουδαῖον, des.: ὁ Κορνήλιος), p. 63, A 2– B 1 (inc.: Τὸ γάρ [om. γάρ codd.], Ἀνόμως, des.: μέλλουσι κολάζεσθαι), p. 65, B 7–C 7 (inc.: Ἀρκεῖ γὰρ ἀντί, des.: ἡ τῶν ἀνθρώπων φύσις), pp. 75–76, A 8–C 4 (inc.: Δύο γάρ [om. γάρ codd.] ἐνταῦθα ἀκροβυστίας, des.: ὄφελος ἐκείνων), p. 81, C 4–D 6 (inc.: Τί γὰρ ἐγκαλεῖς, des.: φαίνηται τιμῶν), p. 83, A 1–8 (inc.: Ἐπειδὴ γὰρ ἔλεγεν, des.: τοῦτο ποιώμεθα), p. 88, C 9–D 1 (inc.: Οὐ τοῦτό φησιν, des.: ἵνα μὴ ἀγνοῶσιν ἁμαρτάνοντες), p. 91, A 5–9 (inc.: Εἶτα, ἵνα μὴ λέγωσιν [Ἵνα μὴ λέγει ὁ Ἰουδαῖος codd.], des.: οὐ τῶν δοξαζομένων), p. 91, C 7–D 5 (inc.: Καὶ ἱλαστήριον δι' αὐτὸ τοῦτο καλεῖ [Ἱλαστήριον καλεῖ διὰ τοῦτο codd.], des.: τὸ πᾶν κατώρθωσεν), p. 93, C 8–D 6 (inc.: Ἐπειδὴ γὰρ εἶπεν, des.: οὐκέτι γὰρ ἔχει καιρόν), p. 94, C 1–4 (inc.: Ἰδοὺ καὶ τὴν πίστιν, des.: Διὰ χάριτος σώζεσθαι), pp. 95–96, C 5–7 (inc.: Τῶν ἔμπροσθεν περὶ ἀκροβυστίας, des.: πολλῷ μᾶλλον νῦν), p. 109, C 8–D 8 (inc.: Ἐπειδὴ γὰρ ἄνω, des.: πρὸς αὐτὸν ἀγχιστείαν [συγγενείας codd.]), p. 115, B 3–C 8 (inc.: Ἵνα γὰρ μή τις λέγῃ [Ἵνα γὰρ μή τις δυνατούς λέγειν codd.], des.: πάντας ἐνευλογεῖσθαι [εὐλογεῖσθαι codd.]), p. 117, C 1–E 2 (inc.: Τί οὖν, des.: δωρεᾶς λαβεῖν [ἔλαβεν codd.]), p. 147, A 4–D 5 (inc.: Τί ποτ' οὖν ἐστι τὸ ζήτημα [Τί ποτέ ἐστι τὸ εἰρημένον codd.], des.: οἱ τῶν μαρτύρων στέφανοι [οἱ στέφανοι codd.], p. 148, A 2–B 2 (inc.: Τὸ δὲ, Ἵνα [om. δέ codd.], des.: μέλλουσαν πίστιν ἀποκαλυφθῆναι), p. 149, C

Further investigation on the text of the catena between these three manuscripts will shed more light on their relationship, whether they are three siblings from a lost antegraph or whether GA 103 and 641 are copies of GA 1916. Based on a provisional examination of the content, GA 103 might be a later copy of GA 641, since both the manuscripts transmit the Acts with the *Catena Andreae* (CPG C150), the Catholic Epistles with the *Commentarius primigenius* (CPG C175), and the Euthalian Apparatus of the standard type (Prologue + *Peregrinationes* and *Martyrium Pauli* + Preface on Romans), together with the list of

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8–D 2 (inc.: Καὶ πῶς ἐπλεόνασε, des.: ἡ δὲ πλεονασμὸς δωρεᾶς), p. 160, E 1–4 (inc.: Περὶ παντὸς ἀνθρώπου, des.: διαπαντὸς τῇ ἁμαρτίᾳ), p. 161, C 3–7 (inc.: Τουτέστιν ἀκαταλύτως, des.: καταλύσας αὐτήν), pp. 164–165, C 9–B 4 (inc.: Εἰ οὖν ἁμαρτία, des.: εἶναι ὑπὸ ἁμαρτίαν), p. 176, C 9–D 2 (inc.: Καὶ οὐκ εἶπε, des.: ποιῶν τὸν λόγον), pp. 176–177, E 4–8 (inc.: Ὅτε ἐν [add. τῇ codd.] πονηρίᾳ, des.: ἀλλ' ἠλλοτριωμένοι καθόλου), p. 182, C 3–E 3 (inc.: Καὶ οὐκ εἶπεν, des.: πρὸ ταύτης λογιστέον ἡμῖν), pp. 217–218, C 9–E 1 (inc.: Μὴ γὰρ δὴ φοβηθῇς [om. γὰρ δή codd.], des.: τοῖς δικαίοις μόνοις δεδωρημένον), p. 217, B 8–11 (inc.: Οὐκ εἶπε, τὸ πνεῦμα ζῶν, des.: αὕτη δέ ἐστιν ἡ δικαιοσύνη), pp. 229–230, E 2–A 10 (inc.: Τοῦτο δὲ ἡλίκον ἐστίν, des.: οὕτω καὶ πνεῦμα υἱοθεσίας), p. 294, C 10–D 4 (inc.: Τὸ δέ [om. δέ codd.] προσκόπτειν, des.: τῶν μὴ πιστευσάντων [τῶν ἀπιστευσάντων codd.]), p. 295, A 3–B 6 (inc.: Μέλλει πάλιν αὐτῶν, des.: τὴν σφοδρὰν ἐπιθυμίαν φησί), p. 296, D 3–E 6 (inc.: Ταῦτα δὲ ἔλεγε [om. δέ codd.], des.: ἀλλὰ θεοῦ δικαιοῦσθαι δωρεᾷ), pp. 296–297, A 2–C 3 (inc.: Ὅρα Παύλου σύνεσιν, des.: ἀμφοτέρων ἐστὶν ἀλλότριος), pp. 309–310, B 5–E 3 (inc.: Πάλιν ἀναιρεῖ τὴν συγγνώμην, des.: ἐροῦμεν ὅπερ [ἅπερ codd.] εἰρήκαμεν), pp. 316–317, B 4–C 11 (inc.: Τουτέστιν, ὃν ᾔδει, des.: ἀπὸ παλαιᾶς ἱστορίας κατασκευάζων), pp. 317–318, E 9–A 7 (inc.: Σκόπει δὲ αὐτοῦ [τὴν τοῦ Πάυλου codd.] σύνεσιν, des.: τὰ συνήθη καὶ μεμελετημένα), p. 328, E 5–A 7 (inc.: Καὶ πόθεν μέν [om. μέν codd.] ἡ πώρωσις αὕτη, des.: τὴν ἀνιάτως ἔχουσαν), p. 334, D 4–E 8 (inc.: Πάλιν ὑποψίας πονηρᾶς, des.: ἵνα δι' ὑμῶν ἑτέρους σώσω), p. 335, D 3–E 5 (inc.: Τοιοῦτόν ἐστιν [Τουτέστιν codd.]· Εἰ ὀργιζόμενος, des.: ἐνδίδωσι φύσις), p. 335, E 7–A 2 (inc.: Ἀπαρχὴν ἐνταῦθα, des.: αὐτὸ πάλιν ὑποτέμνεται), p. 336, A 3–7 (inc.: Καὶ μὴν ἄνω ἔλεγες, des.: ἀνακτήσασθαι τοὺς πεπονηκότας), pp. 337–338, B 5–C 5 (inc.: Πάλιν ἐν τάξει ἀντιθέσεως, des.: κατὰ τὴν ἀπέχθειαν ὑπονοίας), p. 343, E 3–5 (inc.: Τουτέστιν, ἤλεγξεν, des.: σώσῃ φιλονεικίας), p. 366, C 1–5 (inc.: Οὐκ εἶπε, des.: παῤῥησίαν ἐκεῖνοι), p. 343, E 6–8 (inc.: Διώκοντες, [add. εἶπε codd.] παιδεύων, des.: ὁ Ἀβραὰμ ἐποίησε), p. 373, C 9–D 7 (inc.: Ναί, φησίν, des.: πρότερον [πρότον codd.] αὐτὸ τέθεικεν), p. 408, E 9–A 3 (inc.: Οὐ περὶ τὰ καίρια, des.: οὐ πολὺ τὸ μέσον), pp. 408–409, C 1–8 (inc.: Οὐκ ἐσμὲν [add. φησίν codd.] ἐλεύθεροι, des.: ἐκ τῆς πίστεως λέγει), p. 452, C 7–D 4 (inc.: Ἀρίθμει τοίνυν, des.: περιδράμῃς τῇ διανοίᾳ), p. 453, A 5–B 4 (inc.: Ταῦτα δέ [om. δέ codd.] λέγει, des.: ἀλλότριος ἦν), p. 455, A 6–8 (inc.: Διὸ οὐδὲ εἶπεν [Ὅρα οὐκ εἶπεν codd.], des.: τῆς συνουσίας ὑμῶν), p. 474, D 5–E 4 (inc.: Πῶς οὖν φησι, des.: διδασκάλοις πρέπουσαν), p. 489, D 9–E 2 (inc.: Εἶδες πόθεν ἄρχεσθαι, des.: ἀναμιμνήσκων τῆς εὐεργεσίας).

*kephalaia* on Romans. However, it might also be that GA 1916 originally had the Acts and the Catholic Epistles before the Pauline corpus, as GA 103 and 641, and that these were later lost in the course of the tradition.

### 2.4. The manuscripts of Staab's *Auszüge aus dem Oecumenius-Typus* (CPG 165.5)

According to Staab, this group includes the manuscripts with extracts from the Pseudo-Oecumenian Catena (*Auszüge aus dem Oecumenius-Typus*, or extracts from the Oecumenian type) that cannot fit within the other groups of the tradition.[80]

As Panella observed, not all the manuscripts that Staab listed as representatives of this group can be considered catenae *tout court*, because they only have a few extracts from the Pseudo-Oecumenian type that are 'totally independent from the biblical context'.[81] For example, manuscripts like Vatican City, BAV, Vat. gr. 9, 873 and 875, where the extracts from the Pseudo-Oecumenian Catena are integrated among excerpts from Byzantine sources such as Ioannes Zonaras' lexicon, are more closely related to the collections of Byzantine lexica than to the catena tradition.[82] Furthermore, the manuscripts Vatican City, BAV, Vat. gr. 709 and Patmos, M. Αγ. Ιωάννου του Θεολόγου, 263, ff. 1–119 have not been digitized and do not have a GA number. However, according to Parpulov, Vatican City, BAV, Vat. gr. 709 contains the Gospels, apart from Mark, alongside the relevant commentary texts, exegetical scholia from a later hand and extracts from the Pseudo-Oecumenian Catena on the Pauline Epistles, with a selection of rubricated abbreviated biblical lemmata preceding

[80] Staab, *Die Pauluskatenen*, pp. 168–181.

[81] Panella, *The Pseudo-Oecumenian Catena*, p. 82 and Panella, 'Re-Classifying', p. 400.

[82] See further C. F. Matthaei, *Glossaria Graeca minora et alia anecdota Graeca ex variis codicibus edidit et animadversionibus illustravit Christianus Fredericus Matthaei* (Moscow: University Press, 1774), pp. 59–85.

the scholia (this is the reason why the manuscript did not receive a GA number).[83] Thanks to a partial consultation of the manuscript at the BAV, I was able to identify this codex as an alternating catena of Staab's *Type E*, in which a fragmentary selection of extracts from the *Normaltypus*, often combined together, is attested. Although this manuscript presents the same Gospel catenae as GA 1980 and Athens, EBE, 100 (GA 075),[84] the text of the Pseudo-Oecumenian Catena on Romans is different, as GA 1980 is one of the witnesses of the *Normaltypus*.

Due to the lack of digitization of Patmos, M. Αγ. Ιωάννου του Θεολόγου, 263, ff. 1–119, the only information about the manuscript comes from Staab, where the manuscript is included among the witnesses with extracts from the Pseudo-Oecumenian type.[85] According to Staab, in addition to reporting some extracts from the Pseudo-Oecumenian Catena, mainly John Chryososstom, Cyril of Alexandria, Eusebius of Caesarea, Severian of Gabala and Gennadius of Constantinople, the manuscript transmits scholia absent from the Pseudo-Oecumenian Catena of the *Normaltypus*, under the lemmata τοῦ Πηλουσιώτου, Γρηγορίου τοῦ Νύσσης (Rom 2.24), Καισαρίου (Rom 7. 9) and Μαξίμου (Rom 9.3 and 1 Cor 11.3). The manuscript perfectly fits within the category of Byzantine lexica, since it is accompanied

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[83] See further, R. Devreesse, *Codices Vaticani Graeci*, *III, Codices 604–866* (Vatican City: Biblioteca Apostolica Vaticana, 1950), pp. 192–193, and U. Hagedorn and D. Hagedorn, 'Hexaplarische Fragmente des Buches Hiob in der Katenen-Epitome des Leo Magister (Vaticanus gr. 709)', in A. Jördens and A. Dihle, eds., *Quaerite faciem eius semper. Studien zu den geistesgeschichtlichen Beziehungen zwischen Antike und Christentum. Dankesgabe für Albrecht Dihle zum 85. Geburtstag aus dem Heidelberger "Kirchenväterkolloquium"* (*Studien zur Kirchengeschichte* 8) (Hamburg: Kovač, 2008), pp. 91–100.

[84] According to Panella (Panella, *The Pseudo-Oecumenian Catena*, pp. 89–90), GA 1980 and 075 have the same type of catena on Galatians, which is the form closer to the *Urkatena*, due to the presence of the first layer of *Extravagantes* and the absence of all the scholia that constitute the second stage of material (the *CE* present in GA 627). The manuscript is not included in the thesis because of the absence of Romans.

[85] Staab, *Die Pauluskatenen*, pp. 181–182.

by florilegia and excerpts from Epiphanius, Iohannes Philoponus, Sextus Pythagoreus and Gregory of Nazianzus.[86] I only had the chance to look at f. 29r, where the text of the first biblical lemma (Rom 1.9) is accompanied by an anonymous scholium from the commentary of Theodoret on the Pauline Epistles, which is similar to scholium 29 of the Pseudo-Oecumenian Catena,[87] followed by another biblical lemma (Rom 1.13) and an anonymous excerpt from the homilies of John Chrysostom on 2 Corinthians.[88] The format is the alternating one, with the biblical lemmata in Alexandrian majuscule and possibly rubricated.

Despite being classified as a representative of the *Type E* by Staab,[89] the manuscript Vatican City, BAV, Vat.gr. 360 (GA 131) can hardly be considered a fully-fledged catena, due to the presence of only nineteen scholia of the *Normaltypus*.[90] In support of this, GA 131 is not listed among the New Testament catenae in Parpulov's catalogue.

Finally, among the manuscripts included by Panella and Parpulov as witnesses of Staab's *Extracts from the Pseudo-Oecumenian type*, Florence, BML, Plut.04.29 (GA 457) is worthy of discussion. GA 457 is a commentary manuscript from the tenth century, in a frame format, and one of the few cases where the text of the catena is written in an Alexandrian majuscule and the biblical text in minuscule, alongside Oxford, BL, Barocci, 3 (GA 314) from the *Abridged Version* group, and the *Typus Unicus* GA 1900 (CPG C166). The analysis of the text of the catena confirms that it mainly contains extracts from the

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[86] This information is provided in *Pinakes* <https://pinakes.irht.cnrs.fr/notices/cote/54507/> .

[87] Lorrain, *Théodoret de Cyr*, p. 147.12, 7–10 (inc.: Εἴδη λατρείας πολλά, des.: ἔφη τῷ θεῷ).

[88] PG61.408, ll. 52–55 (inc.: Καὶ γὰρ ὑπόκειμαι δεσποτείᾳ, des.: ἔδοξεν τῷ πνεύματι [add. τῷ ἁγίῳ Patm. 263]).

[89] Staab, *Die Pauluskatenen*, p. 174.

[90] Scholia 489ex (part), 523, 526, 539 (part), 544, 592, 620, 746 + 747 + 748, 756ex, 769, 792ex, 825, 844, 862, 890, 909ex and 917.

homilies of John Chrysostom on Romans, along with two scholia from Basil of Caesarea recorded as τοῦ ἁγίου Βασιλείου (f. 125r), which comprise an extract from the *Asceticon magnum sive Quaestiones* (CPG 2875),[91] and ἄλλος Βασιλείου (f. 144v), an excerpt from his *Homilia in martyrem Julittam* (CPG 2849).[92] Furthermore, one anonymous scholium has been identified as an extract from John of Damascus's *Sacra Parallela* (f. 145r),[93] and one comment combines scholium 74exa, from Theodoret's commentary on Romans, with a fragment from John Chrysostom (f. 124r).[94] As a result, I must reject Panella's inclusion of the manuscript among the witnesses of Staab's *Type E*, since, out of the sixty-eight marginal extracts, only one scholium (74exa) agrees with the Pseudo-Oecumenian Catena.[95]

On the other hand, Parpulov assigns the CPG type C165.5 to Paris, BnF, Suppl. gr. 1262 and New York, Metropolitan Museum of Art, inv. 1991.232.15 (GA 1885), a frame catena from the twelfth century.[96] However, based on the analysis of Romans, it seems to me that this manuscript can be considered as an abridged witness of the *Normaltypus* text, due to the presence of some of the numbered extracts and the scholia from the *Corpus Extravagantium*, rather than a manuscript of Staab's *Type E*, which mainly transmit the

[91] PG31.1137, ll. 4–8 (inc.: Ἐφευρεταὶ κακῶν τίνες, des.: προσεπινοοῦντες καὶ ἐξευρίσκοντες).

[92] PG31.257, ll. 46–52 (inc.: Κλαίειν οὖν μετὰ κλαιόντων, des.: τὸν ἀδελφὸν ἀπωδύρατο).

[93] PG96.329, ll. 3–5 (inc.: Ὁ [add. γάρ GA 457] ὑπὲρ τῆς τοῦ πλησίον, des.: τὸν ἀδελφὸν ἀπωδύρατο).

[94] Lorrain, *Théodoret de Cyr*, p. 159.25, ll. 4–6 (inc.: Ἀλήθειαν θεοῦ καλεῖ, des.: τὸ θεῖον σέβας προσήνεγκαν) + Field, *Ioannis Chrysostomi*, I, p. 42, D 9–E 2 (inc.: Οὐ γὰρ εἶπεν ἁπλῶς, des.: συγγνώμης αὐτοὺς ἀποστερῶν).

[95] T. Panella, 'A Unique Commentary Manuscript: GA 457 and the Pauline catena tradition', in H.A.G. Houghton, M.L. Davies and M. Vinzent, eds., *Studia Patristica, Vol. C. Including Papers presented at the Sixth British Patristics Conference, Birmingham, 5–7 September 2016* (Leuven, Paris, Bristol: CT, 2020), pp. 325–332.

[96] See further, G. Parpulov, 'Six scribes of the early comnenian period', *Estudios bizantinos* 5 (2017), 91–107 (pp. 93–94).

*Extravagantes* of the *Normaltypus*.[97] A similar situation occurs with the manuscript Paris, BnF, Grec 101 (GA 468). Differently from Panella, who believes that GA 468 belongs to this category of manuscripts, due to the presence of only five out of fifty-five extracts of the catena on Galatians,[98] I found out that GA 468 has in fact 277 scholia (excluding all the *Photiana*), comprising mainly the numbered comments and only twenty-four *Extravagantes,*[99] together with fifty-five unidentified extracts. The first forty-nine scholia are recorded with numbers, the others with symbols. As for GA 1885, Parpulov assigns the CPG type C165.5 to this manuscript. Nevertheless, I have the impression that GA 468 might be a representative of an abridged version of the *Normaltypus*, comprising the selection of isolated scholia, rather than a witness to Staab's *Type E*. Indeed, the catena of GA 468 presents most of the numbered scholia that are usually absent from this group of manuscripts, where the *Extravagantes* of the Pseudo-Oecumenian type are mainly attested.

| GA | Parpulov-type | Content | Library | Shelfmark | Century | Layout |
|---|---|---|---|---|---|---|
| 82 | acpr.22.i.β | acpr | Paris, BnF | Grec 237 | X/1 | Frame |
| 131 | Absent | eacp | Vatican City, BAV | Vat. gr. 360 | XIV | Frame |
| 302 | acp.28.i | acp | Paris, BnF | Grec 103 | XI | Frame |
| 468 | acpr.22.vii | acpr | Paris, BnF | Grec 101 | XIII/2 | Frame |
| 621 | acp.23.vi | acp | Vatican City, BAV | Vat. gr. 1270 | XIII | Alternating |
| 627 | acpr.22.ii | acpr | Vatican City, BAV | Vat. gr. 2062 | X | Frame |
| 920 | acp.22.iii.α | acpr | Escorial, Real Biblioteca del | Ψ.III.18 | X/1 | Frame |

[97] The scholia present in the manuscript stops at scholium 303 and comprise 1–18, 46ex–48, 58, 72, 85–87, 99, 102, 109, 116, 118exa, 124, 135ex, 139, 148ex, 160, 160ex, 164, 183, 194, 197, 202, 205, 206 (part), 213 (part), 223, 224 (part), 226–230, 250–253, 256, 260 (part), 262, 263, 264, 273ex (part), 275 (part), 276, 279, 286, 284–285, 295, 298 and 303.

[98] Panella, *The Pseudo-Oecumenian Catena*, p. 84.

[99] The *Extravagantes* that I identified in the manuscript comprise scholia 60ex, 118exb, 128ex, 154ex, 226ex, 236ex, 304ex, 305ex, 306ex, 321ex (part), 351ex, 360ex, 367ex, 371ex, 382ex, 385ex, 464ex, 510exb (part), 515ex, 641ex (part) 707ex, 736ex (part), 779ex, 791ex and 909ex.

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|---|---|---|---|---|---|---|
| | | | Monasterio de San Lorenzo | | | |
| 1277 | acp.22.iii.β | acp | Cambridge, University Library | Add. 3046 | XI | Frame |
| 1780 | eacpr.2.ii.θ | eacpr | Durham, Duke University Library | 1 | XIII | Frame |
| 1845 | acp.23.iii | acp | Vatican City, BAV | Vat. gr. 1971 | XI/1 (X in the NTVMR) | Frame |
| 1870 | acpr.22.ii | acpr | Istanbul, Ecumenical Patriarchate | Καμαριώτισσας 26 | X/1 | Frame |
| 1885 (CPG C165.1) | acp.22.vi | acp | Paris, BnF | Suppl. Gr. 1262 | XII (1101) | Frame |
| None | | p | Vatican City, BAV | Vat. gr. 9, ff. 301–304 | XIII/2 | Alternating |
| None | eap.8.i.β | ecap | Vatican City, BAv | Vat. gr. 709, ff. 88–242 | XII | Alternating |
| None | | p | Vatican City, BAV | Vat. gr. 875, ff. 286v–289r | XIIIex. | Alternating |
| None | | p | Vatican City, BAV | Vat. gr. 873, ff. 269r–272r | XVex. | Alternating |
| None | acp.22.i.α | acp | Patmos, M. Αγ. Ιωάννου του Θεολόγου | 263, ff. 1–119 | X/1 | Alternating |

Table 5: The manuscripts of Staab's *Auszüge aus dem Oecumenius-Typus* (CPG C165.5)

The manuscripts, mainly frame catenae, are dated from the tenth to the fifteenth century. Eleven of the seventeen manuscripts of Staab's *Type E* have the text of the *Praxapostolos*, five of which with the final addition of Revelation (GA 82, 468, 627, 920 and 1870), along with different commentaries. For the Acts, the biblical text is accompanied by either the *Catena Andreae* (CPG C150) (GA 82, 302, 627, 1277 and 1870), or the Pseudo-Oecumenian commentary (CPG C151) (GA 468), and the catena of Theophylact (CPG C152) (GA 621). Other manuscripts have singular catenae on Acts, such as GA 920 (CPG C155.2) and Patmos, M. Αγ. Ιωάννου του Θεολόγου, 263, ff. 1–119 (CPG C155.3), or attest to an

abbreviated text which comprises short, isolated scholia, such as GA 1845 (CPG C165.6). Acts is usually followed by the Catholic Epistles, with the text of the *Catena Andreae* (CPG C176) (GA 82, 302, 468, 627, 920, 1277, 1870, Vat. Gr. 709 and Patm. 263), the so-called *Commentarius primigenius* (CPG C175) (GA 621 and 1870), and the *Catena abbreviata* (CPG C182) (GA 1845). For Revelation, both the commentaries from Andrew of Caesarea (CPG 7478) (GA 82) and Oecumenius, attested fragmentarily (CPG 7470) (GA 627 and 1870), are present. Usually, Revelation is located after the *Corpus Paulinum*, but in GA 627 it is placed at the beginning of the manuscript and in GA 1870 between the Catholic and the Pauline Epistles. Only three manuscripts, namely GA 131, 1780 and Vat. Gr. 709, have the text of the Gospels with various commentaries. Regarding the Euthalian Apparatus, each manuscript presents an abbreviated or expanded version compared to the standard one. The additional material comprises mainly lists of the biblical books (GA 82) and the Pauline Letters (GA 621), or of the biblical citations in the Pauline Epistles (GA 920, 1277 and 1845). On the other hand, GA 321 records only the list of the chapters before each of the Pauline Letters, apart from Romans.

### 2.4.1. Manuscripts with additional scholia from John Chrysostom: GA 82

Among the manuscripts of Staab's *Type E*, GA 82 deserves some attention for the organization of the exegetical material. As already noted by Panella,[100] GA 82 is one of the earliest witnesses to the Pseudo-Oecumenian tradition and one of the manuscripts of Staab's *Type E* that better represents an "abridged version" of the catena, with a good representation of both the *Extravagantes* and the numbered scholia of the *Normaltypus*. Furthermore, all the scholia in GA 82 are recorded with symbols or with attributions to Greek Church Fathers

[100] Panella, *The Pseudo-Oecumenian Catena*, p. 82.

(sometimes in combination with the signs), but without any number. The marginal scholia are written by two different hands: one, possibly the same as the biblical text, writes 128 scholia from the Pseudo-Oecumenian Catena, comprising both the numbered extracts and the *Corpus Extravagantium*, with extracts recorded both anonymously and with the attribution to the source.[101] In addition, the same hand also records many anonymous scholia which I identified as extracts from the homilies of John Chrysostom on Romans[102] and

[101] Scholia 2, 18, 28, 38 (part), 51exc, 51exa + 51exb, 55, 60ex, 58, 74exa, 89ex, 95ex, 118exb, 124, 154ex, 181ex, 186ex, 203exa, 203exc, 203exb, 215ex, 226ex, 235exb, 236ex, 244 + 245, 270, 271, 273, 274x, 286ex, 297ex, 299ex, 305ex, 306ex, 313ex, 321ex, 331 (part), 334ex, 336, 345 + 346 + 344, 347 + 348, 351ex, 359ex, 360ex, 367ex, 377ex, 382ex, 383, 389, 390, 399ex, 400, 405, 418ex, 426ex, 427, 429, 430, 438ex + 438 (part), 440, 448, 450, 452 + 453, 455, 478ex, 480, 486exa, 486exb, 498, 510exa, 510exb, 509ex, 507, 515 + 515ex, 539ex, 564, 574, 585 (part), 589, 641ex, 647, 669, 670 + 671, 701, 703, 704, 705 (part), 707ex, 711, 713, 736, 736ex, 739 + 740 + 744, 755, 756ex, 762exb, 769, 779exa, 779exc, 779exb, 783ex, 784, 798, 812ex, 824ex, 828, 842, 843ex, 851+ 852, 856, 859, 849, 863 + 864, 871, 880, 881 (part) and 909ex.

[102] Field, *Ioannis Chrysostomi*, I, p. 8, B 7–C 1 (inc.: Καὶ ποῦ χριστούς, des.: προφήταις μου μὴ πονηρεύεσθε [πονηρεῦσθαι GA 82]) (f. 99r), p. 60, A 5–10 (inc.: Ἕλληνας δέ [om. δέ GA 82] ἐνταῦθα, des.: οἷος ἦν ὁ Κορνήλιος) (f. 100v), p. 63, E 8–A 6 (inc.: Ἐνταῦθα γὰρ, ὅπερ ἔφθην εἰπὼν, οὐ μόνον ἰσοτιμίαν [Ἐνταῦθα γὰρ οὐ μόνον ἰσοτιμίαν GA 82], des.: μείζονα [μείζωνος GA 82] δώσει δίκην) (f. 101r), p. 76, C 7–D 2 (inc.: Ἡ περιτομὴ [Add. διττή GA 82] μία μὲν ἡ ἐν τῇ σαρκὶ, des.: μᾶλλον δὲ καὶ ὁ νόμος) + p. 75, E 9–C 7 (inc.: Ἔστι γὰρ νόμος ὁ φυσικός [Καὶ ὁ νόμος διττός ὁ μὲν φυσικός GA 82], des.: δευτέρα δὲ ἡ ἀπὸ πράξεως) (f. 101r), pp. 130–131, A 4–B 2 (inc.: Τί ἐστιν, Εἰρήνην ἔχωμεν [ἔχομεν GA 82], des.: ἔχειν πρὸς τὸν θεόν), p. 131, D 6–9 (inc.: Ποίαν, εἰπέ μοι [γάρ GA 82], χάριν, des.: τοῦ βαπτίσματος ἀγαθῶν), p. 132, E 6–11 (inc.: Τῷ μὲν γάρ [διὰ τῷ GA 82] εἰπεῖν, des.: οὐκ ἔνι [add. δόξαν δὲ καλεῖ θεοῦ τὰ μέλλοντα ἀγαθά GA 82]), p. 134, D 3–4, 8 (inc.: Καί [om. καί GA 82] οὐκ εἶπε, Δέδοται, des.: τὸ πνεῦμα τὸ ἅγιον), p. 135, A 4–7 (inc.: Ὃ δὲ λέγει, τοιοῦτόν ἐστιν, des.: φαίνηται σταυρωθείς), p. 144, B 8–11 (inc.: Καὶ τί ποτέ ἐστι τοῦτο τὸ λεγόμενον [Τουτέστι τὸ λεγομένον GA 82], des.: μετ' ἐκείνην ἐπεισελθούσας) (f. 104r), p. 248, A 2–6 (inc.: Τὸ δὲ, Ἵνα, ἐνταῦθα, des.: τῶν δεξαμένων ῥᾳθυμίαν) (f. 105rv), p. 151, E 1–10 (inc.: Τί ἐστιν, Εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν, des.: ὁ δὲ ἁμαρτίας ὁ ἡμέτερος) (f. 105v), p. 285, E 6–7 (Ὁ ἀντιλέγων, ὁ ἐναντιούμενος) (f. 109v), p. 381, C 2–8 (inc.: Τί λέγεις; πᾶς οὖν ἄρχων, des.: ἔργον εἶναί φημι), p. 388, C 8–9 (inc.: Τουτέστι, συντόμως, des.: τῶν ἐντολῶν τὸ ἔργον) (f. 113v), pp. 421–422, D 6–8 (inc.: Ὃ δὲ λέγει, τοιοῦτόν ἐστι·, des.: εἰς βασιλείαν εἰσάγει) (f. 114v), p. 425, A 1–3 (inc.: Ὅταν γὰρ μὴ θαῤῥῇ, des.: πῶς οὐχ ἥμαρτε), p. 432, A 10 (Εἶδες πῶς ἐπῆρεν αὐτοὺς τοῖς ἐγκωμίοις) (f. 115r).

Theodoret's *Ad Romanos*,[103] absent from GA 1923, plus some extracts which I was not able to associate with any patristic source. The second layer of scholia consists of mostly anonymous, unidentified extracts, apart from a few marginal glosses from the homilies of John Chrysostom on Romans.[104]

### 2.4.2. Manuscripts with additional scholia from John Chrysostom: GA 621 and 441

Similar to GA 82, GA 621 is one of the manuscripts of Staab's *Type E* where the text of the catena, comprising both the numbered scholia and the comments from the *Corpus Extravagantium*, is interspersed with additional extracts from the homilies of John Chrysostom on Romans, which are not part of the standard text of the Pseudo-Oecumenian tradition.[105] Indeed, the manuscript attributes the authorship of the catena to John

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[103] Lorrain, *Théodoret de Cyr*, p. 147.12, ll. 7–11 (inc.: Εἴδη λατρείας πολλά, des.: ἐν τῷ διδομένῳ χαρίσματι) (f. 99r), pp. 179–181, ll. 46–47 (inc.: Ἀναγκαίως τὴν ὑφ' ἑτέρων, des.: ὑπὸ τοῦ θεοῦ δεδομένης) (f. 102r).

[104] Field, *Ioannis Chrysostomi*, I, p. 111, B 9–11 (inc.: Ἔχει γὰρ καύχημα [τὶ ἔστι μακαριότης GA 82], des.: πλέον ὁ μακαρισμός) (f. 103r), p. 270, B 9–10 (inc.: Ηὔξατο ἀνάθεμα, des.: ἐκείνους σωθῆναι [add. πάντας τοὺς ἐξ Ἰσραήλ GA 82]) (f. 109r), p. 294, A 8–B 3 (inc.: Τοῦτο γὰρ αἴτιον, des.: ἔσχον τὴν δικαιοσύνην) (f. 110r), p. 313, A 6–8 (inc.: Τίνες οὖν οἱ μὴ ζητοῦντες, des.: ἀλλ' οἱ ἐξ ἐθνῶν, οἱ μηδέποτε αὐτὸν ἐπιγνόντες [ἀλλ' οἱ ἐπιγνόντες GA 82] (f. 110v), pp. 450–451, B 4–8 (inc.: Τουτέστιν, αἱ ψυχαὶ, des.: ἀλλὰ καὶ πολιτείας πνευματικῆς).

[105] Field, *Ioannis Chrysostomi*, I, p. 7 C 2–D 5, D 10– E 4, p. 28, C 3–10 (inc.: Μωϋσῆς μὲν πέντε βιβλία συγγράψας [γράψας GA 621], des.: εἴωθε τοὺς διδάσκοντας [διδασκάλους GA 621]) (f. 79rv), p. 38, C 4–8 (inc.: Καὶ τὴν αἰτίαν, des.: ἡ ἀσύνετος αὐτῶν καρδία) (f. 82r), p. 60, E 3–B 2 (inc.: Ποῖον Ἰουδαῖον ἐνταῦθά, des.: προκαταλύει τὴν διαφοράν [περιφοράν GA 621] (f. 84v), pp. 65–66, D 3–10 (inc.: Τίνος δὲ ἕνεκεν τίθησι, des.: ἐπ' ἐκείνου τοῦ δικαστηρίου) (f. 85r), p. 188, B 5–D 5 (inc.: Τοῦτο δοκεῖ μέν, des.: διὰ τῶν ἑξῆς ἐδήλωσεν, εἰπών) (ff. 95v–96r), D 6–8 (inc.: Εἶδες πῶς πανταχοῦ, des.: Διὸ καὶ ἐπήγαγε λέγων) (f. 96r), pp. 188–189, E 1–B 1(inc.: Ἀλλ', εἰ βούλεσθε, des.: πρὸς τὰ ὡμολογημένα ἀποδυόμενοι) (f. 96rv), B 1–C 1 (inc.: Πῶς οὖν φησι [om. φησι GA 621], Τὴν ἁμαρτίαν, des.: καὶ νόμον πνευματικόν) (f. 96v), pp. 199–200, A 9–C 13 (inc.: Τί ἐστιν, Οὐ γινώσκω, des.: καὶ ἐπιβουλὴν ἐμφαίνοντες [ἐμφαίνοντας GA 621]), pp. 200–201, C 15–A 5 (inc.: Πῶς οὖν οὐ γινώσκεις, des.: τοῦτο ποιῶ [ποιῶ τοῦτο GA 621]), A 6– B 1 (inc.: Ὁρᾷς τέως [om. τέως

Chrysostom (Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου τοῦ Χρυσοστόμου ἐκ τὰ ὑπομνήματα τῆς πρὸς Ῥωμαίους ἐπιστολῶν). GA 621 is an alternating catena, with longer sections of biblical lemmata followed by multiple scholia of the Pseudo-Oecumenian tradition combined together, which is a typical characteristic of full-page catenae.[106] On the other hand, scholia 104, 271, 498, 595, 598 and 684 are split into two or more subsequent extracts, and in some occurrences the order of the scholia is reversed. Furthermore, the majority of the numbered scholia and the *Extravagantes* of the *Normaltypus* are absent,[107] and, as already noticed by Karo-Lietzmann, thirteen numbered comments have a source attribution, mainly Theodoret (scholia 120 [f. 85r], 161 [f. 86v], 167 [f. 87r], 364 [f. 95v], 365 [f. 96r], 381 [f. 98r], 383 [f. 98rv], 371 [f. 99r] and 408 [f. 100v]), Chrysostom (121 [f. 85r] and 743 [f. 118r]),

GA 621] τὴν διάνοιαν, des.: γενέσθαι, ἐμίσει), pp. 201–202, B 4–E 6 (inc.: Ἐνταῦθα ἐπιτίθενται, des.: ἐκφερούσης τὰ δόξαντα), E 7–10 (inc.: Ἐνταῦθα πάλιν εἰπών [πάλιν ἐνταῦθα εἰπών GA 621], des.: δεικνὺς ἐπήγαγεν), A 2–B 3 (inc.: Εἶδες πῶς [om. πῶς GA 621] καὶ τὴν οὐσίαν, des.: καὶ τῆς γνώμης [ἀγνωμοσύνης GA 621] ἡμῶν), pp. 202–203, B 5–D 9 (inc.: Ἀσαφὲς τὸ εἰρημένον, des.: ἐστὶν ὁ νόμος) (ff. 97r–98r), D 10–E 2 (inc.: Ἤδειν μὲν γάρ, des.: κείμενον, ἐπαινῶ), pp. 203–204, E 3–A 2 (inc.: Νόμον ἐνταῦθα, des.: τῷ νόμῳ τοῦ νοός μου) (f. 98rv), pp. 234–236, E 2–B 1 (inc.: Ὃ δέ [om. δέ GA 621] λέγει, des.: οὕτω καὶ ἡ κτίσις) (f. 102rv), p. 239, B 9–C 6 (inc.: Τὸ μὲν γὰρ γίνεται, des.: ἐπήγαγε λέγων), pp. 239–240, C 7–E 7 (inc.: Ταῦτα δὲ ἔλεγε, des.: ὑπὲρ Σοδομιτῶν [add. ὑπέρ GA 621] ἐντυγχάνων), p. 240, E 9– D 3 (inc.: Ἀσαφὲς τὸ εἰρημένον, des.: κατὰ θεόν) (ff. 103r–104r).

[106] Scholia 3 + 4, 41 + 42, 46 + 46ex (καὶ ἄλλως), 60 + 60ex, 88 + 89, 129 (part) + 133 (part), 137 + 138 (part) + 139 + 140, 154ex + 155, 158 + 158ex, 177exb + 177, 204 + 203exc, 342 + 343, 385 (part) + 385ex, 460 + unidentified, 474 + 475, 532 + 534, 535 + 536, 547 + 548 (part), 562 + 563, 578 + 579 + 580, 602 + 603, 616 + 617, 651 + 652, 690 + 691, 695 + 696 + 697, 717 + 718, 733 + 734, 762exb + 763, 809 (part) + 811 + 812 + 813 + 814, 849 + 850.

[107] The *Extravagantes* and the numbered scholia omitted include 51exa, 71, 72exa, 74, 74exb, 92, 95ex, 100, 103, 105ex,118exc, 135ex, 177exc, 178ex, 181ex, 195ex, 203exa, 203exb, 208ex, 235exa–c, 271exa, 281exb, 284ex, 290ex, 303exa–b 303exb, 309ex, 311ex, 426ex–440exa, 440exb, 444ex, 449ex, 451ex, 462ex, 477ex, 478ex, 486exb, 510exb, 511ex, 560ex, 643ex, 668ex, 683ex, 684exa, 694exb, 684exd, 688ex, 762ex, 779exa–c, 783ex, 792ex, 808exb, 812ex and 909ex.

Oecumenius (270 [f. 91v]) and Severian (176 [f. 87v]).[108] Only on one occasion, which is scholium 270 on Rom 5.12, GA 621 agrees with other manuscripts of the Pseudo-Oecumenian tradition, such as GA 1997 (f. 19v), and the *Typus Vaticanus* (CPG C160), namely GA 1915 (f. 45v), in attributing the extract to Oecumenius.[109] In the other instances, comparison with the text of John Chrysostom, Theodoret and Severian does not show any similarity with the direct (Chrysothom and Theodoret) and indirect tradition (Severian).

Nevertheless, the analysis of the text of the catena among the manuscripts of Staab's *Type E* allowed me to identify the same anomalous attributions to the numbered scholia of the *Normaltypus* in the twin manuscript GA 441.[110] With the only exceptions of scholia 120, 161 and 167 which remain unnumbered, all the other numbered extracts are attributed to Theodoret (364 and 365 [f. 69r], 381 and 383 [f. 70v], 371 [f. 71r] and 408 [f. 40v]), Chrysostom (121 [f. 33r] and 743 [f. 105r]), Oecumenius (270 [f. 131r]) and Severian (176 [f. 34r]) The relationship between these two witnesses is further supported by the examination of the test-passage (Rom 7.7–13): in addition to attributing scholia 364 and 365 to Theodoret, both GA 441 and 621 omit comments 360, 362, 363, 366 and 367, and present the same additional scholia from the homilies of John Chrysostom on Romans. Nevertheless, three long extracts from Chrysostom are placed immediately after scholium 367ex in GA 441, while in GA 621 they appear after scholium 369. The analysis of the whole text of the catena in GA 441 confirms that the manuscript shares the majority of the peculiar characteristics of GA 621 — scholia combined together, reversed order of the scholia

[108] Karo and Lietzmann, *Catalogus*, p. 610.

[109] Staab, *Pauluskommentare*, p. 424 (Rom 5.12).

[110] On GA 411 see T. Wasserman, 'The Greek New Testament Manuscripts in Sweden with an Excursus on the Jerusalem Colophon', *Svensk Exegetisk Årsbok* 75 (2010), 77–108 (84–85).

compared to the GA 1923, numbered comments with the attribution, and additional extracts from John Chrysostom —, but not all. For example, multiple numbered extracts and *Extravagantes* from the Pseudo-Oecumenian Catena are omitted by GA 621 but recorded in GA 441, and, on the other hand, four extracts from Chrysostom's homilies are absent from GA 441.[111] As for GA 448, it seems to me that both GA 621 and 441 represent an abbreviated version of the *Normaltypus* stage (CPG C165.1), because of the presence of both numbered comments and scholia from the *Corpus Extravagantium*, rather than two witnesses of Staab's *Type E* (CPG C165.5). However, further investigation of the text of the catena between these two manuscripts will shed more light on their affiliation and the nature of the text.

### 2.4.3. Manuscripts with additional scholia from John Chrysostom: GA 920 and 1277

Among the manuscripts of Staab's *Type E*, GA 920 and 1277, two frame catenae from the first half of the tenth and the eleventh century, present the same anomalous distribution of scholia. Along with the extracts from the Pseudo-Oecumenian Catena, which are all *Extravagantes* recorded with signs and the attributions to the authors,[112] forty-six extracts from the homilies of John Chrysostom on Romans, with or without the attribution, are

[111] The scholia from Chrysostom which are absent from GA 441 comprise Field, *Ioannis Chrysostomi*, I, p. 7 C 2–D 5, D 10– E 4, p. 28, C 3–10, p. 38, C 4–8, and p. 60, E 3–B 2. The numbered scholia and the *Extravagantes* recorded in GA 441 are: 71, 74, 130–132, 134, 135, 142–150, 156, 168, 169, 178ex, 179, 180, 181, 181ex, 193, 195, 195ex, 198, 203exa–b, 208ex, 209, 214–233, 237, 238, 240, 242, 244–246, 250, 252, 271exa, 347–351, 463 and 622–641.

[112] Scholia 51exc, 74exa, 89ex (part), 128ex, 203exa–b, 215ex, 226ex, 235exc, 236ex and 235exb, 286ex (part), 297ex, 299ex and 305ex, 313ex (part), 321ex, 334ex, 351ex and 359ex, 438ex, 486ex, 510exa and 510exb, 643ex, 756ex, 762exb and 779exb, 812ex and 824ex (part)

attested.[113] Additionally, I was able to identify other scholia which are not part of the text of the Pseudo-Oecumenian Catena and comprise extracts from either John Chrysostom or

[113] Field, *Ioannis Chrysostomi*, I, p. 55, D 5–7 (inc.: Ταῦτα πρὸς τοὺς ἄρχοντας, des.: τῆς οἰκουμένης), p. 53, B 1–3 (inc.: Ἵνα μὴ δόξῃ αὐτούς, des.: εἴδη ἁμαρτημάτων [add. ? φθόνου GA 920 and 1277]), p. 53, D 7 (ἐπὶ τοῦ Ἄβελ καὶ τοῦ Ἰωσὴφ ἐδείχθη), pp. 59–60, C 5–D 5 (inc.: Τουτέστι κἂν εὔπορός [πλούσιον? GA 920], des.: μᾶλλον ἁμαρτάνοντες), p. 62, D 6–7 (inc.: Τουτέστιν, οὐ προσώπων, des.: ἐξετάζει διαφοράν), p. 73, D 6–8 (inc.: Τὸν ἐκείνων λέγει τῦφον, des.: ἐκάλουν τῶν ὀνομάτων [om. τῶν ὀνομάτων GA 920 and 1277] αὐτούς), p. 74, E 10–A 3 (inc.: Καὶ γὰρ σφόδρα ἦν, des.: ἔπεισε καταπατῆσαι [ἀπατῆσαι GA 920 and 1277] τὸν νόμον), B 6–8 (inc.: Ἰδοὺ καὶ ἑτέρα, des.: εἰς τοῦτο παρασκευάζουσι), pp. 75–76, A 8–C 2 (inc.: Δύο γάρ [om. γάρ GA 920 and 1277] ἐνταῦθα ἀκροβυστίας, des.: δὴ τοῦ τρίτου [Δεῖ οὖν τρίτου GA 920 and 1277]), p. 79, B 4–5 (inc.: Ἕλληνα δὲ πάλιν, des.: παρατηρήσεων ἀπηλλαγμένον), p. 78, D 3–4 (inc.: Ἡ γὰρ νίκη τότε, des.: ἀκροβύστου κρίνηται), p. 81, C 6–7 (inc.: Τὴν εὐεργεσίαν αὐτοῦ [τοῦ θεοῦ GA 920 and 1277], des.: ἡ ἀγνωμοσύνη), p. 82, B 5–8 (inc.: Τί οὖν ἐστιν [τουτέστιν GA 920 and 1277], ὅ φησιν, des.: τοιούτους ὄντας ἐτίμησεν), p. 135, A 4–7 (inc.: Ὃ δέ [om. δέ GA 920 and 1277] λέγει, τοιοῦτόν ἐστιν, des.: φαίνηται σταυρωθείς), p. 143, C 1–3 (inc.: Οὐχ αὕτη ἡ ἁμαρτία, des.: ἡ πάντα λυμαινομένη [λυμαίνη GA 920]), C 8–D 3 (with Ἰωάννου) (inc.: Πῶς τύπος; φησίν [ἐστὶν τοῦ Χριστοῦ ὁ Ἀδάμ GA 920 and 1277], des.: πρόξενος δικαιοσύνης), p. 183, A 5–B 2 (inc.: Ὅτε γὰρ, φησὶν, ἥμαρτεν, des.: τοῦ πνεύματος διεγείρων), p. 187, E 4–11 (inc.: Εἰ γὰρ οὐκ ᾔδει, des.: τῆς ῥᾳθυμίας τῶν δεξαμένων), pp. 187–188, A 10–B 4 (inc.: Πότε, εἰπέ μοι [εἰπέ μοι πότε GA 920 and 1277], des.: οὐχ οὕτω κατεδικαζόμην), p. 200, C 9–10 (inc.: Σκοτοῦμαι, φησὶ, συναρπάζομαι, des.: πῶς ὑποσκελίζομαι), pp. 200–201, A 2–3 ([add. ὃ μισῶ, τοῦτο ποιῶ GA 920 and 1277], Ὃ οὐ θέλω, des.: ὃ μὴ φιλῶ [add. Ὃ ὄυκ ἐπαινῶ GA 920 and 1277]), p. 203, C 5 (Ὁμολογῶ [add. ἀυτόν GA 920 and 1277] ὡς καλῶς ἔχοντι), p. 204, B 3 (Τῇ τυραννίδι, τῇ δυνάμει), p. 205, A 8–B 3 (inc.: Ὅταν δέ [om. δέ GA 920 and 1277] ἀκούσῃς, des.: χειρωθὲν ὑπὸ τοῦ θανάτου), p. 210, A 7–B 2 (inc.: Ἐπειδὴ γάρ [om. γάρ GA 920 and 1277] εἶπεν ἁμαρτίας, des.: τῆς σαρκὸς ἡ φύσις), C 1–2 (Τὸ τέλος, ὁ σκοπὸς, τὸ κατόρθωμα), pp. 212–213, A 8–B 1 (inc.: Φρόνημα τοίνυν σαρκός, des.: τῇ προαιρέσει κρινομένην), p. 214, C 6–8 (inc.: Οὐχ ἁπλῶς [om. ἁπλῶς GA 920 and 1277] σάρκα λέγων, des.: τὴν τυραννουμένην), p. 241, B 5–7 (inc.: Πνεῦμα τοίνυν ἐνταῦθα, des.: καὶ στενάζουσαν), D 5–7 (inc.: Καὶ γὰρ ὁ παρέχων, des.: τὸ αὐτὸ πνεῦμα), pp. 267–268, E 1–A 6 (inc.: Τί οὖν ἐστι τὸ ἀνάθεμα, des.: ἀποῤῥαγέντος τῆς ἐκκλησίας), p. 271, E 11–B 3 ([add. Τουτέστιν ἡ ἐπαγγελία ἡ πρὸς Ἀβραὰμ γενομένη GA 920 and 1277) inc.: Διὰ τοῦτο κόπτομαι, des.: ἐκείνης τῆς ἀποῤῥήτου), p. 284, A 6–8 (inc.: Οὐ γὰρ σόν ἐστιν, des.: πολλῷ μᾶλλον ἡμῶν), p. 288, C 3–4 (inc.: Σκεῦος ὀργῆς, des.: διὰ τῆς οἰκείας σκληρότητος), p. 285, E 6–7 (Ὁ ἀντιλέγων, ὁ ἐναντιούμενος), p. 291, B 2–5 (inc.: Τίς γὰρ ἦν, des.: καὶ υἱοὺς θεοῦ ἔσεσθαι [om. θεοῦ GA 920 and 1277]), p. 291, C 9–D 8 (inc.: Ὁρᾷς, ὅτι καὶ ἐκεῖνος, des.: τοὺς σωζομένους), p. 293, C 4–E 4 (inc.: Καὶ γὰρ δύο ἐστί, des.: ἀπὸ τῆς [om. τῆς GA 920 and 1277] πίστεως), p. 335, E 7–10 (inc.: Ἀπαρχὴν ἐνταῦθα [om. ἐνταῦθα GA 920 and 1277] καὶ ῥίζαν, des.: ἐξ αὐτῶν πιστεύσαντας), p. 355, A 7–9 (inc.: Πίστιν ἐνταῦθα, des.: ἀπολαύσαντα κατέστειλεν), p. 376, D 7–E 2 (inc.: Ποίᾳ ὀργῇ, des.: τόπον τῇ ὀργῇ), p. 385, D 1–9 (inc.: Οὐ μόνον, φησίν [om. φησίν GA 910 and 1277],

other patristic sources. For example, two scholia are extracts from Chrysostom's homilies on 1 Corinthians and Philippians, only the latter attested also in GA 1277, and one comment has been identified as an excerpt from Severian of Gabala, *In Chananaeam et in Pharaonem*, probably selected by the compiler of the catena to comment on Rom 9.18.[114] Furthermore, two scholia are not part of patristic literature on the New Testament and concern a comment from the Wisdom of Solomon applied to Rom 1.20 (GA 920, f. 79r, 1277, f. 151r), and a short extract from Hesychius of Alexandria' *Lexicon* on Rom 3.25 (πάρεσιν, ἄφεσιν, συγχώρησιν) (GA 920, f. 82v, 1277, f. 155v).[115] Furthermore, only in GA 920 a later twelfth-century hand records supplementary scholia from the Pseudo-Oecumenian *Normaltypus*.[116]

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ὅτι ἀνθίστασαι, des.: ἀσθενεστέρους καταπινόντων), p. 394, C 9–D 3 (Ὁρᾷς πῶς ἐφίστησιν, des.: ἐγγύτερος γίνεται) + C 6–7 (inc.: Τουτέστιν, ἐγγύς, des.: κλίβανος καιομένη), p. 395, A 10–B 2 (inc.: Ἀποδυσώμεθα τὰς φαντασίας, des.: ἱματίων τὴν ἀρετήν), p. 424, B 5–10 (inc.: Ἐνταῦθά μοι δοκεῖ, des.: ὑποθέσεως λέγει), pp. 441–442, E 5–7 (inc.: Δόξα δὲ [τοίνυν GA 920 and 1277] θεῷ, des.: ἀποῤῥηγνύμενον τό [om. τό GA 920 and 1277] μέλος), p. 453, A 8–B 4 (inc. Ἀλλότριον δὲ τὸ τῶν ἀποστόλων [om. δὲ τὸ τῶν ἀποστόλων GA 920 and 1277] φησίν, des.: ἀλλότριος ἦν), p. 463, B 1–3 (inc.: Εὐλογίαν γάρ [μέν GA 920 and 1277], ὡς τὰ πολλά, des.: ὡς πλεονεξίαν), p. 489, B 9–C 3 (inc.: Εἶδες οἷον αὐτῷ στέφανον ἔπλεξε [μέγα αὐτόν τὸν στέφανον ἔπλεξεν GA 920 and 1277], des.: τὸν ξενοδόχον φησίν [καλεῖ GA 920 and 1277].

[114] PG61.408, ll. 51–55 (inc.: Καὶ γὰρ ὑπόκειμαι δεσποτείᾳ, des.: ἔδοξεν τῷ Πνεύματι [add. ἁγίῳ GA 920, 1277]), PG62.277, ll. 46–48 (inc.: Τινὲς τὴν περιτομήν, des.: ἐπὶ τούτοις σεμνύνονται) (GA 920, f. 86r, GA 1277, f. 161r), and PG59.661–662, ll. 72–1 (inc.: Λαμβάνει τὸν Φαραὼ des.: πρὸς τὴν εὐσέβειαν) (GA 920, f. 90v, GA 1277, f. 167v).

[115] LXX, ch. 13, sect. 5, ll. 1–2 (inc.: Ἐκ γὰρ μεγέθους, des.: αὐτῶν θεωρεῖται) (GA 920, f. 79r, 1277, f. 151r) and P.A. Hansen, ed., *Hesychii Alexandrini Lexicon*, III (SGLG, Band 11/3) (Berlin, New York: De Gruyter, 2005), letter π, entry 860, l. 1 (πάρεσιν, ἄφεσιν, συγχώρησιν) (GA 920, f. 82v, 1277, f. 155v).

[116] Scholia 62, 63, 70, 88, 99 (part), 102, 120ex + 121 + 122, 124, 125, 160Ph, 167, 188, 197, 209, 206, 228, 243 + 244 + 245, 247, 251, 262, 270, 275, 318, 322, 335, 337, 341 (part), 355, 399ex, 403, 414exa, 415exb, 423, 424, 435, 445, 507, 546, 556, 557, 558, 560, 564 (part), 566, 589, 593, 621, 624, 625 + 626, 627, 638, 640, 644, 647, 650, 651, 654 + 655, 664, 675, 677, 683, 686, 687, 699, 700, 702, 704, 706, 707ex, 721, 729, 731, 736, 736ex, 743, 746, 747, 748, 762, 766, 769, 770, 771, 773 (part), 781, 789, 805, 809, 827, 830, 834,

In addition to sharing the same numbered scholia from the Pseudo-Oecumenian Catena and the homilies of Chrysostom, the relationship between the two manuscripts is further supported by the same Euthalian Apparatus, which consists of the Euthalian prefaces to the Pauline Epistles, followed by the lists of *kephalaia* and citations from the Old Testament's books (in GA 920 for Romans and 1 Corinthians, in GA 1277 for Romans, 1 and 2 Corinthians).

### 2.4.4. The *Codex unicus*?: Paris, BnF, Grec 103 (GA 302)

Finally, GA 302 is a frame catena from the eleventh century, with Acts and the Catholic Epistles alongside the *Catenae Andreae* (CPG C150 and C176), besides the Pseudo-Oecumenian Catena of Staab's *Type E* (CPG C165.5) for the Pauline Epistles.[117] The manuscript is worthy of attention for a distinctive organization of the exegetical material, which I did not find elsewhere and is reproduced in the table below for the section on Rom 7.7–13.

| GA 1923, ff. 36r–37r | | | GA 302, ff. 156v–157r | |
|---|---|---|---|---|
| 360 | ξ΄ | [Οὐχ ὁ νόμος αἴτιος…ἵνα μὴ προστῇ αὐτοῖς]. | | Absent |
| 360ex | Σευηρι (ανοῦ) + s. | **Ἁμαρτίαν** [ἔοικε] **λέγειν τὸν διάβολον. Ὥσπερ** [οὖν τὸν σωτῆρα] **ζωὴν** [ἡ γραφὴ καλεῖ… ἔλαβεν ὁ διάβολος;] **Τὰ παραγγέλματα τοῦ νόμου ὡς ὕλην τινὰ τῆς ἑαυτοῦ τέχνης ποιησάμενος, εἰς τὸ ἐναντίον ταῖς ἐντολαῖς περιέτρεπε τὸν** | s | **Ἁμαρτίαν τὸν διάβολον λέγει. Ὥσπερ ζωὴν** [τὸν Χριστόν] + see below |

837, 850, 854, 856, 961, 864, 871, 873, 877, 880, 881, 883, 897, 901, 904 (part), 906, 908, 909ex, 912, 916 917 and 918.

[117] Parpulov, *Catalogue*, p. 197. On the other hand, Scieri believes that the manuscript preserves isolated scholia on the Acts rather than a full catena (E. Scieri, 'The Catena Manuscripts on Acts', p. 285, n. 19).

| | | | | |
|---|---|---|---|---|
| | | **ἄνθρωπον. Δῆλον δὲ ὅτι δι' ἑαυτοῦ ὁ ἀπόστολος τὸν κοινὸν ἄνθρωπον** δηλοῖ. | | |
| 361 | ξα΄ | [Καλῶς τὸ, *πᾶσαν*…ἐπεὶ, διά τί] **ὁ κατακλυσμὸς γέγονε, καὶ τὰ σόδομα ἀπώλετο;** [Ἀλλά νῦν, φησι… καὶ μαθὼν ἐποίησα]. | | See below |
| 361Ph | Φωτ(ίου) | [Χωρὶς γὰρ νόμου. Ἡ μὲν ἁμαρτία νεκρὰ,…ἐγὼ δὲ ἀπέθανον]. | | Absent |
| 362 | ξβ΄ | [Ἀνενέργητος. Εἰ γὰρ ἐνήργει καὶ πρὸ τοῦ νόμου, ἄλλ οὐ τοσοῦτον]. **Καθεύδειν ἐδόκουν**, [φησίν, αἱ πλείους ἁμαρτίαι…οὐχ οὕτως ἡμάρτανον]. | s | Ὅτι **καθεύδειν ἐδόκει.** |
| 363 | ξγ΄ | [Πότε ἔζων χωρὶς νόμου;] **Πρὸ τοῦ δοθῆναι** [τὴν ἐντολὴν τοῖς πρωτοπλάστοις, τὴν ἐν παραδείσῳ ζωήν.] | s | [Ἐνταῦθα οἰκειοῦται τὴν φύσιν ὡσάνει] **πρὸ τοῦ δοθῆναι** [τὸν νόμον.] |
| 364 | ξδ΄ | **Πρὸ Μωσέως** [δηλονότι ἔζων…ἐκ περιστάσεως ἔβλαψεν ὁ νόμος]. | s | **Πρὸ** [τοῦ] **Μωσέως.** |
| | | see scholium 360ex | s | **Ὁ διάβολος.** |
| | | see scholium 361 + 360ex | s | [Καὶ οὐκ ἤδη τὴν ἁμαρτίαν ὁ ἄνθρωπος πρὶν λάβει τὸν νόμον, πόθεν] **ὁ κατακλυσμὸς γέγονε καὶ τὰ σοδόμων ἀπώλεια.** [Λέγομεν οὖν ὅτι…ἔμαθον ἐκ τῆς δόσεως τοῦ νόμου] **ὅτι τὰ παραγγέλματα τοῦ νόμου ὡς ὕλην τινὰ τῆς ἑαυτοῦ τέχνης ποιησάμενος εἰς τὸ ἐναντίον τὴν κοινὴν τῶν ἀνθρώπων** [περιέτρεψε φύσιν]. |
| 365 | ξε΄ | [Ἐντολήν φησι τὸν νόμον…οὐ διὰ τὴν αὐτῆς φύσιν]. | | Absent |
| 366 | ξς΄ | [Πάλιν τὰ αὐτὰ ποικίλως κατασκευάζει…μὲν τὸν νόμον | | Absent |

| | | | | |
|---|---|---|---|---|
| | | προσδραμεῖν δὲ τῇ πίστει Χριστοῦ]. | | |
| 366Ph | Φωτ(ίου) | [Ἡ γὰρ ἁμαρτία ἀφορμὴν ἀνωτέρω εἰπὼν…τὸ κάκιστον ἐργαζομένης]. | | Absent |
| 367 | ξζ΄ | [Οὐ γὰρ τῆς τοῦ νόμου] **φύσεως ἦν τὸ βεβλάφθαι** [με], **ἀλλὰ τῆς ἡμῶν** φησι κακίας καὶ] **ῥαθυμίας,** [ἀνθ' ὧν] **οὐκ ἐφυλάξαμεν τὰ ἐπιταχθέντα**. | | **Οὐκ ἦν τὸ βλάπτεσθαι ἐμὲ παρ' αὐτοῦ φύσεως, ἀλλὰ** [ἐκ] **τῆς ἡμῶν ῥαθυμίας,** [ἐπειδὴ] **οὐκ ἐφύλαττον τὰ ἐπιταχθέντα.** |
| 367Ph | Φωτίου) | [Ὥστε ὁ μὲν ὁ νόμος Ἅγιος ὁ νόμος…προνοούμενος ταῦτα ἐπετέλει]. | | Absent |
| 367ex | Θεοδω(ρήτου) s | [Νόμον τὸν Μωσαϊκὸν…τοῖς φυλάσσουσιν εὐτρεπίζουσαν]. | | Absent |
| 368 | ξη΄ | **Ἵνα**, [φησί], **δειχθῇ, πῶς μιαρὰ** [καὶ ἰταμὴ], **καὶ ἰσχυρὰ** [ἡ ἁμαρτία] **διὰ τοῦ ἀγαθοῦ,** [τουτέστιν τοῦ] **νόμου** αὐτοῦ, τὸν **θάνατον κατειργάσατο. Μεγίστην** [δὲ] **δηλοῖ τῆς ἁμαρτίας τὴν ἰσχὺν, δεῖξαι** [θέλων] **τοῦ Χριστοῦ τὴν δωρεάν,** ὅση ὅτι **ταύτης ἡμᾶς** [τῆς] **ἰσχυρᾶς καὶ ἀφύκτου ἀπήλλαξεν**. | s | **Μεγίστην δηλοῖ** [διὰ τούτων] **τῆς ἁμαρτίας τὴν ἰσχὺν, ἵνα δείξῃ τὴν δωρεὰν τοῦ Χριστοῦ,** ὁποία ἐστὶν **ἰσχυρᾶς ταύτης** καὶ **ἀφύκτου ἡμᾶς ἀπήλλαξεν.** [Τὸ δὲ ἵνα φανῇ λέγει, ἄντι τοῦ] **ἵνα, δειχθῇ, πῶς μιαρὰ, καὶ ἰσχυρά** [ἐστι, καὶ ὅτι πῶς] **διὰ τοῦ ἀγαθοῦ** [νόμου] **θάνατον κατειργάσατο.** |
| 368Ph | Φωτ(ίου) | [Ἄλλ *ἡ ἁμαρτία*. Ἐπειδὴ τῆς ἁμαρτίας ἠθέλησε…ἁμαρτωλὸς ἡ ἁμαρτία]. | | Absent |
| 369 | ξθ΄ | [Ἵνα φησὶ δειχθῇ αὐτῆς…ἵνα διὰ γοῦν τοῦτο φύγωμεν αὐτήν]. | | Absent |

Table 6: Rom 7.7–13 in GA 302

The analysis of Rom 7.7–13 illustrates that the compiler of GA 302 produces an abbreviated version of the catena of the *Normaltypus* by selecting only a few words from the original scholia, which are recorded with signs and without attributions, and realizing editorial adjustments such as the inversion of the order of the sentences (scholium 368) and the

division of a single scholium into two or more subsequent extracts. Indeed, in addition to omitting some of the numbered scholia of the test-passage (360, 365, 366 and 369), along with the *Photiana* (361Ph, 366Ph and 368Ph) and the *Extravagans* from Theodoret (367ex), and selecting only a few words from scholia 362 and 364, the compiler splits scholium 360ex (Σευηριανοῦ + sign) into three independent extracts, the third of which combines part of the numbered scholium 361 with the second half of scholium 360ex, with additional unidentified text in between (Καὶ οὐκ ᾔδη δη τὴν ἁμαρτίαν ὁ ἄνθρωπος πρὶν λάβῃ τὸν νόμον πόθεν, and λέγομεν οὖν ὅτι…ἔμαθον ἐκ τῆς δόσεως τοῦ νόμου). Due to its singular character, which resembles a secondary reworking of the Pseudo-Oecumenian Catena of the *Normaltypus*, it might be reasonable to register the manuscript in the CPG as a *codex unicus* within the category of Staab's *Type E*, by assigning the new CPG number CPG C165.5.1.

### 2.5. The Group of the *Abridged Version*

This last group includes eight manuscripts with an abbreviated version of the Pseudo-Oecumenian Catena on Romans. These manuscripts are Paris, BnF, Coislin 224 (GA 250), Oxford, BL, Barocci 3 (GA 314), Vienna, ÖNB, Theol., Gr. 302 (GA 424), Athens, EBE, 27 / Odessa, Одеська національна наукова бібліотека, 555 (GA 1360), Athos, M. Αγ. Παύλου, 2 / London, BL, Add. 19392a (GA 1862), Jerusalem, Greek Orthodox Patriarchate, Τάφου 38 (GA 1888), London, BL, Add. 7142 (GA 1956), and Modena, Biblioteca Estense, a.V.6.3 (Puntoni 196) (GA 2125). All of the manuscripts of the *Abridged Version* have been considered as part of Staab's *Type E* (CPG C165.5) by previous scholarship, which includes

mainly Staab for GA 314, 424 and 1360,[118] and Parpulov for the remaining codices.[119] Among the manuscripts of this group, GA 1956 attributes the exegesis to John Chrysostom, similar to GA 621 and 2007 (Δεκατέσσαρες ἐπιστολαὶ ἡρμηνευμέναι τοῦ ἁγίου ἀποστόλου. Ἡ ἑρμηνεία τοῦ Χρυσοστόμου). Nevertheless, the catena begins with the usual incipit of the Pseudo-Oecumenian tradition (Τὸ ἀποῦσι γράφειν αἴτιον τοῦ κεῖσθαι αὐτοῦ τὸ ὄνομα), as observed by Staab.[120]As already discussed in the previous section, the manuscripts receiving the CPG number C165.5 record isolated scholia from the Pseudo-Oecumenian tradition, usually the *Extravagantes* of the *Normaltypus*, with or without the further addition of exegetical material from other sources, mainly Chrysostom, whereas these witnesses transmit the text of the Pseudo-Oecumenian Catena of the *Normaltypus*, comprising numbered extracts and the *Corpus Extravagantium*, but in an abridged form. Based on Rom 7.7–13, these manuscripts present the same peculiar organization of the scholia compared to GA 1923, which is summarized in the table below. The manuscript selected as a representative of this group and transcribed in full is GA 1862. The text omitted by either GA 1923 or 1862 (and, overall, the manuscripts of the *Abridged Version*) is within brackets, whereas the variant readings between the witnesses are in bold.

[118] Staab, *Die Pauluskatenen*, p. X (GA 1360: 'Auszüge aus Ps.-Ökumenius'), p. XIII (GA 314) and p. XV (GA 424: 'Auszüge aus dem Normaltyp von Ps.-Ökumenius').

[119] Parpulov, *Catalogue*, pp. 125–127 (GA 314, 1360, 1862, 1888 and 1956), 128 (GA 2125), 129–130 (GA 424) and 132 (GA 250). GA 250 is also listed in Karo-Lietzmann's *Catalogus* among the catenae on the Catholic epistles and has been described as 'excerpta ex Oecumenio' for the Pauline text (Karo and Lietzmann, *Catalogus*, p. 597).

[120] Staab, *Die Pauluskatenen,* p. XI.

| GA 1923, ff. 36r–37r | | | *Abridged Version* (GA 1862), ff. 174rv | |
|---|---|---|---|---|
| 360 | ξ΄ | Οὐχ ὁ νόμος **αἴτιος,** φησί, τῆς ἁμαρτίας ἀλλ' ἡ ἁμαρτία διὰ τῆς ἐντολῆς, **ἥ ἐστιν ὁ νόμος,** ἐξηπάτησέ με. [Ὅρα πῶς ἠρέμα…ἵνα μὴ προστῇ αὐτοῖς]. | δ΄ | Οὐχ ὁ νόμος, φησίν, **αἴτιος** τῆς ἁμαρτίας, ἀλλ' ἡ ἁμαρτία διὰ τῆς ἐντολῆς, **τοῦ νόμου** ἐξηπάτησέ με. |
| 360ex | Σευηρι(ανοῦ) s | Ἁμαρτίαν **ἔοικε** λέγειν τὸν διάβολον. [Ὥσπερ οὖν τὸν σωτῆρα…καὶ τὴν ἐναντίαν δύναμιν] ἐκ τῆς οἰκείας ἐνεργείας [πότε μὲν ἁμαρτίαν…ὁ ἀπόστολος, τὸν κοινὸν ἄνθρωπον δηλοῖ]. | | Ἁμαρτίαν **φασὶ** λέγειν τὸν διάβολον, ἐκ τῆς οἰκείας ἐνεργείας. |
| 361 | ξα΄ | Καλῶς τὸ, 'πᾶσαν'· ἦν γὰρ καὶ πρὸ τοῦ νόμου ἐπιθυμία· [ἐπεὶ, διὰ τὶ ὁ κατακλυσμὸς γέγονε, καὶ τὰ Σόδομα ἀπώλετο;] Ἀλλά νῦν, φησί, καὶ ἃς οὐκ ᾔδειν ἐπιθυμίας, ἔμαθον ἐκ τοῦ νόμου, [καὶ μαθὼν ἐποίησα]. | | Καλῶς **δὲ καὶ** τὸ 'πᾶσαν'· ἦν γὰρ καὶ πρὸ τοῦ νόμου ἐπιθυμία. Ἀλλά νῦν, φησί, καὶ ἃς οὐκ ᾔδειν ἐπιθυμίας ἔμαθον ἐκ τοῦ νόμου. |
| 361Ph | Φωτ(ίου) | [*Χωρὶς γὰρ νόμου* Ἡ μὲν ἁμαρτία νεκρά…ἐγὼ δὲ ἀπέθανον]. | | Absent |
| 362 | ξβ΄ | [Ἀνενέργητος. Εἰ γὰρ ἐνήργει καὶ πρὸ τοῦ νόμου, ἀλλ' οὐ τοσοῦτον.] Καθεύδειν **ἐδόκουν,** φησίν, **αἱ πλείους ἁμαρτίαι καὶ τεθνάναι.** Οὐ γὰρ ᾔδειν τὰς | α΄ | Καθεύδειν, φησὶ, **καὶ τεθνάναι ἐδόκουν αἱ πλείους ἁμαρτίαι.** Οὐ γὰρ ᾔδειν τὰς πλείους, καὶ |

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| | | πλείους, καὶ ἐν ἀγνοίᾳ πράττων οὐχ οὕτως ἡμάρτανον. | | ἐν ἀγνοίᾳ πράττων οὐχ οὕτως ἡμάρτανον. |
| 363 | ξγ΄ | **Πότε** ἔζων χωρὶς νόμου; Πρὸ τοῦ δοθῆναι τὴν ἐντολὴν τοῖς πρωτοπλάστοις, τὴν ἐν παραδείσῳ ζωήν. | | **Τὸ δὲ** ἔζων **πότε** χωρὶς νόμου, **φησι;** Πρὸ τοῦ δοθῆναι τὴν ἐντολὴν τοῖς πρωτοπλάστοις, τὴν ἐν **τῷ** παραδείσῳ ζωήν. |
| 364 | ξδ΄ | Πρὸ Μωσέως **δηλονότι** ἔζων, φησίν, οὐκ ἤμην νεκρὸς τῷ πλήθει τῶν ἁμαρτιῶν. Τότε γὰρ **μόνον** εἶχον κατήγορον τὸν φυσικὸν νόμον· νυνὶ δὲ καὶ τὸν γραπτὸν [νόμον. Ὁρᾷς, πῶς ἐκ περιστάσεως] **ἔβλαψεν ὁ νόμος;** | | Τότε γὰρ εἶχον κατήγορον τὸν φυσικὸν νόμον· νυνὶ δὲ καὶ τὸν γραπτόν, **ἤτοι** πρὸ Μωσέως ἔζων, φησίν, [καὶ] οὐκ ἤμην νεκρὸς τῷ πλήθει τῶν ἁμαρτιῶν. [ὧν] **ὁ νόμος** διέγραψεν. |
| 365 | ξε΄ | Ἐντολήν φησι, τὸν νόμον. Εἰπὼν δὲ ‘ἀνέζησεν’, ἔδειξεν, ὅτι ἦν μὲν ἡ ἁμαρτία, ἀλλ’ ἠσύχαζεν· ὁ δὲ νόμος, εὐεργετῶν, ἐφανέρωσεν αὐτὴν, ἵνα φύγωμεν αὐτὴν· [ἀλλ’ ἡ περίστασις τοὺς μὴ φυγόντας ἔβλαψεν.] **Εἰ** οὖν εἰς ζωήν μοι δοθεῖσα· [οὕτω γὰρ εἶχε φύσεως·] ‘εἰς θάνατόν’ μοι γέγονε διὰ τὴν ἐμῶν ῥᾳθυμίαν, **οὐ διὰ τὴν αὐτῆς φύσιν.** | β΄ | Ἐντολήν φησι, τὸν νόμον. Εἰπὼν δὲ [ἡ ἁμαρτία], ‘ἀνέζησεν’, ἔδειξεν, ὅτι ἦν μὲν ἡ ἁμαρτία, ἀλλ’ ἠσύχαζεν· ὁ δὲ νόμος [ὡς] εὐεργετῶν ἐφανέρωσεν αὐτὴν, ἵνα φύγωμεν αὐτὴν. **Ἤ** οὖν εἰς ζωήν μοι δοθεῖσα· ‘εἰς θάνατόν’ μοι γέγονε οὐ **διὰ τὴν αὐτῆς φύσιν** [ἀλλὰ] διὰ τὴν ἡμῶν ῥᾳθυμίαν. |

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| 366 | ξς΄ | [Πάλιν τὰ αὐτὰ ποικίλως κατασκευάζει…προσδραμεῖν δὲ τῇ πίστει Χριστοῦ] | | Absent |
| 366Ph | Φωτ(ίου) | [Ἡ γὰρ ἁμαρτία ἀφορμὴν ἀνωτέρω εἰπὼν…τὸ κάκιστον ἐργαζομένης] | | Absent |
| 367 | ξζ΄ | [Οὐ γὰρ τῆς τοῦ νόμου φύσεως…οὐκ ἐφυλάξαμεν τὰ ἐπιταχθέντα] | | Absent |
| 367Ph | Φωτ(ίου) | [Ὥστε ὁ μὲν ὁ νόμος. Ἅγιος ὁ νόμος…προνοούμενος ταῦτα ἐπετέλει] | | Absent |
| 367ex | Θεοδω(ρήτου) + s. | Νόμον, τὸν Μωσαϊκὸν λέγει· ἐντολὴν δὲ, τὴν τῷ Ἀδὰμ δεδομένην· **‘ἁγίαν’ μὲν,** ὡς τὸ δέον διδάξασαν· ‘δικαίαν’ δὲ, ὡς ὀρθῶς τοῖς παραβάταις τὴν ψῆφον ἐπενεγκοῦσαν· ‘ἀγαθὴν’ δὲ, ὡς ζωὴν τοῖς **φυλάσσουσιν** εὐτρεπίζουσαν. | γ΄ | Νόμον, τὸν Μωσαϊκὸν λέγει· ἐντολὴν δὲ, τὴν τῷ Ἀδὰμ δεδομένην· **‘ἁγιασμὸν’,** ὡς τὸ δέον διδάξασαν· ‘δικαίαν’ δὲ, ὡς ὀρθῶς τοῖς παραβάταις τὴν ψῆφον ἐπενεγκοῦσαν· ‘ἀγαθὴν’ δὲ, ὡς ζωὴν τοῖς **φυλάττουσιν** εὐτρεπίζουσαν. |
| 368 | ξη΄ | Ἵνα, φησί, δειχθῇ πῶς μιαρὰ **καὶ ἰταμὴ** καὶ ἰσχυρὰ ἡ ἁμαρτία, ‘διὰ τοῦ ἀγαθοῦ’, τουτέστι τοῦ νόμου [αὐτοῦ], τὸν θάνατον κατειργάσατο. [Μεγίστην δὲ δηλοῖ τῆς ἁμαρτίας τὴν ἰσχὺν…καὶ ἀφύκτου ἀπήλλαξεν.] | δ΄ | Ἵνα [οὖν], φησί, δειχθῇ πῶς μιαρὰ **καὶ ἀκάθαρτος** καὶ ἰσχυρὰ ἡ ἁμαρτία, ‘διὰ τοῦ ἀγαθοῦ [αὐτοῦ]’, τουτέστι τοῦ νόμου τὸν θάνατον κατειργάσατο. |
| 368Ph | Φωτ(ίου) | [‘Ἀλλ’ ἡ ἁμαρτία’. Ἐπειδὴ τῆς ἁμαρτίας | | |

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| | | ἠθέλησε…ἁμαρτωλὸς ἡ ἁμαρτία]. | | Absent |
| 369 | ξθ΄ | Ἵνα, [φησί], δειχθῇ αὐτῆς ὁ ἅπας ἰὸς καὶ ἡ πᾶσα κακία. Τὸ **γὰρ,** ‘καθ’ ὑπερβολὴν’, ἐπιτάσεώς ἐστιν. Οὐ μικρὸν οὖν ὤνησεν ὁ νόμος, πᾶσαν αὐτῆς τὴν πικρίαν ἀποκαλύψας, ἵνα διὰ γοῦν τοῦτο φύγωμεν αὐτήν. | | Ἵνα δειχθῇ αὐτῆς ὁ ἅπας ἰὸς καὶ ἡ πᾶσα κακία. Τὸ **δὲ** ‘καθ’ ὑπερβολὴν’ ἐπιτάσεώς ἐστιν. Οὐ μικρὸν οὖν ὤνησεν ὁ νόμος, πᾶσαν αὐτῆς τὴν πικρίαν ἀποκαλύψας, ἵνα διὰ γοῦν τοῦτο φύγωμεν αὐτήν. |

Table 7: Rom 7.7–13 in GA 1923 and 1862 (*Abridged Version*)

According to the table above, GA 1862 and, overall, the manuscripts of the *Abridged Version* omit comments (366 and 367, besides all the *Photiana*), shorten neighbouring scholia, reverse the word order, and add links to connect different scholia into one single comment. For example, in the first extract (360) the text of the standard scholium is generally maintained, but with a small appendix made up of some words from the following scholium 360ex, from Severian, and part of scholium δ΄ in GA 1862 (Ἁμαρτίαν φασὶ λέγειν τὸν διάβολον ἐκ τῆς οἰκείας ἐνεργείας). Moreover, a single long comment replaces the scholia ξβ΄, ξγ΄, ξδ΄ with slight adjustments: though comment ξγ΄ is the same as GA 1923, the beginning of the previous extract (Ἀνενέργητος εἰ γὰρ ἐνήργει καὶ πρὸ τοῦ νόμου ἀλλ’ οὐ τοσοῦτον) is absent and the order of the sentences in the following extract is inverted, with two omissions as well. The same situation happens for the last two numbered scholia 368 and 369: besides merging the two scholia into one, GA 1862 omits the last part of scholium 368 (Μεγίστην δὲ δηλοῖ τῆς ἁμαρτίας…καὶ ἀφύκτου ἀπήλλαξεν).

Furthermore, two variant readings in comparison with GA 1923 allowed me to isolate this group of manuscripts from the rest of the Pseudo-Oecumenian tradition. First, all

the manuscripts of the *Abridged Version* have ἁγιασμόν instead of ἁγίαν μέν in 367ex, which is likely to be the result of a misreading of the abbreviation for μέν, and καὶ ἀκάθαρτος in place of καὶ ἰταμή in scholium 368. The comparison with the Theodoretan text confirms that the correct version is that of GA 1923, since the exegesis refers to Romans 7.12 (Ἅγιος καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή) and aims to explain each of the components of the verse (ἁγία, δικαία, ἀγαθή).[121] Furthermore, ἰταμή (hasty, reckless, eager) is to prefer to the *lectio facilior* ἀκάθαρτος (unclean, impure), which is, among other things, a synonym of the previous term (μιαρά).

On the other hand, while preserving an abbreviated text of the Pseudo-Oecumenian Catena, the manuscripts of the *Abridged Version* also transmit extensive portions of exegesis which are not part of the Pseudo-Oecumenian tradition and which have been identified as extracts from the homilies of John Chrysostom or the later epitome of John of Damascus, recorded anonymously and embedded within the numbered extracts. This happens in scholia 798 and 799, where the text of the Pseudo-Oecumenian Catena is interspersed with extracts from the 27th homily of John Chrysostom on Romans, as showed by the table below.

| Field, *Ioannis Chrysostomi*, I, pp. 424–425, D 4–E 9, and PG.95, c. 556 | GA 1923, f. 71r | GA 1862, f. 192r |
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| Εἰσὶ γὰρ πολλοὶ μὴ κατακρίνοντες ἑαυτοὺς, καὶ σφόδρα πλημμελοῦντες· **οἳ (Chrys.)/ οὗτοι (Dam.)** πάντων εἰσὶν ἀθλιώτεροι· [ἀλλὰ τέως τῆς προκειμένης | ϛη΄: [Τουτέστιν, ἐν] ᾧ ἂν δοκιμάσῃ [πράγματι, τοιῶσδε ἢ τοιῶσδε], οἷον φαγεῖν τόδε ἢ μὴ φαγεῖν. [Πῶς δὲ ἔσται τοῦτο; ἀπὸ καθαροῦ συνειδότος]. *Ἐπειδὴ γὰρ εἶπε, κατὰ* | ε΄: *Ἐπειδὴ εἶπεν κατὰ σεαυτὸν ἔχε [τὴν περὶ τῶν βρωμάτων] πίστιν* (Rom 14.22), φησίν, ὅτι κἂν πάντες σε μέμφωνται οἰκονομικῶς τι ποιοῦντα, ἢ διὰ **σωτηρίαν ἀδελφοῦ,** τὸ |

[121] Lorrain, *Théodoret de Cyr*, p. 237. 23, ll. 7–9.

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| ὑποθέσεως ἔχεται] (om. Dam.). | *σεαυτὸν ἔχε τὴν πίστιν* (Rom 14.22), φησίν, ὅτι κἂν πάντες σε μέμφωνται οἰκονομικῶς τι ποιοῦντα, ἢ διὰ σωτηρίαν ***τοῦ*** ἀδελφοῦ, τὸ δὲ σὸν συνειδὸς οὐ κατακρίνει σε, μακάριος εἰ. [Ἐκ δὴ τούτων…διὰ τὴν ἀνάγκην, φησίν]. | δὲ σὸν συνειδὸς οὐ κατακρίνει σε μακάριος εἰ. [Τοῦτο δὲ οὐ περὶ πάντων δεῖ ἐκλαβεῖν…τουτέστι τὸ μὴ διακρίνεσθαι] ἐν ᾧ ἂν δοκιμάσῃ οἷον τοῦ φαγεῖν τόδε ἢ μὴ φαγεῖν. Εἰσί γὰρ πολλοὶ μὴ κατακρίνοντες ἑαυτοὺς καὶ σφόδρα πλημμελοῦντες· **οὗτοι** δὲ πάντων εἰσὶν ἀθλιώτεροι. |
| *Ὁ* ***δὲ*** *διακρινόμενος, ἐὰν φάγῃ,* ***κατακέκριται***. (Rom 14.23) [Πάλιν παρακαλῶν αὐτὸν φείσασθαι τοῦ ἀσθενεστέρου…Ὅτι οὐκ ἐκ πίστεως]· οὐκ ἐπειδὴ ἀκάθαρτον, ἀλλ’ ὅτι οὐκ ἐκ πίστεως· οὐ γὰρ ἐπίστευσεν, ὅτι καθαρόν ἐστιν, ἀλλ’ ὡς ἀκαθάρτου ἥψατο. **Διὰ δὲ τούτων δείκνυσιν** [αὐτοῖς] καὶ τὴν βλάβην ὅσην ἐργάζονται, ἀναγκάζοντες καὶ μὴ πείθοντες ἅπτεσθαι τῶν τέως δοκούντων αὐτοῖς ἀκαθάρτων [εἶναι], ἵνα κἂν διὰ τοῦτο ἀπόσχωνται τοῦ ἐπιπλήττειν. | ϟθ΄: [Τοῦτο πάλιν πρὸς τὸν ὑγιαίνοντα….Οὐκ οἶδας, ὅτι] *ὁ διακρινόμενος, ἐὰν φάγῃ,* ***κατακέκριται*** (Rom 14.23) [ὅτι μὴ ἐκ πίστεως ἐσθίει, ἀλλ’] ἐξ ἀνάγκης ἢ αἰδοῦς; [Οὔτε γὰρ ἐπίστευσεν…Τι οὖν αὐτῷ] πρόφασις **γίνῃ** κατακρίσεως; Εἶτα **λοιπὸν** κατὰ ἀπόφασιν λέγει, ὅτι Πᾶν, ὁ ἂν τις ποιῇ οὐκ ἐκ πίστεως, ἁμαρτάνει. | ϛ΄: *Ὁ διακρινόμενος,* ***φησί,*** ***κατακέκριται*** *ἐὰν φάγῃ* (Rom 14.23). οὐκ ἐπειδὴ ἀκάθαρτον, ἀλλ’ [ἐπειδὴ] οὐκ ἐκ πίστεως οὐ γὰρ ἐπίστευσεν ὅτι καθαρὸν ἐστιν ἄλλ ὡς ἀκαθάρτου ἥψατο. ἐξ ἀνάγκης ἢ αἰδοῦς [καὶ] **λοιπὸν** [αὐτῷ] πρόφασις **γέγονε** κατακρίσεως; Εἶτα κατὰ ἀποφᾶσιν λέγει, ὅτι πᾶν, ὁ ἐάν τις ποιῇ οὐκ ἐκ πίστεως ἁμαρτάνει. **Δεικνὺς διὰ τούτου** καὶ τὴν βλάβην ὅσην ἐργάζονται, ἀναγκάζοντες καὶ μὴ πείθοντες ἅπτεσθαι τῶν |

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| | | τέως δοκούντων αὐτοῖς ἀκαθάρτων, ἵνα κἂν διὰ τούτου ἀπόσχωνται τοῦ ἐπιπλήττειν. |

Table 8: Extracts from John Chrysostom and John of Damascus in GA 1862

Besides the textual similarities, the relationship between these witnesses is further supported by the analysis of the codicological and paleographical aspects. First, apart from GA 2125, all the other manuscripts are frame catenae from the tenth and eleventh centuries, usually with a decorated *pyle* that encloses the heading of the epistle (GA 250, 424, 1862 and 1888). Second, most of the manuscripts of this group have a numbering system that starts afresh on each page. The only exceptions concern GA 1888 and 1956, where the scholia in Rom 7.7–13 are numbered as κθ΄–λγ΄and λς΄–μ΄ respectively.

In addition to this, it is possible to identify three additional subgroups among the manuscripts where the numbering starts afresh, based on the different amount of text of the catena in the margins:

- Manuscripts where scholia 360–369 are numbered δ΄–δ΄: GA 250, 424, 1360 and 1862.
- Manuscript where scholia 360–369 are numbered β΄–ς΄: GA 314.
- Manuscript where scholia 360–369 are numbered β΄–β΄: GA 2125.

Among the manuscripts of the first subgroup, GA 250 and 424 deserve some attention. First, both the manuscripts record scholia 360ex and 367ex twice: an abbreviated version as part of the catena, and the full text of the scholia, as in GA 1923, on the bottom margin of the page, with symbols. Moreover, GA 250 and 424 share the same supplementary scholia, recorded anonymously with signs, which are absent from the other manuscripts of the *Abridged Version*. These include mainly extracts from John Chrysostom's homilies on

Romans, alongside eight comments from the Pseudo-Oecumenian Catena of the *Normaltypus*, recorded in full (177exa [GA 250, f. 167v, 424, f. 157v], 203exa [GA 250, f. 168v, 424, f. 158v], 203exb [GA 250, f. 168v, 424, f. 158v], 264 [GA 250, f. 171r, 424, f. 161r], 486exa [GA 250, f. 179r, 424, f. 169r], 539ex [GA 250, f. 181r, 424, f. 171r], 641ex [GA 250, f. 184v, 424, f. 174v], 763ex [GA 250, f. 187r, 424, f. 177r], and 824ex [GA 250, f. 189v, 424, f. 179v]), and unidentified scholia.[122] Only in one occurrence, which is the Theodoretan scholium 539ex, GA 250 and 424 transmit the extract as the numbered scholium β, whereas the same scholium is absent from GA 1862. Second, the relationship between these two witnesses is further supported by the presence of the same collection of

[122] Field, *Ioannis Chrysostomi*, I, pp. 65–66, D 8–10 (inc.: Τότε γὰρ ἐστήκασιν ἡμῶν καὶ οἱ λογισμοὶ οἱ μὲν κατηγοροῦντες [ὅτι οἱ μὲν κατηγοροῦντες, λογισμοί GA 250 and 424], des.: ἐπ' ἐκείνου τοῦ δικαστηρίου [τοῦτο πάλιν καλύπτουσιν GA 250 and 424] (GA 250, f. 165v, 424, f. 155v), p. 64, E 1–2 (Τὰ ἔργα, οὐ τὰ γράμματα, [add. ἐν GA 250 and 424] ταῖς διανοίαις αὐτῶν ἐγκολάψαντες) (GA 250, f. 165v, 424, f. 155v), p. 132, B 8–9, p. 134, D 3–4 (inc.: Εἰ γὰρ εἰς τὴν τοῦ θεοῦ συντελεῖ δόξαν [Εἰ συντελεῖ εἰς τὴν τοῦ θεοῦ δόξαν GA 250 and 424], des.: τὸ δαψιλὲς ἐμφαίνων [τὰ μέλλοντα πιστούμενος GA 250 and 424]) (GA 250, f. 170v, 424, f. 160v), p. 137, A 7–10 (inc.: Οὐ μόνον ἐσώθημεν, des.: παρὰ τοῦ σώζοντος μέγιστον σημεῖόν ἐστιν [παρὰ τοῦ σώζοντος μέγιστον ἐστὶν σημεῖον GA 250 and 424]) (GA 250, f. 171r, 424, f. 161r), p. 142, D 3– E 5 (inc.: Εἰπὼν γάρ, ὅτι ἐδικαιώθημεν [Διδάξας, ὅτι ἐδικαιώθημεν GA 250 and 424], des.: γεγόνασιν ἐξ ἐκείνου πάντες θνητοί [om. ἐξ ἐκείνου GA 250 and 424]) (GA 250, f. 171r, 424, f. 161r), pp. 142–143, B 2–9 (inc.: Τοῦτό μοι δοκεῖ λέγειν, des.: πῶς ὁ θάνατος ἐκράτει) (GA 250, f. 171r, 424, f. 161r), p. 144, C 2–8 (inc.: Ἵνα γὰρ τό, ὡς, καὶ τό, οὕτω…μηδὲ νομίσῃς ἀκούων τὸν Ἀδάμ [Ἵνα μὴ ἀκούων τὸν Ἀδὰμ νομίσῃς GA 250 and 424], des.: εἰς δικαίωμα τὸ πρᾶγμα ἐξέβη) (GA 250, f. 171v, 424, f. 161v), pp. 145–146, A 8–B 9 (inc.: Διὰ τοῦτο οὐκ εἶπεν ἐνταῦθα, χάριν [Οὐκ εἶπεν, χάριν μόνην GA 250 and 424], des.: καὶ σύσσωμοι αὐτοῦ κατέστημεν [add. διὰ τοῦτο περισσείαν χάριτος καὶ τῆς δικαιοσύνης λαμβανόντες GA 250 and 424]) (GA 250, f. 172r, 424, f. 162r), p. 147, A 4– B 7 (inc.: Καὶ δοκεῖ μὲν ζήτημα οὐ μικρὸν ἔχειν τὸ εἰρημένον (Δοκεῖ ζήτημα ἔχειν οὐ μικρὸν τὸ εἰρημένον GA 250 and 424], des.: πρὸς τὸ παρὸν συντελεῖ) (GA 250, f. 172r, 424, f. 162r), p. 178, E 8–A 3 (inc.: Εἰπὼν ὀψώνια ἁμαρτίας, des.: ἀλλὰ χάριτι ταῦτα πάντα ἐγένετο) (GA 250, f. 174r, 424, f. 164r), p. 179, D 5–6 + p. 179, C 2–9 + p. 179, D 7–10 (inc.: Τουτέστι [om. Τουτέστι GA 250 and 424], σφόδρα ὡμολογημένον, des.: δεδικαίωται ἀπὸ τῆς ἁμαρτίας) (GA 250, f. 174r, 424, f. 164r), pp. 267–268, E 1–A 3 (inc.: Τί οὖν ἐστι τὸ ἀνάθεμα [Ἰστέον δὲ τὸ ἀνάθεμά ἐστι GA 250 and 424], des.: καὶ ἀποῤῥαγέντος τῆς ἐκκλησίας (GA 250, f. 179r, 424, f. 169r).

Byzantine texts serving as a preface to the catena and comprising a list of liturgical readings from the *Synaxarium* and the *Menologium*,[123] followed by the *Indices Apostolorum discipulorumque* of Dorotheus of Tyr (von Soden [168], BHG 152g and BHG 157a) and other introductory material, including an excerpt from Epiphanius, *De xii gemmis* (CPG 3748), an apocryphal writing on the life and the death of the prophets (BHG 1589), and glossaries. Both the manuscripts end with lists of the explanation of the Jewish names in Revelation, the months in the Roman, Greek, Jewish, and Egyptian calendars, the explanation of the letters of the Hebrew alphabet, the names of the archangels and the heavenly rivers. The final texts are more historical and comprise lists of patriarchs and kings of Constantinople, Alexandria, Jerusalem and the Roman empire.[124]

| GA | Parpulov-type | Content | Library | Shelfmark | Century | Layout |
|---|---|---|---|---|---|---|
| 250 | acpr.16.ii.β | acpr | Paris, BnF | Coislin 224 | XI in. | Frame |
| 314 | acpr.16.i.α | acpr | Oxford, BL | Barocci 3 | X (XI in the NTVMR) | Frame |
| 424 | acpr.16.ii.α | acpr | Vienna, ÖNB | Theol. gr. 302, ff. 1–353 | X (XI in the NTVMR) | Frame |
| 1360 | acpr.16.i.α | acp | Athens, EBE/ Odessa, Одеська національна наукова бібліотека | 207/ 555 | XI (XII in the NTVMR) | Frame |
| 1862 | acpr.16.i.α | acpr/c (James 1.1–23) | Athos, M. Αγ. Παύλου/London, BL | 2/Add. 19392a | X/2 (IX in the NTVMR) | Frame |

[123] See further J.N. Birdsall, 'A Byzantine Calendar from the Menology of two Biblical mss', *Analecta Bollandiana* 84 (1966), 29–57.

[124] See *Pinakes* <https://pinakes.irht.cnrs.fr/notices/cote/49365/; https://pinakes.irht.cnrs.fr/notices/cote/71969/> and Parpulov (*Catalogue*, pp. 129–132).

| | | | | | | |
|---|---|---|---|---|---|---|
| 1888 | acpr.16.i.α | acpr | Jerusalem, Greek Orthodox Patriarchate | Τάφου 38 | XI | Frame |
| 1956 | acpr.16.i.α | p | London, BL | Add. 7142 | XI (XIII in the NTVMR) | Frame |
| 2125 | cp.16.i.β | cp | Modena, Biblioteca Estense | α.V.6.3, ff. 52–321 | X/1 | Alternating |

Table 9: The manuscripts of the *Abridged Version*

As said before, all the manuscripts of this group are dated around the tenth and the eleventh century. Apart from GA 2125, which is an alternating catena with numbers before the scholia, the other witnesses are all in frame format. Regarding the content, GA 250, 314, 424, 1360, 1862 and 1888 have the text of Acts, with the commentary of Theophylact of Ohrid (CPG C152), the Catholic Epistles, with the *Catena Andreae* (CPG C176) (GA 250), and the so-called *Commentarius primigenius* (CPG C175) (GA 314, 424, 1360, 1862, 1888 and 2125), the Pauline Epistles, with the abbreviated version of the Pseudo-Oecumenian Catena on Romans, and Revelation, with the commentary of Arethas of Caesarea.

Regarding the Euthalian Apparatus, the majority of the manuscripts have a standard set of prefatory material: the Prologue (BHG 1454), the *Peregrinationes Pauli* (BHG 1457b), the Euthalian preface to Romans (and the set of Euthalian and Theodoretan prefaces before each epistle) and the list of kephalaia (GA 314, 1360, 1862, 1888 and 1956). GA 2125 differs from this group only because of the presence of the *Martyrium Pauli* (BHG 1458). Besides the additional extracts from Byzantine texts, GA 250 and 424 present the same expanded version of the Euthalian prologue to the Pauline Epistles (CPG 3642), and the *Peregrinationes Pauli* in between (CPG C1457c).

## 2.6. Conclusion

Overall, the present chapter has offered a comprehensive overview of the manuscript tradition of the Pseudo-Oecumenian Catena on Romans. The full set of eighty-five manuscripts has been classified into four subunits, which partly reflect the classification made by Staab in *Pauluskommentare* — manuscripts of the *Normaltypus* (CPG 165.1), *Erweiterter Typus* (CPG C165.3), *Auszüge aus dem Normaltyp von Ps.-Ökumenius* (CPG C165.5) and the *Abridged Version* — in dialogue with Panella's doctoral thesis on the Pseudo-Oecumenian Catena on Galatians. In addition to reviewing the erroneous categorizations of previous scholarship (Staab, Panella and Parpulov), this chapter proposed new subunits within Staab's five main groups, based on the content of the catena and the organization of the scholia (the numbering system, in particular) in a test-passage (Rom 7.7–13). This allowed me to propose preliminary genealogical relationships between the manuscripts of the textual tradition, which have been further confirmed by the sharing of the same variant readings against the GA 1923 in the test-passage. This is the case of GA 1878 and 1971 (με΄–νε΄), GA 1932, 1952 and 2189 (ξε΄–οε΄), and GA 2001 and 2817 (ἄλλως–νη΄) from the *Normaltypus*, and GA 1923, 1982 (and 1998) (*Photiana* with the the attributions), and GA 103, 641 and 1916 (*Photiana* with symbols), from the *Erweiterter Typus*.

On other occurrences, the relationship between the manuscripts have been hypothesized based on the sharing of the same alternative catena text, which comprises extracts from other sources (mainly John Chrysostom's homilies) usually absent from the standard text of the Pseudo-Oecumenian tradition. This is the case of GA 103, 641 and 1916, from the *Erweiterter Typus*, and GA 621 and 441, and GA 920 and 1277 from Staab's *Type E.* Besides the additional material, GA 621 and 441 also share the same distribution and

organization of the scholia from the Pseudo-Oecumenian Catena, which comprises the merging of subsequent extracts, the reversal of the usual order of the scholia and the presence of attributions in front of the numbered series of comments. Likewise, the group of GA 1932, 1952 and 2189, along with GA 1934 and 1972 which have a different numbering system, share the same common features: besides attesting to the same variant readings in Rom 7.7–13, omitting the same number of *Extravagantes* and numbered scholia compared to GA 1923, and placing signs and attributions in front of the numbered extracts, these manuscripts transmit an alternative incipit of the catena, that is Τίνος ἕνεκεν αὐτοῦ τὸ ὄνομα.

Finally, the analysis of the test-passage among the Pseudo-Oecumenian manuscripts enabled me to identify a new category of manuscript with the same distinctive rearrangement of the scholia, which looks like a secondary abbreviated development of the catena. These manuscripts, some of which had simply been categorized by Staab as witnesses of *Type E* that preserves extracts from the Pseudo-Oecumenian Catena, attest to the same compilation technique: scholia from different sources are combined or, conversely, a single scholium is split into two, the order of the sentences can be reversed and the extracts are often shortened, with the omission of exegetical material and the addition of linking words. On the other hand, extracts from Chrysostom's homilies are embedded within the text of the Oecumenian scholia, probably because of the similarity between the numbered extracts and Chrysostomian exegesis. Among this group of manuscripts, which deserves a new CPG number, GA 250 and 424 are genetically related. In addition to sharing the same expanded Euthalian Apparatus, these two manuscripts record the *Extravagantes* of the Pseudo-Oecumenian Catena twice: once in abbreviated form within the text of the catena, and once in full as anonymous scholia at the bottom of the page, sometimes alongside additional extracts from Chrysostom's homilies.

Additionally, GA 302 transmits an unusual catena on Romans, which deserves further study. Based on a preliminary investigation of Rom 7.7–13, the manuscript witnesses to an abbreviated version of the catena, which comprises mainly the selection of a few words from the original source. However, despite featuring an abridged type of text, the manuscript does not agree with the witnesses of the *Abridged Version*, hence its unique status.

# Chapter 3: The *Corpus Extravagantium* of the Pseudo-Oecumenian Catena on Romans and the Re-Use of the Greek Church Fathers

This chapter comprises an analysis of the distribution and identification of the scholia from the *Corpus Extravagantium* transmitted in the manuscripts of the Pseudo-Oecumenian Catena on Romans. In particular, in the first section of the chapter, my focus is primarily on the way the extracts from the Greek Church Fathers are presented by selected manuscripts of the textual tradition, using GA 1923 as the standard text for my analysis. The aim is to describe the evolution of the *Extravagantes* through the textual tradition, from the unattested *Urkatena* to the manuscripts of the *Erweiterter Typus*, based on Panella's conclusions about GA 1980 (CE 1) and 627 (CE 2).[1] The second half of this chapter consists of a description of the *Extravagantes*, grouping them by author, in order to shed light on the process of selection of the extracts from the direct tradition, when available. In this regard, I will answer the following questions: how were *Extravagantes* extracted from the original source? How were they reworked to fit the catena? And are there some common features in the compilation practice? Finally, the collation of the *Extravagantes* between the witnesses to this textual tradition offers new insights into the relationship between the manuscripts of the Pseudo-Oecumenian Catena and other Pauline catenae [*Typus Vaticanus* (GA 1915), *Typus Monacensis* (GA 1909), *Typus Vindobonensis* (GA 1953)]. These will be further analyzed in the chapter 5. The full text of the *Extravagantes* in the manuscripts transcribed in full for

[1] Panella, *The Pseudo-Oecumenian Catena*, pp. 89–107.

this research is presented as a synopsis in the online edition at http://www.epistulae.org/marcon-phd/.

## 3.1. The *Extravagantes* and the numbered scholia of the manuscripts of Staab's *Erweiterter Typus* (CPG C165.3)

### 3.1.1. The catena of GA 1923

The manuscript Venice, BNM, Marc. Gr. Z. 33 (423) (GA 1923) contains the full text of the Pseudo-Oecumenian Catena on the Pauline Epistles in a frame format, preceded by the Euthalian Apparatus. GA 1923 is listed in Parpulov's catalogue alongside the sibling manuscript Milan, BA, D 541 inf. (GA 1982), as an eleventh-century manuscript written in *Perlschrift*, whose module is larger for the biblical text and smaller for the text of the catena.[2] Besides the text of the catena, some marginalia have been added by later annotators to provide text omitted by the copyist of the manuscript. More precisely, as Staab pointed out, an eleventh-century hand supplied the omissions of GA 1923, mainly due to *sautes du même au même* or homeoteleuton, through the collation with another complete witness of the *Erweiterter Typus* and included the results of the collation in the margins.[3] The punctuation

[2] Parpulov, *Catalogue*, p. 136.

[3] Scholia 41Ph (f. 5r), 128ex (f. 12v), 271Ph (f. 27r), 301Pha (f. 31r), 305Ph (f. 31v), 332Ph (f. 33v), 35r (biblical text, Rom 7.4), 383Pha–b (f. 38v), 449Ph (f. 43v), 489Pha (f. 46v), 491 (f. 47v), 507Ph (f. 49v), 515Ph (f. 50v), 533Ph (f. 52v), 566Ph (f. 54r), 618Phb (f. 58r), 710Ph (f. 64v), 751Ph (f. 67v), 777 (f. 69v), 803Pha (f. 71v), 856 (f. 76v) and 874 (f. 77v). The presence of later additions in the manuscripts have been already spotted by Staab, who highlighted the restoration of the classical forms by the replacement of ἄν + indicative with the subjunctive, and the correction of the itacism (Staab, *Pauluskommentare*, p. XLII). Emendations by a thirteenth- or fourteenth-century hand are attested on ff. 30r and 54v, for schola 289 and 577, and additional prayers by a supplementary scribe (fourteenth-fifteenth century) are recorded on the lower margins of ff. 1v, 17r, 42v and 43r.

of the catena and the biblical text mostly comprises the *ano teleia* to indicate both a brief pause (like a semicolon, a colon, or a comma) and a long pause (like a full stop). Most of the scholia begin with *ekthesis*, with an enlarged letter in red, and end with either a colon (:), an upper dot (·), or a symbol consisting of a colon followed by a horizontal line (:–). Biblical quotations are marked by diplai, in the shape of small arrow-head brackets (>).[4] Based on the transcription of a test-passage (Rom 7.7–13) throughout all the eighty-five manuscripts of the textual tradition,[5] GA 1923 has been selected as the standard text for my investigation of the catena, since it preserves the complete set of exegetical material, namely the numbered set of scholia, the *Corpus Extravagantium* and the *Scholia Photiana*.[6] A full transcription of the catena scholia in this manuscript is available at http://www.epistulae.org/marcon-phd/.

The first layer of comments includes 920 numbered scholia, which are assigned Greek numerals from α΄ to ρ΄, and then from α΄ again. Besides being placed above the biblical text to link the extract with the relevant biblical passage, the numerals usually precede the text of the extract, when the scholium begins on a new line; however, if the scholium begins within the same line of the preceding one, the numeral can be recorded either immediately before the first word of the comment or in the outer margin. The use of numbers placed in front of the scholia and above the relevant biblical sections is typical of

[4] For more information on citation marks in New Testament manuscripts, in particular diplai, see U. Schmid and M. Sigismund, 'Die Markierung von Zitaten in den Handschriften', in M. Karrer, S. Kreuzer, and M. Sigismund, eds., *Von der Septuaginta zum Neuen Testament* (ANTF 43) (Berlin, New York: De Gruyter, 2010), pp. 75–152.

[5] This is the same test-passage selected by Karo and Lietzmann for their classification of the Pauline catenae (Karo and Lietzmann, *Catalogus*, pp. 605–609).

[6] The first to coin the terms *Corpus Extravagantium (ex)*, to indicate the additional layer of unnumbered material, and *Scholia Photiana (Ph)*, the third and last row of extracts attributed to Photius of Constantinople, is Staab, in Staab, *Die Pauluskatenen*, pp. 184–187.

Oecumenian exegesis, limited to frame catenae.[7] Nevertheless, some inconsistencies in the numbering system are attested. For instance, scholia 41 (f. 5r), 179 (f. 17v), 220 (f. 21v) and 405 (f. 40v) lack numbers in GA 1923, and in a few cases the numeral is present only in front of the scholium, but not above the biblical lemma,[8] and vice versa.[9] Furthermore, the number οζ΄ is recorded twice, in front of scholia 177exa, with a symbol, and 177 (f. 17v). Finally, three extracts have the wrong number in front: 188 receives the number μη rather than the correct πη΄ (f. 18r), 273 οθ΄ rather than ογ΄ (f. 27v), and 406 ε΄ instead of ς΄ because scholium 405 is unnumbered (f. 40v). Furthermore, among the 920 numbered scholia of the catena, the following thirteen extracts are also explicitly attributed to Οἰκουμένιος: 105ex (ε΄, f. 11r), 110ex (ι΄, f. 11r), 113ex (ιγ΄, f. 11v), 273ex (ογ΄, f. 27v), 281exa (πα΄, f. 29v), 382ex (πβ΄, f. 38v), 387ex (πζ΄, f. 39v), 415ex (ιε΄, f. 41v), 619ex (ιθ΄, f. 58r), 649ex (μθ΄, f. 60r), 668ex (ξη΄, f. 61v), 776ex (οζ΄, f. 69v) and 792ex (ϛβ΄, f. 70v).

The second layer of exegetical comments in GA 1923 include 137 *Extravagantes*, which comprises the extracts from the Greek Church Fathers. These are preceded by either the attribution of the source, in an abbreviated or expanded form, or by a various range of symbols, which, like the numerals, can be placed next to the scholia and above the biblical lemmata to allow the cross–references.[10] In addition to the occurrences where the source of

[7] See Houghton and Parker, 'Introduction', pp. 1–35, (p. 10). Even though this typology of cross-reference is not required for alternating catenae, where the scholia immediately follow the relevant biblical lemma, there are a few cases, including GA 1980, where numbers are placed in front of the scholia.

[8] Scholia 84 (πδ΄, f. 9v), 86 (πς΄, f. 9v), 270 (ο΄, f. 26v), 288 (πη΄, f. 30r), 361 (ξα΄, f. 36r), 439 (λθ΄, f. 42v), 440 (μ΄, f. 42v), 644 (μδ΄, f. 59v) and 690 (ϛ΄, f. 63r). See the Appendix at the end of the thesis.

[9] Scholia 128 (κη΄, f. 12v), 138 (λη΄, f. 13v), 139 (λθ΄, f. 13v), 140 (μ΄, f. 13v), 141 (μα΄, f. 13v), 153 (νγ΄, f. 14v), 154 (νδ΄, f. 14v), 180 (π΄, f. 17v), 209 (θ΄, f. 20v), 210 (ι΄, f. 20v), 211 (ια΄, f. 20v), 267 (ξζ΄, f. 26r), 500 (ρ΄, f. 48r), 641 (μα΄, f. 59r) and 686 (πς΄, f. 63r). See the Appendix at the end of the thesis.

[10] On the so-called *signes de renvoi* in Greek manuscripts, see Atsalos, 'Les signes de renvoi'.

the extracts is simply recorded with the name of the author, some scholia refer directly to the work from which the scholium has been taken. For example, scholium 303exa on Rom 6.5 is identified as an extract from the unattested twelfth book of Cyril of Alexandria, *Contra Iulianum imperatorem* (CPG 5233) based on the attribution provided by GA 1923 (f. 31r), and 1997 (f. 22r), and incorporated into the text of the scholium in GA 1919 (f. 27) and 1980 (f. 81r). Similarly, extract 399ex on Rom 8.3 (f. 40r) is associated to the author (Basil) and identified as Epistle 261 addressed to the people of Sozopolis (CPG 2900) in all the manuscripts preserving the scholium (Τοῦ ἁγίου Βασι[λείου] ἐκ τ[ῆς] πρὸς Σωζοπο[λιτάνους] ἐπιστολ[ῆς]). In another instance, scholium 824ex on Rom 15.9 (f. 74r) is preceded by both the attribution to the author (John Chrysostom) and the biblical reference to connect the extract to its correct biblical lemma due to the wrong position of the scholium in the manuscript (Ἰωάννου εἰς τὸ ὅλον χωρίον ἀπό τοῦ λέγω δὲ Χριστὸν Ἰησοῦν διάκονον).

The title ἅγιος is applied to selected Greek Church Fathers, namely Cyril of Alexandria,[11] Methodius of Olympus[12] and Basil of Caesarea.[13] The name of the source is usually attested in the genitive case (ἁγίου) when it is recorded in the margin, but it can be also preceded by ὁ ἐν ἁγίοις when it is attested within the text of the scholium to establish a reference and is preceded by οὕτως, as with Methodius of Olympus. Alternatively, the name of the author can be simply given in the nominative case, as in scholium 769 (Οὕτως ὁ ἅγιος Μεθόδιος). It is noticeable that the title ἅγιος is only applied regularly to Methodius of Olympus in all the occurrences when he is mentioned within the text of the extract. Among the other Greek Church Fathers, the designation is attested frequently for Basil, with the sole

[11] Scholia 303ex (f. 31r), 399 (internal citation; f. 40r) and 531ex (internal citation; f. 52r).

[12] Internal citations of scholia 378 (f. 38r), 385ex (f. 39r), 408 (f. 41r), 513 (f. 50v) and 769 (f. 69r).

[13] Scholia 399ex (f. 40r) and 510exb (f. 50r).

exception of 348ex (attributed simply to Βασιλείου), and more sporadically for Cyril, with only one direct reference in scholium 303ex, and two indirect citations within either the numbered extracts (399) or the *Extravagantes* from other authors (531ex, from Oecumenius).

In addition to the attributed scholia, expressions like τοῦ αὐτοῦ/εἰς τὸν αὐτόν (= *eiusdem auctoris*) indicate that the author of a scholium is the same as the preceding one, and comments on either the same[14] or a different biblical passage.[15] There are also three passages recorded as ἄλλος/ ἄλλως, which introduce either a different author from the previous excerpt or a further scholium by the same author but from a different portion of the text (usually for the *Scholia Photiana*). These scholia include 46ex (f. 5v), 51exb (f. 6v) and 486exb (f. 46v), and will be analyzed in detail in 3.4.1, which is devoted to the anonymous/unattributed scholia of the Pseudo-Oecumenian tradition.

The analysis of the distribution of the *Extravagantes* among the manuscripts of the Pseudo-Oecumenian Catena enabled the identification of six scholia that are peculiar to GA 1923 and its related witnesses (GA 1982 and 1998). These include all four Origenian scholia, presented either with or without the attribution,[16] and other two short extracts. One is 235exa commenting on Rom 4.17 (f. 23r; Καθ' ὁμοίωσιν θεοῦ), which is recorded anonymously in the space reserved for the biblical text, and the other one is scholium 560ex (f. 54r), which has been identified as part of a longer extract from Acacius of Caesarea based on GA 1915

[14] Scholium 51exa on Rom 1.17 (f. 6v) and 271exb on Rom 5.13 (f. 27r).

[15] Scholium 203exc on Rom 4.1 (f. 19v) follows scholium 203exb attributed to Theodoret, commenting on Rom 3.31.

[16] Scholia 118exc (f. 11v), 290ex (f. 30r), 348ex (attributed to Basil) (f. 35r) and 511ex (f. 50r). For further details, see the section 3.4.2.

(f. 152v).[17] The fact that these scholia are absent from the other two representatives of Staab's *Erweiterter Typus* selected for the present research (GA 91 and 1905) offers further evidence in support of the relationship between GA 1923, 1982 and 1998, and confirms that these additional scholia result secondary additions from these selected manuscripts of the *Expanded Type.*

### 3.1.2. The catena of GA 1905

This manuscript contains the text of the Pseudo-Oecumenian Catena on the Pauline Epistles from Rom 6.13 onwards (scholium 318) in the format of a frame catena. According to the *ex libris* on f. 2r (Βιβλίον τῆς θ΄ θέσεως) and the subsequent *nota possessionis*, the manuscript was the property of the monastery of the Great Lavra on Mount Athos, before entering the BnF.[18] Regarding the paratextual material, the text of the catena is preceded by the Euthalian Apparatus, with the double set of Euthalian and Theodoretan prefaces (Von Soden [140–142]) recorded either before Romans or as the first scholium of the chain, and features a collection of Byzantine extracts. The main text of the manuscript, comprising the biblical text and the catena of Staab's *Normaltypus*, is the product of a single scribe writing in a tenth-century *Perlschrift*, in a larger module for the biblical text and smaller for the text of the catena. This dating is supported by Parpulov, who listed the manuscript alongside two

[17] *Pauluskommentare*, p. 55, ll. 21–24. See further 3.4.4.

[18] See B. de Montfaucon, *Bibliotheca Coisliniana, olim Segueriana* (Paris: 1715), p. 82, R. Devreesse, *Catalogue des manuscrits grecs, II. Le fonds Coislin* (Paris: Imprimerie Nationale, 1945), p. 23, and J. Duplacy, 'Manuscrits grecs du Nouveau Testament émigrés de la grande Lavre de l'Athos', in K. Treu, et al., ed., *Studia Codicologica* (Berlin: Akademie Verlag, 1977), pp. 159–178 (p. 171).

other representatives of Staab's *Erweiterter Typus*, namely GA 1924 and 1998.[19] As in GA 1923, the numbered scholia are preceded by numerals from α΄ to ρ΄ (1–100), and again from α΄. The numbers are usually placed in the margin, in front of the scholium that begins with *ekthesis* on a new line, and above the relevant biblical passage. However, when a new scholium is written on the same line as the previous one, the numbers can be recorded either in front of the scholium or in the margin, leaving a blank space before the extract, as in GA 1923. In only one case, the number of the scholium is visible only in front of the extract and not above the biblical lemma, namely scholium 438 (λη΄), on f. 14r. Exactly as in GA 1923, the reverse situation is also attested, with the number placed only above the biblical passage and absent from the beginning of the extract (504 [δ΄], f. 17v). Many of the scholia begin with *ekthesis*, with an enlarged letter, and end with either an upper dot, or :–. Furthermore, biblical quotations are marked by diplai, in the shape of small arrow-head brackets (>).

Regarding the *Extravagantes*, these are preceded either by symbols or the attributions of the Greek Church Fathers, in an abbreviated or an expanded form. When the sign is absent, the attribution is usually given only in front of the scholium.[20] Overall, this manuscript is consistent in providing the same extracts from the Greek Church Fathers as GA 1923. The exceptions principally consist of occurrences where GA 1905 either provides the attribution of the anonymous scholia in GA 1923 or assigns the scholium to the correct author. In the first category, the manuscript identifies scholium 377ex on Rom 7.18 (f. 10v) as an extract from Oecumenius by assigning it the complete name of the author (Οἰκουμενίου),[21] and

[19] Parpulov, *Catalogue*, p. 137.

[20] There is a single case in which the sign is present only in front of the scholium, alongside the attribution: 415exc (Ἰω[άννου] and sign, f. 13r).

[21] Staab, *Pauluskommentare*, p. 426, ll. 17–19, p. 427, ll. 1–3.

scholium 418ex on Rom 8.11 (f. 13r) as an excerpt from Cyril of Alexandria, as evidenced by the attribution (Κυρίλλου).[22] On the other hand, scholia 359ex (f. 9r) and 756ex (f. 28v) receive the correct attribution to Severian of Gabala (Σευηριανοῦ) rather than to Severus of Antioch (Σευήρου) as in GA 1923, where the misattributions might have been caused by scribal errors.

The title ἅγιος is attributed to the same authors as in GA 1923, namely Methodius of Olympus (scholia 378, 385ex, 408, 513 and 769), Cyril (scholia 399ex and 531ex), and Basil of Caesarea (scholium 510exb), apart from 399ex (f. 12r), which is recorded simply as Βασι(λείου) ἐκ τ(ῆς) πρὸς Σωζοπο(λιτάνους) ἐπιστολ(ῆς). Furthermore, in addition to the scholia in common with GA 1923,[23] GA 1905 attaches an attribution to Oecumenius to the numbered comments 527 (f. 18v) and 608 (f. 22r), which are simply identified as κζ΄ and η΄ in GA 1923 (ff. 51v and 56v). It is noteworthy that, apart from GA 1905, the double attribution Οἰκ. + number is only attested in Vatican City, BAV, Pal. Gr. 10 (GA 1997) of the witnesses to Staab's *Normaltypus* (ff. 34v and 38r), while the manuscript Florence, BML, Plut. 10.04 (GA 1919) ascribes scholium 527 to Oecumenius alone (f. 52v). Given the extensive omission of text, no scholium preceded by τοῦ αὐτοῦ is attested, and only 486exb is introduced by ἄλλως (f. 16r), as in GA 1923. Furthermore, the manuscript lacks all the scholia that are distinctive of GA 1923 (i.e., 511ex, from Origen, and 560ex, from Acacius of Caesarea).

[22] See 3.4.10.

[23] Scholia 377ex and 382ex (f. 10v), 387ex (f. 11v), 415exa (f. 13r), 619ex (f. 23r), 649ex (f. 24r), 668ex (f. 24v), 776ex (f. 29v) and 792ex (f. 30r).

### 3.1.3. The catena of GA 91

The manuscript contains Acts (CPG 151), the Catholic (CPG 177) and the Pauline Epistles with the Pseudo-Oecumenian Catena of the *Erweiterter Typus*[24] in an alternating format, and Revelation with the commentary of Arethas of Caesarea. According to a note on f. 1r, the manuscript was originally owned by the Byzantine humanist Giano Lascaris, who donated it to an unknown Petrus Merielis from Konstanz in 1518.[25] Later, the manuscript was acquired by the Italian humanist Gianbattista Cipelli Egnazio and, probably through Egnazio, entered the library of the cardinal Nicolò Ridolfi and was acquired by the French marshal Piero Strozzi. After his death, the manuscript was donated to the library of Catherine de Medici and is now in the BnF.

The Acts, the Catholic, and the Pauline Epistles contain an expanded version of the Euthalian Apparatus, including the complete sets of the Euthalian and Theodoretan prefaces, combined with additional paratextual features, such as the Euthalian prologue (BHG 1454), the text of the Peregrination (BHG 1457b) and the Martyrdom of Paul (BHG 1458), and the list of *kephalaia*. Additionally, the manuscript has a complete set of Byzantine epigrams, recorded either before the biblical books or in the upper and lower margins, usually before each of the relevant Epistles.[26] A full transcription of the catena scholia in this manuscript is available at http://www.epistulae.org/marcon-phd/.

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[24] According to Parpulov, *Catalogue*, p. 159, the manuscript is a witness of Staab's *Secondary Expanded Type* (CPG C165.4), probably based on the similar beginning with Paris, BnF, Coislin 216 (GA 056), and Munich, BSB, Gr. 375 (GA 0142).

[25] *Hunc librum dono dedit Janus Lascaris Graecus vir ut integerrimus ita doctissimus mihi Petro Merieli Constantiensi. Decima Januarii Anno ab Incarn(a)t(ione) D(omi)ni MDXVIII* (1518).

[26] They have been identified through the *Database of Byzantine Book Epigrams* in Ghent (DBBE), to which I refer for a detailed illustration of each type of epigram, its position, text and content <https://dbbe.ugent.be/manuscripts/16032>.

The text of the catena is written by a single hand, in a *Perlschrift* of the eleventh century,[27] while the biblical lemmata introducing the sections of the exegesis are recorded in Alexandrian majuscule and usually marked by diplai. An upper dot, followed by a blank space, is used both to distinguish between the end of the biblical lemma and the beginning of a new scholium, and vice versa, and to separate two scholia. Since the manuscript is an alternating catena, all the scholia are unnumbered, and only in a few instances do the *Extravagantes* and the *Scholia Photiana* have a source attribution. More precisely, the attributions registered in the manuscript include most of the Greek Church Fathers of the Pseudo-Oecumenian tradition: Acacius of Caesarea,[28] Basil of Caesarea,[29] Gregory of Nyssa,[30] John Chrysostom,[31] Severian of Gabala,[32] Isidore of Pelusium,[33] Cyril of Alexandria,[34] Theodoret of Cyrrhus,[35] Gennadius of Constantinople[36] and Oecumenius.[37] As in the case of GA 1923 and 1905, scholium 824ex presents the additional reference to the relevant biblical lemma, and scholium 399ex contains the further mention of the source. The

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[27] Parpulov, *Catalogue*, p. 159.

[28] Ἀκ(α)κί(ου): 51exc (f. 70v).

[29] Βασι(λείου) ἐκ τ(ῆς) πρὸς Σωζοπο(λιτάνους) ἐπιστολ(ῆς): 399ex (f. 89r), τοῦ ἁγί(ο)υ Βασι(λείου): 510exb (f. 95r).

[30] Γρη(γορίου) Νύ(σσης): 510exa (f. 95r).

[31] Ἰω(άννου): 118exb (f. 73r), 203exa (f. 77v), 415exb (f. 89v), Ἰω(άννου) εἰς τ(ὸ) ὅλ(ον) χ(ω)ρίον ἀπό τ(οῦ) λέγ(ω) δὲ Χ(ριστὸ)ν Ἰ(ησοῦ)ν: 824ex (f. 108r), τοῦ Χρ(υσοσ)τ(όμου): 446ex (f. 90v).

[32] Σευηρ(ιανοῦ): 74exb (f. 72r), 226ex (f. 78v), 359ex (f. 86r), 756ex (f. 105r) and 779exc (f. 106r).

[33] Ἰσιδ(ώρου): 95ex (f. 72v).

[34] Κυ(ρίλλου): 60ex (f. 71r).

[35] Θεοδ(ωρήτου): 74exa (f. 72r), 154ex (f. 74v), 203exb (f. 77v), 305ex (f. 84r), 351ex (f. 86r) and 539ex (f. 96v).

[36] Γενναδ(ίου): 204ex (f. 77v), 286ex (f. 83r) and 641ex (f. 99v).

[37] Οἰκου(μενίου): 72exb (f. 71v), 195ex (f. 77r), 271exa (f. 82r), 273ex (f. 82r), 284ex (f. 83r), 310 and 311ex (f. 84v), 444ex (f. 90v), 464ex (f. 91v), 477ex (f. 92r), 783ex (f. 106r), 801ex (f. 106v) and 863ex (f. 109v).

designation of ἅγιος is associated with the same authors as GA 1923 and 1905, namely Methodius of Olympus, Cyril of Alexandria and Basil of Caesarea, but the number of attestations in GA 91 is slightly inferior to the other two manuscripts: in fact, scholia 408 (f. 89v), with the internal reference to Methodius, and 531ex (f. 96v), from Oecumenius but with the mention of Cyril within the extract, have been omitted by GA 91, while scholium 303exa (f. 84r) is anonymous and combined with the previous scholia (302 + 301Phb + 303), and 399ex (f. 89r) is simply attributed to Basil. Additionally, GA 91 diverges from GA 1923 and 1905 in recording scholia 464ex (f. 91v), attributed to Oecumenius but actually from Cyril, as supported by most of the manuscripts, and 446ex, which is preceded by Χρ(υσοσ)τ(όμου) instead of receiving the usual attribution Ἰωάννου.

In addition to the comments recorded with the attributions, eight scholia are marked as "other", either with ἄλλως,[38] καὶ ἄλλως/ἢ καὶ ἄλλως,[39] or ἄλλο (181ex [f. 76v]). All these scholia are combined with the previous extracts, either numbered scholia or *Extravagantes*, and, only in two instances are also accompanied by the indication of the source: 154ex, with the attribution to Theodore/Theodoret (Θεοδ[ώ]ρ[ου/ήτου], f. 74v), and 203exa, assigned to Chrysostom (Ἰω[άννου], f. 77v). No scholium with τοῦ αὐτοῦ has been detected. However, six scholia, preceded by either ἢ οὕτως or simply ἤ, which introduces an additional exegesis of the same biblical lemma of the preceding scholium, are attested in GA 91: in fact, all these scholia are merged with a previous numbered extract,[40] or an *Extravagans* or a *Photianum*.[41]

[38] Scholia 51exb (f. 70v), 166ex (f. 75v), 203exa (f. 77v) and 529 (f. 96r).

[39] Scholia 46ex (f. 70r), 154ex (f. 74v) and 486exb (f. 92v).

[40] Scholia 51exa (+ 51; f. 70v), 74exa (+ 74; f. 72r) and 364 (+ 363; f. 86v).

[41] Scholia 51exc (+ 50Pha; f. 70v), 74exb (+ 74exa; f. 72r) and 129 (+ 128ex; f. 73v).

In addition to the distinctive comments of GA 1923 (118exc, 235exa, 290ex, 348ex, 511ex and 560ex), GA 91 omits other fourteen scholia between the numbered extracts and the *Extravagantes*.[42] In most of the cases, these are short marginal glosses comprising only a few words, such as scholia 178ex (Οὐ μόνον, φησίν, Ἰουδαῖοι), 184 (Ἡ παρὰ θεοῦ δεδομένη), 237 (Τὴν ἀνθρωπίνην), 238 (Τῇ τοῦ θεοῦ), 449ex (Τότε γὰρ τὰ τῆς υἱοθεσίας ἀποτελέσματα), 500 (Ἐξ ὧν οὐκ ἔσχε, φησί, τοὺς δύο ἀρέσκοντας), 688ex (Ἔστω φησίν), and 822 (Ὑπὲρ τοῦ ἀληθεῦσαί φησι τὸν ἐπαγγειλάμενον πατέρα). While scholium 303exb is attested only by GA 1923 and 1997 and its omission is probably related to the proximity with the preceding comment, the other extracts are usually included within the text of the catena by the other manuscripts of the textual tradition: as a result, their omission from GA 91 is probably due to scribal oversight.

On the other hand, GA 91 features two scholia which are absent from the other manuscripts considered for this thesis. These are scholia 446ex (f. 90v) on Rom 8.22, which reproduces verbatim an excerpt from John Chrysostom, *Homiliae ad Popolum antiochenum* (CPG 4330; PG49.71) referring to the same Pauline passage, and 691ex (f. 102v), which is an extract from the commentary of Arethas of Caesarea on the Pauline Epistles as seen in Staab's collection of the scholia from Arethas based on GA 1998 (f. 37r) and Venice, BNM, Z.546 (GA 617).[43] In addition, GA 91 begins the text of the catena with an unidentified scholium, which I found only in other three representatives of the Pseudo-Oecumenian Catena, namely GA 056 and 0142, from Staab's *Sekundärer Erweiterungstypus* (CPG C165.4), and GA 1907, which is a composite manuscript made of an original unity from

[42] Scholia 184, 237, 238, 322, 408, 500, 822 and 909, among the numbered scholia, and 120ex, 178ex, 303exb, 449ex, 531ex and 688ex, for the *Extravagantes*.

[43] Staab, *Pauluskommentare*, p. 658, ll. 21–24.

Staab's *Normaltypus* and a secondary one which supplies the lacunae of the former from the *Erweiterter Typus* (inc.: Τὸ ἑξῆς· Παῦλος ἀπόστολος, des.: μᾶλλον ἐπίταγμα ἐκπληρῶν).[44] As I will demonstrate more in detail in the next chapter, the scholium is combined with a following *Photianum*, which is absent from the group GA 056 + 0142, and additional unidentified material (inc.: Εἰωθὼς δὲ συνάπτειν τῷ οἰκείῳ ὀνόματι; des.: καὶ τοῦτο κεκρατηκέναι σπουδήν), peculiar to these four witnesses. The presence of this supplementary material in GA 91 seems to support Staab's conclusions about the relationship between GA 056 + 0142 and 91, namely that the *Secondary Expanded Type* was based on a manuscript similar to GA 91, but without the later addition of the *Scholia Photiana*.[45] According to Panella, the compiler of the catena on Galatians used both Theodoret and Chrysostom as additional sources, together with the Pseudo-Oecumenian Catena of the *Erweiterter Typus*, and combined them with extracts attributed to Theodore of Mopsuestia, Severian of Gabala and Eusebius of Emesa from *Typus Parisinus* (CPG C162), and extensive portions of Theodoret's commentary on Galatians (PG82.460–505).[46] The final result is a mixed compilation from sources belonging to multiple traditions, where the extracts are paraphrased, abbreviated and combined by means of linking words (ἢ οὕτως, ἄλλος, ἄλλως).[47] Further examination of the relationship between GA 91, 1907 and the group

[44] Staab, *Pauluskommentare*, pp. xiii–xiv. According to Parpulov, the supplementary hand from the twelfth century, which he defines as a "typographic minuscule", is from a monk called Michael (see further Parpulov, 'Six scribes', p. 105, n. 49, and G. Parpulov, 'A twelfth-century style of Greek calligraphy', in Cronier, M., and Mondrain, B., eds., *Le livre manuscrit grec: écriture, matériaux, histoire. Actes du IXe Colloque international de Paléographie grecque [Paris, 10-15 septembre 2018]* [*Travaux et Mémoires* 24.1, 2020] [Paris: Association des Amis du Centre d'Histoire et Civilisation de Byzance, 2021], pp. 181–196 [p. 186]).

[45] Staab, *Die Pauluskatenen*, p. 164.

[46] Panella, *The Pseudo-Oecumenain Catena*, pp. 176–200.

[47] Panella, *The Pseudo-Oecumenain Catena*, p. 199.

of GA 056 + 0142 needs to be undertaken in order to confirm Staab's and Panella's conclusions.

### 3.2. The *Extravagantes* and the numbered scholia of the manuscripts of Staab's *Normaltypus* (CPG C165.1)

#### 3.2.1. The catena of GA 1997

Based on Staab's analysis, the manuscript Vatican City, BAV, Pal. Gr. 10 (GA 1997) has been selected as the best representative of the *Normaltypus* stage, comprising the original set of the numbered scholia and the additional layer of *Extravagantes*.[48] The codex entered the Vatican Library from the Palatine collection in Heidelberg (1623) and was consulted by Henri Estienne, who left a note at the end of Hebrews, now lost.[49] According to a note by Peter Felkmann, the manuscript was used for the Latin translation by John Henten (1545) of Bernardus Donatus's *editio princeps* (1532): the interlinear Latin annotations above biblical passages may be explained in this context. The manuscript is written in a minuscule *bouletée* of the first half of the tenth century, as confirmed by Agati and Parpulov,[50] in the format of

[48] "Der älteste und beste Repräsentant dieser Gruppe" (Staab, *Die Pauluskatenen*, p. 100). GA 1997 was also selected by Staab for his edition of the scholia from Severian of Gabala, Gennadius of Constantinople and Oecumenius (manuscript B) in *Pauluskommentare*.

[49] This information is given by H.M. Stevenson, *Codices manuscript Palatini Graeci Bibliothecae Vaticanae: descripti praeside I.B. Cardinali Pitra episcopo Portuensi S. R. E. bibliotecario* (Rome: Typographia Vaticana, 1885), p. 6.

[50] M.L. Agati, *La Minuscola «Bouletée»* (*Littera Antiqua 9,1*) (Città del Vaticano: Scuola Vaticana di Paleografia, Diplomatica e Archivistica, 1992), pp. 285–286, and Parpulov, *Catalogue*, p. 149. Agati describes the script of GA 1997 as a typical example of the *bouletée* of the first period, very similar to that of Theophylact, who wrote the biblical text and the catena of the manuscript Florence, BML, Conv. Soppr. 191 (GA 619) (another representative of Staab's *Normaltypus*). On the other hand, Staab believed that the manuscript was written in Calabria by the same scribe as Florence, BML, Plut. 10.06 (GA 1920) (Staab, *Die Pauluskatenen*, p. 100).

a frame catena. Regarding the Euthalian apparatus, the manuscript contains the usual set of the Prologue (BHG 1454) and the prefaces to the Pauline Epistles (Von Soden [140–142]), followed by the sections on the Peregrination (BHG 1457b) and the Martyrdom of Paul (BHG 1458). A full transcription of the catena scholia in this manuscript is available at http://www.epistulae.org/marcon-phd/.

Most of the scholia begin with *ekthesis* with an enlarged letter and the number or the attribution in the outer margin, and end with either an upper dot (·) or the usual symbol (: – ). However, when a scholium begins within the same line as the preceding one, the number, from α′ to ρ′, or the attribution is recorded either in front of the new extract or in the margin, as in GA 1923 and 1905. Despite the standard presence of Greek numbers above the biblical passages, there are nine occurrences when the numeral is recorded only in front of the relevant scholium, and not above the biblical section.[51] In three instances, the same numeral is used for two independent subsequent scholia, which appear to be recorded either anonymously or with a number in GA 1923.[52] Exactly as in GA 1923 and 1905, the names of the Greek Church Fathers are written in Alexandrian majuscule either in the margin or in the blank space before the beginning of a new scholium. The attribution is always present only in front of the scholium when it is not accompanied by the symbol that connects the extract to the relevant biblical lemma. However, a single case is attested when the symbol is

[51] These scholia are: 3 (γ′; f. 6r), 83 (πγ′; f. 8v), 84 (πδ′; f. 8v), 86 (πς′; f. 8v), 134 (λδ′; f. 11v), 275 (οε′; f. 20r), 439 (λθ′; f. 30r), 510 (ι′; f. 34r) and 644 (μδ′; f. 40r).

[52] Ιη′ for scholia 118 and 118exa (f. 10v), μη′ for 148 and 148ex (f. 12r) and ϛε′ for 195 and 196 (f. 15r; 196 should have been numbered ϛς′). For scholium 489ex, the correct number is attested (πθ′), where the scribe of GA 1923 left the scholium unattributed and without a sign, recorded the following scholium 490 as πθ′ and placed ϛ′ only above the biblical lemma.

present only in front of the scholium and not above the biblical passage, namely for 166ex (f. 13v).

With regard to the manner in which the extracts from the Greek Church Fathers are reported in the catena, GA 1997 follows the same practice as GA 1923: for example, the same scholia, namely 46ex (f. 7r), 51exb (f. 7r) and 486exb (f. 32r), are preceded by ἄλλως or καὶ ἄλλως, and τοῦ αὐτοῦ is associated with comments 51exa (f. 7r), 203exc (f. 15v) and 271exb (f. 19v), but with the additional reference to the author (Theodoret) in scholium 203exc (Τ[οῦ] αὐ[τοῦ] Θεοδ[ωρήτου]), and the insertion of κ(αὶ) πάλιν before τοῦ αὐτοῦ for scholium 271exb. However, the biggest differences between GA 1997 and 1923 involve the instances in which the anonymous comments of GA 1923 receive an attribution in GA 1997, or the scholia attributed to the wrong author by GA 1923 are assigned to the correct source by GA 1997. These include scholia 154ex (f. 12v), attributed to Theodoret, 359ex (f. 25r) and 756ex (f. 44v), ascribed to Severus of Antioch by the sole GA 1923, but correctly assigned to Severian of Gabala in GA 1997, and 418ex (f. 29r), with the name of Cyril in GA 1997. Furthermore, GA 1997 agrees with GA 1905 in the additional attribution of Oecumenius to four numbered scholia of GA 1923, alongside the standard number: 261 (ξα΄; f. 19r), 270 (ο΄; f. 19v), 527 (κζ΄; f. 34v) and 608 (η΄; f. 38r). On the other hand, GA 1997 does not associate the number ογ΄ with scholium 273ex (f. 20r), which is simply attributed to Oecumenius. In this case, the presence of the additional number in GA 1923 is related to the fact that the scribe assigned the wrong number to the preceding scholium 273 (οθ΄), and, as result, he placed the correct number next to the following extract. On the other hand, scholium 215ex, attributed to Severian by GA 1923, is simply anonymous, with a sign, in GA 1997 (f. 16v).

The number of scholia attested by GA 1997 is the same as GA 1923, apart from the omission of the extracts that are peculiar to the group of GA 1923, namely the three scholia attributed to Origen, the anonymous, unidentified extract 235exa, and scholium 560ex from Acacius of Caesarea. Nevertheless, scholium 348ex, attributed to Basil of Caesarea but probably an extract from Origen, is recorded by a supplementary hand in the lower margin of f. 24v, preceded by τοῦ ἁγίου Βασιλείου.[53] The title ἅγιος is applied to the same Greek Church Fathers as GA 1923 and 1905 (Methodius, Cyril and Basil), and almost in the same occurrences. The only exception concerns scholium 399ex (f. 28r), which omits the additional designation (Βασι[λείου] ἐκ τ[ῆς] πρὸς Σωζοπο[λιτάνους] ἐπιστολ[ῆς]), as in GA 1905 and 91.

Finally, with regard to the arrangement of the scholia, only in two instances does the order of the extracts disagree with that of GA 1923: first, scholium 351ex (f. 24v) is found between scholia 350 (ν΄) on Rom 7.4 (Ἐκ νεκρῶν ἐγερθέντι) and 351 (να΄) on Rom 7.4 (Ἵνα καρποφορήσωμεν τῷ θεῷ), but the *signe de renvoi* connects the scholium to the correct biblical lemma, namely ὅτε γὰρ ἦμεν ἐν τῇ σαρκί. In fact, the scribe realized the mistake and recorded an additional α΄ next to scholium 351, and a β΄ next to 351ex, to restore the accurate order of the comments. Secondly, scholium 451ex (f. 30v), attributed to Oecumenius, is placed after scholium 452 (νβ΄), as in GA 91. However, the different position of the scholium between the manuscripts is irrelevant in terms of its relationship with the biblical text since both 451ex and 452 comment on the same biblical passage, namely ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται (Rom 8.26).

[53] The same later hand records variant readings and exegetical notes above the biblical text on ff. 28rv, 31r, 39r, 40r, 44r, 46v and 50r.

### 3.2.2. The catena of GA 1919 + 2962. The stage between the unattested *Urkatena* and the *Normaltypus*[54]

Based on a preliminary examination of the exegetical content, the manuscript Florence, BML, Plut. 10.04 (GA 1919) was selected as one of the witnesses closest to the *Urkatena*, as it comprises only the initial layer of numbered extracts, alongside its sibling Oxford, Bodleian Library, Auct. T.1.7 (Misc. 185) (GA 2962). A full transcription of the catena scholia in GA 1919 is available at http://www.epistulae.org/marcon-phd/.

First, GA 1919 and 2962 present similar codicological and palaeographical features. They both are alternating catenae, with biblical lemmata in Alexandrian majuscules, followed by portions of exegetical extracts marked by single diplai and written in a *bouletée* of the mid-tenth century.[55] Usually, the first complete line after the biblical lemma is marked by *ekthesis* and the opening letter is larger. Like most alternating catenae, a blank space with an upper dot or two points and a horizontal line is present to mark the ending of the biblical lemmata and beginning of the commentary, or vice versa. While GA 1919 contains the full text of the Pseudo-Oecumenian Catena on the Pauline Epistles, with prefaces attributed to Theodoret of Cyrrhus, GA 2962 is a fragmentary witness—its catena covers Rom 9.3 to Philemon, with the omission of the section between Rom 9.10b–24a and 10.1–16. The presence of a double preface before Hebrews suggests that the manuscript originally had the complete text of the catena for all the fourteen epistles, with the standard set of prefaces from

[54] This section contains part of my paper *A Missing Link in the Chain*, pp. 108–121. The relationship between the two manuscripts has been supported by the analysis of the biblical text and the catena, for which I refer to the paper.

[55] See further Parpulov, *Catalogue*, p. 148.

Theodoret. The leaves at the end of the manuscript (ff. 305–306), containing the text of the catena on Rom 9.3–10, and 9.24–33, were originally placed at the beginning of the codex.

Little is known about the history of GA 2962, apart from the information provided by Cataldi Palau in her description of the codex for the catalogue of the manuscripts of the Meerman Collection in the Bodleian Library, to which reference is made.[56] Similarly, for GA 1919 the only information available comes from the note of ownership of the Abbey of San Salvatore de Septimo in Florence in the top margin of the closing flyleaf.[57] Like GA 2962, GA 1919 is largely the product of a single hand, apart from additions by a thirteenth- or fourteenth-century scribe of sixty-five anonymous scholia from John Chrysostom's *Homiliae* (CPG 4427),[58] John of Damascus' *Commentarii in epistulas Pauli* (CPG 8079),[59] and the scholia on Romans from Photius of Constantinople (CPG C165.3).[60]

Based on the analysis of the text of the catena in the manuscripts of the Pseudo-Oecumenian tradition, the same distinctive distribution of the exegetical passages is seen in the catena of GA 2962 and 1919 compared to GA 1923. Indeed, besides omitting all the *Scholia Photiana*, like all the witnesses of the *Normaltypus*, the two manuscripts also lack the majority of the *Extravagantes* of GA 1923. Twenty-one scholia are recorded in the

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[56] A. Cataldi Palau, *A Catalogue of Greek Manuscripts from the Meerman Collection in the Bodleian Library* (University of Oxford: Bodleian Library, 2011), pp. 111–115.

[57] *Liber monasterii S. Salvatoris de Septimo ordinis cistercensium florentinae diocesis.* GA 2962 is also included among the manuscripts owned by Cosimo de' Medici in F. Trasselli, 'Per notizia dei posteri: un filo rosso tra i manoscritti provenienti dalla Badia di S. Salvatore a Settimo "Florentinae Dyocesis"', *Aevum* 85, 3 (Settembre–Dicembre 2011), 839–908 (p. 896).

[58] Field, *Ioannis Chrysostomi*, I.

[59] R. Volk, *Die Schriften des Johannes von Damaskos VII* (PTS, 68) (Berlin, Boston: De Gruyter, 2013), pp. 21–143.

[60] Staab, *Pauluskommentare*, pp. 470–652.

margins of Romans in GA 2962 and 1919. Nine of these are attributed to Oecumenius,[61] five to Severian of Gabala,[62] two are anonymous unnumbered comments,[63] three agree with the numbered extracts of GA 1923,[64] one is ascribed to Theodoret of Cyrrhus (779exa: GA 1919, f. 64r, 2962, f. 15r), and one to Dionysius of Alexandria (643ex: GA 1919, f. 55v, 2962, f. 6r). Overall, the analysis of the distribution of the *Extravagantes* in the remaining text of Romans in GA 1919 shows that sixty-two scholia are added by the same hand in the margin. Forty-seven are part of the second layer of comments (Panella's CE 2), namely the scholia entered the Pseudo-Oecumenian tradition through Vatican City, BAV, Vat. Gr. 2062 (GA 627), and they are listed in column 5a of the appendix (from 51exa to 539ex [part]). In addition, fifteen extracts agree with the numbered scholia of GA 1923, namely 3 and 6 (part) (f. 1v), 107 (f. 8v), 139 (f. 11r), 149 and 150 (f. 12r), 261 (f. 22v), 287 and 288 (f. 26r), 314 (f. 28v), 378 (f. 34r), 384 (f. 34v), 439 (f. 39r), 459 and 460 (f. 41r). Among these, one is attributed to Theodoret (scholium 139),[65] and two to Oecumenius (scholia 261 [ξα΄ in GA 1923], and 378 [οη΄ in GA 1923]).[66]

On the other hand, twelve comments featured among the *Extravagantes* in GA 1923 are included in the main body of the catena in these two manuscripts as unnumbered,

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[61] Scholia 619ex (GA 1919 [f. 53v], 2962 [f. 4v]), 621ex (GA 1919 [f. 54r], 2962 [f. 4v]), 762exa (GA 1919 [f. 63r], 2962 [f. 13v]), 776ex (GA 1919 [f. 64r], 2962 [f. 14v]), 783ex (GA 1919 [f. 64v], 2962 [f. 15r]), 801ex (GA 1919 [f. 66r], 2962 [f. 16v]), 808exa (GA 1919 [f. 66v], 2962 [f. 17r]), 821ex (GA 1919 [f. 67r], 2962 [f. 18r]) and 863ex (GA 1919 [f. 70r], 2962 [f. 21r]).

[62] Scholia 736ex (GA 1919 [f. 61r], 2962 [f. 12r]), 756ex (GA 1919 [f. 62v], 2962 [f. 13v]), 779exc (GA 1919 [f. 64r], 2962 [f. 15r]), 843ex (GA 1919 [f. 69r], 2962 [f. 19v]) and 909ex (GA 1919 [f. 72v], 2962 [f. 23v]).

[63] Scholia 762exb (GA 1919 [f. 62v], GA 2962 [f. 13v]) and 779exb (GA 1919 [f. 64r], 2962 [f. 15r]).

[64] Scholia 588 (GA 1919 [f. 51r], 2962 [f. 2r]), 666 (GA 1919 [f. 56v], 2962 [f. 7r]) and 802 (GA 1919 [f. 66r], 2962 [f. 16v]), the latter combined with the previous 801ex and attributed to Oecumenius.

[65] No parallel text has been detected in Lorrain, *Théodoret de Cyr*, p. 173.37, ll. 7–10.

[66] Staab, *Pauluskommentare*, p. 424, l. 7. Scholium 378 is absent from Staab.

anonymous extracts rather than added in the margins. In GA 1923, five of these are attributed to Oecumenius, sometimes along with numbers — scholia 648ex and 649ex (GA 1919 [f. 55v], 2962 [f. 6v]), 668ex (GA 1919 [f. 56v], 2962 [f. 7v]), 785ex (GA 1919 [f. 64v], 2962 [f. 15v]), 792ex (GA 1919 [f. 65r], 2962 [f. 16r]) — and seven are anonymous, unknown scholia — 683ex, 684exa–d (GA 1919 [f. 58r], 2962 [f. 8v]), 803ex (GA 1919 [f. 66r], 2962 [f. 17r]) and 833ex (GA 1919 [f. 68r], 2962 [f. 19r]). The analysis of the complete text of the catena in GA 1919 shows that, among the fifty-one *Extravagantes* of GA 1923 included in the main body of the chain, thirteen have an attribution to Oecumenius in the margin,[67] two Chrysostom (118exb and 203exa), two Gennadius (89ex and 186ex), and one Severian (168ex), Isidore (95ex) and Cyril (418ex). Three numbered scholia of the standard text (270, 276, 312 [I]), along with one scholium that has both the number (πα΄) and the attribution in GA 1923 (281ex), have an abbreviated attribution to Oecumenius added by the same hand in the margin, and one numbered extract (333) has the attribution to Chrysostom nearby. In addition, six *Extravagantes* are absent from both manuscripts: three scholia from John Chrysostom (707ex, 812ex and 824ex), one from Gennadius of Constantinople (641ex), one anonymous extract (688ex) and one numbered comment (613). These are in addition to the twenty-five other scholia of GA 1923 absent from GA 1919, which has the complete text of the Pauline Letters: thirteen *Extravagantes*[68] and twelve numbered extracts.[69]

[67] Scholia 72ex, 258ex, 271exa + 271exb, 273ex, 276 + 276ex, 281exa + 281exb, 304ex, 311ex, 477ex, 509ex and 531ex.

[68] Besides the scholia distinctive of GA 1923 (118exc, 290ex, 348ex, 511ex and 560ex), the *Extravagantes* omitted by GA 1919 are five anonymous scholia (51exb, 178ex, 235exa, 235exb and 334ex), two from Oecumenius (113ex [+ ιγ] and 371ex) and one from Cyril (306ex).

[69] Scholia 8, 9, 13, 19, 21, 140, 171, 184, 313, 316, 386 and 613.

Nevertheless, GA 1919 — and, possibly, the lost portion of GA 2962 — attest to additional scholia which are not included in the catena of GA 1923, recorded in GA 1919 by the first hand either in the margin or in the main body of the catena. First, the anonymous *Extravagans* (inc.: Ζητητέον τίνος ἕνεκεν αὐτοῦ τὸ ὄνομα, des.: τῷ ὀνόματι προτάσσει), which comes after the first numbered extract (inc.: Τὸ ἀποῦσι γράφειν αἴτιον, des.: τοῦ κορυφαίου Πέτρου) is distinctive of GA 1919 and five other witnesses. These are Paris, BnF, Coislin 202bis. (ff. 27–328) (GA 94; f. 157r), Milan, Biblioteca Ambrosiana, B. 6 Inf. (GA 1941; f. 1v), Florence, BML, Plut. 09. 10 (GA 2007; f. 1r), Meteora, M. Μεταμορφώσεως, 503 + Paris, BnF, Suppl. Gr. 1264 (GA 2011; f. 1r) and Athos, M. Βατοπεδίου, 239 (GA 2183; f. 6v).[70] In GA 94, 1941 and 2011 this anonymous scholium is attributed to Oecumenius and is followed by two extracts from the first homily of John Chrysostom on Romans, which are also present in the other manuscripts but absent from GA 1923. The manuscripts Oxford, BL, Roe 16 (GA 1908; f. 2r) and Milan, BA, A. 62 Inf. (GA 1980; f. 64r) can be included in this group of manuscripts, although they only have the extract from Oecumenius, reported as the first numbered scholium of the catena (α΄), and omit the standard incipit of the Pseudo-Oecumenian tradition.

The first anonymous, unidentified extract contains examples of name changes from the Book of Genesis in support of the change from Saul to Paul. The examples include

[70] Apart from GA 94, 1908 and 2183, that are frame catenae, the other manuscripts have an alternating layout. In GA 1980 the authorship of the chain is attributed to John Chrysostom (Τοῦ ἁγίου Ἰωάννου Χρυσοστόμου ἑρμηνεία τῶν δεκατεσσάρων ἐπιστολῶν τοῦ ἀποστόλου ἐν ἐπιτομῇ), while in GA 2007 to Nicetas of Heraclea (Ἐξήγησις τοῦ μακαριωτάτου μητροπολίτου Νικήτας ΄Ηρακλείας εἰς τὰς ἐπιστολὰς τοῦ ἁγίου Παύλου τοῦ ἀποστόλου. Ἀρχή τῆς πρός Ῥωμαίους πρώτης ἐπιστολῆς αὐτοῦ). Besides the presence of the first additional scholium from Oecumenius, GA 2183 is a representative of the *Erweiterter Typus* due to the presence of *Photiana*, as I illustrated in the previous chapter. It attributes the authorship of the catena to Theodoret of Cyrrhus (Θεοδωρίτου [sic!] ἐπισκόπου Κύρρου εἰς τὴν πρὸς ΄Ρωμαίους ἐπιστολὴν ἑρμηνεία).

Abram/Abraham,[71] Sarai/Sarah,[72] and Jacob/Israel.[73] From the New Testament, the examples are Simon/Cephas,[74] and James and John/Boanerges.[75] The analysis of these first two Chrysostomian extracts has revealed some shared errors, which may support the initial hypothesis of the genealogical relationship between these manuscripts and requires further examination. As the following block of quotations illustrates, it is possible to distinguish two different subgroups of manuscripts, based on the philological analysis of this opening scholium. On the one hand, GA 2183, 1908 and 1980 share the same common readings against the other witnesses, which involve mainly inversion of the word order, omission of linking words (δέ), orthographical mistakes leading to nonsense words (δοῦλασα [sic!]) and omissions through homeoteleuton. On the other hand, GA 94, 1941 and 2011 add portions of text which are absent from the rest of the manuscripts (Καὶ πάντας ἔσχεν ὁ Παῦλος), but also attest to omission through homeoteleuton (Ἕτερον…ἕτερον), or the choice of synonyms (ἄλλος).[76]

**Scholium 2ex, Rom 1.1**: **εἰπὼν** ἐνταῦθα: GA 1908 (f. 2r), 1980 (f. 64r), 2183 (f. 7r) | ἐνταῦθα **δὲ εἰπών** GA 1919 (f. 1rv), 94 (f. 157r), 1941 (f. 1v), 2007,

[71] […] ἐν τῇ μὲν παλαιᾷ τὸν μὲν Ἀβρὰμ, ὁ λέγεται περάτης, μετωνόμασεν Ἀβραὰμ, ὃ ἑρμηνεύεται πατήρ.

[72] […] ὁμοίως καὶ τὴν Σαρραν στεῖραν οὖσαν, ἡνίκα ἔμελλεν τίκτειν μετωνόμασεν Σάρραν, ὃ ἑρμηνεύεται μήτηρ.

[73] […] ἀλλὰ καὶ τὸν Ἰακώβ, ἡνίκα ἐν τῷ Ἰακὼβ ἐπάλαισεν τῷ ἀγγέλῳ, μετωνόμασεν αὐτὸν Ἰσραὴλ, ὃ ἑρμηνεύεται νοῦς ὁρῶν θεόν.

[74] […] τὸν μὲν Σίμωνα μετωνόμασεν Κηφᾶν, ὃ ἑρμηνεύεται Πέτρος.

[75] […] Ἰάκωβον δὲ καὶ Ἰωάννην, τοὺς υἱοὺς Ζεβεδαίου, ἐκάλεσεν ὄνομα Βοανεργές, τουτέστιν υἱοὺς βροντῆς.

[76] I discuss the relationship between GA 94 + 2011, and GA 1919 + 2962 in my chapter *A missing link in the chain*, based on the analysis of the biblical text and the commentary among these four witnesses (Rom 9.3–10, and 9.24–33 and 10.15).

(f. 1rv), 2011 (f. 8r); πολλοὺς **εἶναι τούς** τῆς δουλείας τρόπους GA 1908, 1980, 2183 | πολλοὺς τῆς δουλείας τρόπους GA 1919, 2007 | πολλοὶ **γὰρ οἱ** τῆς δουλείας **τρόποι** GA 94, 1941, 2011 | **πολλοὶ δουλείας** τρόποι Field, *Ioannis Chrysostomi*, I, p. 7, E 5;[77] κατὰ **τὸν τρόπον** τῆς δημιουργίας GA 1908, 1980, 2183 | **ἕνα μὲν τὸν** κατὰ τῆς δημιουργίας **τρόπον** GA 1919, 2007 | **καὶ πάντας ἔσχεν ὁ Παῦλος** εἷς ὁ τῆς δημιουργίας GA 94, 1941, 2011 | εἷς μὲν ὁ κατὰ **τὴν δημιουργίαν**, Field, p. 7, E 6; τὸ πάντα **δοῦλασα** (sic!) GA 1908, 1980, 2183 | **κατὰ** τὸ πάντα **δουλοῦσα** GA 1919, 94, 1941, 2011 | τὸ **πάντες δοῦλοι** GA 2007 | Τὰ **σύμπαντα δοῦλα** Field, p. 7, E 6–7; om. ἕτερον δ' ὅτι…καί GA 1908, 1980, 2183 | om. ἕτερον δ' ὅτι…ἕτερον GA 94, 2011 | ἕτερον δ' ὅτι τὸ ἔργον τοῦ ποιήσαντος δοῦλὸν **ἐστιν καὶ** ἕτερον GA 1919, 1941, 2007 | τὸ γὰρ ἔργον τοῦ ποιήσαντος δοῦλον· ἕτερος Field, p. 7, E 8; καὶ **τὸ** ἐλευθερωθέντες GA 1908, 1980, 2183 | καὶ **τῷ** ἐλευθερωθέντες GA 1919, 94, 1941, 2011 | **δι' οὐ** ἐλευθερωθέντες GA 2007 | **καὶ ἐλευθερωθέντες** Field, p. 8, E 11; **ἕτερον· καὶ** τὸν ἀπό GA 1908, 1980, 2183 | **ἄλλος**· τὸν ἀπό GA 94, 1941, 2011 | **ἕτερον·** τὸν ἀπό GA 1919, 2007 | **ἕτερος ὁ** ἀπό Field, p. 8, E 12**; ὁ θέος** Μωϋσῆς GA 1908, 1980, 2183 | Μωϋσῆς al. and Field, p. 8, E. 13.

[77] Henceforth, only Field.

In addition to these initial scholia, ten further extracts from Chrysostom's *Homilies* 1, 2, 7, and 8 on Romans are included in the margins of GA 1919,[78] plus one unidentified scholium in the main body of the catena (between scholia 38 and 39).

The analysis of the distribution of the *Extravagantes* has been extended to these additional manuscripts, to investigate their relationship and to reflect on their role in the development of the textual tradition, from the *Urkatena* to the *Erweiterter Typus*. Overall, all these manuscripts agree in omitting the six distinctive *Extravagantes* of GA 1923, plus scholium 113ex from Oecumenius (Oecumenius and ιγ′ in GA 1923 and 1997).

Due to the absence of most of the *Extravagantes*, GA 94, 2011 and 1980 are probably the closest forms to the *Urkatena*, which include only the original stage of numbered comments, without the *Extravagantes* or *Photiana*. Indeed, GA 94 and 2011 lack the same number of *Extravagantes* (114) and numbered scholia (thirty-three) compared to GA 1923. GA 1980, which Panella considers as the closest form to the *Urkatena* for Galatians, lacks sixty *Extravagantes* in the available section on Romans (Rom 1.1– 8.4, 16.2–27). If we accept this identification and extend the analysis to the scholia in Vatican City, BAV, Vat. Gr. 2062 (GA 627), which Staab considers as the source of the unnumbered scholia of the *Normaltypus*,[79] we find that all the twenty-nine *Extravagantes* in GA 1980 are absent from the catena of GA 627. Vice versa, those recorded in the margin of GA 627 — forty-four scholia in Rom 1.1–8.3, and one scholium in Rom 16.19 — are absent from GA 1980. The scholia present in GA 1980 and omitted by GA 627 can be considered as the original set of

[78] Scholia 6ex (f. 1v; Field, *Ioannis Chrysostomi*, I, p. 9, E 8–9), 7exc (f. 2r; Field, p. 10, D 4–8), 10ex (f. 2r; Field, p. 12, D 6–7), 20ex (f. 2r; Field, p. 15, E 4–5), 20exb (f. 2r; Field, p. 14, B 7–8), 53ex (f. 4r; Field, p. 32, B 7–8), 135exb (f. 11r; Field, p. 72, A 9–B 1), 143ex (f. 11v; Field, pp. 75–76, A 8–D 2), 194ex (f. 16v; Field, p. 92, E 1–2) and 246ex (f. 21r; Field, p. 120, B 2–4).

[79] Staab, *Die Pauluskatenen* 169.

*Extravagantes* of the *Normaltypus* (CE1),[80] which were subsequently expanded by one or more sets of additional material (CE2, 2–3, 3).[81]

Finally, besides the presence of most *Extravagantes* in GA 1980 and 627, GA 1919 (and potentially the missing part of GA 2962) includes forty-four *Extravagantes* which are absent from both GA 1980 (for the available sections) and 627;[82] conversely, it omits eleven *Extravagantes* which are present in the manuscripts of the *Normaltypus*.[83] As a result, these manuscripts are likely to be the earliest form of the *Normaltypus*, with some of the unnumbered scholia added in the margin before they had yet been incorporated into the standard text of the catena of the *Normaltypus* (*Urform* + CE1 and CE2). On the one hand, the *Extravagantes* included in the main body of the catena as unnumbered scholia could be part of the first layer of *Extravagantes* added to the *Urkatena.* However, these mostly, but not completely, agree with the scholia in GA 1980, and include nine extracts from GA 627, which constitutes the second stage of this additional material.[84] On the other hand, those added in the margins, anonymously or with the indication of the source, might belong to a

[80] For the first layer of *Extravagantes* — those found in GA 1980 and absent from GA 627 —, see column 2 in the appended table. See further, Panella, *The Pseudo-Oecumenian Catena*, pp. 89–107.

[81] The second layer of *Extravagantes* include the scholia absent from GA 1980 and present in GA 627 (column 3), and the subsequent stages (columns 4, 5 and 6). See further, Panella, *The Pseudo-Oecumenian Catena*, pp. 83–86.

[82] Scholia 74exb, 105ex, 110ex, 135ex, 177exb, 371ex, 414ex, 415exa–b, 426ex, 438ex, 444ex, 449ex, 451ex, 455ex, 464ex, 477ex, 478ex, 489ex, 509ex, 515ex, 531ex, 608ex, 619ex, 621ex, 643ex, 648ex, 649ex, 668ex, 683ex, 684exa–d, 762exa, 783ex, 785ex, 792ex, 801ex, 803ex, 808exa, 821ex, 833ex and 863ex. However, since GA 1980 is lacunose at Rom. 8.4–16.1 (scholia 403–874) it is not possible to verify the omission of these scholia from the manuscript.

[83] Scholia 51exb, 113ex, 235exb, 306ex, 334ex, 348ex, 641ex, 688ex, 707ex, 812ex and 824ex.

[84] Scholia 89ex, 95ex, 118exb, 168ex, 186ex, 203exa, 204ex, 226ex and 313ex. On the other hand, four scholia from GA 627, that are 306ex (Cyril), 334ex (anonymous), 641ex (Gennadius) and 707ex (Chrysostom), are absent from GA 1919.

second and later set of exegetical comments, which is not yet completely established in the text of the catena and is still presented as apparently random marginal scholia, possibly that found in GA 627. Nevertheless, twenty-eight out of the seventy-three scholia in the margin of GA 1919 are not attested in GA 627, but are present in GA 1997, selected as the representative of the *Normaltypus*.[85] Since these scholia are mainly anonymous or attributed to Oecumenius,[86] it is also possible that some of them were originally present in the catena of GA 1980, that, unfortunately, is lacunose between scholia 403 and 874.[87]

### 3.3. The *Extravagantes* and the numbered scholia of the manuscripts of Staab's *Normaltypus* (CPG C165.1) and Staab's *Type E* (CPG C165.5)

#### 3.3.1. The catena of GA 1980 and 627: the sources for the CE1 and CE2

The manuscript Milan, BA, A 62 inf. (GA 1980) contains the Gospels, except Mark, with the relevant catenae, the Acts with the *Catena Andreae* (CPG C150), and the Pauline Epistles with the Pseudo-Oecumenian Catena of the *Normaltypus*,[88] in the format of an alternating catena, with numbers in front of the relevant scholia in sequence (from α΄ to ρ΄ and then

[85] Scholia 74exb, 105ex, 110ex, 135ex, 177exb, 371ex, 414ex, 415exa–b, 426ex, 438ex, 444ex, 449ex, 451ex, 455ex, 464ex, 515ex, 608ex, 619ex, 621ex, 643ex, 762exa, 776ex, 783ex, 801ex, 808exa, 821ex and 863ex.

[86] Oecuemenius: 105ex, 110ex, 371ex, 415exa, 426ex, 444ex, 449ex, 451ex, 455ex, 515ex, 619ex, 762exa, 776ex, 783ex, 801ex, 808ex, 821ex and 863ex; anonymous: 135ex (but from Theodoret), 177exb, 438ex (but from Chrysostom) and 608ex (but from Oecumenius); Severian: 74exb and 414ex; Cyril: 464ex; Chrysostom: 415exb.

[87] Scholia 414ex, 415exb, 489ex, 509ex, 531ex, 608ex, 648ex, 649ex, 684exa, 684exb, 684exc, 684exd, 762exa, 821ex and 833ex are attested in both GA 94 and 2011, which, according to Panella, are later abridged versions of GA 1980 (Panella, 'Re-Classifying', p. 401).

[88] For the Gospels of Matthew and John the catena is the so-called *Catena prima abbreviata* (CPG C110.3, and CPG C140.3), while the Gospel of Luke has the commentary of Ps. Peter of Laodicea (CPG C132). See, Parpulov, *Catalogue*, p. 101.

from ρα′ onwards).[89] A full transcription of the catena scholia in this manuscript is available at http://www.epistulae.org/marcon-phd/. Based on the heading preceding Romans on f. 64r, the manuscript transmits an epitomized version of the commentary of John Chrysostom on the Pauline Epistles (Τοῦ ἁγίου Ἰωάννου Χρυσοστόμου ἑρμηνεία τῶν δεκατεσσάρων ἐπιστολῶν τοῦ ἀποστόλου ἐν ἐπιτομῇ). The authorship to John Chrysostom, rather than Oecumenius, is supported by other subsequent headings throughout the manuscript: ὑπόθεσις τῆς πρὸς Κορινθίους πρώτης ἐπιστολῆς τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου οἷον πρόλογος (preface to 1 Cor., f. 90r), ἑρμηνεία τοῦ Χρυσοστόμου (heading of 1 Cor., f. 91r), and ση(μείωσαι) τὸν πρόλογον τῆς ἐπιστολῆς τοῦ αὐτοῦ Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπολίτου εἰς τὴν πρὸς Γαλάτας ἐπιστολὴν ὑπόθεσις (preface to Gal., f. 184r).[90] As pointed out in the previous section, GA 1980 is one of the manuscripts which begin the catena on Romans with an unidentified scholium, attributed to Oecumenius by GA 94, 1941 and 2011 (Ζητητέον τίνος ἕνεκεν αὐτοῦ τὸ ὄνομα, exc. τῷ ὀνόματι προτάσσει), and considered as the opening preface to the epistle by GA 1980 (Ὑπόθεσις τῆς πρὸς Ῥωμαίους ἐπιστολῆς). It is followed by two adapted extracts from the first homily of John Chrysostom on Romans, numbered as α′ and γ′, the latter combined with scholium number 3.[91] Apart from 1 Corinthians, with the usual Euthalian preface, followed by a secondary one attributed

[89] The same numbering system is attested in Athens, EBE, 100 (ff. 46–378) (GA 075), a twin manuscript of GA 1980 according to Panella (Panella, *The Pseudo-Oecumenian Catena*, pp. 87–107). Unfortunately, the manuscript lacks both Romans and 1 Corinthians, 1.1–15.28.

[90] In fact, GA 1980 is listed among the Chrysostomian manuscripts in R. E. Carter, *Codices Chrysostomici Graeci, V: Codicum italiae partem priorem* (*Documents, Études et Repertoires*) (Paris: Éditions du CNRS, 1983), pp. 104–105.

[91] Field, *Ioannis Chrysostomi*, I, pp. 7–8, E 4–A 10, and A 11–C 1.

to John Chrysostom,[92] all the other Epistles have either a single Euthalian hypothesis or combined with the one from Theodoret, recorded as the first numbered scholium of the chain in Galatians and Ephesians. In addition to the Gospel of Mark, which was probably located at the beginning, the manuscript also lacks the section between Romans 8.4 and 16.2 (from scholium 403 to part of scholium 875) and Hebrews 11.17–13.25.

A single hand from the tenth century copied both the biblical lemmata in Alexandrian majuscule, and the text of the catena. The lemmata usually end with an upper dot and a blank space, while the scholia do not begin in *ekthesis*, nor with an enlarged capital letter, and they finish with an upper dot, a colon, or an asterisk. The scholia are accompanied by numbers written in the margins, which is an unusual feature of the alternating catenae, and sometimes merged, as already illustrated by Panella for Galatians.[93] For instance, scholia 3 + 3ex (= γ΄), 8 + 9 (= η΄), 10 + 11 (= θ΄), 13 + 14 + 15 (= ια΄), 19 + 20 + 21 (= ιε΄), 22 + 23 (= ις΄), 25 + 26 (= ιη΄), 28 + 30 (= κ΄), 31 + 32 (= κβ΄), 46 + 46ex (= λζ΄), 50 + 51 (= μα΄), 72 + 72ex (= ξα΄), 78 + 76 (= ξς΄), 83 + 84 (= οα΄), 85 + 86 (= οβ΄), 107 + 108 (= ϟβ΄), 127 + 128 (= ρια΄), 138 + 139 (= ρκα΄), 144 + 143 (= ρκδ΄), 151 + 152 + 153 (= ρλα΄), 160 + 160ex (= ρλη΄), 166 + 166ex (= ρμδ΄), 173 + 173ex (= ρμθ΄), 177 + 179 (= ρνγ΄), 181 + 182 (= ρνδ΄), 195 + 195ex (= ρξς΄), 196 + 197 + 198 (= ρξζη΄), 204 + 205 (= ροε΄), 216 + 217 (= ρπς΄), 218 + 219 + 220 (= ρπζ΄), 237 + 238 + 239 (= ϛδ΄), 258 + 258ex (= ϛκβ΄), 259 + 260 (= ϛκγ΄), 269 + 270 (= ϛλα΄), 271 + 271exa (= ϛλβ΄), 272 + 273 + 273ex (= ϛλγ΄), 275 + 276 + 276ex (= ϛλε΄), 281exa + 281exb (= ϛμβ΄), 284 + 284ex (= ϛμε΄), 286 + 287 + 288 (= ϛμζ΄), 302 + 303 + 303exa + 303exb (= ϛξα΄), 304 + 304ex (= ϛξβ΄), 311 + 311ex (= ϛο΄), 326 + 327 (= ϛπε΄),

[92] Actually, this is an extract from John Chrysostom, *De mutatione nominum* (PG51.150, l. 22– 151, l. 10; inc.: Τίνος ἕνεκεν Κορινθίοις, des.: Σαῦλε, Σαῦλε, τί με διώκεις).

[93] Panella, *The Pseudo-Oecumenian Catena*, p. 90.

333 + 334 (= ϛϟβ΄), 336 + 337 (= ϛϟδ΄), 344 + 345 (= τβ΄), 356 + 357 (= τιγ΄), 359 + 360 (= τιε΄), 363 + 364 (= τιη΄), 370 + 371 (= τκδ΄), 383 + 384 (= τλς΄), 385 + 385ex + 386 (= τλζ΄), 395 + 394 (= τμς΄), 400 + 401 (= τνα΄), 891 + 892 (= ψνδ΄) and 911 + 912 (= ψοβ΄).

The catena in GA 1980 has some inaccuracies in scholia numbering: for example, comments 11 (f. 64v), 169 (f. 72v), 197 (f. 74v), 337 (f. 83r), 892 and 902 (f. 88v), 915, 916 and 920 (f. 89r) are left unnumbered, and for 227, 228 and 229 (f. 76rv), 246 (f. 77r) and 297 (f. 80v) the number is supplied by a later hand. In other occurrences, the numeral attested by the manuscript is incorrect: for instance, scholium 277 (f. 79v) is recorded as ϛλζ΄ rather than ϛλς΄, 280 (f. 80r) as ϛμα΄ instead of ϛμ΄, 342 (f. 83v) τ΄ rather than ϛϟθ΄, and 888 (f. 88v) ψνα΄ in place of of ψν΄. Additionally, scholium 196 (f. 74v) is numbered as ρξζη΄, which is clearly a mistake of the copyist, who skipped the numbering from the previous scholia 195 + 195ex (ρξς΄) to the following 198 (ρξθ΄). Moreover, only two scholia are in a different position compared with GA 1923. First, scholium 76 (f. 67v) is combined with the previous scholium 78, under the biblical lemma διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας (Rom 1.25–26), while in all the other manuscripts it is associated with τῇ κτίσει παρὰ τὸν κτίσαντα (Rom 1.25). Second, scholium 144 is combined with the following 143 (f. 71r), but the relevant biblical lemma is the same as GA 1923 (Ἐάν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ). Furthermore, GA 1980 omits the following numbered scholia: 1, 2, 140, 149, 171, 178, 180, 184 and 261.

On a few occasions throughout the manuscript, the attributions of the Greek Church Fathers are recorded by the same hand in the margins, in front of the relevant scholia: 2 Thessalonians 2.7–8 (f. 256v): Θεοδωρήτου[94] and Γενναδίου,[95] and 1 Timothy 5.24–25 (f.

[94] This is an extract from Theodoretus, *Interpretatio in Danielem*, (PG81.1432, l. 44).

[95] Staab, *Pauluskommentare*, p. 420.

271v): Οἰκουμενίου.[96] Furthermore, in scholium 371 (f. 85r), an additional attribution is inserted within the text of the commentary, rather than given in the margin, and comprises a reference to the fourth book of Titus of Bostra's *Contra Manicheos* (CPG 3575), which remains unidentified (Ὅρα δὴ οὖν τι καὶ ὁ Τίτος ἡρμήνευσεν ἐν δ΄ κατὰ Μανιχαίων).[97]

Due to the format of the catena, there are several occurrences when part of the text of the biblical lemma is written in minuscule script because it has been confused with the text of the catena of the preceding scholium.[98] On the other hand, portions of scholia are written in capitals as a result of a misunderstanding with part of the previous or subsequent biblical passage.[99]

As for the *Corpus Extravagantium*, GA 1980 contains only twenty-four *Extravagantes* of GA 1923. These include sixteen extracts attributed to Oecumenius by GA 1923,[100] and the remainder, namely scholia 46ex (f. 66r), 118exa (f. 69v), 148ex (f. 71r), 166ex (f. 72v), 281exb (f. 80r), 303exa–b (f. 81r) and 385ex (f. 86r), correspond to anonymous, unidentified scholia. One extract, namely 303exa attributed to Cyril of Alexandria in GA 1923, has the reference to the source enclosed within the text of the scholium (Cyril's twelfth book of the *Adversus Ioannem*), as does the reference to Methodius of Olympus' *De Resurrectione* in scholium 385ex. The comparison with the catena of GA 627 supports Panella's conclusion about two different stages of exegetical material in the

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[96] Staab, *Pauluskommentare*, p. 459.

[97] See p. 47.

[98] Scholia 72 (f. 67r), 77 (f. 67v), 148ex (f. 71r), 150 (f. 71r), 174 (f. 74r), 183 (f. 73v), 186 (f. 73v), 197 (f. 74v), 313 (f. 82r), 891 (f. 88v), 893 (f. 88v) and 917 (f. 89r).

[99] Scholia 76 (f. 67v), 136 (f. 70v), 211 (f. 75v), 237 and 238 (f. 77r), 279 (f. 80r) and 320 (f. 82r).

[100] Scholia 72ex (f. 67v), 158ex (f. 61v), 195ex (f. 74r), 258ex (f. 77v), 271exa and 271exb (f. 78v), 273ex and 276ex (f. 79r), 281exa and 284ex (f. 80r), 304ex, 309ex and 311ex (f. 81rv), 377ex (f. 85v), 382ex and 387ex (f. 86rv).

Pseudo-Oecumenian tradition, namely the so-called *Corpus Extravagantium 1* (CE1), including the extracts from Oecumenius and the anonymous/unattributed scholia of GA 1980, and the *Corpus Extravagantium 2* (CE2), comprising all the other *Extravagantes* which appear in the Pseudo-Oecumenian tradition through GA 627. Indeed, all the scholia recorded in GA 1980 are absent from GA 627, and vice versa, as Panella observes and as the appended table further illustrates.[101]

Vatican City, BAV, Vat. Gr. 2062 (GA 627) is a frame catena from the tenth century,[102] containing the text of the Pseudo-Oecumenian Catena of Staab's *Type E* (CPG C165.5) for the Pauline Epistles, until Hebrews, 3.12 (ff. 1–187v), together with the Acts of the Apostles, without commentary, Revelation, with marginalia from the commentary attributed to Oecumenius,[103] and the Catholic Epistles. Besides the absence of most of Acts and the portion of Hebrews 3.13–13.25, the manuscript also lacks the section between ff. 6v and 7r, where the text jumps from Revelation 3.20 to 4.10. Except for Romans, preceded by the Euthalian prologue on the Pauline Epistles in verse, none of the letters has the Euthalian Apparatus. A full transcription of the catena scholia in this manuscript is available at http://www.epistulae.org/marcon-phd/.

A single hand from the tenth century wrote the biblical text and the marginal scholia from Oecumenius's commentary on Revelation, and the Pseudo-Oecumenian Catena on the Pauline Epistles. These are written in a smaller module and accompanied by either the

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[101] Panella, *The Pseudo-Oecumenian Catena*, pp. 91–105.

[102] The manuscript is dated to the tenth century by Parpulov, *Catalogue*, p. 166, and is listed alongside the sibling manuscript Istanbul, Ecumenical Patriarchate, Παναγίας Καμαριώτισσας, 26 (GA 1870).

[103] See further M. Sigismund, 'Marginales aus GA 627. Analyse der bislang unbeachteten Marginalnotizen zur Apk und die Frage nach ihrer texrtkritischen und textgeschichtlichen Bedeutung', in M. Sigismund and D. Müller, eds., *Studien zum der text der Apokalypse II* (ANTF, 50) (Berlin, Boston: De Gruyter, 2017), pp. 455–475.

attribution or a symbol to link the scholium to the relevant portion of the biblical text. Regarding the attribution of the scholia in GA 627, several anonymous extracts from GA 1923 have been assigned to the relevant author by the manuscript. These scholia include comments 118exb (f. 73v) and 779exb (f. 90v), attributed to Chrysostom, 154ex (f. 74v) and 235exb (f. 77r) to Theodoret, 235exc, to Severian (f. 77r), 418ex, to Cyril (f. 82v), and 762exb, to Gennadius (f. 90r). One numbered scholium, namely extract 29 (κθ΄ in GA 1923) on Rom 1.9, is attributed to Theodoret, as in GA 1997 (f. 6v), where it receives the attribution alongside the number, and GA 1919 (f. 2v). The scholium is an adaptation of the passage from Theodoret's commentary on Romans, as I will illustrate more in detail in 3.4.11.[104]

On the other hand, four scholia attributed to Theodoret by GA 1923 are anonymous in GA 627, namely 128ex (f. 74), 203exb (f. 76r), 305ex (f. 79v) and 367ex (f. 81r), while scholium 203exc (f. 76r) has an attribution to Theodoret in GA 627 but in GA 1923 is recorded as τοῦ αὐτοῦ, because it is preceded by a scholium ascribed to Theodoret. Furthermore, GA 627 witnesses the correct attribution to Theodoret for scholium 74exa (f. 72v), and to Severian for scholia 359ex (f. 81r) and 756ex (f. 90r), compared to GA 1923, where these extracts are associated with Severian and Severus respectively.

Besides omitting all the scholia attested by GA 1980, forty-five other extracts are absent from GA 627. These include twenty-nine comments attributed to Oecumenius,[105] twelve anonymous scholia,[106] and two extracts from Severian (74exb and 414ex), and Cyril

[104] Lorrain, *Théodoret de Cyr*, p. 147.12, 7–11.

[105] Scholia 105ex, 110ex, 113ex, 371ex, 415ex, 426ex, 438ex, 444ex, 449ex, 451ex, 455ex, 477ex, 509ex, 515ex, 531ex, 608ex, 619ex, 621ex, 643ex, 648ex, 649ex, 668ex, 762exa, 783ex, 785ex, 792ex, 801ex, 808ex and 863ex.

[106] Scholia 135ex, 177exb, 178ex, 489ex, 683ex, 684exa–d, 688ex, 821ex (from Oecumenius, in GA 1919), and 833ex.

(464ex and 478ex). All these scholia were absent from GA 1980, but since the manuscript lacks Rom. 8.4–16.1 (scholia 403–874) it is possible that the scholia from Oecumenius and the anonymous extracts were originally part of the catena of GA 1980. However, GA 1980 omits three comments which have both an attribution to Oecumenius and a number in GA 1923 (105ex, 110ex and 113ex), and one scholium simply with an attribution (371ex), along with three anonymous scholia (135ex, 177exb and 178ex). These scholia, absent from GA 1980 and 627, are additions from the catena type in GA 1919 and 2962 (105ex, 110ex, 135ex and 177exb), or in GA 1997 (113ex, 178ex and 371ex).

On the other hand, GA 627 includes six distinctive scholia, absent elsewhere among the Pseudo-Oecumenian manuscripts. These include one short scholium on Rom 1.30 (90exa, f. 73r), attributed to Theodoret and corresponding to Lorrain, *Théodoret de Cyr*, p. 161.28, 7 (*Κακίαν* τῆς ψυχῆς, λέγει, τὴν ἐπὶ χείρω ῥοπήν). It is followed by two further scholia attributed to Gennadius — the first with an attribution, the second as τοῦ αὐτοῦ — which comprise a repetition of two portions from the previous Gennadian extract (89ex), namely θεοστυγεῖς οὐ τοὺς ὑπο τοῦ θεοῦ στυγουμένους τἄλλα τοὺς μισοῦντας θεόν, and ἀσπόνδους δὲ τοὺς ἀδιαλλάκτους λέγει καὶ τοὺς μνησικάκους. Furthermore, a long anonymous scholium (160exb) on Rom 3.5 (f. 75r) corresponds to an almost verbatim quotation of Theodoret's commentary on Romans, apart from the inversion of the word order in ἡ ψῆφος τοῦ θεοῦ (Ἡ τοῦ θεοῦ ψῆφος, l. 7), and the omission of καὶ κόλασιν ὑπομεῖναι αἰώνιον (l. 9).[107] This scholium is partially attested also in GA 1915 (f. 24v), as an hybrid extract attributed to Origen but combining part of Theodoret's comment on the biblical

[107] Lorrain, *Théodoret de Cyr*, p. 179.46, ll. 3–12, 47, ll. 1–2.

passage, with an excerpt from John Chrysostom's homily on Rom 3.5–6.[108] Finally, the last scholium is 197ex which is a brief marginal gloss commenting on Rom 3.27 and attributed to Gennadius: ἀντί τοῦ ἐξελήλαται (f. 76r), although the work cannot be identified.[109] In addition to these scholia, a further extract from John Chrysostom, *Homily 17* (492ex) is recorded by a supplementary hand from the eleventh century on f. 84r.[110]

### 3.4. The sources of the Pseudo-Oecumenian tradition

This section comprises an examination of the *Extravagantes* across the manuscripts of the Pseudo-Oecumenian Catena considered for this thesis. For the extracts attributed to Basil of Caesarea, Gregory of Nyssa, John Chrysostom, Isidore of Pelusium and Theodoret of Cyrrhus the comparison with the direct source made it possible to reconstruct the way the extracts from the Greek Church Fathers have been adapted within the context of the catena, and, as a result, to shed light on the compilation practice. On the other hand, the scholia attributed to Origen, Dionysius of Alexandria, Acacius of Caesarea, Diodore of Tarsus, Theodore of Mopsuestia, Severian of Gabala, Gennadius of Constantinople, Oecumenius and Photius of Constantinople are only preserved as fragments in catenae, either from the Pseudo-Oecumenian tradition or other catena sources, namely *Typus Vaticanus* (GA 1915), *Typus Monacensis* (GA 1909), *Typus Vindobonensis* (GA 1953), and Athos, M. Παντοκρατόρος, 28 (GA 1900). The comparison with these types of catenae will be the topic

[108] Lorrain, *Théodoret de Cyr*, p. 179, ll. 3–6 (inc.: Ἀναγκαίως τὴν ὑφ' ἑτέρων, des.: Τοῦτο γὰρ λέγει *Κατὰ ἄνθρωπον*), and Field, *Ioannis Chrysostomi*, I, p. 82, B 5–C 10 (inc.: Ἐτίμησε τοὺς Ἰουδαίους ὁ θεός, des.: καὶ ἑτέρους ἀποῤῥήτους λόγους).

[109] Not attested in Staab, *Pauluskommentare*, p. 362.

[110] Field, *Ioannis Chrisostomi*, I, p. 267, E 1–7, p. 268, E 8–C 6.

of the chapter 5. As noted above, a synopsis of the *Extravagantes* in these manuscripts is available at http://www.epistulae.org/marcon-phd/.

### 3.4.1. The CE of the Pseudo-Oecumenian Catena on Romans: the unattributed collection and the unidentified scholia

Among the 137 *Extravagantes* of the textual tradition, forty scholia do not have an attribution in GA 1923. These unattributed scholia, recorded either with or without a symbol, are listed in the table below, which describes how these anonymous extracts are attested in the manuscripts of the Pseudo-Oecumenian Catena considered for the thesis. When the scholia are simply preceded by a symbol, a *s.* is used; when they are not introduced by a symbol or an attribution, this is shown by '—'. The indications *Lac.* and *Abs.* indicate that either the manuscript is lacunose in that section, or omits the scholium, while the Latin numbers I and II specify the sections of the scholium (first half, second half).

| Scholia | GA 1923 | GA 1905 | GA 91 | GA 1997 | GA 1919 | GA 1980 | GA 627 | GA 1862 |
|---|---|---|---|---|---|---|---|---|
| 46ex | Καὶ ἄλλως | Lac. | Καὶ ἄλλως (46 + 46ex + 47) | Καὶ ἄλλως | Καὶ ἄλλως | λζ΄ (46 + 46ex) + Καὶ ἄλλως | Abs. | ς΄ (46 + 46ex) |
| 51exa | Τοῦ αὐτοῦ | Lac. | — (51 + 51exa + 51exb [with ἄλλως] + 50Pha + 51exc (Ἀκ[α]κί[ου]) | Τ(οῦ) α(ὐ)τ(οῦ) and s. | s. | Abs. | s. (51exa + 51exb) | ἢ καὶ ἄλλως (51exc [as α] + 51exa + 51exb) |
| 51exb | Ἄλλως | Lac. | See above | Ἄλλως | Abs. | Abs. | See above | See above |
| 118exa | — | Lac. | — (118exa + 188exb [as Ἰω{άννο υ}]) | ιη΄ | — | ρβ΄ | Abs. | γ΄ (118exb + 118exa) |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 118exb | — | Lac. | See above | Ἰωάννου and s. | Ἰω(άννου) (118 + 118exb) | Abs. | Ἰω(άννου) and s. | See above |
| 118exc | — (Ἑρμηνεία τῶν Πράξεων) | Lac. | Abs. | Abs. | Abs. | Abs. | Abs. | Abs. |
| 135ex | — | Lac. | — (135 + 135ex) | Abs. | Θεοδω(ρήτου) | Abs. | Abs. | Abs. |
| 148ex | — | Lac. | — | μη΄ | — | ρκθ΄ | Abs. | Abs. |
| 154ex | s. | Lac. | Θεοδ(ω)ρ(ήτου) (154 + 154ex + 155) | Θεοδωρ(ήτου) and s. | Θεοδωρ(ήτου) and s. | Abs. | Θεοδωρίτου (sic!) and s. | Abs. |
| 166ex | s. | Lac. | — (166 + 166ex; with ἄλλως) | s. | — (166 + 166ex) | ρμδ΄ (166 + 166ex) | Abs. | δ΄ (166 + 166ex + 167) |
| 177exa | οζ΄ and s. | Lac. | — (177exa + 177exb) | s. | s. (177exa + 177exb) | Abs. | Θεοδωρήτου and s. | Abs. |
| 177exb | s. | Lac. | See above | s. | See above | Abs. | Abs. | Abs. |
| 178ex | s. | Lac. | Abs. | s. | Abs. | Abs. | Abs. | Abs. |
| 235exa | s. | Lac. | Abs. | Abs. | Abs. | Abs. | Abs. | Abs. |
| 235exb | s. | Lac. | — (235 + 235Ph + 235exb + 235exc [with ἄλλως]) | s. | Abs. | Abs. | Θεοδωρ(ήτου) and s. | Abs. |
| 235exc | s. | Lac. | See above | s. | s. | Abs. | Σευηριανοῦ and s. | α΄ (235exc + 236) |
| 281exb | s. | Lac. | — (281exa + 281exb) | s. | Οἰκουμ(ενίου) (281exa + 281exb) | ςμβ΄ (281exa + 281exb) | Abs. | Abs. |
| 303exb | — | Lac. | Abs. | — | — (302 + 303 + 303exa + 303exb) | ςξα΄ (302 + 303 + 303exa + 303exb) | Abs. | Abs. |
| 321ex | s. | — | — (321Ph + 321ex) | s. | Θεοδ(ωρήτου) and s. | Abs. | s. | β΄ (321ex + 322) |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 334ex | s. | s. | s. (332Ph + 333 + 334ex) | s. | Abs. | Abs. | σχόλιον and s. | Abs. |
| 377ex | s. | Οἰκουμενίου and s. | — | Οἰκουμ(ενίου) and s. | — | τλα΄ | Abs. | γ΄ (377ex + 379) |
| 385ex | — | — | — (385 + 385Ph (as Φ[ω]τ[ίου]) + 385ex) | — | — (385 + 385ex) | τλζ΄ (385 + 385ex) | Abs. | Abs. |
| 418ex | s. | Κυρίλλου and s. | Κυ(ρίλλου) | Κυρίλλου and s. | Κυρίλλ(ου) and s. | Lac. | Κυρίλλου and s. | ε΄ (418ex + 419) |
| 438ex | s. | s. | — (439 + 438ex + 438) | s. | s. | Lac. | Abs. | Abs. |
| 486exb | Ἄλλος | Ἄλλος | — (486exa + 486exb) | Ἄλλ(ος) | — (486exa [as Θεοδω{ήτου}] + 486exb) | Lac. | Ἄλλος | β΄ (486 + 486exa + 486exb + 487 + 486) |
| 489ex | — | πθ΄ | — | πθ΄ | — | Lac. | Abs. | α΄ (489ex + 491 (I) + 490 + 491 (II) + 494) |
| 511ex | s. | Abs. | Abs. | Abs. | Abs. | Lac. | Abs. | Abs. |
| 560ex | s. | Abs. | Abs. | Abs. | Abs. | Lac. | Abs. | Abs. |
| 608ex | s. | s. | — | s. | — | Lac. | Abs. | Abs. |
| 683ex | s. | s. | — | — | — | Lac. | Abs. | Abs. |
| 684exa | s. | s. | — (684exa + 684) | s. | – (684exa + 684exb + 684exc) | Lac. | Abs. | Abs. |
| 684exb | s. | s. | — | s. | See above | Lac. | Abs. | Abs. |
| 684exc | s. | s. | — | s. | See above | Lac. | Abs. | Abs. |
| 684exd | s. | s. | — | s. | — | Lac. | Abs. | Abs. |
| 688ex | s. | s. | Abs. | s. | Abs. | Lac. | Abs. | Abs. |
| 762exb | s. | — | — (762exa + 762exb) | s. | s. | Lac. | Γενναδίου and s. | δ΄ (763 + 762exb) |
| 779exb | s. | — | — (779exa | s. | s. | Lac. | Ἰωάννου and s. | β΄ (779exa |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | | [ as Θεοδ{ω ρήτου}] + 779exb + 779exc + 780) | | | | | + 779exb + 779exc + 780) |
| 803ex | — | — | — (803 + 803ex) | — | — (803 + 803ex) | Lac. | Abs. | Abs. |
| 821ex | s. | s. | — | s. | Οικου(μ ενίου) and s. | Lac. | Abs. | Abs. |
| 833ex | s. | s. | — | s. | — | Lac. | Abs. | Abs. |

Table 10: The anonymous scholia in the manuscripts of the Pseudo-Oecumenian Catena

In GA 1923, nine extracts have neither an attribution or a sign,[111] while scholium 177exa has both a *signe de renvoi* and the number οζ΄, which is repeated for both the *Extravagans* and the relevant numbered comment (177). Furthermore, the adverb ἄλλως/ἄλλος is placed in front of scholia 46ex (f. 5v), 51exb (f. 6v) and 486exb (f. 46v), but only the last extract, from Theodore of Mopsuestia, actually follows a scholium attributed to Theodoret of Cyrrhus (486exa).[112] The short scholium (Τουτέστιν οὔτε τὰ ἄγαν ἐπίδοξα οὔτε τὰ ἄγαν ἄδοξα) comprises only part of a longer extract attributed to Theodore by the catena of GA 1915 (ff. 122v–123r), which, according to Staab, is the only witness of this comment on Rom 8.38–39.[113] The other scholia are placed after either the numbered comment 46 (μζ΄),

[111] Scholia 118exa–c (f. 11v), 135ex (f. 13r), 148ex (f. 14v), 303exb (f. 31r), 385ex (f. 39r), 489ex (f. 46v) and 803ex (f. 71v).

[112] Theodore of Mopsuestia (ca. 350–428) wrote commentaries on both the Old (CPG 3827–3838) and the New Testament (CPG 3839–3848), along with other works preserved either in Syriac and Latin fragments, or entirely (CPG 3849–3873). His commentary on Romans is preserved only fragmentarily in catenae (CPG 3846), and edited by Staab (Staab, *Pauluskommentare*, pp. 113–172). On Theodore of Mopsuestia, see M. Simonetti, 'Theodore of Mopsuestia (ca. 350–428)', in C. Kannengiesser, *Handbook of Patristic Exegesis. The Bible in Ancient Christianity*, 2 vols (Leiden, Boston: Brill, 2006), I, pp. 799–828.

[113] Staab, *Pauluskommentare*, pp. 142–143 (Rom 8.38–39). The scholium as in the Pseudo-Oecumenian Catena covers ll. 22–24.

or another unattributed extract, introduced by τοῦ αὐτοῦ (51exa). The remaining scholia are recorded with signs.

Nineteen extracts have been identified through the TLG and collation with the other manuscripts selected for the thesis. Five comments — 135ex, 154ex, 177exa, 235exb and 334ex — are from Theodoret's commentary on Romans, three from Oecumenius (377ex, 608ex and 821ex), and two from either the homilies of John Chrysostom on Romans or the commentary of John of Damascus on the same Pauline Letter (118exb and 438ex). The remaining scholia are from Origen (118exc), Severian of Gabala (235exc), Diodore of Tarsus (321ex), Methodius of Olympus (385ex), Cyril of Alexandria (418ex), Acacius of Caesarea (560ex) and Gennadius of Constantinople (762exb).

Among the unattributed scholia of the Pseudo-Oecumenian Catena, four extracts lack source identification in all the selected witnesses. Among them, scholium 334ex is a short scholium commenting on Rom 6.19, which comes from Theodoret's commentary on the Pauline Epistles but is only ascribed to Theodoret in GA 1915 (f. 66v).[114] The scholium reproduces almost verbatim the Theodoretan passage as given in Lorrain's critical edition, with the sole exception of the addition of φησίν. Through the TLG, I found that Euthymius Zigabenus almost verbatim reproduces the material from Theodoret in commenting on the same biblical passage, but with the adjustment of τὰ ἐν τῷ θνητῷ σώματι κινούμενα πάθη into τὰ πάθη τοῦ σώματος, and the addition of a further exegetical text on 1 Cor 10.13 in support of the association ἀνθρώπινον/σύμμετρον.[115]

Despite lacking an explicit initial attribution, scholium 385ex on Rom 7.22 contains a reference to *De Resurrectione* by Methodius of Olympus (CPG 1812, book II.7), as

[114] Lorrain, *Théodoret de Cyr* p. 225.7, ll. 1–2.

[115] Kalogeras, *Euthymii Zigabeni Commentarius*, p. 70, chapter 6, section 19, ll. 1–4.

confirmed by the quotation of the source (Οὕτως ὁ ἐν ἁγίοις Μεθόδιος ἐν τῷ ‘περὶ ἀναστάσεως’ λόγῳ), within the text of the extract.[116] Moreover, the allusion to Methodius of Olympus is further confirmed by the catena of GA 1909 (ff. 42v–44r), where the same scholium is combined with the previous comment 385 (numbered πε΄ in GA 1923), and the following *Photianum* (385Ph), under the attribution Μεθοδίου. Other than 385ex, the connection with Methodius' *De Resurrectione* is established elsewhere across the numbered scholia of the Pseudo-Oecumenian Catena, namely 378, 408, 513 and 769, by the direct citation of the source. As the following passages illustrate, the text of the *De Resurrectione* is quoted almost verbatim by scholia 378 and 408, while omitting the biblical lemma (inc.: οἶδα γὰρ ὅτι, des.: τὸ ἀγαθόν [378]), and more or less extensive portions of exegesis. On the other hand, only a few words — τὰ ἐν ἡμῖν ἔμφυτα in 385ex, ἐξουσίαν and δόξαν in 513, and ψυχῶν, σωμάτων and ἀθάνατοι in 769 — correspond to the text of Methodius. As for 385ex, scholia 378, 408 and 769 have an attribution to Methodius in GA 1909.

| Scholium | Pseudo-Oecumenian manuscripts | *Typus Monacensis* (GA 1909) (Cramer, *Catenae*, IV) | Direct tradition (Bonwetsch) |
|---|---|---|---|
| 378, Rom 7.18 (GA 1923 [f. 38r] [οη΄], 1905 [f. 10v] [οη΄], 91 [f. 87v], 1997 [f. 26v] [οη΄], 1919 | **Τὴν ἀπὸ τῆς παραβάσεως εἰσοικισθεῖσαν**, λέγει οὕτως ὁ ἐν ἁγίοις Μεθόδιος ἐν τῷ ‘περὶ τῆς | Ἔφη δὲ τις ἁμαρτίαν **τὴν ἀπὸ τῆς παραβάσεως εἰσοικισθεῖσαν**. (p. 196, ll. 24–25) | […] ὅθεν ὁ ἀπόστολος *οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τουτέστιν ἐν τῇ σαρκί μου*, *τὸ ἀγαθόν* (Rom 7.18) λέγων **τὴν ἀπὸ τῆς παραβάσεως** διὰ τῆς ἐπιθυμίας |

[116] The Pseudo-Oecumenian Catena is mentioned as one of the witnesses of the test-passage (Rom 7.22) in the *apparatus fontium* of Bonwetsch's edition of Methodius' *De Resurrectione* (G. N. Bonwetsch, *Methodius* [GCS 27] [Leipzig: Hinrics, 1917], p. 341), which is preserved fragmentarily in Epiphanius, *Haereses* (CPG 3745), Photius, *Bibliotheca*, catenae on the Octateuch and florilegia. On Methodius of Olympus's life and works, see K. Bracht, 'Methodius of Olympus: State of Art and New Perspective', in K. Bracht, ed., *Methodius of Olympus: State of Art and New Perspectives* (ANTF, 50) (Berlin, Boston: De Gruyter, 2018), pp. 1–17. Furthermore, Methodius' *De Resurrectione* is mentioned among the sources of the commentary of Oecumenius on the Apocalypse in M. De Groote, 'Die Literatur der Kirchenväter im Apokalypsekommentar des Oecumenius', *ZAC* 7 (2003), 251–261 (pp. 259–260).

| | | | |
|---|---|---|---|
| [f. 34r], 1909 [f. 35r] [Μεθοδίου Πατάρεως]) | ἀναστάσεως'. (add. λόγῳ GA 91, 1919) | | **εἰσοικισθεῖσαν** εἰς ἐμὰς ἁμαρτίαν βούλεται μηνύειν […] (book 2.6.4, Bonwetsch, p. 340, ll. 4–6 and Photius, *Bibliotheca*, codex 234, Bekker p. 296a, ll. 5–8[117]) |
| 385ex, Rom 7.22 (GA 1923, [f. 39r], 1905 [f. 11r], 91 [f. 88r], 1980 [f. 86r], 1919 [ff. 34v–35r], 1997 [f. 27r], 1909 [ff. 42v–44r] [Μεθοδίου]) | Οὕτως ὁ ἐν ἁγίοις Μεθόδιος ἐν τῶ 'Περὶ ἀναστάσεως λόγῳ' (ἐν τῶ λόγῳ 'Περὶ ἀναστάσεως' ἔφη GA 1980). Καὶ γὰρ καὶ ὁ νόμος τοῦ θεοῦ ὁ εὐαγγελικός, κινεῖ καὶ ἐρεθίζει **τὰ ἐν ἡμῖν ἔμφυτα** καὶ ἐγκατεσπαρμένα παρὰ τοῦ δημιουργοῦ πρὸς ἀγαθοεργίαν σπέρματα. Ἕκαστος γὰρ τῶν ἔξωθεν ἐπεισιόντων, τὸν οἰκεῖον καὶ κατάλληλον **τῶν** ἔνδον καὶ ἐν ἡμῖν **ὄντων νόμων** κινῶν καὶ διερεθίζων, ἢ εὐσεβεῖν ἢ ἀσεβεῖν ἡμᾶς προτρέπεται. | [sch. 385] καὶ ὁ νόμος **δὲ** τοῦ θεοῦ ὁ εὐαγγελικός, κινεῖ καὶ ἐρεθίζει **τὰ ἐν ἡμῖν ἔμφυτα** καὶ ἐγκατεσπαρμένα πρὸς ἀγαθοεργίαν σπέρματα. Ἕκαστος γὰρ τῶν ἔξωθεν ἐπεισιόντων, τὸν οἰκεῖον καὶ κατάλληλον ἔνδον καὶ ἐν ἡμῖν ὄντα νόμον κινῶν καὶ διερεθίζων, ἢ εὐσεβεῖν ἢ ἀσεβεῖν ἡμᾶς προτρέπεται [ + sch. 385Ph] (p. 205, ll. 14–18) | Τρεῖς γὰρ νόμους ὑποτιθέμενος ἀναφανδὸν ὁ Παῦλος ἐνταῦθά μοι καταφαίνεται· ἕνα μὲν τὸν **κατὰ τὸ ἔμφυτον ἐν ἡμῖν** ἀγαθόν, […] (book 2.7.1, Bonwestsch, p. 341, ll. 1–3, also in Photius, *Bibliotheca*, codex 234, Bekker p. 296a, ll. 22–24[118]). |
| 408, Rom 8.7 (GA 1923 [f. 41r] [η΄], 1905 [f. 12v] [η΄], 1997 [f. 28v] [η΄], 1919 [f. 37r], 1909 [f. 58v] [Μεθοδίου]) | **Οὐχ ἡ σὰρξ**, **ἀλλὰ τὸ πρὸς ἀκρασίαν αὐτῆς ὅρμημα**, οὕτως ὁ ἐν ἁγίοις Μεθόδιος ἐν τῷ 'Περὶ ἀναστάσεως' (add. λόγῳ GA 1919) | Τὸ *φρόνημα* φησὶ *τῆς σαρκὸς* (Rom 8.7) **οὐχ ἡ σὰρξ**, **ἀλλὰ τὸ πρὸς ἀκρασίαν αὐτῆς ὅρμημα.** (p. 221, ll. 17–18) | οὕτω καὶ *τὸ φρόνημα τῆς σαρκὸς* (Rom 8.7) εἰπὼν **οὐ τὴν σάρκα** ἔφη, μὴ δύνασθαι ὑποτάσσεσθαι *τῷ νόμῳ τοῦ θεοῦ* (Rom 8.7), ἀλλὰ τὸ φρόνημα τὸ ἐν τῇ σαρκί, οἷον **τὸ πρὸς τὰς ἀκρασίας αὐτῆς** λέγων **ὅρμημα. (**book 1.59.3; Bonwetsch, p. 322, ll. 20–23) |
| 513, Rom 9.2 (GA 1923 [f. 50v] [ιγ΄], 1905 [ f. | **Ἔχει**, φησίν, **ἐξουσίαν ὁ θεὸς** ἐγείρων τοὺς νεκροὺς τοὺς μὲν εἰς | Abs. | μή τι **ἐξουσίαν** οὐκ **ἔχει ὁ θεὸς** ἀπὸ τῆς ὕλης ἑκάστου τῆς αὐτῆς ἀναπλάσας καὶ |

[117] R. Henry, *Photius. Bibliothèque*, 8 vols (Paris: Les Belles Lettres, 1959–1977), V, p. 91.

[118] R. Henry, *Photius. Bibliothèque*, V, p. 92.

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|---|---|---|---|
| 18r] [ιγ΄], 91 [f. 95r], 1997 [f. 34r] [ιγ΄], 1919 [f. 46v], 1862 [f. 181r] [β΄; 514 + 513]) | **δόξαν**, τοὺς δὲ εἰς αἰσχύνην ἐγεῖραι, κατὰ τὴν ἀναλογίαν τῶν ἑκάστῳ βεβιωμένων. Οὕτως ὁ ἐν ἁγίοις Μεθόδιος ἐν τῷ ‘Περὶ ἀναστάσεως λόγῳ’ (om. ἐν τῷ ‘Περὶ ἀναστάσεως λόγῳ’ GA 1919, and om. Οὕτως ὁ ἐν ἁγίοις Μεθόδιος ἐν τῷ ‘Περὶ ἀναστάσεως λόγῳ’ GA 1862) | | ἀνακοσμήσας ἰδίως ἕκαστον ἢ εἰς τιμὴν ἡμῶν ἀναστῆσαι καὶ **δόξαν**, ἢ εἰς ἀτιμίαν καὶ κατάκρισιν; […] (book 1.44.2; Bonwetsch, p. 293, ll. 6–8) |
| 769, Rom 14.9 (GA 1923 [f. 69r] [ξθ΄], 1905 [f. 29r] [ξθ΄], 91 [f. 105v], 1997 [f. 45r] [ξθ΄], 1919 [f. 63v], 1909 [f. 310v] [Μεθόδιου]) | *Καὶ ζώντων κυριεύσῃ* (Rom 14.9): τουτέστι **ψυχῶν** καὶ **σωμάτων**· αἱ μὲν γάρ εἰσιν **ἀθάνατοι**, τὰ δὲ θνητά· οὕτως καὶ ὁ ἅγιος Μεθόδιος ἐν τῷ ‘Περὶ ἀναστάσεως’ λόγῳ. | Ἐκλάβοι δ’ ἄν τις τό, *ἵνα ζώντων καὶ νεκρῶν κυριεύσῃ* (Rom 14.9), καὶ περὶ **ψυχῶν** καὶ **σωμάτων**· αἱ μὲν, γάρ εἰσιν **ἀθάνατοι**, τὰ δέ, θνητά. (p. 477, ll. 31–33) | ὥστε τό *διὰ τοῦτο Χριστὸς ἀπέθανε* (Rom 14.9) λεγόμενον *ἵνα ζώντων κυριεύσῃ* (Rom 14.9) ἐπὶ τῶν **ψυχῶν** καὶ ἐπὶ τῶν **σωμάτων** παραληπτέον, ζώντων μὲν τῶν **ψυχῶν**, καθὸ **ἀθάνατοι**, νεκρῶν δὲ τῶν σωμάτων. (book 3.21.12, Bonwetsch, p. 420, ll. 12–15, and Photius, *Bibliotheca*, codex 234, p. 301a, ll. 13–17) |

Table 11: The numbered scholia referring to Methodius of Olympus in the Pseudo-Oecumenian Catena and the comparison with *Typus Monacensis* (GA 1909) and the direct tradition

Finally, two more scholia do not have any attributions in any of the manuscripts of the Pseudo-Oecumenian tradition. Scholium 438ex on Rom 8.19 is a short extract (σφόδρα προσδοκία) from a longer scholium attributed to John Chrysostom by GA 1915 (ff. 108v–109r) and 1909 (ff. 79v–80r).[119] Scholium 608ex on Rom 11.10 has been identified through GA 1909 (f. 231v),[120] where the extract is combined with the preceding scholium 608 (η΄ in

[119] See F. Field, *Ioannis Chrysostomi*, I, p. 234 E 4, and R. Volk, *Die Schriften,* p. 84, l. 1458. For *Typus Monacensis*’ catena, see Cramer, *Catenae*, IV, p. 246, ll. 5–27.

[120] Cramer, *Catenae*, IV, p. 397, ll. 31–32, p. 398, ll. 1–3, and Staab, *Pauluskommentare*, p. 430, ll. 4–5.

GA 1923) which has an attribution to Oecumenius. Among the manuscripts of the Pseudo-Oecumenian tradition, both GA 1997 (f. 38r) and 1905 (f. 22r) present the scholium anonymously but add the attribution to Oecumenius along with the number η΄ to scholium 608 rather than placing it next to the relevant *Extravagans*. Similarly, GA 1915 (f. 162r) too attributes 608 to Oecumenius but does not record the following *Extravagans*.

In other instances, the identification of an unattributed scholium is provided by a single manuscript, either GA 627,[121] or 1919.[122] Finally, scholia 148ex on Rom 2.28 and 489ex on Rom 9.3 are without any sign or attribution in most of the manuscripts of the Pseudo-Oecumenian Catena, apart from GA 1905 and 1997, where the two scholia receive the number μη΄ (only in GA 1997, f. 12), and πθ΄ (GA 1905, f. 16v; 1997, f. 32v). Since neither of these scholia is identified by any witnesses, it is very likely that these two extracts were part of the original layer of numbered extracts and that in GA 1923 the compiler of the catena, or a later scribe in charge of numbering the scholia, forgot to put the numbers in front of the relevant comments.

### 3.4.2. The CE of the Pseudo-Oecumenian Catena on Romans: Origen[123]

Among the scholia of the Pseudo-Oecumenian Catena on Romans, only scholium 290ex on Rom 5.20 is attributed to Origen, by means of the abbreviated name ᾽Ωριγέ(νους) and a *signe de renvoi,* which appears before the scholium and not above the relevant biblical passage.

[121] Scholia 235exb (δωρή[του], f. 77r), 235exc (Σευηριανοῦ, f. 77r), 762exb (Γενναδίου, f. 90r) and 779exb (Ἰωάννου, f. 90v).

[122] Scholia 321ex (Θεοδ[ωρήτου], f. 29r) and 821ex (Οἰκου[μενίου], f. 67r).

[123] A detailed biographical overview is provided in Kannengiesser, *Handbook*, I, pp. 536–574. See further, CPG 1410–1525 (Origen's commentary on the Pauline Epistles, in the Latin translation by Rufinus is number 1457).

Origen wrote a commentary on Romans in fifteen books, which is preserved only in the Latin translation of Rufinus of Aquileia, along with fragments in the *Philocalia*, an anthology of texts from Origen compiled by Basil of Caesarea and Gregory of Nazianzus, a papyrus from Toura (1941), the so-called *Codex von der Goltz* and the catena tradition.[124] The catena evidence has been collected by Ramsbotham, based on his collation of three representatives of *Typus Vaticanus*' catena (CPG C160), namely GA 1915 (V), Oxford, Bodleian Library, Auct. E. ii. 20 (B), and the edition of the manuscript in Cramer, *Catenae*, IV.[125]

Among the sixty-five scholia attributed to Origen in GA 1915, none agrees with those attested by GA 1923, its sibling manuscript GA 1982, or GA 1998, which are the only witnesses within the Pseudo-Oecumenian tradition that contain extracts from Origen's commentary on Romans. This was confirmed by Hammond Bammel, who collated the extracts from Origen in GA 1998 with the same scholia in the *Codex von der Goltz* (Athos, Lavra 184 B 64 [GA 1739]), and concluded that the extracts from GA 1998 have been copied

[124] See C.P. Hammond Bammel, *Der Römerbriefkommentar des Origenes. Kritische Ausgabe der Übersetzung Rufins. Buch 1-3; Buch 4-6* (AGLB 16, 33) (Freiburg: Herder, 1990, 1997), and C.P. Hammond Bammel, *Der Römerbrieftext des Rufin und seine Origenes–Übersetzung* (AGLB 10) (Freiburg: Herder, 1985). For the Toura papyrus, see Jean Scherer, *Le Commentaire d'Origène sur Rom III.5–V.7 d'après les extraits du papyrus no. 88748 du musée du Caire et les fragments de la Philocalie et du Vaticanus gr. 762: Essai de reconstitution du texte et de la pensée des tomes V et VI du 'Commentaire sur l'Épître aux Romains*' (Cairo: Institut Français d'Archelogie Orientale, 1957), while for an overview of Rufinus' technique see, C. M. Kreinecker, *Rufinus' translation of Origen's Commentary on Romans*, in Houghton, ed., *Commentaries*, pp. 227–251.

[125] A. Ramsbotham, 'The Commentary of Origen on the Epistle to the Romans', *JTS* 13 (1912), 209–224; 357–368; 14 (1913), 10–22. See further, Devreesse, 'Chaînes exégétiques grecques', coll. 1215–1218, and K. Staab, 'Neue Fragmente aus dem Kommentar des Origenes zum Römerbrief', *Biblische Zeitschrift* 18 (1929), 74–83, the latter based on Vienna, ÖNB, Theol. Gr. 166 (GA 1953, CPG C164). Furthermore, an edition of the scholia is provided in C. P. Hammond Bammel, 'Extracts from Origen in Vat. Pal. 204', *JTS* ns 49.1 (1998), 129–135.

into an antegraph of GA 1998 ‘from an ancestor (or cousin) of the *Codex Von der Goltz*’ (Hammond Bammel, *Extracts from Origen*, p. 129).[126]

The first scholium to be edited by Hammond Bammel is scholium 118exc of GA 1923. According to Hammond Bammel, the scholium matches extract number 5 in Von der Goltz’s numeration in GA 1739 (f. 12r).[127] Like GA 1998 (f. 12v), GA 1923 also records the extract simply as ἑρμηνεία τῶν Πράξεων, but without the monogram for Origen (Ωργ.), which probably preceded the text of the comment but is not visible due to the faded ink. The text of the scholium is written in semi-majuscule script, as in the margin of GA 1739, and reproduces verbatim the extract from the *Codex Von der Goltz*. Nevertheless, unlike GA 1739, where the extract comments on Acts 10.34, the scholium is placed after scholium 118exb, from John Chrysostom, on Rom 2.10 in both GA 1923 and 1998. In this context, Hammond Bammel believes that the reference to the passage from Acts alludes to the original position of the extract in the ancestor of the manuscript (as in GA 1739), rather than providing a source identification for the scholium, namely as an extract from Origen’s commentary on Acts. Indeed, the scholium transmits adapted quotations of Acts 10.35 and

[126] A preliminary report of the scholia in GA 1998 has given by Hammond Bammel at the fifth Origen Colloquium and reprinted as ‘A new witness to the scholia from Origen in the codex Von der Goltz’, in C. P. Hammond Bammel, ed., *Origeniana et Rufiniana* (AGLB 29) (Freiburg: Herder, 1996), II, pp. 137–141. On GA 1739, the bibliography is very extensive: see especially, J. N. Birdsall, ‘The Text and Scholia of the Codex Von Der Goltz and its Allies, and their Bearing upon the Texts of the Works of Origen, especially the Commentary on Romans’, in H. Crouzel, G. Lomiento, and J. Rius-Camps, eds., *Origeniana: premier colloque international des études origéniennes* (*Quaderni di Vetera Christianorum*, 12) (Bari: Istituto di letteratura cristiana antica, 1975), pp. 215–222.

[127] Besides Hammond Bammel, ‘Extracts from Origen’, p. 130, the text of the scholium from GA 1739 is also available in S. New, *Six Collations of New Testament Manuscripts* (*Harvard Theological Studies*, 17) (Cambridge, MA: Harvard University Press, 1932), p. 195.

4.11–12,[128] and mentions the figure of the centurion Cornelius as an example of the reception of the Gospels throughout the nations (Ἐν παντὶ οὖν ἔθνει τῷ φοβουμένῳ τὸν θεὸν, διά τινος πάντως οἰκονομίας προστίθεται ἡ εἰς τὸν Χριστὸν πίστις, ὡς τῷ Κορνηλίῳ).

Second, scholium 290ex comments on Rom 5.20 and recalls the episode of the sinful woman washing Jesus' feet with tears in Lk 7.38 to explain the abundant grace of God.[129] The scholium matches extract number 50 in GA 1739,[130] and has an attribution to Origen in GA 1923 (f. 30r), 1982 (f. 2r) and 1998 (f. 20v), while in GA 1739 it is simply recorded as σχόλιον (f. 48r). Like scholium 118exc, the extract is written in semi-majuscule script in both GA 1923 and 1982.

Besides 118exc and 290ex, Hammond Bammel includes scholium 348ex on Rom 7.4 (*Von der Goltz* 52) among the extracts from Origen in GA 1998.[131] However, the scholium is attributed to Basil of Caesarea by the consensus of the manuscripts, both as Βασιλείου (GA 1923, f. 35r, 1982, f. 6r, and 1998, f. 33v) and Τοῦ ἁγίου Βασιλείου σχόλιον (GA 1739, f. 48v). It is unclear why Hammond Bammel included it within the scholia from Origen, although it may be related to the fact that fragments of Origen's commentary on Romans

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[128] Acts 10.35: ***Τὸν ἐν ἑκάστῳ*** ἔθνει φοβούμενον **τὸν θεόν,** and ἡμᾶς ἐν παντὶ ***οὖν*** ἔθνει τῷ φοβουμένῳ **τὸν θεόν** codd., and Hammond Bammel, 'Extracts from Origen', p. 130, ll. 3 and 10 | Ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτόν NA28. Acts 4.11–12: Οὗτός ἐστιν ὁ λίθος, ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδόμων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. Καὶ οὐκ ἔστιν ἐν **ἄλλῳ ἡ σωτηρία**, οὐδὲ γὰρ ὄνομα **ἕτερόν ἐστιν** ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς codd., and Hammond Bammel, 'Extracts from Origen', ll. 6–10 | Οὗτός ἐστιν…γωνίας. Καὶ οὐκ ἔστιν ἐν ἄλλῳ **οὐδενὶ** ἡ σωτηρία, οὐδὲ γὰρ ὄνομά **ἐστιν ἕτερον** ὑπὸ τὸν οὐρανὸν…σωθῆναι ἡμᾶς NA28.

[129] Οὐ μόνον ἐπερίσσευσεν, ἀλλὰ καὶ *ὑπερεπερίσσευσεν ἡ χάρις* (Rom 5.20), ὅπου γέγονε πλεονασμὸς ἁμαρτίας ὥσπερ καὶ ἐπὶ τὴν τοῖς δάκρυσι νίψασαν αὐτοὺς πόδας τοῦ Ἰησοῦ (Hammond Bammel, 'Extracts from Origen', p. 130, ll. 2–4).

[130] New, *Six Collations*, p. 200.

[131] New, *Six Collations*, pp. 200–201.

have been preserved in the *Philocalia* attributed to Basil, in addition to the catena tradition. The extract remains unidentified, and she proposes that it could be a summary of Basil, *De Baptismo* (CPG 2896), where the Greek Church Father quotes an extract from Mt 5.38–41.[132] Indeed, scholium 348ex contains a reference to the same passage from Matthew,[133] as well as Rom 6.4.[134] Besides GA 1923, 1982 and 1998, from Staab's *Erweiterter Typus*, GA 1997 (f. 24v), contains the same scholium with the attribution to Basil (τοῦ ἁγίου Βασιλείου). However, the extract is recorded by a supplementary hand — probably a 'scholarly hand' from the twelfth century— and is accompanied by a *signe de renvoi* that connects the scholium to Rom 7.6, rather than 7.4.

Finally, scholium 511ex is an extract commenting on Rom 9.20 (*Von der Goltz* 58) (GA 1739, f. 50v),[135] and is unattributed in GA 1923 (f. 50r), where is simply recorded with a symbol visible only above the relevant biblical lemma, and GA 1998 (f. 30v), where the scholium is placed between scholia ια΄ and ιβ΄, as in GA 1923. Despite being unattributed, the scholium has been ascribed to Origen by Birdsall, based on the fact that the extract is reproduced in the margin of GA 1739 and adapted in Rufinus' translation of Origen's commentary.[136] According to Birdsall, the scholium offers a stylistic conjecture on the use

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[132] Hammond Bammel, 'Extracts from Origen', p. 134. See further, J. Ducatillon, ed., *Basile de Césarée. Sur le baptême. Texte grec de l'édition U. Neri. Introduction, traduction et annotation* (SC 357) (Paris: Cerf, 1989), pp. 138–141. However, the similarity with the text of Basil is limited to the biblical quotation.

[133] Τοῦ χιτῶνος μακροθυμήσας…**καὶ τὸ ἱμάτιον καὶ τὴν ἄλλην στρέψας σιαγόνα** codd., and Hammond Bammel, 'Extracts from Origen', p. 131, ll. 3–5 | εἰς τὴν δεξιὰν **σιαγόνα [σου], στρέψον** αὐτῷ **καὶ τὴν ἄλλην**· καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ **καὶ τὸ ἱμάτιον** NA28.

[134] Ἐν καινότητι ζωῆς **περιπάτει** codd., and Hammond Bammel, 'Extracts from Origen', p. 131, l. 7 | ***οὕτως καὶ ἡμεῖς*** ἐν καινότητι ζωῆς **περιπατήσωμεν** NA28.

[135] New, *Six Collations*, p. 201.

[136] Birdsall, 'The text of the codex Von Der Goltz', pp. 219–220.

of the conjunction εἰ in Rom 9.20–9.22, which is omitted in the biblical text of GA 1739 (ἐπίστησον εἰ πρὸς τὸ *σύ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ·* ἀποδέδοται, ἵνα ᾖ· *εἰ δὲ θέλω ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν* καὶ τὰ ἑξῆς, *σύ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ*).

### 3.4.3. Dionysius of Alexandria[137]

Only one scholium, namely 643ex, is attributed to the third-century exegete Dionysius of Alexandria in the manuscripts of the Pseudo-Oecumenian Catena on Romans (CPG 1591). The scholium is a short exegesis of Rom 11.26 (Καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται· ἀντὶ τοῦ, οἱ πλείονες) and has the attribution to Dionysius of Alexandria (Διονυσίου Ἀλεξανδρείας) in GA 1923 (f. 59v), 1905 (f. 24r), 1997 (f. 40r) and 1919 (f. 55v), where is simply recorded as Διονυσίου. The scholium is also ascribed to Διονυσίου Ἀλεξανδρείας in GA 1909 (f. 251v) and incorporates part of the biblical lemma within the text of the exegesis (Τὸ δὲ *πᾶς Ἰσραὴλ*, ἀντὶ τοῦ, οἱ πλείονες, κεῖται).[138]

### 3.4.4. Acacius of Caesarea[139]

Only two extracts from the commentary of Acacius of Caesarea on Romans (CPG 3511) are

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[137] For a general overview on Dionysius of Alexandria and his preserved works (mainly letters and a commentary on the Ecclesiastes, survived in fragments) see Kannengiesser, *Handbook*, pp. 575–577, and W. Wischmeyer, ed., 'Dionysius of Alexandria', in EBR online <https://doi.org/10.1515/ebr.dionysiusofalexandria>. For a complete list of Dionysius of Alexandria's works see further, CPG 1550–1612.

[138] The scholium is edited by Feltoe among the miscellaneous fragments from Dionysius of Alexandria preserved in New Testament catenae, commentaries and collections of fragments (C. L. Feltoe, *The Letters and other Remains of Dionysius of Alexandria* [Cambridge: University Press, 1904], p. 251). See also Cramer, *Catenae*, IV, p. 418, ll. 22–23.

[139] On Acacius of Caesarea, see J. Leroux, 'Acace, éveque de Césarée', in Cross, F.L., ed., *Studia Patristica, VIII. Papers presented to the Fourth International Conference on patristic studies held at Christ Church,*

preserved in the manuscripts of the Pseudo-Oecumenian tradition. Scholium 51exc is attributed to Acacius, while 560ex is anonymous and has been identified by means of Staab, *Pauluskommentare*, who edited the extracts from Acacius of Caesarea in catenae based on GA 1915 and 1900.[140]

Scholium 51exc comments on Rom 1.17 (Ἐκ πίστεως εἰς πίστιν) and introduces a comparison between the Jews, who passed from having faith to the 'fixed' Law to believing in God (Τῷ μὲν Ἰουδαίῳ ἐκ τῆς τοῦ θετοῦ νόμου πίστεως εἰς τὴν διὰ Ἰησοῦ Χριστοῦ), and the Gentiles/Greeks, from the φυσικοῦ νόμου to faith in Christ (Τῷ δὲ Ἕλληνι ἐκ τῆς τοῦ φυσικοῦ εἰς τὴν αὐτὴν Ἰησοῦ Χριστοῦ πίστιν). The scholium is attributed to Acacius in GA 1923 (f. 6v), 91 (f. 70v), 1997 (f. 7r), 1919 (f. 4v) and 627 (f. 72r). In GA 91 the attribution is recorded in the outer margin and the scholium is introduced by ἢ καὶ οὕτως, because it is combined with the previous scholia 51exa, 51exb and 50Pha, while in GA 1862 (f. 160v), the scholium has the number α΄ and is combined with the following extracts 51exa (introduced by ἢ καὶ ἄλλως) and 51exb. In GA 1919, the extract is one of those recorded by the same hand of the main text in the margin, with a sign that connects the scholium to the relevant biblical passage, namely Rom 1.19 (Ὁ γὰρ θεὸς αὐτοῖς ἐφανέρωσεν), which is the biblical lemma related to scholium 58. Despite lacking the *signe de renvoi* alongside the

*Oxford 1963* (TU 93) (Berlin: Akademie Verlag, 1966), pp. 82–85, Kannengiesser, *Handbook*, pp. 774–775, and P. Gemeinhardt, ed., 'Acacius of Caesarea', in EBR online, <https://doi.org/10.1515/EBR.acaciusofcaesarea>. For a complete list of works, including mainly extracts from his Σύμμικτα ζητήματα (*Quaestiones variae*, CPG 3510), preserved only in the catenae on the Octateuch, and his commentary on Romans, see CPG 3510–3515 (the *Fragmenta in epistulam ad Romanos in catenis* is number 3511). See further, R. Devreesse, *Les anciens commentateurs Grecs de l'Octateuque et des Rois (Fragments tires des Chaines)* (ST 201) (Città del Vaticano: Biblioteca Apostolica Vaticana, 1959), pp. 105–122.

[140] Staab, *Pauluskommentare*, pp. 53–56.

attribution, all the other manuscripts place the extract from Acacius immediately after scholium 51 and the two subsequent *Extravagantes* (51exa and 51exb), related to Rom 1.17.

Scholium 560ex only appears in GA 1923 (f. 54r) in this tradition. Furthermore, it is written in the outer margin possibly by a later hand, alongside a *signe de renvoi*. The scholium constitutes a comment on Rom 10.10 (Καρδία γὰρ πιστεύεται εἰς δικαιοσύνην στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν), explaining the power of the heart (Καρδία) that allows the believer both to have faith (Εἰς τὸ πιστεύειν) and to confess (Εἰς τὸ ὁμολογεῖν). The association with Acacius of Caesarea is provided by GA 1915 (f. 152v), where the scholium is placed after an extract from Diodore of Tarsus on the same biblical passage (Rom 10.6–10), and the attribution is recorded in the margin. However, the text of the scholium in GA 1915 is slightly different from that of GA 1923. First, it includes additional material (inc.: Καρδία γάρ, des.: διὸ ἐλάλησα).[141] Second, it features two variant readings compared to GA 1923: the former has καὶ τοῦτο δὲ λεκτέον ὅτι ἤρκει (Staab, l. 21) instead of τουτέστι τῇ καρδίᾳ introducing the scholium in GA 1923, and records τοὺς πιστευομένους (Staab, ll. 23–24), probably in harmonization with the preceding τὸ πιστεύειν, rather than τοὺς μαθητευομένους of the Pseudo-Oecumenian manuscript.

### 3.4.5. Basil of Caesarea[142]

In addition to scholium 348ex on Rom 7.4, which was discussed in section 3.4.2, two other

[141] Staab, *Pauluskommentare*, p. 55, ll. 13–21.

[142] On the life and works of Basil of Caesarea the bibliography is very extensive. A complete summary is provided in Kannengiesser, *Handbook*, pp. 740–747, and in V. Drecoll, ed., 'Basil of Caesarea', in EBR online <https://doi.org/10.1515/EBR.basilofcaesarea>. See further CPG 2836–2963 (the fragments on the Pauline Epistles correspond to CPG 2907.11).

scholia are attributed to Basil of Caesarea.[143] These are 399ex on Rom 8.3, and 510exb on Rom 9.18. The first bears the name of Basil, either with τοῦ ἁγίου, as in GA 1923 (f. 40r), or simply as Βασι(λείου), as in the rest of the manuscripts (GA 1905 [f. 12r], 91 [f. 89r], 1997 [f. 28r], 1919 [f. 36v] and 627 [f. 82r]). In GA 1862 (f. 176r), in which only a selection of the exegesis is attested (inc.: Φαίνεται ὁ κύριος, des.: καταῤῥυπαίνει ἀπώσατο), the scholium is numbered as δ΄ and combined with the previous numbered comments 398 and 399 as well as 400, which follows it. Additionally, most of the witnesses provide the reference to the original source of the extract, namely Letter 261 addressed to the people of Sozopolis (CPG 2900) (Ἐκ τ[ῆς] πρὸς Σωζοπο[λιτάνους] ἐπιστολ[ῆς]).[144] Indeed, the scholium provides an exegesis of the passage ἐν ὁμοιώματι σαρκὸς ἁμαρτίας in Rom 8.3, as confirmed by the adjustment of the biblical lemma within the text of the extract (Διὰ τοῦτο εἴρηται ἐν ὁμοιώματι γεγενῆσθαι αὐτὸν σαρκὸς ἁμαρτίας). Furthermore, it discusses the Incarnation of Jesus Christ, who accepts the natural feelings of human beings (Φυσικὰ πάθη) to establish a real and not imaginary Incarnation (Οὐ κατὰ φαντασίαν ἐνανθρωπήσεως) but refuses those that can corrupt the purity of life and generate sin (Τὰ δὲ ἀπὸ κακίας πάθη ὅσα τὸ καθαρὸν τῆς ζωῆς ἡμῶν καταῤῥυπαίνει, ὡς ἀνάξια τῆς ἀχράντου θεότητος ἀπωσάμενος). Overall, the scholium of the Pseudo-Oecumenian manuscripts corresponds almost verbatim

[143] On Saint Basil's extracts in catenae, see Devreesse, 'Chaînes exégétiques grecques', coll. 1218–1219. Devreesse mentions especially GA 1915 (three scholia, including 399ex and 510ex) and 1909 for the scholia attributed to Basil of Caesarea in Romans, and the catena of Nicetas (CPG C163) for the scholia of Basil attested in Hebrews.

[144] See Y. Courtonne, ed., *Saint Basile, Lettres, III* (Paris: Les Belles Lettres, 1966), pp. 115–119 (p. 118), and R.J. Deferrari and M.R.P. McGuire, trans., *Basil, Letters, vol. IV: Letters 249–368. On Greek Literature* (Cambridge MA, London: Loeb Classical Library, 270, 1934), pp. 73–84 (pp. 80–82). According to Deferrari–McGuire the letter was written in 377 and addressed to the citizens of Sozopolis, who had adopted Apollinarism.

to the text printed by Courtonne, apart from a few variant readings. These include the substitution of παραδεχόμενος εἰς with παραδεξάμενος πρός, which, according to Courtonne, is attested by Florence, BML, Plut. 4.14 (L) and Paris, BnF, Coislin 237 (I), from the direct tradition, and the replacement of ἐπιῤῥυπαίνει with καταῤῥυπαίνει (καταρυπαίνει: GA 1905, 1919 and 627). Additionally, the manuscripts of the Pseudo-Oecumenian Catena agree in omitting ταῦτα after ἐπιῤῥυπαίνει/καταῤῥυπαίνει, and, on the other hand, in adding αὐτόν between γεγενῆσθαι and σαρκός.

The second scholium attributed to Basil is the extract 510exb, recorded in the manuscripts of the Pseudo-Oecumenian Catena after a scholium from Gregory of Nyssa. The scholium comments on Rom 9.18 by affirming that God deliberately increased the suffering of Pharaoh (Ἐσκλήρυνεν ὁ θεὸς τὸν Φαραὼ, τῇ μακροθυμίᾳ καὶ τῇ τῆς τιμωρίας ἀναβολῇ ἐπιτείνων αὐτοῦ τὴν κακίαν, ἵνα εἰς τὸν ἔσχατον ὅρον αὐξηθείσης αὐτοῦ τῆς πονηρίας) before manifesting the 'righteousness of the divine judgement' to him (Ὸ δίκαιον ἐπ' αὐτῷ τῆς θείας κρίσεως διαφανῇ). The comment, which is attributed to Basil (specified as ἁγίου) in all manuscripts, is taken from the homily *Quod deus non est auctor malorum* (CPG 2853; PG31.341, ll. 4–8), based on the TLG. Overall, the scholium comprises an almost verbatim citation of the homiletic text. The only exception concerns the addition of ὁ θεὸς τὸν Φαραώ at the beginning of the extract to specify the subject of ἐσκλήρυνεν, which is absent from the original source because it appears earlier in the text (Οὕτω καὶ Φαραὼ κατεποντίσθη πανστρατιᾷ, PG 31.340, ll. 18–19).

### 3.4.6. Gregory of Nyssa[145]

A single extract in the manuscripts of the Pseudo-Oecumenian Catena on Romans, namely scholium 510exa, is attributed to Gregory of Nyssa, either as simply Γρηγορίου Νύσης (GA 1923 [f. 50r], 1905 [f. 18r], 91 [f. 95r], 1997 [f. 34r] and 1919 [f. 46r]), or with the additional title of ἁγίου (GA 627, f. 85r).[146] Although the scholium omits the reference to the original source, I was able to identify the text of the comment as part of Gregory of Nyssa's *De Vita Moysis* (BHG 2278, CPG 3159) through the TLG. The extract, like the following scholium 510exb from Basil of Caesarea, comments on Rom 9.18, and interprets Τὸ ἐσκληρύνθαι not as an allusion to the endurance of Pharaoh's heart given by the divine will (Οὐχ ὡς τὴν ἀντιτυπίαν ἐν τῇ ψυχῇ αὐτοῦ τῆς θείας βουλήσεως ἐντιθείσης), but the consequence of his proclivity towards sin (Ἀλλ' ὡς τῆς προαιρέσεως διὰ τῆς πρὸς τὴν κακίαν προσκλίσεως τὸν ἐκμαλάσσοντα τὴν ἀντιτυπίαν λόγον οὐ δεχομένης).

A collation of the text of the scholium with direct tradition, using the critical edition of Gregory of Nyssa's *De Vita Moysis* edited by Daniélou,[147] gives the surprising result that, while most of the manuscripts share the same variant readings, GA 627 preserves a text more similar to that of the direct tradition. This manuscript retains the article τοῦ between παρὰ and θεοῦ and opts for the more precise ἐν τῇ ψυχῇ τοῦ Φαραὼ, while the rest of the tradition has ἐν τῇ ψυχῇ αὐτοῦ, probably in order to avoid repetition with the preceding τὸν Αἰγύπτιον

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[145] See H. R. Drobner, ed., 'Gregory of Nyssa', in EBR online <https://doi.org/10.1515/ebr.gregoryofnyssa>, and Kannengiesser, *Handbook*, pp. 753–766. For a complete list of Gregory of Nyssa's work, with an accompanying bibliography, see CPG 3135–3226.

[146] For more information about the fragments from Gregory of Nyssa in catenae see Devreesse, 'Chaînes exégétiques grecques', col. 1219. Devreesse considers only GA 1915 and 1909 for Romans (510exa) and 1 Corinthians, and the catena of Nicetas (CPG C163) for Hebrews.

[147] J. Daniélou, ed., *Grégoire de Nysse, La Vie de Moïse* (SC 1ter) (Paris: Cerf, 1968), pp. 44–326 (p. 150).

τύραννον. However, all the manuscripts agree in adding νοητέον after τῆς θείας βουλήσεως ἐντιθείσης.

### 3.4.7. John Chrysostom and John of Damascus[148]

Without any doubt, John Chrysostom was one of the most prolific Church Fathers and the most important representative of the Antiochene school of exegesis alongside Diodore of Tarsus, Theodore of Mopsuestia, Eusebius of Emesa, Gennadius of Constantinople and Theodoret of Cyrrhus. His massive amount of work, including over nine hundred homilies, commentaries, and private correspondence, has been preserved either through the direct tradition,[149] or fragmentarily within New Testament catenae as well as in Latin, Armenian, Syrian and Arabic translations.[150] Eleven scholia in the manuscripts of the Pseudo-Oecumenian Catena have been identified as extracts from John Chrysostom's *Homilies* on the Pauline Epistles (CPG 4427). These are scholia 1exb, 2ex and 3ex (Rom 1.1) from

[148] A detailed summary of Chrysostom's life and works is provided in H. Amirav, ed., 'Chrysostom, John', in EBR online <https://doi.org/10.1515/ebr.chrysostomjohn>, and Kannengiesser, *Handbook*, pp. 783–798. See further CPG 4305–5107, for a complete and up-to-date profile of John Chrysostom's works, with a complementary bibliography. On his thirty-two homilies on Romans (CPG 4427), see Field, *Ioannis Chrysostomi*, I, besides PG60.291–682. Likewise, on John of Damascus' life and works, see the entry by E. Siecinski, M. Altripp, and K. Szilagyi, eds., in EBR online <https://doi.org/10.1515/ebr.johnofdamascus>, Kannengiesser, *Handbook*, pp. 974–977, and CPG 8040–8228. On John of Damascus' commentary on the Pauline Epistles (CPG 8079), refer to R. Volk, *Die Schriften* (the section on Romans covers pp. 21–143).

[149] On the manuscript tradition of John Chrysostom see the series M. Aubineau, et al., *Codices Chrysostomici Graeci* (*Documents, Études et Répertoires,* 11/1–11/8), 8 vols (Paris: Éditions du CNRS, 1968–2018).

[150] At present, a thorough examination of the extracts from John Chrysostom in Pauline catenae is lacking. In addition to the manuscripts selected for this thesis, other witnesses from the Pseudo-Oecumenian Catena, such as GA 103, 641 and 1916, described in 2.3.2, or other Pauline catenae, such as GA 1915 and 1909, attest to extensive quotations from John Chrysostom's homilies on Romans, which deserve further analysis.

*Homily 1*,[151] 118exb (Rom 2.13) and 120ex (Rom 2.14) from *Homily 5*,[152] 203exa (Rom 3.31) from *Homily 7*,[153] 274ex (Rom 5.14) from *Homily 10*,[154] 438ex (Rom 8.19) from *Homily 14*,[155] 707ex (Rom 12.19) from *Homily 22*,[156] 812ex (Rom 15.3) from *Homily 27*,[157] and 824ex (Rom 15.9) from *Homily 28*.[158] Most of these extracts are also attested in the commentary on the Pauline Epistles by John of Damascus (CPG 8079), which comprises an abbreviated version of selected passages from Chrysostom's homilies. These are scholia 118exb,[159] 274ex,[160] 438ex,[161] 707ex,[162] 812ex[163] and 824ex.[164] In most of the extracts, apart from GA 1862 where all the *Extravagantes* are numbered and combined with other scholia, the attribution to John Chrysostom is provided simply as Ἰω(άννου) (118exb, 120ex, 203exa, 274ex, 707ex and 812ex). On one occasion, namely scholium 824ex, the source

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[151] See section 3.5.

[152] Field, *Ioannis Chrysostomi*, I, p. 63, E 8–A 6 (inc.: Ἐνταῦθα [om. γὰρ, ὅπερ ἔφθην εἰπών Ps. Oec.] οὐ μόνον ἰσοτιμίαν, des.: τοσούτῳ μείζονα δώσει δίκην) and p. 64, D 4 (Φύσει δὲ ὅταν εἴποι, τοῖς ἐκ φύσεως λέγει λογισμοῖς).

[153] Field, *Ioannis Chrysostomi*, I, p. 96, E 2– 6 (inc.: Τί ἦν τοῦ νόμου; des.: νόμου τὸ θέλημα).

[154] Field, *Ioannis Chrysostomi*, I, p. 143, C 8– D 2 (inc.: Ὅτι ὥσπερ ἐκεῖνος; des.: πρόξενος δικαιοσύνης).

[155] Field, *Ioannis Chrysostomi*, I, p. 234, E 4 (Ἡ σφοδρὰ προσδοκία ἐστίν).

[156] Field, *Ioannis Chrysostomi*, I, p. 376, D 7–E 2 (inc.: Ἐπειδὴ γὰρ τοῦτο; des.: τόπον τῇ ὀργῇ).

[157] Field, *Ioannis Chrysostomi*, I, p. 434, A 6–B 3 (inc.: Ἐξῆν αὐτῷ.; des.: ἔλαβε δόξαν).

[158] Field, *Ioannis Chrysostomi*, I, pp. 440–441, A 2–E 6 (inc.: Ἐπαγγελία πρὸς τὸν Ἀβραάμ; des.: τὸν ἀσθενέστερον).

[159] Volk, *Die Schriften*, p. 35, ll. 311–316 (inc.: Οὐ μόνον ἰσοτιμίαν, des.: μείζονα διδόασι δίκην).

[160] Volk, *Die Schriften*, p. 56, ll. 846–851 (inc.: Ὅτι ὥσπερ ἐκεῖνος; des.: πρόξενος δικαιοσύνης).

[161] Volk, *Die Schriften*, p. 84, l. 1458 (Ἡ σφοδρὰ προσδοκία ἐστίν).

[162] Volk, *Die Schriften*, p. 120, ll. 2303–2307 (inc.: Ἐπειδὴ γὰρ μάλιστα τοῦτο; des.: τό δότε τόπον τῇ ὀργῇ).

[163] Volk, *Die Schriften*, pp. 132, l. 2591, p. 133, ll. 2592–2593 (inc.: Ἐξῆν αὐτῷ.; des.: ἔλαβε δόξαν).

[164] Volk, *Die Schriften*, p. 133, ll. 2603–2616 (inc.: Ἐπαγγελία πρὸς τὸν Ἀβραάμ; des. δέχεσθαι τὴν ἐπαγγελίαν), and p. 134, ll. 2630–33 (inc.: Ἐκείνοις μὲν γάρ; des.: τὸν ἀσθενέστερον).

identification is accompanied by the indication of the relevant biblical passage (᾽Ιωάννου εἰς τὸ ὅλον χωρίον ἀπό τοῦ λέγω δὲ Χριστὸν ᾽Ιησοῦν διάκονον) as attested by most of the manuscripts of the Pseudo-Oecumenian Catena. The only exception is GA 627 (f. 91v), where the scholium is introduced simply by the name of the Greek Church Father and a symbol linking the scholium to its relevant biblical lemma (Rom 15.9). Due to the misplacement of the scholium among the other witnesses, where it is recorded after 824 commenting on Rom 15.9 (Τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν), the reference to the biblical verse connects the extract to its correct Pauline passage, which is further supported by Field's and Volk's editions. Besides, scholium 446ex on Rom 8.22 is transmitted solely by GA 91 (f. 90v) with the attribution τοῦ Χρ(υσοσ)τ(όμου), and is a verbatim quotation from John Chrysostom, *Homilia ad Popolum antiochenum* (CPG 4330).[165] In addition to the attributed extracts, several scholia are reported anonymously by some of the manuscripts of the Pseudo-Oecumenian Catena and have been identified through the TLG and the other witnesses of the tradition. For example, scholium 118exb lacks both attribution and sign in GA 1923 (f. 11v), while it is attributed to Chrysostom as ᾽Ιωάννου by GA 91 (f. 73r), 1997 (f. 10v), 1919 (f. 9r) and 627 (f. 73v). In contrast, scholium 438ex on Rom 8.19 is unattributed in all the manuscripts of the tradition, so its identification was only possible through the TLG.

Overall, besides a few scholia which are provided by most of the manuscripts (118exb, 203exa and 274ex), the remaining extracts from John Chrysostom are omitted by at least one of the witnesses of the tradition. For instance, scholium 120ex (Φύσει ὅταν εἴπῃ τοῖς ἐκ φύσεως λέγει λογισμοῖς) is absent from GA 91 (f. 73r), perhaps because of its proximity to the previous numbered extract 120 (Τοῖς τῆς φύσεως λογισμοῖς χρώμενα πρὸς

[165] PG49.71, ll. 7–14.

δικαιοπραγίαν). Moreover, scholia 707ex (f. 59r), 812ex (f. 66v) and 824ex (f. 67v) are absent from both the main text of the catena and the margins of GA 1919. On the other hand, both GA 1980 (f. 64r) and 1919 (f. 1r) feature additional material from John Chrysostom's homilies that is not present in the other manuscripts considered in this research, for which a reference to 3.2.2 and 3.3.1 is made.

The comparison of these scholia with the text of the direct tradition in Field and Volk's editions sheds light on how the text of the original sources has been adapted for the catena. For example, it is quite common that brief portions of the original exegesis are omitted by the compiler, as in scholia 118exb,[166] 203exa,[167] 274ex[168] and 707ex.[169] However, while most of the manuscripts agree in omitting the same portions of exegesis from the homilies of John Chrysostom, GA 627 seems to attest to a text closer to the direct tradition, either by sharing the same original readings against the rest of the manuscript tradition or by retaining part of the Chrysostomian text omitted by the other manuscripts of the Pseudo-Oecumenian Catena. The following examples are in support of this observation

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[166] Ἐνταῦθα οὐ μόνον ἰσοτιμίαν δείκνυσιν Ἰουδαίου καὶ Ἕλληνος GA 1923 (f. 11v), 91 (f. 73r), 1997 (f. 10v), 1919 (f. 9r), 627 (f. 73v) | Ἐνταῦθα ***γάρ, ὅπερ ἔφθην εἰπών***, οὐ μόνον ἰσοτιμίαν δείκνυσιν Ἰουδαίου καὶ Ἕλληνος Field, *Ioannis Chrysostomi,* I, p. 63, E 8–9 | Οὐ μόνον ἰσοτιμίαν δείκνυσιν Ἰουδαίου καὶ Ἕλληνος Volk, *Die Schriften*, p. 35, l. 1.

[167] […] Οὔκουν ἔστησε τοῦ νόμου τὸ θέλημα GA 1923 (f. 19v), 91 (f. 77v), 1997 (f. 15v), 1919 (f. 17v), 627 (f. 76r) | […] Οὔκουν ἔστησε τοῦ νόμου τὸ θέλημα ***καὶ δι' ὃ πάντα ἔπραττεν ἐκεῖνος, τοῦτο αὖτη εἰς τέλος ἤγαγεν*** Field, *Ioannis Chrysostomi,* I, p. 96, E 6–7.

[168] […] γέγονε πρόξενος δικαιοσύνης GA 1923 (f. 28r), 91 (f. 82r), 1997 (f. 20r), 1919 (f. 24v), 627 (f. 78v), 1862 (f. 170v) | […] γέγονε πρόξενος δικαιοσύνης, ***ἣν διὰ τοῦ σταυροῦ πᾶσιν ἡμῖν ἐχαρίσατο*** Field, *Ioannis Chrysostomi,* I, p. 143, D 3–4, Volk, *Die Schriften*, p. 56, l. 851.

[169] Ἐπειδὴ τοῦτο μάλιστα GA 1923 (f. 64r), 1905 (f. 26v), 91 (f. 102v), 1997 (f. 42v), 627 (f. 89r) | ***Ποία ὀργῇ; τῇ τοῦ θεοῦ.*** Ἐπειδὴ γὰρ τοῦτο μάλιστα Field, *Ioannis Chrysostomi*, I, p. 376, D 7 | ***Ποία ὀργῇ ἢ τῇ τοῦ θεοῦ φησίν***. Ἐπειδὴ γὰρ μάλιστα τοῦτο Volk, *Die Schriften*, p. 120, l. 2303.

and exemplify the typologies of reworking attested by the manuscripts. These can include the omission of biblical and exegetical text (Πῶς τύπος ἐστὶ τοῦ Χριστοῦ ὁ Ἀδὰμ ὅτι, and Τί δέ ἐστιν, Οὐχ ἑαυτῷ ἤρεσεν), deletion of articles, conjunctions and adverbs (γάρ, τῆς, ὅμως), inversion of the word-order (Τὴν ὀργὴν τοῦ θεοῦ in place of τοῦ θεοῦ τὴν ὀργήν), and addition of linking-words (φησί).

| Scholium | Pseudo-Oecumenian tradition | GA 627 | Direct tradition (Field, *Ioannis Chrysotomi*, I, and Volk, *Die Schriften*) |
|---|---|---|---|
| 274ex | Ὥσπερ ἐκεῖνος GA 1923 (f. 28r), 91 (f. 82r), 1997 (f. 20r), 1919 (f. 24v) \| ὥσπερ ***γὰρ ὁ Ἀδὰμ*** GA 1862 (f. 170v) | ***Πῶς τύπος ἐστι τοῦ Χριστοῦ ὁ Ἀδὰμ ὅτι*** ὥσπερ ἐκεῖνος, f. 78v | ***Διὰ γάρ τοῦτο καὶ τύπος ἐστι τοῦ Χριστοῦ ὁ Ἀδὰμ. Πῶς τύπος, φησίν***; ***ὅτι*** ὥσπερ ἐκεῖνος Field, p. 143. C 7–8) \| Τοῦ μέλλοντος μέν, τουτέστι Volk, p. 56, l. 846. |
| 707ex | Ἐπειδὴ τοῦτο μάλιστα ὁ ἀδικηθείς GA 1923 (f. 64r), 1905 (f. 26v), 91 (f. 102v), 1997 (f. 42v) | Ἐπειδὴ τοῦτο μάλιστα ***ἐπιθυμεῖ*** ὁ ἀδικηθείς, f. 89r | Ἐπειδὴ ***γὰρ*** τοῦτο μάλιστα ***ἐπιθυμεῖ ἰδεῖν*** ὁ ἀδικηθείς Field, p. 376, D 7–8, and Volk, p. 120, ll. 2301–2302) |
| | τοῦτο **αὐτὸν** μετὰ πολλῆς | τοῦτο **αὐτῷ** μετὰ πολλῆς (+ GA 91) | τοῦτο **αὐτῷ** μετὰ πολλῆς Field, p. 376, D 9 \| τοῦτο αὐτὸ ***μάλιστα*** μετὰ πολλῆς Volk, p. 120, ll. 2302–2303 |
| | δίδωσι περιουσίας | δίδωσι ***τῆς*** περιουσίας | δίδωσι ***τῆς*** περιουσίας Field, p. 376, D 9, and Volk, p. 120, l. 2303 |
| 812ex | Ἐξῆν αὐτῷ GA 1923 (f. 72v), 1905 (f. 31r), 1997 (f. 47r) | ***Τί δέ ἐστιν, Οὐχ ἑαυτῷ ἤρεσεν***. (Rom 15.3) Ἐξῆν αὐτῷ, f. 91v | ***Τί δέ ἐστιν, Οὐχ ἑαυτῷ ἤρεσεν***. (Rom 15.3) Ἐξῆν αὐτῷ Field, p. 434, A 7 \| Ἐξῆν αὐτῷ Volk, p. 132, l. 2591 |
| | εἴγε τὸ ἑαυτοῦ | εἴγε ***ἤθελε*** τὸ ἑαυτοῦ | εἴγε ***ἤθελε*** τὸ ἑαυτοῦ Field, p. 434, A 7, and Volk, p. 133, l. 2592 |
| | τὸ ἑαυτοῦ **ἐσκόπησεν** | τὸ ἑαυτοῦ **σκοπεῖν** | τὸ ἑαυτοῦ **σκοπεῖν** Field, p. 434, A 7, and Volk, p. 133, l. 2592 |
| | ἀλλὰ τὸ ἡμῶν σκοπήσας | ἀλλ' ***ὅμως*** τὸ ἡμῶν σκοπήσας | ἀλλ' ***ὅμως οὐκ ἠθέλησεν, ἀλλὰ τὸ*** **ἡμέτερον** σκοπήσας Field, p. 434, A 8 \| om. Volk, p. 133, l. 2592. |

| | | | |
|---|---|---|---|
| 824ex | ἔπαυσε τὴν ὀργὴν **τοῦ θεοῦ** GA 1923 (f. 74r), 1905 (f. 32r), 91 (f. 108r), 1997 (f. 48r) | ἔπαυσε **τοῦ θεοῦ** τὴν ὀργήν, f. 91v | ἔπαυσε **τοῦ θεοῦ** τὴν ὀργήν Field, p. 441, B 7 \| om. Volk, p. 133, l. 2615 |
| | περιτρέπει, ***φησίν*** | περιτρέπει | περιτρέπει Field, p. 441, C 2 \| om. Volk, p. 134. |

Table 12: Variant readings between the manuscripts of the Pseudo-Oecumenian Catena, GA 627 and the direct tradition (Field's and Volk's editions)

### 3.4.8. Isidore of Pelusium[170]

Only one extract, namely 95ex on Rom 1.32, is attributed to Isidore of Pelusium, the Egyptian Church Father mostly known for his corpus of approximately 2000 letters, preserved either directly or through the indirect traditions of the catenae and patristic florilegia.

This scholium is an extract from letter 1244, which is numbered ασμδ΄ (1117) in the manuscript tradition of Isidore,[171] and addressed to an unidentified deacon Theologius. The scholium is attributed to Isidore, with or without a *signe de renvoi*, apart from GA 1980 (f. 68v), where it is absent, and GA 1862, where it is numbered as δ΄ (f. 162r) and abbreviated — the scholium covers only the second part of the comment, from ἐπειδὴ τοῦ πλημμελεῖν

[170] For an overview of Isidore, see J. Leemans, ed., 'Isidore of Pelusium', in EBR online <https://doi.org/10.1515/ebr.isidoreofpelusium>, Kannengiesser, *Handbook*, pp. 870–872, and CPG 5557. The corpus of letters of Isidore of Pelusium was partly edited for the first time by Évieux (P. Évieux, ed., *Isidore de Péluse. Lettres, I*; *Isidore de Péluse. Lettres, II: Lettres 1414–1700* [SC 454] [Paris: Cerf, 2000], and Évieux, ed., *Isidore de Péluse. Lettres, III: Lettres 1701–2000* [SC 586] [Paris: Cerf, 2017]). On the manuscript tradition of Isidore's letters see further, M. Smith, 'The manuscript tradition of Isidore of Pelusium', *The Harvard Theological Review* 47. 3 (Jul. 1954), 205–210, and M. Toca, 'The Greek Manuscript Reception of Isidore of Pelusium's Epistolary Corpus', *Biblische Notizen* 175 (2017), 133–143 while on the scholia from Isidore on catenae, Devreesse, 'Chaînes exégétiques grecques,' col. 1222.

[171] Évieux, ed., *Isidore de Péluse. Lettres,* I, pp. 224–227.

to the end. The scholium reproduces part of the text of the letter almost verbatim, apart from the exclusion of the section covering ll. 16–18 (inc.: Ἴσως γὰρ εἰ καὶ ἐν τούτῳ πλεονεκτοῦνται, des.: εἰς ἔννοιαν ἀφικόμην—τὸ νενοημένον), which has been omitted perhaps because of parablepsis between νενοηκότων and νενοημένον.[172] The reference to the Pauline text is established by the literal citation of the biblical lemma οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι (Rom 1.32) within the text of the scholium (ll. 22–24). Besides the manuscripts of the direct tradition, Évieux used both GA 1915 (f. 14r) and 1953 (f. 50r). Indeed, these two manuscripts, alongside GA 1909 with eleven scholia attributed to Isidore, contain the highest numbers of fragments from Isidore' s corpus of letters (four in GA 1915 and five in GA 1953) among the Pauline catenae, as I will illustrate in the chapter 5.

### 3.4.9. Severian of Gabala[173]

Fifteen scholia are attributed to Severian of Gabala among the manuscripts of the Pseudo-Oecumenian Catena on Romans. Severian was a fourth/fifth-century bishop of Gabala and a member of the Antiochene school of exegesis, along with John Chrysostom, Diodore of Tarsus and Theodoret of Cyrrhus. Despite being part of the Antiochene school, Severian played a major role in condemning John Chrysostom during the so-called Synod of the Oak

[172] Évieux, ed., *Isidore de Péluse. Lettres,* I, p. 225, ll. 8–10, and p. 226, ll. 1–32.

[173] A complete list of the works and the editions of Severian of Gabala, whose name is mainly related to the composition of homilies, is provided in Kannengiesser, *Handbook*, pp. 833–838, and in the entry edited by S. J. Voicu for the *Dictionnaire de Spiritualité* 14 (Paris: Beauchesne, 1990), coll. 752–763. See further, CPG 4185–4295.

(403).[174] Besides his numerous homilies on biblical subjects, he wrote a commentary on the Pauline Letters (CPG 4219), which is preserved only in fragments across the exegetical chains and was edited by Staab in *Pauluskommentare*, pp. 213–351. Limited to Romans, the manuscripts used by Staab for his edition of the fragments of Severian of Gabala include GA 1915 (V), 1953 (W) and 1909 (M).[175] Among them, GA 1915 contains thirty-four scholia attributed to Severian of Gabala, seven of which coincide with the scholia of the Pseudo-Oecumenian tradition.[176] In addition, sixteen scholia appear in GA 1953, five of which match the extracts within the *Extravagantes* of the *Normaltypus*, either from Severian (168ex, 215ex, 226ex, 756ex and 843ex) or from Theodoret (367ex), and one as a combination of two numbered scholia (244 + 245). GA 1909 comprises eleven scholia attributed to Severian of Gabala, including four extracts from the Pseudo-Oecumenian Catena (359ex, 360ex, 414ex and 843ex). A more detailed examination of the exegetical

[174] According to Regtuit (R.F. Regtuit, 'Severian of Gabala and John Chrysostom: the problem of authenticity', in A. Schoors and P. Van Deun, eds., *Philohistôr. Miscellanea in honorem Caroli Laga septuagenarii* [*Orientalia Lovaniensia Analecta* 60] [Leuven: Peeters, 1994], pp. 135–149), this is possibly the main reason behind the condemnation of Severian of Gabala after the rehabilitation of John Chrysostom in the middle of the fifth century. Hence, the appearance of the name of John Chrysostom in place of Severian in front of Severian's homilies, as an example of *damnatio memoriae* of the Syriac Church Father.

[175] On the manuscript tradition of the fragments from Severian's commentary on the Pauline Epistles see, P. Charles, 'Fragments exégétiques inédits de Sévérien de Gabala', *Recherches de science religieuse* 5 (1914), 252–259, J. Zellinger, *Studien zu Severian von Gabala* (Münsterische Beiträge zur Theologie 8) (Münster: i.W. 1926), Devreesse, 'Chaînes exégétiques grecques', col. 1222 and H.D. Altendorf, *Untersuchungen zu Severian von Gabala* (unpublished doctoral thesis) (Tübingen, 1957). Charles analyzed the extracts from Severian of Gabala on Colossians and 1 and 2 Thessalonians in Vatican City, BAV, Barb. Gr. 574 (GA 1986), compared to Cramer's edition of Paris, BnF, Coislin 204 (*Typus Parisinus*: GA 1910). For the other Pauline Epistles Staab mainly relied on GA 1900 for 1 and 2 Corinthians, and GA 1910, together with three manuscripts of Staab's *Normaltypus*, that are GA 1986, 617, and 1981, for Gal–Heb.

[176] Scholia 168ex, 215ex, 226ex, 235exc, 236ex, 414ex and 736ex.

material in these catenae compared to the Pseudo-Oecumenian tradition will be the subject of chapter 5.

As Staab pointed out, the scholia attributed to Severian of Gabala in Pauline catenae are usually accompanied by an attribution, either in the extended or abbreviated form.[177] Only in two occurrences in GA 1923, namely 359ex on Rom 7.7 (f. 35v) and 756ex on Rom 14.4 (f. 68r), the attribution present before the text of the scholia is that of Σευήρου (Severus of Antioch), instead of the usual Severian, probably due to a misreading of the abbreviated title in the antegraph (Σευηρ[ου/ιανοῦ]). However, Severian authorship of both the scholia is attested by the rest of the manuscripts: GA 1905 (ff. 9r and 28v), 91 (ff. 86r and 105r), 1997 (ff. 25r and 44v), 1919 (ff. 32r and 62v) and 627 (ff. 81r and 90r).[178]

Scholium 359ex is included among the extracts attributed to Diodore of Tarsus by Staab, who relied on GA 1915 where the scholium is indicated by Διοδ(ώρου).[179] However, this is not the only case in which a scholium attributed to Severian of Gabala by the majority of the manuscripts of the Pseudo-Oecumenian Catena is included among the extracts from Diodore of Tarsus by Staab based on the attribution found in GA 1915.[180] These include also scholia 297ex on Rom 6.2 (GA 1923 [f. 30v], 1997 [f. 21v], 1919 [f. 26v] and 627 [f. 79r]),[181]

[177] Staab, *Pauluskommentare*, p. XXX. According to Staab, the complete attribution Σευηριανοῦ τοῦ Γαβαλῆς [sic!] is attested in the subscription of Colossians in GA 1910.

[178] GA 627 places an abbreviated title in front of scholium 359ex (Σευηρ[ου/ιανοῦ]).

[179] Staab, *Pauluskommentare*, p. 87, ll. 5–20.

[180] The same situation occurs for GA 1909. Among the sixteen scholia attributed to Severian of Gabala in *Typus Monacensis*, six are recorded by Staab among the extracts from Diodore of Tarsus. See 5.2.2.4.

[181] Staab, *Pauluskommentare*, p. 85, ll. 11–17: the scholium from the Pseudo-Oecumenian Catena only matches a small portion of the longer extract from GA 1915 (f. 56r), covering ll. 15–17.

and 360ex on Rom 7.8 (GA 1923 [f. 36r], 1905 [f. 9r], 91 [f. 86r], 1997 [f. 25r], 1919 [f. 32r] and 627 [f. 81r]).[182]

In three occurrences, 736ex, 843ex and 909ex, the same scholium is reported twice in Staab among the extracts from Severian of Gabala and Diodore of Tarsus. However, while for 736ex, Staab relied exclusively on GA 1915 (f. 190r), where the same scholium is recorded twice as attributed to Severian and Diodore,[183] Staab edited 843ex and 909ex using two different sources: GA 1915 (f. 216v), where the scholia are both attributed to Diodore,[184] and the manuscripts of the Pseudo-Oecumenian tradition, where they are included among the extracts from Severian of Gabala.[185] Regarding scholia 736ex and 909ex, the text of the extracts as attested in the Pseudo-Oecumenian manuscripts comprises a selection of the material from the same scholia attributed to Diodore by GA 1915. In particular, in 909ex the text includes the repetition of the biblical lemmata from Rom 16.19 (Θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθὸν ἀκεραίους εἰς τὸ κακόν, ll. 20–21), and Mt 10.16 (Γίνεσθε φρόνιμοι…αἱ περιστεραί, ll. 23–24), and supplementary exegetical text (inc.: Ἀκεραιότης μέν; des.: κακουργίαν ἐκπίπτει, ll. 25–26).

A similar situation occurs for scholium 321ex on Rom 6.14. This extract is recorded anonymously by most of the witnesses of the Pseudo-Oecumenian tradition,[186] apart from GA 1919 (f. 29r), where the scholium is attributed to Theodoret. However, as with the

[182] Staab, *Pauluskommentare*, p. 87, ll. 21–26, p. 88, ll. 1–4.

[183] Staab, *Pauluskommentare*, p. 224, ll. 22–28 (Severian), and Staab, *Pauluskommentare*, p. 108, ll. 12–23 (Diodore).

[184] Staab, *Pauluskommentare*, p. 111, ll. 15–19 (843ex), and ll. 20–26 (909ex).

[185] Staab, *Pauluskommentare,* p. 225, ll. 2–4 (843ex), and ll. 21–23 (909ex).

[186] GA 1923, f. 33r; 1905, f. 7r; 91, f. 85r (321Ph + 321ex); 1997, f. 23r; 627, f. 79v; 1862, f. 172v (β: 321ex + 322).

scholia above, Staab includes this extract among the fragments ascribed to Diodore of Tarsus based on the attribution in GA 1915 (f. 63r).[187] Additionally, in Cramer the same scholium receives a double attribution of Diodore and Theodoret, based on the other representative of the so-called *Typus Vaticanus* (C 160), Oxford, Bodleian Library, Auct. E. 2.20 (Misc. 48).[188] Comparison with the text of Theodoret's commentary on the same biblical passage (Rom 6.4) in Lorrain's edition did not reveal any close similarity with scholium 321ex of the Pseudo-Oecumenian Catena.[189] As a result, this supports Staab's attribution to Diodore rather than Theodoret, as in GA 1919, and could explain the misattribution as a scribal error given the similarities of the two names. Furthermore, as already highlighted by Staab, it is also possible that the inclusion of some of the scholia attributed to Severian or Theodoret by the manuscripts of the Pseudo-Oecumenian Catena among the extracts from Diodore in Staab (based on GA 1915) is related to the fact that both Severian and Theodoret were disciples of Diodore within the Antiochene school.[190] Consequently, the type of exegesis provided by the two Church Fathers is similar and strongly influenced by the teachings of Diodore. It is not a coincidence that two scholia commenting on Rom 3.25 in GA 1915 (f. 29rv) receive the double lemma Σευηρια(νοῦ) Θεοδωρίτου (sic!). However, the first scholium is an extract from Theodoret's commentary on Romans, as confirmed by collation

[187] Staab, *Pauluskommentare*, p. 86, ll. 4–10. As for scholia 297ex and 736ex, 321ex too is only partially preserved by the witnesses of the Pseudo-Oecumenian Catena. The portion of text available in the manuscripts covers Staab, *Paulusommentare*, p. 86, ll. 7–10 (inc.: Ποία ἁμαρτία; des.: ἀλλὰ μᾶλλον τιμωρούμενον [ὁ νόμος ποιεῖν οὐκ ἠδύνατο GA 1862]).

[188] Cramer, *Catenae*, IV, p. 66, ll. 32–34, p. 67, ll. 1–5.

[189] Lorrain, *Théodoret de Cyr*, p. 223.4, ll. 1–7 (inc.: ἁμαρτία γὰρ ὑμῶν; des.: τὴν δυσκολίαν λυούσης).

[190] Staab, *Pauluskommentare*, pp. XXV–XXVI.

with the PG and Lorrain's critical edition,[191] but it has no parallels among the scholia from Severian of Gabala in Staab. On the other hand, the following extract with the double attribution (GA 1915, f. 29v) is only attested in Staab,[192] without a firm textual agreement with the extract from Theodoret's commentary on the same biblical passage.[193] In this context, the case of scholium 74exb on Rom 1.25 is worthy of attention.[194] It is wrongly attributed to Theodore/Theodoret (Θεοδω[ρήτου]) by GA 1923 (f. 9r), whereas most of the other manuscripts relate the scholium to Severian (Σευηρ[ιανοῦ]), as confirmed by the comparison with the critical editions of the texts.[195] In this case, the compiler of GA 1923 misattributes the scholium of Severian as Theodoret, and vice versa, by placing the abbreviated title to Severian in front of the previous extract 74exa.

As said above, among the fifty-four scholia from Severian in Staab, *Pauluskommentare*, pp. 213–225, limited to Romans, fourteen are part of the layer of *Extravagantes* attributed to Severian of Gabala by most of the manuscripts of the Pseudo-Oecumenian Catena. In addition to the six discussed above, the remaining scholia comprise 168ex (Rom 3.9), 215ex (Rom 4.11), 226ex (Rom 4.13), 235exc (Rom 4.17), 236ex (Rom 4.18), 414ex (Rom 8.9), 756ex (Rom 14.4) and 779exc (Rom 14.14).[196] For these scholia,

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[191] PG82.84, C 12–D 4, and Lorrain, *Théodoret de Cyr*, p. 189.7, ll. 4–8 (inc.: Τὸ ἱλαστήριον πέταλον ἦν χρυσοῦν, des.: τούτου τὸν τύπον ἐπλήρου).

[192] Staab, *Pauluskommentare*, p. 217, ll. 3–10.

[193] Other scholia in GA 1915 receive a double attribution involving Severian of Gabala and another Greek Church Father/s and will be discusssed in 5.1.

[194] Staab, *Pauluskommentare*, p. 214, ll. 16–17.

[195] For scholium 74exa: Lorrain, *Théodoret de Cyr*, p 159.25, ll. 4–6, for scholium 74exb: Staab, *Pauluskommentare*, p. 214 (Rom 1.25).

[196] 168ex: Staab, *Pauluskommentare*, p. 216 (Rom 3.9); 215ex: p. 217 (Rom 4.11); 226ex: p. 217 (Rom 4.13); 235exc: p. 217 (Rom 4.17); 236ex: p. 218 (Rom 4.18); 297ex: p. 85, ll. 17–18; 414ex: p. 220 (Rom 8.9); 756ex: p. 224 (Rom 14.4); 779exc: p. 225 (Rom 14.14).

Staab collated the text of selected manuscripts of the Pseudo-Oecumenian Catena, namely GA 622 (A), 1997 (B), 627 (C) and 1923 (G), with GA 1915 (V) and 1953 (W). In this context, the only notable differences emerging from the collation of the Severian extracts among the witnesses are attested in GA 627 and 1862, which, however, testifies to an abbreviated adaptation of the catena text.

For example, for scholium 168exa, GA 627 (f. 75v) is the only witness among the Pseudo-Oecumenian manuscripts to preserve adapted quotations of Rom 1.20 and 2.23 within the text of the scholium, along with GA 1915 and 1953. These are τὰ γράμματα αὐτῶν ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοοῦμενα καθορᾶται (Rom 1.20), and διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις (Rom 2.23).

Again, in scholium 215ex GA 627 shares readings with GA 1915 and 1953 against the rest of the Pseudo-Oecumenian tradition, which are summarized in the following examples:

> γένους **δηλωτικὴν** καὶ σύμβολον GA 1923 (f. 21v), 91 (f. 78r), 1997 (f. 16v), 1919 (f. 19r) | γένους **δηλωτικὸν** καὶ σύμβολον GA 627 (f. 76v), 1862 (f. 167v), 1915 (f. 36r), 1953 (f. 58r) (Staab, *Pauluskommentare*, p. 217, l. 12); ἀλλὰ σφραγὶς καὶ σημεῖον τῆς ἐκ πίστεως δικαιοσύνης GA 1923, 91, 1997, 1919 | add. τοῦ Ἀβραάμ post δικαιοσύνης GA 627, 1862, 1915, 1953 (Staab, p. 217, l. 15).

While the first occurrence is a scribal error comprising an incorrect reading of the abbreviation for -τόν/-τήν, which leads to the erroneous δηλωτικήν of the Pseudo–Oecumenian tradition (γένος is a neuter noun), the second variant aims to specify the subject

of σφραγὶς καὶ σημεῖον τῆς ἐκ πίστεως δικαιοσύνης, namely Abraham. Furthermore, the scholium adapts the biblical quotation from Rom 4.11 (Καὶ σημεῖον ἔλαβε περιτομῆς σφαγίδα τῆς δικαιοσύνης), by inverting the word order and omitting material.

Finally, other readings attested by GA 627 against the rest of the Pseudo-Oecumenian manuscripts (abbreviated as Oec.) are present in scholium 360ex and listed in the block quotation below. These can be either singular readings of GA 627, or common readings of GA 627 with GA 622 (A), 1915 (V) and 1909 (M), which are the witnesses considered by Staab for the edition of this scholium, alongside GA 1997 (B).

> ὥσπερ οὖν τὸν σωτῆρα GA 1923 (f. 36r), 1905 (f. 9r), 91 (f. 86r), 1997 (f. 25r), 1919 (f. 32r) (Staab, *Pauluskommentare*, p. 87, l. 21) | ὥσπερ **γὰρ** τὴν σωτῆρα GA 627 (f. 81r), 622 (f. 15r), 1909 (f. 7rv) | ὥσπερ **τὸν** σωτῆρα GA 1915 (f. 77r); δικαιοσύνην **τῷ** ζωῆς Oec., GA 622, 1915 (Staab, p. 87, l. 22) | δικαιοσύνην **τὸ** ζωῆς GA 627; αἴτιον εἶναι Oec. (Staab, p. 87, l. 2) | αἴτιον **αὐτὸν** εἶναι GA 627, 622, 1915; ποτὲ δὲ ψεῦδος, καὶ θάνατον Oec. (Staab, p. 87, l. 24) | ποτὲ δὲ ψεῦδος, **ποτὲ δὲ** θάνατον GA 627, 622, 1915; ὡς ὕλην Oec. (Staab, p. 88, l. 2) | ὥσπερ ὕλην GA 627, 622, 1915.

These variants consist of substitutions of pronouns (οὖν/γάρ), replacement of words omitted through homoeoteleuton (Αἴτιον εἶναι/αἴτιον αὐτὸν εἶναι), repetitions of portions of text for emphatic purposes (Ποτὲ δὲ ψεῦδος, καὶ θάνατον/ποτὲ δὲ ψεῦδος, ποτὲ δὲ θάνατον), and scribal errors leading to grammatically wrong words (Τὸν σωτῆρα/ τὴν σωτῆρα, and τῷ ζωῆς/ τὸ ζωῆς).

### 3.4.10. Cyril of Alexandria[197]

A total of six scholia are attributed to Cyril of Alexandria in the manuscripts of the Pseudo-Oecumenian Catena. Cyril wrote polemical writings against the Arians, Nestorius and the emperor Julian the Apostate, and commentaries on both the Old Testament, such as the *Glaphyra in Pentateuchum* (CPG 5201), the *Expositio in Psalmos* (CPG 5202), preserved only in catenae, the *Commentarius in Isaiam prophetam* (CPG 5203) and the *Commentarius in XII prophetas minores* (CPG 5204), and the New Testament, namely on the Gospel of Luke (CPG 5207), Matthew (CPG 5206) John (CPG 5208) and the Pauline Epistles (CPG 5209). These are mainly preserved in fragments and collected by Reuss, for the Gospel of Luke and Matthew,[198] and Pusey, for the Gospel of John and the Pauline Epistles.[199] The manuscripts used by Pusey for his critical edition include the two witnesses of *Typus Vaticanus* (CPG C160), that are GA 1915 and Oxford, Bodleian Library, Auct. E. ii. 20 (Misc. 48), used by Cramer for his edition of Romans, *Typus Monacensis* (GA 1909) and *Vindobonensis* (GA 1953). According to the CPG, *Typus Vaticanus* contains sixty-six scholia with an attribution to Cyril, together with one scholium recorded as τοῦ αὐτοῦ.[200]

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[197] For a complete overview of Cyril's life and works see M.O. Boulnois, ed., 'Cyril of Alexandria', in EBR online <https://doi.org/10.1515/ebr.cyrilofalexandria>, Kannengiesser, *Handbook*, pp. 840–869, and CPG 5200–5438.

[198] J. Reuss, *Lukas-Kommentare aus der griechischen Kirche* (TU 130) (Berlin: Akademie Verlag, 1984), pp. 54–297, and J. Reuss, *Matthäus-Kommentare aus der griechischen Kirche* (TU 61) (Berlin: Akademie Verlag, 1957), pp. 153–269.

[199] See P. E. Pusey, S.*P.N. Cyrilli archiepiscopi Alexandrini in D. Ioannis euangelium*, 3 vols (Oxford: Clarendon Press, 1872), III, pp. 1–172, and J. Reuss, *Johannes-Kommentare aus der griechischen Kirche* (TU 89) (Berlin: Akademie Verlag, 1966), pp. 188–195. On Romans, see P. E. Pusey, *Commentariorum Fragmenta in Epistolam ad Romanos*, in P.E. Pusey, *S.P.N. Cyrilli archiepiscopi Alexandrini in D. Ioannis euangelium,* 3 vols (Oxford: Clarendon Press, 1872), III, pp. 173–248.

[200] CPG, IV, p. 383.

The number rises in GA 1909, with seventy-nine scholia attributed to Cyril of Alexandria,[201] but is restricted to twenty-one attestations — nine with the indication of the source, and twelve anonymous — in *Typus Vindobonensis*.[202] The results of a preliminary collation of the Cyrillian extracts in the manuscripts of the Pseudo-Oecumenian Catena and the other Pauline traditions will be presented in chapter 5.

The six scholia attributed to Cyril by the Pseudo-Oecumenian tradition include 60ex (Rom 1.20), 303exa (Rom 6.5), 306ex (Rom 6.6), 418ex (Rom 8.11), 464ex (Rom 8.29) and 478ex (Rom 8.34).[203] Overall, these scholia are given an attribution, either expanded or abbreviated, in most of the manuscripts of the Pseudo-Oecumenian Catena, with or without a *signe de renvoi* above the biblical lemma. The only exceptions concern GA 91, where scholia 303exa and 306ex (f. 84r), and 478ex (f. 92r) are left anonymous and combined with the previous extracts (301Ph + 303 + 303exa, and 307Ph + 306ex). Likewise, GA 1919 does not record the attribution in front of comments 303exa (f. 27r) and 478ex (f. 42v), which, similarly to GA 91, are merged with the preceding and subsequent extracts, that are scholia 303 and 303exb, and 478.

Scholium 303exa deserves attention. GA 1923 (f. 31r) and 1997 (f. 22r) present both the name of the author and the original source, namely the twelfth book of Cyril's *Contra Iulianum imperatorem* (CPG 5233) (Τ[οῦ] ἁγί[ου] Κυρίλλ[ου] ἐν τ[ῷ] ιβ΄ βιβ[λίῳ] κ[α]τ[ὰ] Ἰουλ[ιανοῦ]). While lacking a reference before the scholium, GA 1919 incorporates the

[201] CPG, IV, p. 385. However, according to Pusey not all the extracts attributed to Cyril in GA 1909 are part of his commentary on Romans, and for this reason not included in his edition of Cyril's fragments. See further, 5.2.2.2.

[202] CPG, IV, p. 388.

[203] 60ex: Pusey, *Ad Romanos*, p. 176, ll. 6–9; 306ex: p. 192, ll. 20–31; 418ex: p. 214, l. 25, p. 215, ll. 1–8; 464ex: p. 220, ll. 22–26, p. 221, ll. 1–4.

citation of the author and the source into the text of the extract (Κύριλλος γὰρ ἐν τῷ δώδεκα τῷ βιβλίῳ τὸ κατὰ Ἰουλιανοῦ φησιν…). The same situation occurs in GA 1980 (f. 81r), comprising the inclusion of the source identification within the text of the exegesis and the combination of scholia 302, 303, 303exa and 303exb under the number ϛξα΄.

However, this identification cannot be confirmed due to the loss of the twelfth book of Cyril's *Contra Iulianum* in direct tradition. In fact, all the available manuscript sources attest to a ten-book organization of Cyril's material.[204] Nevertheless, the existence of other books has already been noted by Neumann, who reconstructed the work of the emperor Julian through the citations in the extracts attributed to Books 11–17 in Theodore of Mopsuestia and the Latin tradition of Cyril.[205] Five extracts from Book 12 are attested (fragments 3–7, pp. 234–235), but none of them corresponds to the scholium from the Pseudo-Oecumenian Catenae.[206] Consequently, this extract, attested by the manuscripts of the Pseudo-Oecumenian tradition either anonymously and with the number (GA 91, 1919 and 1980) or with citation of the source (GA 1923 and 1997), must be added to Neumann's

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[204] A full list of the manuscript tradition of the work is given in P. Burguière and P. Évieux, eds., *Cyrille d'Alexandrie. Contre Julien. Tome I: Livres I et II. Introduction, texte critique, traduction et notes* (SC 322), (Paris: Cerf, 1985), pp. 80–83 and C. Riedweg and W. Kinzig, eds., *Kyrill von Alexandrien I. Gegen Julian. Teil 1: Buch 1–5* (*GCS* Neue Folge, Band 20) (Berlin, Boston: De Gruyter, 2016), pp. XXV–LVII.

[205] C. J. Neumann, *Iuliani imperatoris librorum contra Christianos quae supersunt* (Leipzig: Teubner, 1880), pp. 163–233 (pp. 233–238). In addition to Neumann, extracts from other books of Cyril's work have been collected in R. Hespel, *Le florilège cyrillien réfuté par Sévère d'Antioche. Étude et édition critique* (Louvain: Publications Universitaires, Institut Orientaliste, 1955), p. 187 (from book III), F. Diekamp, *Analecta Patristica* (*Orientalia christiana Analecta,* 117) (Rome: Pont. Insistutum Orientalium Studiorum, 1938), p. 228 (from book III) and W. Kinzig and T. Brüggemann, eds., *Kyrill von Alexandrien I. Gegen Julian. Teil 2: Buch 6–10 und Fragmente* (*GCS* Neue Folge, Band 21) (Berlin, Boston: De Gruyter, 2017), pp. 749–821. See further CPG 5233, *Fragmenta*.

[206] Likewise, no fragment echoing the text of scholium 303ex among the thirteen extracts of the twelfth book in Kinzig and Brüggemann's edition has been detected (Kinzig and Brüggemann, *Kyrill von Alexandrien*, pp. 767–774).

edition of sporadic fragments from Cyril, *Contra Iulianum imperatorem*, books 11 onwards. Furthermore, the inclusion of the name of the source within the text of the scholium in GA 1919 and 1980 presents an interesting new scenario. The name of Cyril is attested three times among the scholia of the Pseudo–Oecumenian catena as part of the text of the extracts, namely in scholia 399 and 550,[207] and in scholium 531ex, attributed to Oecumenius by GA 1923 (f. 52r), 1905 (f. 19r), 1997 (f. 35r) and 1919 (f. 47v) and commenting on Rom 9.29. Both scholia 399 and 550 include a reference to the tenth and the ninth book of Cyril's *Contra Iulianum*, respectively. However, while for scholium 399 the name of both the author and the source is explicitly attested, i.e., ὁ ἐν ἁγίοις Κύριλλος ἐν βιβλίῳ ι΄ τῆς κατὰ Ἰουλιανοῦ· τὸ σῶμά, φησι, Χριστοῦ οὐκ ἦν ἁμαρτίας σῶμα, ἀλλ' ὁμοίωμα σαρκὸς ἁμαρτίας, for the second numbered extract the name of Cyril is omitted (Τέλος γὰρ νόμου Χριστός, ἐν τῷ θ΄ βιβλίῳ κατὰ Ἰουλιανοῦ). However, while I have not been able to find any parallel in the text of the tenth book of Cyril's work that could refer to the same text passage as the scholium, comment 550 may allude to the section from the ninth book of Cyril commenting on Rom 10.4 (Τέλος γὰρ νόμου) as in PG 76.992 D7ff. Likewise, in 531ex the name of the author is present, but without the reference to the original source: Δύνῃ δὲ τοῦτο καὶ περὶ Χριστοῦ νοῆσαι· ὥς, φησίν, ὁ ἐν ἁγίοις Κύριλλος. The scholium has been edited by Staab, who included it among the extracts from Oecumenius in catenae,[208] and by De Groote, who analyzed the mentions of the Greek Church Fathers within the Oecumenian scholia on John Chrysostom's homilies on Paul and compared them with the direct tradition.[209] Both

[207] GA 1923 (ff. 40r and 53r), 1905 (ff. 12r and 19v), 91 (ff. 89r and 97r), 1997 (ff. 28r and 35v), 1919 (ff. 36v and 48v), 1980 (f. 87v) and 1862 (f. 176r).

[208] Staab, *Paulusommentare*, p. 429, ll. 24–25 (critical apparatus).

[209] M. De Groote, ''Die Kirchenväter in Oecumenius'' scholia in Iohannem Chrysostomum', *Vigiliae Christianae* 55 (2001), 191–200.

scholars see a reference to a passage from Cyril of Alexandria's commentary on Isaiah (CPG 5203; PG 70, 29 A7–11), for which I refer directly to De Groote.[210] The fact that both GA 1919 and 1980 include the reference to Cyril within the text of scholium 303ex may reflect a similar situation: thus, it may be possible that the scholium contains a quotation from Cyril through the indirect tradition attributable to Oecumenius, as in the case of scholia 399 and 531ex, rather than an actual extract from his work, and that at a later stage a compiler prefixed the attribution to Cyril to the scholium based on the internal reference of the extract.

Like scholium 303exa, 478ex is a short scholium attributed to Cyril by GA 1923 (f. 45v), 1905 (f. 15v) and 1997 (f. 31v), while it is numbered as ε΄ and combined with the preceding scholia (476 + 477 + 478) in GA 1862 and anonymous in GA 91, in combination with the following *Photianum* (478Ph). The scholium remains unknown, since is absent from Pusey's edition (p. 222). In addition to 478ex, scholium 464ex is attributed to Cyril by GA 1923 (f. 44v), 1905 (f. 15r), 1997 (f. 31r) and 1919 (f. 41r), while is assigned to Oecumenius by GA 91 (f. 91v), due to a misreading of the siglum. The scholium is reported by Pusey among the extracts from Cyril of Alexandria in catenae, based on the version found in GA 1909 (f. 97v), where the scholium from the Pseudo-Oecumenian tradition is included within a longer extract with additional material.[211]

Finally, as in the case of the scholia from John Chrysostom and Severian, the collation of the extracts from Cyril of Alexandria among the manuscripts of the Pseudo-Oecumenian Catena revealed several occurrences where the catena of GA 627 has readings in common with *Typus Vaticanus* and *Monacensis* against the rest of the Pseudo-

[210] De Groote, 'Die Kirchenväter', p. 193

[211] Pusey, *Ad Romanos*, p. 220, ll. 22–26, p. 221, ll. 1–4, and Cramer, *Catenae*, IV, p. 264, ll. 29–33, p. 265, ll. 1–9.

Oecumenian tradition. For example, in scholium 306ex, GA 627 shares the following readings with GA 1915, and Oxford, Bodleian Library, Auct. E.2.20 (Misc. 48).

> τὰς γεωδεστέρας ἡδονάς GA 1923 (f. 31v), 91 (f. 84r), 1997 (f. 22r) | ταῖς γεωδεστέραις ἡδοναῖς GA 627 (f. 79v), 1915 (f. 60r), and Oxford, Bodleian Library, Auct. E.2.20 (Misc. 48) (Pusey, *Ad Romanos*, p. 192, l. 24); πατήρ Oec. | θεός GA 627, 1915 (Pusey, p. 192, l. 28); σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας Oec. GA 1915 | om. καὶ περὶ ἁμαρτίας GA 627 and Oxford, Bodleian Library, Auct. E.2.20 (Misc. 48) (Pusey, p. 192, l. 29, and critical apparatus).

In the first example, the version found in GA 627 and the witnesses of *Typus Vaticanus* seems to be more convincing: in commenting upon Rom 6.6 (Ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ), Cyril uses the comparison with the mud (πηλῷ) and the swamp (Καὶ τέλμασι, only in *Typus Vaticanus*) to describe the corruption of the soul by the 'earthliest passions' (Ταῖς γεωδεστέραις ἡδοναῖς). Although ἐνιεῖσα accepts both the accusative of the thing and the dative of the person, and vice versa, the reference to πηλῷ and τέλμασι may suggest the preference for the dative form (plunged into the earthliest passions like in the mud [and in the swamp]). Furthermore, the manuscripts of the Pseudo-Oecumenian Catena adapted the biblical citation of Rom 8.3 by substituting the original θεός of the biblical text, as in GA 627 and *Typus Vaticanus*, with the variant πατήρ; on the other hand, the omission of καὶ περὶ ἁμαρτίας in GA 627 and the Oxford manuscript can be simply explained as a typical error of parablepsis, due to the repetition of the same word (ἁμαρτίας) twice in a row. Nevertheless, despite sharing some of the readings with *Typus Vaticanus*,

GA 627 agrees with the other manuscripts of the Pseudo-Oecumenian Catena in omitting more or less extensive portions of text which are present in GA 1915. They correspond to Pusey, p. 192, l. 21 (Καὶ οὐχὶ δὴ πάντως ἡ σὰρξ, ἀλλά), and, especially, ll. 25–26 (inc.: Ὅτι γὰρ ἐν Χριστῷ, des.: Παύλου λέγοντος ἐναργῶς).

### 3.4.11. Theodoret of Cyrrhus[212]

Nineteen scholia have been identified as extracts of the commentary of Theodoret of Cyrrhus on Romans. Theodoret wrote commentaries on Old Testament writings (CPG 6200–6208) and the Pauline Epistles (CPG 6209). As Guinot already pointed out, the exegetical method of Theodoret in his commentary on the Pauline Epistles is strongly dependent on that of John Chrysostom's homilies, and in general, on the teachings of the Antiochene Fathers, namely Diodore of Tarsus and Theodore of Mopsuestia, besides Chrysostom.[213] Based on a literal interpretation of the Holy Scriptures, which is the distinctive feature of the Antiochene school, Theodoret's exegesis combines aspects from both the figurative and typological interpretation and the exegesis of Eusebius of Caesarea and Origen.[214]

Besides PG82, the only available printed resource for the commentary of Theodoret on the Pauline Epistles is the unpublished doctoral dissertation of Lorrain, comprising a critical edition of the commentary of Theodoret on Romans.[215] The second half of this thesis,

[212] For a complete overview on Theodoret of Cyrrhus and his exegetical method, see J.N. Guinot, 'Theodoret of Cyrrhus (CA. 395–458)', in Kannengiesser, *Handbook*, pp. 885–918. For a list of Theodoret's works, see CPG 6200–6288.

[213] Guinot, 'Theodoret of Cyrrhus', pp. 892–893.

[214] Guinot, 'Theodoret of Cyrrhus', pp. 893–895, 910 and 913.

[215] Lorrain, *Théodoret de Cyr*.

a study of the style and language of Theodoret, an investigation of the relationship with John Chrysostom and Cyril of Alexandria, and his position within the contemporary theological scenario — in particular, the anti-Jewish controversies and the Trinitarian and Christological debates— has been published as a monograph.[216]

The table below illustrates how the extracts from Theodoret of Cyrrhus are differently attributed among the manuscripts of the Pseudo-Oecumenian Catena considered for this thesis.

| Scholia | GA 1923 | GA 1905 | GA 91 | GA 1997 | GA 1919 | GA 627 | GA 1862 |
|---|---|---|---|---|---|---|---|
| 51exa | Τοῦ αὐτοῦ | Lac. | — (51 + 51exa + 51exb + 50Pha + 51exc [as Ἀκ{α}κί{ου}]) | Τ(οῦ) α(ὐ)τ(οῦ) and s. | s. | s. (51exa + 51exb) | α΄ (51exc + 51exa [preceded by ἢ καὶ ἄλλως] + 51exb) |
| 51exb | Ἄλλως | Lac. | See above | Ἄλλως | Abs. | See above | See above |
| 74exa | Σευηριανοῦ | Lac. | Θεοδ(ωρήτου) (74 + 74exa + 74exb) | Θεοδ(ωρήτου) and s. | Θεοδ(ωρήτου) and s. | Θεοδωρίτου [sic!] and s. | ε΄ (74exa + 74exb) |
| 128ex | Θεοδ(ωρήτου) and s. | Lac. | — | Θεοδ(ωρήτου) and s. | Θεοδ(ωρήτου) and s. | s. | δ΄ (129 + 128ex) |
| 135ex | — | Lac. | — (135 + 135ex) | — | Θεοδ(ωρήτου) | Abs. | Abs. |
| 154ex | s. | Lac. | Θεοδ(ω)ρ(ου) (154 + 154ex + 155) | Θεοδ(ωρήτου) and s. | Θεοδ(ωρήτου) and s. | Θεοδωρίτου [sic!] and s. | Abs. |
| 177exa | οζ and s. | Lac. | — (177exa + 177exb) | s. | s. (177exa + 177exb) | Θεοδωρήτου and s. | Abs. |
| 203exb | Θεοδ(ωρήτου) and s. | Lac. | Θεοδ(ωρήτου) (203 + 203exa [as Ἰω{άννου}] + 203exb) | Θεοδ(ωρήτου) and s. | Θεοδ(ωρήτου) and s. | — | Abs. |
| 203exc | Τοῦ αὐτοῦ | Lac. | — (205 + 203exc) | Τοῦ αὐτοῦ Θεοδ(ωρήτου) | Θεοδ(ωρήτου) and s. | Θεοδωρήτου and s. | Abs. |
| 235exb | s. | Lac. | — (235 + 235Ph + 235exb + | s. | Abs. | Θεοδωρήτου and s. | Abs. |

[216] A. Lorrain, *Le Commentaire de Théodoret de Cyr sur l'Épître aux Romains. Études philologiques et historiques* (TU, Band 179) (Berlin, Boston: De Gruyter, 2018).

| Scholia | GA 1923 | GA 1905 | GA 91 | GA 1997 | GA 1919 | GA 627 | GA 1862 |
|---|---|---|---|---|---|---|---|
| | | | 235exc [preceded by ἄλλως] | | | | |
| 299ex | Θεοδω(ρήτου) and s. | Lac. | — (300 + 299ex) | Θεοδωρίτου [sic!] and s. | Θεοδ(ωρήτου) and s. | Θεοδωρ(ή)τ(ου) and s. | γ΄ (299 + 299ex + 300 + 301) |
| 305ex | Θεοδω(ρήτου) and s. | Lac. | Θεοδω(ρήτου) (305Ph + 305ex) | Θεοδω(ρήτου) and s. | Θεοδω(ρήτου) and s. | s. | α΄ (305ex + 305) |
| 313ex | Θεοδωρήτου and s. | Lac. | Φωτ(ίου) (314 + 313ex + 315Ph) | Θεοδωρήτου and s. | — | Θεοδωρ(ή)τ(ου) and s. | δ΄ |
| 334ex | s. | s. | — (332Ph + 333 + 334) | s. | Abs. | σχολίον and s. | Abs. |
| 351ex | Θεοδωρήτου and s. | Θεοδωρήτου and s. | Θεοδω(ρήτου) | Θεοδωρήτου and s. (and β) | Θεοδω(ρήτου) and s. | Θεοδωρ(ή)τ(ου) σχολ(ίον) and s. | β΄ (351ex + 352) |
| 367ex | Θεοδω(ρήτου) and s. | Θεοδωρήτου and s. | — | Θεοδω(ρήτου) and s. | Θεοδω(ρήτου) and s. | s. | γ |
| 415exb | Ἰω(αννοῦ) and s. | Ἰω(αννοῦ) and s. | Ἰω(αννοῦ) (417 + 415exb) | Ἰω(αννοῦ) and s. | Ἰω(αννοῦ) and s. | Abs. | Abs. |
| 486exa | Θεοδω(ρήτου) and s. | Θεοδωρήτου and s. | — (486exa + 486exb) | Θεοδω(ρήτου) and s. | Θεοδω(ρήτου) and s. (486exa + 486exb) | Θεοδω(ρήτου) and s. | β΄ (486 [I] + 486exa + 486exb + 487 + 486 [II]) |
| 539ex | Θεοδω(ρήτου) | Θεοδωρήτου and s. | Θ(εο)δ(ωρήτου) and s. | Θεοδωρήτου | Θεοδω(ρήτου) and s. | Θεοδωρήτου and s. | Abs. |

Table 13: The scholia from Theodoret in the manuscripts of the Pseudo-Oecumenian Catena

As the table above illustrates, among the nineteen scholia identified as from Theodoret, only a few appear in the majority of the Pseudo-Oecumenian manuscripts. The exceptions are GA 1980, which particularly contains extracts from Oecumenius and has none from Theodoret, hence its exclusion from the table above, and GA 1862, in which the *Extravagantes* are all recorded with numbers rather than attributions or signs. The scholia in the majority include 351ex (Rom 7.5) and 539ex (Rom 9.33), and are recorded with the name of the source, either expanded, or abbreviated [Θεοδω(ρήτου)] by GA 1923 (ff. 35r and 52v), 1905 (ff. 8v and

19r), 91 (ff. 86r and 96v), 1997 (ff. 24v and 35r), 1919 (ff. 31v and 48r) and 627 (ff. 80v and 85v). For scholium 351ex, GA 627 adds σχόλιον alongside the attribution to the Greek Church Father.

On the other hand, five scholia lack any source identification in GA 1923, while they are attributed to Theodoret by the other manuscripts. These are 135ex (f. 13r), 154ex (f. 14v), 177exa (f. 17v), 235exb (f. 23r) and 334ex (f. 33v). In particular, while scholium 154ex is ascribed to Theodoret by the consensus of the other witnesses,[217] for the other comments the identification has been provided by a single manuscript, namely GA 1919 or 627, or by searching the TLG when no attribution was attested. The first category — extracts identified from a single manuscript — includes scholia 135ex, 177exa and 235exb. The first scholium is a short extract commenting on Rom 2.21 (Ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις), which is only attributed to Theodoret in GA 1919 (f. 11r). However, this scholium seems more like an indication to the reader (Ἀποφατικῶς ἀνάγνωθι, 'read negatively') related to the preceding biblical passage than an actual extract with an exegetical purpose. The relationship between scholium 135ex and Rom 2.21 is further supported by the text of GA 1919, which repeats the biblical lemma after the utterance (Ἀποφατικῶς ἀνάγνωθι· *ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις*), and by GA 91, which records the scholium in a slightly different version (Τινὲς δὲ μᾶλλον ἀποφατικῶς ἀναγνωστέον, φασίν) and combines it with the previous extract 135 under the same biblical lemma (Ὁ οὖν διδάσκων ἕτερον). Despite being attributed to Theodoret, the scholium does not feature any parallel with the text of the commentary on the same biblical passage.[218]

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[217] The scholium matches Lorrain, *Théodoret de Cyr,* p. 175.42, ll. 1–5, p. 177. 42, ll. 6–7, 43, ll. 1–5 (inc.: Οὕτω [om. Ps. Oec.] τὴν Ἰουδαικήν; des.: τὰ λόγια τοῦ θεοῦ).

[218] Lorrain, *Théodoret de Cyr,* p. 171.37, ll. 1–3 (inc.: Ὁ οὖν διδάσκων, des.: τὸν θεὸν ἀτιμάζεις). No scholia commenting on Rom 2.21–22 are attested in Lorrain's critical edition.

As noted in the previous section, scholium 177exa is given the number οζ΄ instead of either a sign or an attribution as for the *Extravagantes*. In this instance, the attribution to Theodoret (Θεοδωρήτου) is supplied by GA 627 (f. 75v), and is further supported by the comparison with the text of the commentary on Rom 3.19, which is verbatim reproduced in the catena.[219] The excerpt comments on τοῖς ἐν τῷ νόμῳ λαλεῖ by specifying that Paul did not talk 'about those who are subject to the Law' (Περὶ τῶν ἐν νόμῳ), but 'to those who are subject to the Law' (Τοῖς ἐν τῷ νόμῳ), namely the Babylonians, the Persians and the Egyptians. Similar to the previous occurrences, GA 627 features a common reading with the Theodoretan text against the rest of the Pseudo-Oecumenian manuscripts:

> προσέφερον GA 1923 (f. 17v), 91 (f. 76r), 1997 (f. 14r), 1919 (f. 15r) |
> προσέφερεν GA 627 (f. 75v), Lorrain, *Théodoret de Cyr*, p. 185. 2, l. 5.

As for 177ex, scholium 235exb is ascribed to Theodoret only by GA 627 (f. 77r), while it is anonymous in the other manuscripts, and omitted by GA 1919 (f. 20v) and 1862 (f. 168r). The scholium is a verbatim citation from Theodoret's commentary on Rom 4.17.[220]

Besides the anonymous/unattributed scholia, three extracts in GA 1923 are introduced by either τοῦ αὐτοῦ or ἄλλως. Scholium 51exa is a short unattributed scholium commenting on Rom 1.17, identified as τοῦ αὐτοῦ by GA 1923 (f. 6v) and 1997 (f. 7r); likewise, the extract is introduced by ἢ οὕτως (= *et similariter*) in GA 91 (f. 70v), where it is combined with the previous scholium 51, and the subsequent extracts 51exb (preceded by ἄλλως), 50Pha, 51exc (with the attribution of Acacius and preceded by ἢ οὕτως) and 51exd.

[219] Lorrain, *Théodoret de Cyr*, p. 185.2, ll. 2–5.

[220] Lorrain, *Théodoret de Cyr*, p. 199.17, ll. 15–17.

The scholium remains anonymous in GA 1919 (f. 4r) and 627 (f. 72r), where it is combined with the following extract, also from Theodoret, by means of ἢ καὶ ἄλλως (= *et aliter*), exactly as in GA 1862, which merges scholia 51exc, 51exa and 51exb under the same number α΄. Due to the lack of attribution in all the witnesses, the scholium has been identified as a verbatim reproduction of a passage from Theodoret through the TLG.[221] This is the only occurrence in GA 1923, and, overall, in the manuscripts of the Pseudo-Oecumenian Catena considered for this thesis, where a scholium preceded by τοῦ αὐτοῦ is placed after a numbered extract (νβ΄ or 51). Usually, τοῦ αὐτοῦ is used when the scholium it introduces is from the same source as the previous one and is employed to avoid repeating the name of the source. In fact, in GA 1923, τοῦ αὐτοῦ/ εἰς τὸν αὐτόν usually introduces the second of two neighboring scholia belonging to the same author: either Photius, as I will illustrate in the following chapter, or Theodoret (203exc) and Oecumenius (271exb). In this case, the presence of τοῦ αὐτοῦ after an extract from the numbered layer of comments (unnumbered for the alternating catenae) may have a twofold explanation: it is possible that originally the catena contained a further scholium on the same biblical passage attributed to Theodoret, perhaps corresponding to the section of Theodoret's commentary as in Lorrain 16.1–9, which was removed with its lemma and only the scholium preceded by the attribution τοῦ αὐτοῦ has been preserved. Or it could be that the compiler of GA 1923 and 1997 believed that 51exa was from the same source of the preceding one, namely scholium 51, and, as a result, that scholium 51 was by Theodoret. However, a comparison with Theodoret's commentary on the same biblical passage (Rom 1.17) does not show any parallel text

[221] Lorrain, *Théodoret de Cyr,* p. 151, 17, ll. 1–2.

between the numbered scholium of the Oecumenian tradition and the same section from Theodoret.[222]

The following scholium, 51exb, is introduced by ἄλλως/ἢ καὶ ἄλλως in most of the manuscripts, apart from GA 1919, which omits the scholium. It corresponds to an extract from Theodoret's commentary on Rom 1.17 (Ἐκ πίστεως εἰς πίστιν), which immediately follows the text of the previous extract, with the omission of ἔχει δὲ καὶ ἑτέραν τοῦτο διάνοιαν.[223] The scholium clearly illustrates how the text of the original source has been excerpted and adapted within the catena:

> *ἐκ πίστεως εἰς πίστιν* (Rom 1.17): Ὁ γὰρ τῷ δεσπότῃ πιστεύων Χριστῷ, καὶ **τοῦ βαπτίσματος** τὴν χάριν **δεξάμενος** ποδηγεῖται διὰ τούτων εἰς τὸ πιστεῦσαι τοῖς μέλλουσιν ἀγαθοῖς· τῇ ἐκ νεκρῶν ἀναστάσει (φημί, καί: add. GA 627) τῇ αἰωνίῳ ζωῇ, καὶ τῇ βασιλείᾳ τῶν οὐρανῶν. GA 1923 (f. 6v), 91 (f. 70v), 1997 (f. 7r), 627 (f. 72r) | Ὁ γὰρ τῷ δεσπότῃ πιστεύων Χριστῷ, καὶ τοῦ **παναγίου** βαπτίσματος τὴν χάριν **ὑποδεχόμενος**, **καὶ τὸ τῆς υἱοθεσίας κομιζόμενος χάρισμα**, ποδηγεῖται διὰ τούτων εἰς τὸ πιστεῦσαι τοῖς μέλλουσιν ἀγαθοῖς· τῇ ἐκ νεκρῶν ἀναστάσει, **φημί, καὶ** τῇ αἰωνίῳ ζωῇ, καὶ τῇ βασιλείᾳ τῶν οὐρανῶν. Lorrain, *Théodoret de Cyr*, p. 151, 17.3–6.

The example above shows that the reworking of the original text from Theodoret involved the omission of both exegetical material (Παναγίου, καὶ τὸ τῆς υἱοθεσίας κομιζόμενος

[222] Lorrain, *Théodoret de Cyr*, p. 151.16, ll. 1–9 (inc.: Οὐ πᾶσιν ἀποκαλύπτεται, des.: γίνεται τοῖς πιστεύουσιν), 153.18, ll. 1–8, 19, ll. 1–2 (inc.: Δικαιοσύνη δὲ θεοῦ, des. διὰ πίστεως προεκήρυξαν σωτηρίαν).

[223] Lorrain, *Théodoret de Cyr,* p. 151.17, l. 2.

χάρισμα) and connectives and conjunctions (φημί καί), and substitution (δεξάμενος for ὑποδεχόμενος). The only variant reading in Lorrain's critical apparatus which resembles those attested by the Pseudo-Oecumenian tradition is ὑποδεξάμενος but is attested to a sixteenth-century manuscript from the Patriarchate Library in Jerusalem (Jerusalem, Patriarchikê bibliothêkê, Hagiou Sabba 217). Among the catena manuscripts, GA 627 attests φημὶ καί, like the direct tradition.

In addition to 51exa, scholium 203exc is a short excerpt commenting on Rom 4.1 and is appended to the previous extract attributed to Theodoret from GA 1923 (f. 19v), 1997 (f. 15v) and 1919 (f. 17v). It is recorded as τοῦ αὐτοῦ by GA 1923 and 1997 — the latter with the additional reference of Θεοδ(ωρήτου) — while it is anonymous (with attribution by a later hand) in GA 1919 and preceded by Θεοδωρήτου in GA 627 (f. 76r). In the latter case, the presence of the attribution could be related to the fact that the previous scholium remains anonymous. These two neighboring scholia are excerpts from two neighboring passages of Theodoret's commentary on Romans, which are Rom 3.31 (Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; Μὴ γένοιτο, ἀλλὰ νόμον ἱστῶμεν) and 4.1 (Τι οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι κατὰ σάρκα), as confirmed by comparison with Lorrain's critical edition.[224] Regarding the text itself, once again GA 627 seems to reproduce the text of the direct tradition more faithfully by sharing the same readings as the Theodoretan text against the rest of the manuscripts. These include τῷ θεῷ instead of simply θεῷ (Lorrain, *Théodoret de Cyr*, p. 193.11, 5), or ἐπειδήπερ rather than ἐπειδή (p. 193.11, 6). However, in two instances GA 627 diverges from Theodoret: first, the omission of σώματος between διὰ τοῦ and ἐκτελοῦμεν τὰ ἔργα, although the presence of the article τοῦ suggests the original reading — the rest of the Pseudo-Oecumenian witnesses have τῆς σαρκός; second, the substitution

[224] Lorrain, *Théodoret de Cyr*, p. 191.10, ll. 11–13.

of the original ἐκπληροῦμεν with the *lectio facilior* ἐκτελοῦμεν, which is shared with the rest of the Pseudo-Oecumenian manuscripts.

> *Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι κατὰ σάρκα* (Rom 4.1): Ποίαν, φησί, πρὸ τοῦ πιστεῦσαι (add. τῷ GA 627, and Theodoret) θεῷ τὸν Ἀβραὰμ δικαιοσύνην αὐτοῦ δι' ἔργων γεγενημένην ἠκούσαμεν; *Κατὰ σάρκα* γὰρ τὴν ἐν ἔργοις λέγει, ἐπειδή (ἐπειδήπερ: GA 627, and Theodoret) διὰ τῆς σαρκός (τοῦ: GA 627, τοῦ σώματος: Theodoret) ἐκτελοῦμεν (ἐκπληροῦμεν: Theodoret) τὰ ἔργα.

In addition to the anonymous scholia, numbered scholium 29 is attributed to Theodoret by GA 627 (f. 71v), 1997 (f. 8v), alongside the number, and GA 1919 (f. 2v), as already specified in section 3.3.1. The attribution to Theodoret is supported by the direct tradition, as in Lorrain's critical edition.

| GA 1923 (f. 4r), 91 (f. 69v), 1997 (f. 6v), 1919 (f. 2v), 1980 (f. 65v), 1862 (f. 159v) | GA 627 (f. 71v) | Theodoret, *Ad Romanos* (CPG 6209; Lorrain, *Théodoret de Cyr,* p. 147.12, ll. 7–11) |
|---|---|---|
| ***Οἷον δουλεύω· πολλά***, ***γάρ***, εἴδη λατρείας. Καὶ γὰρ ***καὶ*** ὁ προσευχόμενος, καὶ ὁ νηστείᾳ χρώμενος, καὶ ὁ τοῖς θείοις **λόγοις** (λογίοις GA 1919, GA 1997pc) **προσέχων**, ***καὶ*** μέντοι καὶ ὁ τῆς τῶν **ξένων** θεραπείας ἐπιμελόμενος (ἐπιμελούμενος GA 1919, GA 91) **θεῷ λατρεύει**. Ὁ δέ ***γε*** θεῖος ἀπόστολος λατρεύειν **ἔφησε** θεῷ τὸ τοῦ **υἱοῦ προσφέρων** τοῖς ἔθνεσιν εὐαγγέλιον, καὶ λατρεύειν *ἐν τῷ πνεύματι* (Rom 1.9), τουτέστιν ἐν τῷ διδομένῳ χαρίσματι ( + | Εἴδη λατρείας πολλὰ. Καὶ γὰρ ὁ προσευχόμενος **θεῷ λατρεύει,** καὶ ὁ νηστείᾳ χρώμενος καὶ ὁ τοῖς θείοις **προσευχῶν λογίοις**, **ἤδι** (sic!) **μέντοι** καὶ ὁ τῆς τῶν **ἀσθενῶν** θεραπείας ἐπιμελούμενος. Ὁ **δὲ θεῖος** ἀπόστολος λατρεύειν **ἔφησε *τῷ*** θεῷ, τὸ τοῦ **υἱοῦ προσφέρων** τοῖς ἔθνεσιν εὐαγγέλιον, καὶ λατρεύειν *ἐν τῷ πνεύματι* (Rom 1.9), τουτέστιν ἐν τῷ διδομένῳ χαρίσματι. | Εἴδη λατρείας πολλά. Καὶ γὰρ ὁ προσευχόμενος **θεῷ λατρεύει**, καὶ ὁ νηστείᾳ χρώμενος, καὶ ὁ τοῖς θείοις **προσέχων λογίοις**, ***καὶ*** μέντοι καὶ ὁ τῆς τῶν **ξένων** θεραπείας ἐπιμελούμενος. Ὁ δέ ***γε*** θεῖος ἀπόστολος λατρεύειν **ἔφη *τῷ*** θεῷ, τὸ τοῦ υἱοῦ ***αὐτοῦ*** προσφέρων τοῖς ἔθνεσιν εὐαγγέλιον· καὶ λατρεύειν *ἐν τῷ πνεύματι* (Rom 1.9), τουτέστιν ἐν τῷ διδομένῳ χαρίσματι. |

| | | |
|---|---|---|
| scholium 30, GA 91). [Ἐκ τούτου δείκνυσι κατὰ τὸ ἀναγκαῖον μεριμνῶν ὑπὲρ αὐτῶν, ὡς τὸν λόγον δεξαμένων καὶ δέχεσθαι μελλόντων.]<br><br>GA 1980: **Πολλοί φησι λατρείας τρόποι.** [Ἐγὼ δὲ ἐν τῷ εὐαγγελίζεσθαι λατρεύω. Ἐκ τούτου δείκνυσι κατὰ τὸ ἀναγκαῖον μεριμνῶν ὑπὲρ αὐτῶν, ὃς τὸν λόγον δεξαμένων καὶ δέχεσθαι μελλόντων.]<br><br>GA 1862: ***Τοῦ λατρεύω, ἀντὶ τοῦ δουλεύω,*** φησί, τὸ δὲ *ἐν τῷ πνεύματι* (Rom 1.9*)*, τουτέστιν ἐν τῷ δεδομένῳ χαρίσματι. | | |

Table 14: Similar readings between numbered scholium 29 from the Pseudo-Oecumenian manuscripts and Theodoret

Whereas in GA 1923, 1905, 91, 1997 and 1919 the extract from Theodoret is preceded and followed by further exegetical material (Οἷον δουλεύω, and Ἐκ τούτου δείκνυσι… καὶ δέχεσθαι μελλόντων), GA 627 only reproduces the Theodoretan text, with some adjustments. These include orthographic and itacisthic mistakes (προσευχῶν, ἤδι), omission of conjunctions (καί, γε), and pronouns (αὐτοῦ), and attestation of a totally different meaning (ἀσθενῶν). On the other hand, the other witnesses, despite including additional material, share the same readings as above with the direct tradition against GA 627, apart from the omission of αὐτοῦ due to the homeoteleuton with the near υἱοῦ. The only exceptions are GA 1980 and 1862, which present a shorter version compared to the other witnesses of the Pseudo-Oecumenian Catena and Theodoret: GA 1980 shares the same additional unidentified material as the rest of the Pseudo-Oecumenian tradition at the end of the extract and opens with an adapted biblical citation (Ἐγὼ δὲ ἐν τῷ εὐαγγελίζεσθαι λατρεύω), but

completely omits Theodoret's extract, whereas GA 1862 reproduces the end of the excerpt from Theodoret verbatim but does not include the exegetical material from the rest of Pseudo-Oecumenian tradition. In this case, it might be possible that at a certain point of the tradition, possibly between CE2 (GA 627) and CE3 (GA 1919), the compiler of the catena implemented the text of GA 1980, which contains only the exegetical comment at the end, with the adapted citation of the Theodoretan extract commenting on the same biblical passage, perhaps through GA 627. In GA 627, the omission of the additional text is related to the fact that it reproduces (more or less faithfully) the *Extravagans* from the direct tradition, while the rest of the manuscripts readjusted it within a numbered scholium.

Furthermore, besides the group of scholia 74exa–74exb, whose attribution is inverted by GA 1923 (f. 9r), another case of misattribution by GA 1923 and most of the manuscripts of the Pseudo-Oecumenian Catena worth to be considered. Scholium 415exb on Rom 8.10 is assigned to John Chrysostom (Ιω.) by GA 1923 (f. 41v), 1905 (f. 13r), 91 (f. 89v), 1997 (f. 29r) and 1919 (f. 37v), and is absent from GA 627, (f. 82v) and 1862 (f. 176v), besides GA 1980 which is lacunose of the section between scholia 403–874. However, according to the TLG, the scholium is a verbatim citation from Theodoret's commentary on Romans,[225] as further confirmed by GA 1915 (f. 103rv) and 1909 (f. 63v),[226] where the extract has the correct attribution to Theodoret within a more expanded extract commenting on Rom 8.9–10 (Εἰ δέ τις πνεῦμα Χριστοῦ… διὰ δικαιοσύνην). The reason behind the misattribution of the scholium is probably related to the similarity of the exegesis of the two authors, who were trained in the same exegetical school. In this regard, Lorrain demonstrated that the

[225] Lorrain, *Théodoret de Cyr,* p. 251.39, ll. 2–6. The scholium of the Pseudo-Oecumenian Catena only omits the initial part (Δῆλα πεποίηκε τὰ ἀμφίβολα καί).

[226] Cramer, *Catenae*, IV, p. 227, ll. 4–13 (the scholium matches ll. 8–13).

*hypotheseis* on the Pauline Epistles, usually attributed to Theodoret by most of the manuscripts of the Pseudo-Oecumenian Catena and sometimes recorded as the first extracts of the catena after the Euthalian prefaces, are shortened adaptations of John Chrysostom's *argumenta* to the Pauline Epistles.[227]

Overall, the comparison of the scholia attributed to Theodoret with the direct tradition shows that the Theodoretan text is generally preserved, with a few exceptions that shed light on the compilation practice in the catenae. For example, scholium 154ex on Rom 3.1 is one of the longest extracts from Theodoret's commentary.[228] Despite being associated with Rom 3.1 by the *signe de renvoi* and the lemmata, the scholium includes exegetical material commenting on the following biblical verses, namely πολὺ κατὰ πάντα τρόπον (inc.: Ἐξελέξατο γὰρ αὐτῶν τοὺς προγόνους; des.: τὴν θέσιν τίθησι μόνον) and πρῶτον μὲν ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ from Rom 3.2. Actually, the scholium ends with the biblical citation, but without the relevant exegesis from Theodoret (inc.: Μεγίστη γὰρ αὕτη τιμή; des.: τούτους λαβεῖν καὶ τοῦ νόμου τὴν θέσιν).[229] Moreover, the collation provided another example where the text of the scholium in GA 627 diverges from the rest of the tradition by sharing the same readings as the direct source. These are mainly orthographical errors involving the misreading of the abbreviations (αὐτούς rather than αὐτόν, μεγαλαυχουμένους instead of μεγαλαυχούμενον, περιτομήν in place of προτίμησιν), or comprise omissions of words (Αὐτόν, τῶν ἐθνῶν), and can be summarized as follows:

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[227] A. Lorrain, 'Des prologues bibliques d'origine chrysostomienne: Les Arguments attribués à Théodoret et à Théophylacte sure le épîtres pauliniennes', *ZAC* 19 (3) (2015), 481–501. On the relationship between Chrysostom and Theodoret, also: Lorrain, *Le Commentaire de Théodoret*, pp. 143–215.

[228] Lorrain, *Théodoret de Cyr*, p. 175.42, ll. 1–5, p. 177.42, ll. 6–7, 43, ll. 1–7.

[229] Lorrain, *Théodoret de Cyr*, p. 177.43, ll. 5–7.

καὶ δείξας μάτην **αὐτούς** GA 1923 (f. 14v), 91 (f. 74v), 1997 (f. 12v) | καὶ δείξας μάτην **αὐτόν** GA 627 (f. 74v), Lorrain, *Théodoret de Cyr,* p. 175.42, l. 1; καὶ τῇ Ἰουδαίου προσηγορίᾳ **μεγαλαυχουμένους** ἵνα μή τις ὑπολάβῃ Oec. | καὶ τῇ τοῦ Ἰουδαίου προσηγορίᾳ **μεγαλαυχούμενον** ἵνα μή τις ***αὐτόν*** (om. αὐτόν GA 627) ὑπολάβῃ GA 627, Lorain, p. 175. 42, ll. 2–3; τὴν **περιτομὴν** λέγει. Εἶτα Oec. | τὴν **προτίμησιν** λέγει ***τῶν ἐθνῶν***. Εἶτα GA 627, Lorrain, p. 175. 42, l. 7, 43, l. 1.

Scholium 367ex is another good example of how the text of Theodoret has been excerpted and reworked within the context of the catena. Indeed, the extract consists of two short passages from a longer extract commenting on Rom 7.12. The portion of text in between (inc.: Οὗ δὴ χάριν, des.: τὴν ἐντολὴν προσηγόρευσεν)[230] is omitted by the manuscripts of the Pseudo-Oecumenian Catena, which select only the essential exegetical information to comment on the relevant biblical passage. The selection involves three brief sections commenting on each aspect of the Law, namely νόμον (*Νόμον* τὸν Μωσαϊκὸν καλεῖ), ἐντολήν (*Ἐντολὴν* δὲ τὴν τῷ Ἀδὰμ δεδομένην), ἁγίαν (*Ἁγίαν* μέν, ὡς τὸ δέον διδάξασαν), δικαίαν (*Δικαίαν* δὲ ὡς ὀρθῶς τοῖς παραβάταις τὴν ψῆφον ἐξενεγκοῦσαν), and ἀγαθήν (*Ἀγαθὴν* δὲ, ὡς ζωὴν τοῖς φυλάσσουσιν εὐτρεπίζουσαν). Similarly, in scholium 779exa only a part of the corresponding passage from Theodoret's commentary on Rom 14.14 has been included within the text of the catena. The result is an abbreviated scholium, involving the omission of the beginning (Ἀναγκαίως τὸ ἐν κυρίῳ Ἰησοῦ προστέθεικε διὰ τὴν Ἰουδαίων ἀσθένειαν), and the ending (Αὐτὸς γὰρ καὶ πρὸς τὸν μακάριον ἔφη Πέτρον· Ἃ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοίνου).

[230] Lorrain, *Théodoret de Cyr*, p. 235.21, ll. 2–10, and p. 237.21, ll. 11–14, 22, ll. 1–11, and 23, ll. 1–7.

Finally, two examples attest the endurance of Theodoret's text within the indirect tradition, besides the New Testament catenae. These are scholia 486exa on Rom 8.39, and 539ex on Rom 9.33. The former is attested in Iohannes Zonara's *Lexicon*,[231] but without any reference to the source (Lorrain, *Théodoret de Cyr*, p. 269.61, ll. 6–8) and comments on βάθος by implicitly referring to Rom 8.39. The latter is quoted almost verbatim, with a few variations, in Anastasius Sinaita, *Disputatio adversus Judaeos* (CPG 772).[232] Again, there is no mention of the original source (Lorrain, *Théodoret de Cyr*, pp. 283–284.20, ll. 4–9).

### 3.4.12. Gennadius of Constantinople[233]

Seven scholia are from the commentary of Gennadius of Constantinople on Romans. Gennadius was a priest in Constantinople and one of the opponents of the Monophysites and Cyril of Alexandria, as well as the last representative of the Antiochene school of exegesis. He wrote commentaries both on the Old Testament writings (CPG 5970–5972)[234] and on the Pauline Epistles (CPG 5973), scholia from which are collected in Staab, *Pauluskommentare*,

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[231] J.A.H. Tittmann, *Iohannis Zonarae lexicon ex tribus codicibus manuscriptis*, I (Leipzig: Crusius, 1808 [repr. Amsterdam: Hakkert, 1967]), p. 377, ll. 1–5.

[232] PG89.1257, ll. 15–20.

[233] On Gennadius of Constantinople see, S. J. Voicu, 'Gennadius of Constantinople', in EBR online <https://doi.org/10.1515/ebr.gennadiusofconstantinople>, and CPG 5970–5986. See further, L.R.A. Van Rompay, 'Gennadius of Constantinople as a Representative of Antiochene Exegesis', in Livingstone, E.A., ed., *Studia Patristica. XIX. Papers presented to the Tenth International Conference on Patristic Studies held in Oxford 1987* (Leuven: Peeters, 1989), pp. 400–405, on the relationship between Gennadius, Theodoret and Theodore of Mopsuestia, based on the study of the Gennadian extracts on the Psalms in the *Collectio Coisliniana*.

[234] On Gennadius' fragments from his commentary on Genesis and Exodus (CPG 5970), and on the Psalms (CPG 5971) see Devreesse, *Octateque et Rois*, pp. 183–185, and R. Devreesse, *Les anciens commentateurs grecs des Psaumes* (ST, 264) (Città del Vaticano: BAV, 1970), p. 318

pp. 352–422.[235] The scholia attributed to Gennadius by most of the manuscripts of the Pseudo-Oecumenian Catena comprise 89ex, 181ex, 186ex, 204ex, 286ex, 641ex and 762exb.[236] Staab mainly based his edition of the extracts of Gennadius on GA 1953, 1909 and 1915, which preserve twenty-eight, sixty-seven and 151 excerpts respectively, while among the manuscripts of the Pseudo-Oecumenian Catena, he relied on GA 622 (A), 1997 (B), 627 (C) and 1923 (G). The scholia from Gennadius are mostly recorded with an abbreviated or expanded attribution, apart from GA 91, where only 204ex, 286ex and 641ex are attributed to Gennadius while the rest of the comments are anonymous. As mentioned above, only scholium 762exb is recorded anonymously by most witnesses, and the identification to Gennadius is provided by GA 627. In two occurrences, namely scholia 89ex (f. 73v) and 181ex (f. 76r), GA 627 attests both the attribution and the reference to the relevant biblical lemma (Γενναδίου εἰς τὸ πεπληρωμένους πάσῃ ἀδικίᾳ [Rom 1.29], Γενναδίου εἰς τὸ διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας [Rom 3. 20]) due to the wrong position of the extract in the manuscript.

The collation between the manuscripts of the Pseudo-Oecumenian Catena and Staab's edition has revealed several aspects of the relationship of GA 627 to the other

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[235] On the manuscript tradition of Gennadius' fragments in catenae see further Devreesse, 'Chaînes exégétiques grecques', coll. 1222–1223. According to Devreesse, most of the scholia from the commentary of Gennadius on Romans are attested by GA 1915 and 1953. In addition, Voicu wrote a short contribution on a fragment attributed to Gennadius in Hebr. 9.2–5 and collected by Staab (p. 422), which corresponds to the beginning of a commentary on Exod. 26.35 preserved in the catena of Nikephoros (PG85.1664–1665) (S. J. Voicu, 'Gennadio di Costantinopoli: la trasmissione del frammento In Hebr. 9, 2-5', *Orientalia Christiana Periodica* 48 (1982), 435–437, and published also in F. Petit, *La Chaîne sur l'Exode. Édition intégrale. II: Collectio Coisliniana. III: Fonds caténique ancien* [*Exode 1,1-15,21*] [*Traditio Exegetica Graeca, 10*] [Leuven: Peeters, 2000], pp. 39–40).

[236] Staab, *Pauluskommentare*, p. 359 (Rom 1.29–32: 89ex), p. 361 (Rom 3.19–20: 181ex), p. 362 (Rom 3.22: 186ex, and Rom 4.1: 204ex), pp. 364–365 (Rom 5.20: 286ex), pp. 400–401 (Rom 11.25: 641ex), pp. 410–411 (Rom 14.6: 762exb).

witnesses of the textual tradition. First, in scholium 89ex, GA 627 transmits two different readings to those of the other witnesses of the Pseudo-Oecumenian Catena, which seem to support its closer relationship with GA 1915 and/or the other types of catenae. These are the following:

> ἀλλὰ τοὺς μισοῦντας θεὸν ὑβριστάς GA 1923 (f. 9v), 91 (f. 72r), 1997 (f. 9r), 1919 (f. 7r), 1862 (f. 161v), Staab, *Pauluskommentare*, p. 360, ll. 8–9 | ἀλλὰ τοὺς μισοῦντας θεὸν ***τὴν γὰρ τῶν ἀνθρώπων περὶ πάντα δίισι βδελυρίαν*** ὑβριστάς GA 627 (f. 72r), 1915 (f. 13v); ἐφ' οἷς ἔχουσι φυσωμένους Oec., Staab, p. 360, l. 10 | ἐφ' οἷς ἔχουσι ***αὐτοὶ*** φυσωμένους GA 627, 1915.

In addition to these variant readings — in the first example, the omission of the portion of the text by the manuscripts of the Pseudo-Oecumenian Catena may be due to the homeoteleuton of μισοῦντας…ὑβριστάς — GA 627 attests other singular readings against the text of both the Oecumenian tradition and the other catenae which are not recorded in Staab's critical apparatus. These are either errors of itacism (κατασκευῆς rather than κατασκευείς, ὑπερηφάνους in place of ὑπεριφάνους), or obvious scribal mistakes involving the omission of the final syllable, due to the oversight of the abbreviated symbol (πον instead of πόνον), or spelling alterations (συνθῶνται rather than συνθοῦνται).

Likewise, regarding the extract 181ex, GA 627 coincides with GA 1915 (and GA 622, not included in this thesis) in sharing all the readings present in the text of Staab, as opposed to GA 1923 and 1997. These shared readings include the addition/omission of words (Φησιν ὁ νόμος GA 1923 (f. 18r), 91 (f. 76v), 1997 (f. 14v), 1919 (f. 15v) | φησὶν ***ἡμῖν*** ὁ νόμος GA 627 (f. 75v), 1915 (f. 27v), and Staab, *Pauluskommentare*, p. 361, l. 26),

the reversal of the word-order (Τὴν πρᾶξιν **τῶν ἀτόπων** Oec. | **τῶν ἀτόπων** τὴν πρᾶξιν GA 627, 1915, p. 361, l. 27), and a different verb form (**τιμωρεῖσθαι** Oec., GA 1915 | **τιμωρήσασθαι** GA 627, p. 361, l. 28). Moreover, GA 627 shares with GA 1915 a slightly different ending of the scholium, comprising the inversion of the word order, the addition of connectives (καί), the variation of verb forms (ὄντας/εἶναι) and adjectives (πάντας/ἅπαντας), and the retaining of a *lectio difficilior* (Τοῖς πταίσμασιν) compared to the rest of the Pseudo-Oecumenian tradition (Τοῖς ἁμαρτάνουσιν).

Scholium 204ex is a further confirmation of the relationship between the text of GA 627 and 1915, as opposed to the rest of the Pseudo-Oecumenian manuscripts. The readings in common between GA 627 and 1915, some of which are not attested in Staab's critical apparatus, can be summarized as follows:

> Μεθυπέρβατός **ἐστιν** ἡ ῥῆσις GA 1923 (f. 20r), 91 (f. 77v), 1997 (f. 16r), 1919 (f. 17v) | Μεθυπέρβατος ἡ ῥῆσις **ἐστίν** GA 627 (f. 76r), 1915 (f. 32v), Staab, *Pauluskommentare*, p. 362, l. 7; οὐτωσί πως **κειμένη** Oec. | ***ἀκολούθως γὰρ*** **οὕτως**, ***εἴ*** πως ***ἂν ἦν*** **συγκειμένη** GA 627, 1915, Staab, p. 362, ll. 7–8; τι οὖν ἐροῦμεν Ἀβραὰμ τὸν κατὰ σάρκα πατέρα ἡμῶν **εὑρηκέναι** Oec. | τι οὖν ἐροῦμεν **εὑρηκέναι** Ἀβραὰμ τὸν κατὰ σάρκα πατέρα ἡμῶν. GA 627, 1915, Staab, p. 362, l. 8; ὃν ἐκ πάντων **ἐθνῶν ἐκλεξάμενος** ὁ θεός Oec. | ὃν (om. ὃν GA 1915) ἐκ πάντων **ἐκλέξας** ὁ θεὸς **τῶν ἐθνῶν** GA 627, 1915, Staab, p. 362, l. 10; δι' αὐτοῦ τὰ τῆς εὐλογίας ὑπέσχετο **παραπέμψειν** Oec. | δι' αὐτοῦ **παραπέμψειν** τὰ τῆς εὐλογίας ὑπέσχετο GA 627, 1915, Staab, p. 362, l. 11.

As the list above illustrates, the major differences include an abbreviated version of the text, comprising the omission of material and a simplified verb (Οὐτωσί πως κειμένη rather than ἀκολούθως γὰρ οὕτως, εἴ πως ἂν ἦν συγκειμενη), the inversion of a word (εὑρηκέναι and παραπέμψειν), and the replacement of a correct active form with an incorrect passive one (Ὃν ἐκ πάντων ἐθνῶν ἐκλεξάμενος ὁ θεός, in place of ὃν ἐκ πάντων ἐκλέξας ὁ θεὸς τῶν ἐθνῶν). The only variant between the text of GA 627 and 1915 concerns the omission of ὅν by *Typus Vaticanus*. Despite attesting the same readings as GA 1915 against the rest of the tradition, in other occurrences, GA 627 agrees with the other manuscripts of the Pseudo-Oecumenian Catena by adding or omitting exegetical material as opposed to GA 1915. For example, at the end of scholium 286ex, all the Pseudo-Oecumenian witnesses omit the section between ταῖς δὲ παρανομίαις and εἰκότως πέφηνεν οὖσα,[237] which appears to be attested by GA 1915 alone, according to Staab. On the other hand, GA 1915 begins scholium 641ex with additional material absent from the Pseudo-Oecumenian tradition,[238] but omits the final section referring to the parallel quotation in Is 59.20, attested by the manuscripts of the Pseudo-Oecumenian Catena and GA 1953 (Μαρτυρεῖ γὰρ αὐτῷ τοῦτο καὶ τοῦ Ἠσαΐου καὶ λόγιον γραφικόν). Chapter 5 will provide new material that sheds light on the relationship between GA 627 and 1915, and the position of GA 627 within the Pseudo-Oecumenian textual tradition.

[237] Staab, *Pauluskommentare*, p. 365, ll. 2–4.

[238] Staab, *Pauluskommentare,* p. 400, ll. 24–25; inc.: Μετριάζειν τοὺς ἀπ᾽ ἐθνῶν; des.: ἄχρις ἐκείνου πᾶσιν ἀπόρρητον.

### 3.4.13. Oecumenius[239]

Forty-five scholia are attributed to the sixth-century Monophysite rhetor Oecumenius, author of a commentary on the Revelation preceding that of Andrew of Caesarea, and marginal glosses on the Pauline Epistles, preserved only fragmentarily in catenae and edited by Staab.[240] This makes him the most frequently cited author in the Pseudo-Oecumenian Catena. Staab mainly relied on selected manuscripts of the Pseudo-Oecumenian Catena for the edition of the extracts from Oecumenius, namely GA 622 (A), 1997 (B), 1923 (G) and Oxford, Bodleian Library, Auct. T.I.7 (Misc. 185) (GA 2962) (R), considered for a single scholium on Rom 15.8,[241] but also GA 1915 (V), 1909 (M) and 1900 (Π) from the other catena traditions. The number of extracts recorded in Staab diverges from the number of scholia that actually have an attribution to Oecumenius among the manuscripts: indeed, Staab includes nine additional numbered comments from GA 1923, which are attributed to Oecumenius by GA 1915 and 622. These scholia are 150 (ν΄; GA 1923, f. 14v), 241 (μα΄; f. 23v), 261 (ξα΄; f. 25v), 270 (ο΄; f. 26v), 274 (οδ΄; f. 28r), 276 (ος΄; f. 26r), 527 (κζ΄; f. 51v), 608 (η΄; f. 56v) and 669 (ξθ΄; f. 61v).[242] Additionally, thirteen scholia have both an attribution to Oecumenius and a number in the catena of GA 1923, 1905 and 1997, as the table below illustrates. As for the *Extravagantes* in GA 1980, GA 627 was not included in the table below due to the omission of all the scholia from Oecumenius.

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[239] On Oecumenius, see 1.2. A summary of the life and works of Oecumenius is provided in Kannengiesser, *Handbook*, p. 93. Se further, CPG 7470–7475.

[240] Staab, *Pauluskommentare,* pp. 423–469.

[241] Staab, *Pauluskommentare*, p. 431 (Rom 15.8).

[242] Scholia 150: Staab, *Pauluskommentare*, p. 423 (Rom 2.29); 241: p. 424 (Rom 4.19); 261: p. 424, l. 7; 270: p. 424 (Rom 5.12); 274: p. 425 (Rom 5.143); 276: p. 425, ll. 8–14; 527: p. 429, ll. 4–7; 608: p. 430, ll. 1–3; 669: p. 430, ll. 17–20.

| Scholia | GA 1923 | GA 1905 | GA 91 | GA 1997 | GA 1919 | GA 1980 | GA 1862 |
|---|---|---|---|---|---|---|---|
| 72ex | Οἰκουμε(νίου) | Lac. | Οἰκου(μενίου) (72 + 72Pha [I] [as Φ{ω}τί{ου} + 72Phb + 72Pha {II} + 72ex) | Οἰκουμενίου | Οἰκου(μενίου) (72 + 72ex) | ξα΄ (72 + 72ex) | δ΄ (72 + 72ex) |
| 105ex | Οἰκουμενίου + ε΄ | Lac. | — | Οἰκουμενίου + ε΄ | Κυ(ρίλλου) + s. | Abs. | α΄ (104 [I] + 105ex + 104 [II]) |
| 110ex | Οἰκουμενίου + ι΄ | Lac. | — | Οἰκουμενίου + ι΄ | Οἰκου(μενίου) | Abs. | Abs. |
| 113ex | Οἰκουμενίου + ιγ΄ | Lac. | — | Οἰκουμενίου + ιγ΄ | Abs. | Abs. | Abs. |
| 158ex | Οἰκουμενίου | Lac. | — | Οἰκουμενίου | — (158 + 158ex) | ρλς΄ (158 + 158ex) | α΄ (158 + 158ex) |
| 195ex | Οἰκουμενίου + s. | Lac. | Οἰκου(μενίου) (195 + 195ex) | Οἰκουμενίου + s. | — (195 + 195ex) | ρξς΄ (195 + 195ex) | β΄ (193 + 194 + 195ex) |
| 258ex | Οἰκου(μενίου) | Lac. | — | Οἰκου(μενίου) | Οἰκου(μενίου) (258 + 258ex) | σκβ΄ (258 + 258ex) | Abs. |
| 271exa | Οἰκου(μενίου) | Lac. | Οἰκου(μενίου) (271 + 271Ph [as Φ{ω}τ{ίου}] + 272Ph + 271exa) | Οἰκου(μενίου) | Οἰκου(μενίου) (271 + 271exa + 271exb) | σλβ (271 + 271exa + 271exb) | Abs. |
| 271exb | Τοῦ αὐτοῦ | Lac. | — | Κ(αὶ) πάλιν τ(οῦ) αὐτ(οῦ) | See above | See above | Abs. |
| 273ex | Οἰκουμενίου + ογ΄ | Lac. | Οἰκου(μενίου) (273 + 273ex) | Οἰκου(μενίου) | Οἰκου(μενίου) (273 + 273ex) | σλγ (273 + 273ex) | Abs. |
| 276ex | Οἰκου(μενίου) | Lac. | Οἰκου(μενίου) (276 + 276ex) | Οἰκου(μενίου) | Οἰκου(μενίου) (275 + 276 + 276ex) | σλε (275 + 276 + 276ex) | Abs. |
| 281exa | Οἰκου(μενίου) + πα΄ | Lac. | — (281exa + 281exb) | Οἰκου(μενίου) + πα | Οἰκου(μενίου) (281exa + 281exb) | σμβ (281exa + 281exb) | β΄ (280 + 281exa + 274ex) |
| 284ex | Οἰκου(μενίου) | Lac. | Οἰκου(μενίου) (284 + 284ex) | Οἰκου(μενίου) | — (284 + 284ex) | σμε (284 + 284ex) | Abs. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 304ex | Οἰκου(μενίου) | Lac. | — (304 + 304ex) | Οἰκου(μενίου) | Οἰκου(μενίου) (304 + 304ex) | ςξβ (304 + 304ex) | Abs. |
| 309ex | Οἰκου(μενίου) + s. | Lac. | — | Οἰκου(μενίου) + s. | — | ςξη | Abs. |
| 311ex | Οἰκου(μενίου) | Lac. | Οἰκου(μενίου) (311 + 311ex) | Οἰκου(μενίου) | Οἰκου(μενίου) (311 + 311ex) | ςο (311 + 311ex) | Abs. |
| 371ex | Οἰκου(μενίου) | Οἰκου(μενίου) | — | Οἰκου(μενίου) | Οἰκου(μενίου) | Abs. | α΄ (371ex + 371 + 372 + 373) |
| 377ex | s. | Οἰκου(μενίου) + s. | — | Οἰκου(μενίου) + s. | — | τλα | γ΄ (377ex + 379) |
| 382ex | Οἰκου(μενίου) + πβ΄ | Οἰκου(μενίου) + πβ | — | Οἰκου(μενίου) + πβ | — | τλε | α΄ |
| 387ex | Οἰκου(μενίου) + πζ΄ | Οἰκου(μενίου) + πζ | — | Οἰκου(μενίου) + πζ | — | τλθ | Abs. |
| 415exa | Οἰκου(μενίου) + ιε΄ | Οἰκουμενίου + ιε | — (414 + 414ex + 415exa) | Οἰκου(μενίου) + ιε | Οἰκου(μενίου) | Lac. | δ΄ (414ex + 415exa + 417 + 418) |
| 426ex | Οἰκου(μενίου) | Οἰκου(μενίου) | — (426 + 426ex) | Οἰκου(μενίου) | Οἰκου(μενίου) | Lac. | Abs. |
| 444ex | Οἰκου(μενίου) | Οἰκου(μενίου) | Οἰκου(μενίου) (444 + 444ex) | Οἰκου(μενίου) | Οἰκου(μενίου) | Lac. | Abs. |
| 449ex | Οἰκου(μενίου) | Οἰκου(μενίου) | Abs. | Οἰκου(μενίου) | Οἰκου(μενίου) + s. | Lac. | Abs. |
| 451ex | Οἰκου(μενίου) | Οἰκου(μενίου) | — (452 + 451ex) | Οἰκου(μενίου) | Οἰκου(μενίου) + s. | Lac. | Abs. |
| 455ex | Οἰκου(μενίου) + s. | Οἰκου(μενίου) + s. | — (455 + 455ex + 455Ph) | Οἰκου(μενίου) + s. | Οἰκου(μενίου) + s. | Lac. | Abs. |
| 477ex | Οἰκου(μενίου) + s. | Οἰκου(μενίου) | Οἰκουμενίου (477 + 477ex) | Οἰκου(μενίου) | Οἰκου(μενίου) (476 + 477 + 477ex) | Lac. | Abs. |
| 509ex | Οἰκου(μενίου) + s. | Οἰκου(μενίου) + s. | — | Οἰκου(μενίου) + s. | Οἰκου(μενίου) | Lac. | α΄ |
| 515ex | Οἰκου(μενίου) | Οἰκου(μενίου) | — | Οἰκου(μενίου) | Οἰκου(μενίου) + s. | Lac. | Abs. |
| 531ex | Οἰκου(μενίου) | Οἰκου(μενίου) | Abs. | Οἰκου(μενίου) | Οἰκου(μενίου) (530 + 531 + 531ex) | Lac. | γ΄ (531ex + 531) |
| 608ex | s. | s. | — | s. | — | Lac. | Abs. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 619ex | Οἰκου(μενίου) + ιθ΄ | Οἰκου(μενίου) + ιθ΄ | — | Οἰκου(μενίου) + ιθ΄ | Οἰκου(μενίου) + s. (marg.) | Lac. | Abs. |
| 621ex | Οἰκου(μενίου) | Οἰκου(μενίου) | — (621 + 621ex) | Οἰκου(μενίου) | Οἰκου(μενίου) + s. | Lac. | Abs. |
| 648ex | Οἰκουμενίου | Οἰκου(μενίου) | — | Οἰκου(μενίου) | — (648 + 648ex) | Lac. | β΄ (647 + 648 + 648ex + 649ex) |
| 649ex | Οἰκου(μενίου) + μθ΄ | Οἰκου(μενίου) + μθ΄ | — | Οἰκου(μενίου) + μθ΄ | — | Lac. | See above |
| 668ex | Οἰκου(μενίου) + ξη΄ | Οἰκου(μενίου) + ξη΄ | — (669 + 668ex) | Οἰκου(μενίου) + ξη΄ | — (668ex + 669) | Lac. | δ΄ (668ex + 669) |
| 762exa | Οἰκου(μενίου) | Οἰκου(μενίου) + s. | — (762exa + 762exb) | Οἰκου(μενίου) | Οἰκου(μενίου) + s. | Lac. | Abs. |
| 776ex | Οἰκου(μενίου) + οϛ΄ | Οἰκου(μενίου) + οϛ΄ | — (775 + 776ex) | Οἰκου(μενίου) + οϛ΄ | Οἰκου(μενίου) + s. | Lac. | Abs. |
| 783ex | Οἰκου(μενίου) | Οἰκου(μενίου) | Οἰκου(μενίου) (783 + 783ex) | Οἰκου(μενίου) | Οἰκου(μενίου) + s. | Lac. | γ΄ (783ex + 783 + 784) |
| 785ex | Οἰκου(μενίου) | Οἰκουμενίου | — (784 + 785 + 785ex + 785Ph [as Φ{ω}τ{ίου}]) | Οἰκου(μενίου) | — (785 + 785ex) | Lac. | Abs. |
| 792ex | Οἰκου(μενίου) + ϛβ΄ | Οἰκου(μενίου) + ϛβ΄ | — | Οἰκου(μενίου) + ϛβ΄ | — | Lac. | α΄ (792 + 792ex) |
| 801ex | Οἰκου(μενίου) | Οἰκου(μενίου) + s. | Οἰκου(μενίου) | Οἰκου(μενίου) | Οἰκου(μενίου) + s. | Lac. | Abs. |
| 808ex | Οἰκου(μενίου) | Οἰκουμενίου | — (808 + 808exa) | Οἰκου(μενίου) | Οἰκου(μενίου) | Lac. | Abs. |
| 821ex | s. | s. | — | s. | Οἰκου(μενίου) + s. | Lac. | Abs. |
| 863ex | Οἰκουμενίου | Οἰκου(μενίου) | Οἰκου(μενίου) (863 + 863ex) | Οἰκου(μενίου) | Οἰκου(μενίου) + s. | Lac. | Abs. |

Table 15: The scholia from Oecumenius in the manuscripts of the Pseudo-Oecumenian Catena

According to the table above, the scholia usually have an attribution to Oecumenius in most of the manuscripts of the textual tradition. An exception is GA 91, where only twelve of the forty-five scholia are ascribed to the Church Father, as recorded in the table. However, on two occasions, the scholium has an erroneous attribution to Oecumenius from the compiler

of GA 91: once for the numbered comment 310 (f. 84v), which is attributed to Oecumenius instead of the previous *Extravagans* (309ex), and once for 464ex, which the rest of the tradition assigns to Cyril of Alexandria, as confirmed by Pusey.[243] On the other hand, the scholia recorded within the main body of the catena in GA 1919 are usually anonymous, and when they have attributions, it is often from a supplementary hand that places the name of the source next to the unattributed scholium. Nevertheless, GA 1919 alone bears an attribution to Oecumenius for scholium 821ex (f. 67r), while the other witnesses report it anonymously (GA 1923 [f. 73v], 1905 [f. 31v], 91 [f. 108r], 1997 [f. 47v]).

In addition to the unattributed scholia, GA 1980 is the only manuscript to present the scholia from Oecumenius with numbers, usually in combination with those preceding or following. However, besides retaining the scholia from Oecumenius, GA 1980 contains several other extracts which are recorded anonymously by the rest of the tradition, as pointed out in the subchapter 3.3.1. These scholia are 46ex (λζ΄, with 46; f. 66r), 118exa (ρβ΄; f. 69v), 148ex (ρκθ΄; f. 71r), 166ex (ρμδ΄, with 166; f. 72v), 281exb (ϛμβ΄, with 281exa; f. 80r), 303exa–b (ϛξα΄, with 302 and 303; f. 81r) and 385ex (τλζ΄, with 385; f. 86r). Of these, only three extracts are ascribed to a source by the Pseudo-Oecumenian manuscripts or GA 1915 and 1909. First, scholium 118exa is attributed to John Chrysostom (Iω.) by GA 1915 (f. 17r), where it is combined with the previous scholium, the numbered extract 118. Despite being assigned to Chrysostom, I could not find any parallel in the text of John Chrysostom's fifth homily, commenting on the same biblical passage (Rom 2.13),[244] nor in John of Damascus' commentary on Romans.[245] On the other hand, scholium 281exb shares features with a

[243] Cyril, *Ad Romanos*, p. 220, ll. 22–26, p. 221, ll. 1–4.

[244] Field, *Ioannis Chrysostomi*, I, p. 63, E 9– B 6.

[245] Volk, *Die Schriften*, p. 35, ll. 300–316.

similar passage in John Chrysostom's Homily 11 on Rom 5.17, namely the expressions συγκληρονόμοι and σύσσωμοι to indicate sons of God:

> ἀλλ' ἵνα καὶ υἱοὶ θεοῦ γινώμεθα, καὶ **συγκληρονόμοι** Χριστοῦ, καὶ κληρονόμοι πατρὸς, **καὶ σύσσωμοι τοῦ υἱοῦ**, καὶ ἀλλὰ μύρια ἀγαθά. Διὰ τοῦτό φησιν· *οἱ τὴν περισσείαν τῆς χάριτος λαμβάνοντες* GA 1980 (f. 80r) | καὶ ἐγενόμεθα ἀδελφοὶ τοῦ Μονογενοῦς, καὶ **συγκληρονόμοι** καὶ **σύσσωμοι αὐτοῦ** κατέστημεν, καὶ εἰς τὴν σάρκα αὐτοῦ τελοῦμεν, καὶ ὥσπερ σῶμα κεφαλῇ, οὕτως ἡνώμεθα Field, *Ioannis Chrysostomi,* I, 145, B 5–6, 146, B 7–8.

Furthermore, as illustrated in 3.4.l, scholia 303exa and 385ex quote the source — respectively, the twelfth book of Cyril of Alexandria, *Contra Iulianum imperatorem* (CPG 5233), and Methodius of Olympus' *De Resurrectione*, book 2.7 (CPG 1825) — either directly, by explicitly mentioning the reference (303exa), or indirectly, by including it within the text of the scholium (303exa in GA 1980 and 1919, and 385ex). The internal citation of the source is attested elsewhere in the text of the catena, both within the numbered extracts and *Extravagantes* attributed to Oecumenius. For example, the Oecumenius scholium 271exb contains a reference to Gregory of Nyssa, *De opificio hominis* (Καὶ ὁ ἐν ἁγίοις Γρηγόριος ὁ θεολόγος ὑπάρχει ἐν τῷ τοῦ ἀνθρώπου ποιήματι), as both Staab[246] and De Groote pointed out,[247] and extracts 399, 531ex and 550 attest to references to Cyril of

[246] Staab, *Pauluskommentare*, p. 424, l. 25 (and critical apparatus).

[247] De Groote, 'Die Kirchenväter in Oecumenius', p. 197, number 7. Besides the extract from Rom 5.13–14, an excerpt from Gregory of Nyssa, *In canticum canticorum homiliae, VIII* (CPG 3158) is cited in Eph. 3.10,

Alexandria.[248] Both the similarity of scholium 281exb with the text of the Chrysostomian homily and the indirect reference to the source of the exegesis within the text of scholia 303exa and 385ex seem to support the Oecumenian authorship of these unattributed scholia. This is also the position of Staab, who believes that this way of quoting the source, namely not with the attribution placed in front of the scholium (*Katenenform*), but with the reference embedded within the text of the extract, is distinctive of Oecumenian exegesis.[249] Moreover, the presence of these scholia within the catena of GA 1980, which contains the so-called *Corpus Extravagantium I*, comprising only the extracts from Oecumenius, and, on the other hand, their omission from GA 627, which contains just the second layer of *Extravagantes*, namely all the extracts of the Greek Church Fathers apart from the Oecumenian scholia in GA 1980, is further evidence in support of the attribution to Oecumenius. Additionally, the extra scholia have not been collected by Staab, either because they lack an attribution within the manuscripts of the Pseudo-Oecumenian Catena, or because they are unattested or

as recorded by De Groote (p. 197). In the latter scholium Gregory is specified as ὁ ἐν ἁγίοις Γρηγόριος, and the source is explicitly mentioned: ἐν τῇ ὀγδόῃ ὁμιλίᾳ τῆς ἑρμηνείας τῶν Ἀσμάτων διασαφηνίζων λέγει.

[248] According to De Groote, other scholia from Oecumenius with a reference to Cyril of Alexandria's works are attested among the Pauline catenae: once in Eph. 2.2, together with John Chrysostom (De Groote, 'Die Kirchenväter in Oecumenius', p. 193, and Staab, *Pauluskommentare*, p. 448, ll. 15–16), and twice in Hebr 12.27 (De Groote, p. 194, and Staab, p. 469, l. 21, and 469, ll. 2–3). In all these instances, Cyril is recorded as either ὁ ἐν ἁγίοις Κύριλλος/ἅγιος Κύριλλος, or τοῦ μακαρίου Κυρίλλου. Interestingly, Cyril appears to be mentioned as simply Κύριλλος (Ὡς καὶ τῷ Κυρίλλῳ δοκεῖ [H. C. Hoskier, *The Complete Commentary of Oecumenius on the Apocalypse* {University of Michigan: Ann Arbor, 1928}, p. 93], Εἰ καὶ ὁ Κύριλλος ἐν τρισκαιδεκάτῳ βιβλίῳ Κατὰ Ιουλιανοῦ [p. 97]), or with the usual attributions of ἅγιος, μακάριος and μέγας (Κύριλλος δὲ ὁ μέγας ἔργῳ καὶ λόγῳ ἐν βιβλίῳ ἕκτῳ τῆς ἐν πνεύματι καὶ Ἀληθείᾳ Πραγματείας [p. 30] and ἐν ἁγίοις Κυρίλλῳ δοκεῖ [p. 194]) in Oecumenius' commentary on the Apocalypse.

[249] Staab, *Pauluskommentare*, p. XXXIX (Es mögen überhaupt die meisten der nicht in Katenenform, sondern in der auch heute noch üblichen Zitierweise gegebenen Zitate des großen Ps.-Ökumenius-Typs auf den wahren Ökumenius zurückgehen).

attributed to other authors, such as John Chrysostom for 271exb (GA 1915) or Methodius for 385ex (GA 1909), in the other Pauline catenae.

Overall, as Staab already pointed out, most of the scholia attributed to Oecumenius are short glosses beginning with ἢ καί, ἢ καὶ οὕτω νοήσεις (311ex, 477ex, 808ex and 863ex), or simply ἢ (72ex, 284ex, 444ex, 619ex, 621ex and 668ex).[250] According to the German scholar, this may suggest that the Oecumenian scholia did not comment directly on the Pauline text but based his observations on a pre-existing commentary, namely the homilies of John Chrysostom on the Pauline Epistles. Indeed, the explicit reference to John Chrysostom as the source (ἀντιγράφου) of the exegesis in a scholium attributed to Oecumenius at the end of Colossians further supports Staab's hypothesis.[251] This explains why the scholia attributed to Oecumenius by the Pauline catenae are indexed as 'Scholia in Iohannem Chrysostomum' in both the CPG (CPG 7472) and De Groote.[252] To support his conclusion, Staab cites two further scholia attributed to Oecumenius that implicitly recall Chrysostom's passages on the same biblical text. These examples include the scholium attributed to Oecumenius in 1 Thess 4.14 (Τί οὖν, εἴποι τις ὡς πρὸς τὴν δευτέραν

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[250] Staab, *Pauluskommentare*, p. XXXVII

[251] Ἐκ τοῦ ἀντιγράφου μὴ εὑρὼν καλῶς τὰς παραγραφὰς τοῦ μακαρίου Ἰωάννου τῆς πρὸς Κολοσσαεῖς ἐπιστολῆς, συνέγραψα αὐτὰς ὅπως ἠδυνάμην. Εἰ οὖν εὑρεθῇ τι ἐν αὐταῖς ἢ κοῦφον ἢ ἐπιλήψιμον, ἴστω ὁ ἀναγινώσκων ἐμὸν εἶναι τὸ τοιοῦτον πταῖσμα: 'Since I was not able to find well the explanation of the blessed John regarding the epistle of Colossians, I have written them together as best I could. If, therefore, there is something erroneous or deficient in them, the reader know that the fault is mine' (Staab, *Pauluskommentare*, p. 455, ll. 23–25; see further De Groote, 'Die Kirchenväter in Oecumenius', p. 199).

[252] CPG, p. 395 (see further C. Moeller, 'Le chalcédonisme et le néo-chalcédonisme en Orient de 451 à la fin de Vie siècle', in A. Grillmeier and H. Bacht, eds., *Das Konzil von Chalkedon. Geschichte und Gegenwart*, 2 vols [Würzburg: Echter–Verlag, 1951], I: *Der Glaude von Chalkedon*, p. 638, n. 5: Moeller defines the extracts attributed to Oecumenius in Pauline catenae as 'Scholies sur Saint Jean Chrysostome'), and De Groote, 'Die Kirchenväter in Oecumenius', p. 191.

ἐξήγησιν),[253] and in 1 Cor 7.25 (Τὰ περὶ παρθένων ἐμμελέστερον ἡρμήνευσεν ὡς ἐν μονοβίβλῳ τὰ περὶ τούτου διαλαβών).[254]

In addition to the quotations from Cyril of Alexandria, Gregory of Nyssa, and John Chrysostom, other Greek Church Fathers are mentioned within the text of the Oecumenian scholia, as shown by De Groote. These include Athanasius of Alexandria, Basil of Caesarea, Clement of Alexandria, Eusebius of Caesarea, Gregory of Nazianzus and Severian of Gabala, whose names may be preceded by the attribution of μακάριος or ἅγιος and accompanied by a reference to the original work.[255] The presence of a wide range of Greek Church Fathers in the scholia attributed to Oecumenius sheds light on his theological education and demonstrates his profound knowledge of Byzantine exegesis.

Some of the brief scholia of the Oecumenian exegesis, comprising one or two lines of Staab's text, are philological considerations of both the biblical text and the commentary, and introduce variant readings to the biblical text (72ex, 105ex, 110ex and 668ex). Others offer further elucidations on the meaning of the previous biblical lemma (158ex, 371ex, 415exa, 449ex, 455ex and 801ex), and add references to other sources (531ex, 762exa and 785ex), or include direct addresses to the audience (451ex and 792ex). In this context, some of the scholia mentioned above are worthy of consideration. First, scholium 105ex on Rom

[253] Staab, *Pauluskommentare*, p. 457, l. 2.

[254] Staab, *Pauluskommentare*, p. 436, ll. 16–17, with a mention of John Chrysostom's *De virginitate* (CPG 4313) (436.14–17), as specified by De Groote, 'Die Kirchenväter in Oecumenius', p. 198. According to De Groote, Oecumenius refers to Chrysostom in other scholia: 1 Cor 6.15–18 (De Groote, p. 198, and Staab, *Pauluskommentare*, p. 434, ll. 14–15), Eph 2.2 (De Groote, p. 198, and Staab, p. 448, l. 16), Eph 4.16 (De Groote, p. 199, and Staab, p. 450, ll. 5–6), and Eph 6.17 (De Groote, p. 199, and Staab, p. 452, ll. 6–7). Chrysostom is usually mentioned as ὁ ἅγιος Ἰωάννης/ὁ ἐν ἁγίοις Ἰώαννης, or ὁ μακάριος Ἰώαννης.

[255] A detailed list of the citations from the Oecumenian extracts with the text of the original source, when available, is provided by De Groote, 'Die Kirchenväter in Oecumenius', pp. 191–200.

2.6 (GA 1923 [f. 11r], 91 [f. 72v], 1997 [f. 10r], 1919 [f. 8v], 1862 [f. 162v]) says that the presence of καὶ [κατὰ in Staab based on GA 622 (A)] in the commentary is redundant: ὡς πρὸς τὴν ἑρμηνείαν τὸ *καὶ* παρέλκεται. It is not clear whether Oecumenius is referring to Chrysostom's exegesis, according to Staab's assumption that Oecumenius wrote his marginal glosses commenting on the homilies of John Chrysostom, or to the preceding extract 104, if the numbered scholia are actually part of Oecumenian exegesis. By analyzing the text of the Chrysostomian passage on Rom 2.5 in Field's edition, I noticed that the biblical verse preceding the commentary attests to καί between ἀποκαλύψεως and δικαιοκρισίας, which is omitted by H (Munich, BSB, Gr. 457, f. 35v) and I (Vienna, Lambec. 141, unidentified). However, it may also be possible that Oecumenius refers to the biblical citation in the preceding scholium 104 (Ἀποκαλύψεως δικαιοκρισίας), where καί is omitted probably following the consideration in 105ex. Additionally, I also discovered that παρελκέται is attested only twice within the text of the catena outside the Oecumenian scholia 105ex and 110ex, and always in connection with τὸ καί; once in a *Photianum* (12Ph), and once in the numbered extract 826, which resembles one of the short marginal glosses attributed to Oecumenius: Τὸ *καὶ* παρέλκεται, ἵνα ᾖ *ἔσται ἡ ῥίζα τοῦ Ἰεσσαί*. Ποία αὐτή; *ὁ ἀνιστάμενός φησιν ἄρχειν ἐθνῶν* (Rom 15.12). This could offer new material in support of the close relationship between the numbered scholia and the Oecumenian extracts.

In another instance, the text of the Oecumenian scholium 762ex seems to refer to a passage attested by 761, rather than the Chrysostomian text. Here, the author invites the reader not to consider the speech about the dogma of the faith (Οὐ δεκτέον τὸ ῥητὸν ἐπὶ δόγματος πίστεως, ὅμως καὶ αὐτὸς προεῖπεν: 'do not accept the passage about the dogma of the faith, as he himself said beforehand'), and seems to establish a relationship with part of the text in scholium 761, where the same caveat is attested: καὶ τοῦτο ἐπειδὴ ἀρτιπαγεῖς

ἦσαν ἐν τῇ πίστει οἱ Ῥωμαῖοι καὶ συγκατέβαινεν αὐτοῖς. ὡς εἴγε καὶ περὶ πίστεως δέξῃ τὸ εἰρημένον, τοῦ παντὸς ἐξέπεσες ('And this because the Romans became freshly acquainted with the faith and she came down to their help. Because if you are going to accept what was said about the faith, you will be excluded from everything'). This might suggest that, even if the numbered scholia are not from Oecumenius, at least Oecumenius, or the author of the scholia attributed to him, was aware of their existence as the reference in scholium 762ex suggests.

On the other hand, the following four scholia provide a longer exegesis and appear among the extracts attributed to Oecumenius in catenae: 271exa–b, 276 and 276ex, and 477ex. In particular, the group of 271exa + 271exb comments on Rom 5.13, explaining that ἁμαρτία is the transgression of the Mosaic Law and everything related to it. Oecumenius mentions Cain, Lamech and the Sodomites as examples of this and refers to Gregory of Nyssa's *De opificio hominis* (CPG 3154; PG44.200), as already pointed out by Staab and De Groote.[256]

Overall, the collation of the scholia attributed to Oecumenius among the manuscripts of the Pseudo-Oecumenian Catena confirms the secondary character of GA 1862, which preserves an abbreviated and adapted version of the catena besides comprising only a few Oecumenian extracts sometimes combined with the previous and following scholia.[257] For instance, scholium 195ex is transmitted without alteration by the other manuscripts, but GA 1862 (f. 166v) reshapes the exegetical material by reversing the two halves of the scholium,

[256] Staab, *Pauluskommentare*, p. 424, l. 25 (and critical apparatus), De Groote, 'Die Kirchenväter in Oecumenius', p. 197, number 7.

[257] Scholia 72ex (f. 161r), 105ex (f. 162v), 158ex (f. 165r), 195ex (f. 166v), 281exa (f. 170v), 371ex (f. 175r), 377ex (f. 175r), 415exa (f. 176v), 509ex (f. 180v), 531ex (f. 181v), 648ex (f. 186v), 668ex (f. 187r), 783ex (f. 191v) and 792ex (f. 192r).

changing the word order, omitting articles and adding conjunctions, and opting for *lectiones faciliores* (μετ' ἀγγελίας instead of ὑποσχέσεις).

> ***Ἔδει γὰρ τὰς*** πρὸς ***τὸν*** Ἀβραὰμ ***πληρωθῆναι ὑποσχέσεις***, τὸ *καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη* (Gen 22.18). Τοῦτο **οὖν** δικαιοσύνη, **τὸ ἀληθεῦσαι** καὶ ἐπὶ τοῖς ἀναξίοις τοῦ σώζεσθαι (τῷ μὴ μόνον εἶναι δίκαιον τὸν θεόν, ἀλλὰ καὶ τῷ δικαιοῦν τὸν διὰ τῆς πίστεως τοῦ Ἰησοῦ οἰκεῖον θεοῦ καὶ λαὸν γινόμενον: Staab, based on GA 1622 [A], f. 7v) GA 1923 (f. 19r), 91 (f. 77r), 1997 (f. 15r), 1919 (f. 16v), 1980 (f. 74r); Staab, *Pauluskommentare*, p. 423, ll. 7–10 | ***Καὶ*** τοῦτο **δὲ** δικαιοσύνη ***θεοῦ, τὸ δικαιῶσαι*** καὶ ἐπὶ τοὺς ἀναξίους σώζεσθαι **καὶ ἀληθεῦσαι**. **Τῆς** πρὸς Ἀβραὰμ ***μετ' ἀγγελίας, φησί***, ***γὰρ*** *καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη* (Gen 22.18) GA 1862, f. 166v.

In two other instances, namely scholium 371ex and 509ex, GA 1862 (ff. 175r and 180v) again alters the standard order of the components of the scholium as attested by the other witnesses, as the samples below illustrate. In doing so, the manuscript either repeats the biblical lemma before the text of the scholium (Ὁ νόμος πνευματικός), which is a distinctive feature of GA 1862, or omits part of the exegesis (Τίς γὰρ οὐ… τοῦ θεοῦ), and adds linking words (καί, τουτέστιν) to connect the section that have been excerpted.

> Δῶρόν **φησι** τοῦ ἁγίου πνεύματος καὶ ὥσπερ ὑπαγόρευσις GA 1923 (f. 37v), 91 (f. 87r), 1997 (f. 26r), Staab, *Pauluskommentare*, p. 426, ll. 15–16 | ***ὁ***

***νόμος πνευματικός*** (Rom 7.14) ***ἐστιν*** ὡς ὑπαγόρευσις **καὶ** δῶρον τοῦ ἁγίου πνεύματος GA 1862, f. 175r.

*Δύναμις θεοῦ* ἡ μακροθυμία, καὶ δύναμις μεγίστη· ***τίς γὰρ οὐ κἂν ἐκπλαγείη τοσοῦτον μακροθυμήσαντος τοῦ θεοῦ*; φησὶν οὖν ὅτι** εἰς **τοῦτό** σε συγκεχώρηκα βασιλεῦσαι, ὅπως δειχθῇ πῶς εἰμι μακρόθυμος GA 1923 (f. 50r), 1905 (f. 17v), 91 (f. 95r), 1997 (f. 33v), 1919 (f. 46), Staab, *Pauluskommentare*, p. 428, ll. 17–20 | **Τουτέστι** εἰς **τό** σε συγκεχώρηκα βασιλεῦσαι, ὅπως δειχθῇ πῶς εἰμι μακρόθυμος, *δύναμις θεοῦ* ἡ μακροθυμία, καὶ δύναμις μεγίστη GA 1862, f. 180v.

Finally, in scholium 382ex, GA 1862 has a slightly different version involving a paraphrase of the second half of the scholium. As for the previous cases, the variations have been highlighted in bold (φησι, φύσει, εἶναι, ἐλθεῖν), while the portions of text which do not correspond are in bold and italicized.

ἐπὶ μὲν τοῦ ἀγαθοῦ οὐκ εἶπεν οἴκησιν, ἐπὶ δὲ τῆς ἁμαρτίας **εἶπεν**· λοιπὸν ***γὰρ*** ἐκ τοῦ διαμαρτάνειν εἰς ἔξιν τινὰ τῆς ἁμαρτίας **ἤλθομεν**, ***τὸ γὰρ ἄγαν ἔθος ἴσα* φύσεως** (ἡ δὲ ἕξις ἴση τῇ φύσει Staab) **γίνεται** GA 1923 (f. 38r), 1905 (f. 10v), 91 (f. 88r), 1997 (f. 26v), 1919 (f. 34v), 1980 (f. 86r), Staab, *Pauluskommentare*, p. 427, ll. 3–6 | ***ἵνα δὲ ὅτι***, ἐπὶ μὲν τοῦ ἀγαθοῦ οὐκ εἶπεν οἴκησιν, ἐπὶ δὲ τῆς ἁμαρτίας **φησί**· ***ἀλλ' ἡ οἰκοῦσα ἐμοὶ ἁμαρτία* φύσει *τὴν ἁμαρτίαν ἐν ἡμῖν* εἶναι**, ***λέγων ἀλλ'*** ἐκ τοῦ ***πολλὰ*** διαμαρτάνειν ***καὶ διὰ τοῦτο*** λοιπὸν εἰς ἕξιν τῆς ἁμαρτίας **ἐλθεῖν** GA 1862, f. 175v.

In addition, the analysis of the scholia attributed to Oecumenius by the manuscripts of the Pseudo-Oecumenian Catena enabled me to identify some occurrences where the text of GA 1919 and 1980 diverge from the rest of the manuscripts and agree with Staab's text, which relies on GA 1915 (V) and 622 (A), as the table below indicates.

| Scholia | GA 1923, 1905, 91, 1997 | GA 1919, 1980, 1915, 622 |
|---|---|---|
| 72ex | ἐπεθύμουν GA 1923 (f. 8v), 91 (f. 71v) 1997 (f. 8r), Staab, *Pauluskommentare*, p. 423, l. 1 | ἐπεθύμουν ***αὐτοί*** GA 1919 (f. 5v), 1980 (f. 67v), 622 (f. 2v) |
| 258ex | καρδία **λεπτή** GA 1923 (f. 25r), 91 (f. 80v), 1997 (f. 19r) | καρδία **καταλεπτή** GA 1919 (f. 22v) 1980 (f. 77v), 622 (f. 10v), 1915 (f. 43r), Staab, p. 424, l. 6 |
| 271exb | τινα γνῶσιν **ἐνέθηκεν** GA 1923 (f. 27r), 91 (f. 82r), 1997 (f. 19v) | τινα γνῶσιν αὐτῷ (om. αὐτῷ GA 1919) **ἐντέθεικεν** GA 1919 (f. 23v), 1980 (f. 78v), 1915 (f. 46r), 622 (f. 11r), Staab, p. 424, l. 25 |
| | φασὶ δέ τινες τῶν πατέρων, ὧν **ἐστι** καὶ Γρηγόριος ἐν τῷ τοῦ ἀνθρώπου ποιήματι, καὶ τὴν ἐντολὴν **τὴν Ἀδὰμ δοθεῖσαν** GA 1923 (f. 27r), 91 (f. 82r), 1997 (f. 19v) | φασὶ δέ τινες τῶν πατέρων, ὧν καὶ Γρηγόριος (ὁμοίως καὶ ὁ ἐν ἁγίοις Γρηγόριος ὁ θεολόγος GA 1980) **ὑπάρχει** ἐν τῷ τοῦ ἀνθρώπου ποιήματι, καὶ τὴν ἐντολὴν **τὴν δοθεῖσαν τῷ Ἀδὰμ** GA 1919 (f. 23v), 1980 (f. 78v), 1915 (f. 46r), 622 (f. 11r), Staab, p. 424, l. 25 |
| 311ex | τὸ ἀμαχώτερον **ἐντέθεικεν** GA 1923 (f. 32r), 91 (f. 84v), 1997 (f. 22v) | τὸ ἀμαχώτερον **ἔθηκεν** GA 1919 (f. 28), 1980 (f. 81v), 1915 (f. 61v), 622 (f. 13r), Staab, p. 426, l. 14. |
| 444 | Καὶ δι' ἡμᾶς γέγονε φθαρτή GA 1923, (f. 43r), 1905 (f. 14r), 91 (f. 90v), 1997, (f. 30r) | Καὶ δι' ἡμᾶς γέγονε φθαρτή, ***οὕτω πάλιν καὶ δι' ἡμᾶς ἔσται ἄφθαρτος*** GA 1919 (f. 39v), 622 (f. 17v), Staab, 427, l. 23. |
| 762ex | καὶ αὐτὸς **προεῖπεν** GA 1923 (f. 68v), 1905 (f. 28v), 91 (f. 105r), 1997 (f. 44r) | ὅμως καὶ αὐτὸς **αὐτὸ λέγει** GA 1919 (f. 39v), 1915 (f. 192v), 622 (f. 17v), Staab, p. 431, l. 2 |
| 792ex | σὺ δὲ **τὴν οἰκοδομὴν** καταλύεις **αὐτοῦ** (αὐτοῦ καταλύεις: GA 91) GA 1923 (f. 70v), 1905 (f. 30r), 91 (f. 106v), 1997 (f. 46r) | σὺ τοίνυν καταλύεις **τὴν οἰκοδομὴν τοῦ θεοῦ** (αὐτοῦ: GA 1919) GA 1919 (f. 65r), 1915 (f. 201v), 622 (f. 31v), Staab, p. 431, ll. 10–11. |
| 821ex | τουτέστιν ὑπέρ GA 1923 (f. 73v), 1905, (f. 31v), 91 (f. 107v), 1997 (f. 47v) | τουτέστιν ***διάκονος γέγονεν*** ὑπέρ GA 1919 (f. 67r), 622 (f. 31v), Staab, p. 431, l. 13. |
| 863ex | ἐλεύσομαι **ὅ ἐστιν** GA 1923 (f. 77r), 1905 (f. 34r), 91 (f. 109v), 1997 (f. 50r) | ἐλεύσομαι **τουτέστιν** GA 1919 (f. 70r), 1915 (f. 213r), 622 (f. 35r), Staab, p. 431, l. 17. |

| | | |
|---|---|---|
| | | |

Table 16: Common readings between GA 1919, 1980, 1915 and 622 against the rest of the Pseudo-Oecumenian tradition

As the examples above show, the variants between GA 1923, 1905, 91 and 1997 against GA 1919, 1980, 1915 and 622 concern different verb tenses — the perfect ἐντέθεικεν against the aoristic form ἐνέθηκεν in scholia 271exb and 311ex — and forms — ὑπάρχει rather than ἐστί in scholium 271exb and προεῖπε instead of λέγει in 762ex. Additionally, the group of GA 1923, 1905, 91 and 1997 omits οὕτω πάλιν καὶ δι' ἡμᾶς ἔσται ἄφθαρτος in scholium 444 as a result of a parablepsis error due to the similarity of φθαρτή and ἄφθαρτος, as well as διάκονος γέγονεν in 821ex, due to the presence of the same portion of text earlier in the sentence (Νοῆσαι διάκονος γέγονεν). Similarly, καταλεπτή in scholium 258ex from GA 1919, 1980, 1915 and 622 was simplified to λεπτή, perhaps because of the similar beginning between the previous καρδία and καταλεπτή. The similarities between GA 1915 and the older tradition of the Pseudo-Oecumenian Catena, based on the analysis of the Oecumenian scholia and the numbered comments, will be investigated more in detail in chapter 5.

However, in the following occurrences, GA 1919 and 1980 agree with the rest of the Pseudo-Oecumenian tradition in either attesting extensive portions of exegesis omitted or paraphrased by GA 622. These are reported in the text of Staab's critical edition.

| Scholia | Pseudo-Oecumenian tradition | GA 622 |
|---|---|---|
| 195ex | τοῦτο οὖν δικαιοσύνη, τὸ ἀληθεῦσαι καὶ ἐπὶ τοῖς ἀναξίοις τοῦ σώζεσθαι GA 1923 (f. 19), 91 (f. 77r), 1997 (f. 15r), 1919 (f. 16v) 1980 (f. 74r) | τῷ μὴ μόνον εἶναι δίκαιον τὸν θεόν, ἀλλὰ καὶ τῷ δικαιοῦν τὸν διὰ τῆς πίστεως τοῦ Ἰησοῦ οἰκεῖον θεοῦ καὶ λαὸν γινόμενον (Staab, *Pauluskommentare*, p. 423, ll. 10–11) |
| 276ex | μεῖζον οὖν τὸ μὴ προσδεηθὲν τῆς ἔφ' ἡμῶν συμμαχίας τοῦ δεηθέντος καὶ τῆς ἡμῶν αὐτῶν εἰς τὸ ἰσχύσαι συνεργείας GA 1923 (f. 28r), 91 (f. 82v), 1997 (f. 20r), 1919 (f. 24v), 1980 (f. 79r) | Om. μεῖζον οὖν τὸ μὴ προσδεηθὲν…εἰς τὸ ἰσχῦσαι συνεργείας (Staab, p. 425, l. 27) |

| | | |
|---|---|---|
| 477ex | ὁ κατακρῖναι δυνάμενος; ὑπολείπεται, φησίν, ὁ υἱός. Ὁ υἱὸς (πῶς GA 1919), οὖν, φησιν… GA 1923 (f. 45v), 91 (f. 92r), 1905 (f. 15v), 1997 (f. 31v), 1919 (f. 42r) | Om. ὁ κατακρῖναι δυνάμενος…υἱὸς, οὖν, φησίν (p. 428, ll. 10–11) |

Table 17: Common readings between GA 1919 and 1980 with the rest of the Pseudo-Oecumenian tradition against GA 622

### 3.4.14. Conclusion

This chapter has provided a complete examination of the *Extravagantes* in selected manuscripts of the Pseudo-Oecumenian Catena. In particular, the first section of the chapter illustrates how the numbered scholia and the *Extravagantes* are recorded differently among the representatives of the manuscript tradition. Overall, the analysis of the distribution of the *Corpus Extravagantium* in the manuscripts of the Pseudo-Oecumenian Catena on Romans confirms Panella's conclusions: an original layer of scholia, including the comments from Oecumenius and a few anonymous, unidentified extracts, is attested by GA 1980. The fact that all the scholia from GA 1980 are absent from GA 627, which, according to Staab, represents the source of the *Extravagantes* of the *Normaltypus*, is further evidence in support of Panella's demonstration that GA 627 represents the second layer of *Extravagantes* of the *Normaltypus* including all the scholia omitted by GA 1980.

With the inclusion of most scholia from both GA 1980 and 627, the twin manuscripts GA 1919 and 2962 appear to represent an early stage of the Pseudo-Oecumenian tradition which has not previously been identified and could be considered as the subsequent development of GA 1980. In addition to their palaeographical and codicological similarities, the affinity between these two manuscripts has been confirmed by the analysis of the content — especially the number and the disposition of the exegetical scholia — and further

supported by the examination of the biblical text and the catena.[258] The presence of some of the *Extravagantes* in the manuscripts, both in the margins and in the main text of the chain, demonstrates that neither of these witnesses is the *Urkatena*, consisting solely of the numbered extracts. However, GA 1919 and 2962 transmit an intermediate stage between the unattested *Urkatena* and the manuscripts of the *Normaltypus*. Consequently, the *Extravagantes* added in the margins of GA 2962 and 1919 may derive from a preliminary stage of additions to the *Urkatena*, where the *Extravagantes* are still recorded as anonymous scholia or with the name of the author in front and not yet included among the row of the numbered extracts (unnumbered in the alternating catenae). Therefore, those recorded in the main text of the catena alongside the unnumbered extracts had already been integrated as part of the exegetical chain. On the other hand, the presence of twenty-seven scholia in the margin, absent from GA 627 but included in the manuscripts of the *Normaltypus*, might locate these two witnesses in the Pseudo-Oecumenian tradition on Romans after the insertion of the second set of *Extravagantes* from GA 627, but before the establishment of the *Normaltypus* stage (CE3). However, since nineteen out of these twenty-seven additional scholia from GA 1919 are either attributed to Oecumenius (seventeen) or anonymous (one unidentified and one from Oecumenius), it is also possible that these extracts were present in the catena of GA 1980 but have been lost in the lacuna of the manuscript. On the one hand, the attestation of fifteen of these additional scholia in GA 94 and 2011, which attest to a secondary abbreviated version of the manuscript,[259] could confirm their original presence in GA 1980. On the other hand, the absence from GA 1980 of five scholia attributed to Oecumenius (105ex, 110ex, 135ex, 177ex and 371ex), could refute this hypothesis and

[258] See further Marcon, 'A missing link in the chain'.

[259] Panella, 'Re-Classifying', p. 401.

instead support the conclusion that these supplementary scholia are from GA 1919 + 2962. Furthermore, the analysis of the incipit of the catena has revealed a correlation between GA 1919 + 2962 and other seven witnesses of the manuscript tradition, which, in addition to the distinctive beginning, involves two additional scholia from the first homily of John Chrysostom on Romans. Further investigation is required of the relationship between these manuscripts, in particular between GA 1919 + 2962, and GA 94 + 2011.

The table below summarizes the evolution of the *Corpus Extravagantium* (CE) among the manuscripts, distinguishing between the CE1 (1980), CE2 (627), CE 2–3 (1919 and 2962) and CE 3 (1997).

| CE1 = GA 1980 | CE2 = GA 627 | CE 2–3 = GA 1919 and 2962 (part) | CE3 = GA 1997 |
|---|---|---|---|
| 46ex, 72ex, 118exa, 148ex, 158ex, 166ex, 195ex, 258ex, 271exa–b, 273ex, 276ex, 281exa–b, 284ex, 303exa–b, 304ex, 309ex, 311ex, 377ex, 382ex, 385ex and 387ex. | 51exa–c, 60ex, 74exa, 89ex, 90exa–b, 92ex, 95ex, 118exb, 120ex, 128ex, 154ex, 160exb, 166exb, 168ex, 177exa, 181ex, 186ex, 197ex, 203exa–c, 204ex, 215ex, 226ex, 235exb–c, 236ex, 274ex, 286ex, 297ex, 299ex, 305ex 306ex, 313ex, 321ex, 334ex, 351ex, 359ex, 360ex, 367ex, 399ex, 418ex, 486exa–b, 510exa–b, 539ex, 641ex, 707ex, 736ex, 756ex, 762exb, 776ex, 779exa–c, 812ex, 824ex, 843ex, 909ex. | 74exb, 105ex, 110ex, 135ex, 177exb, 371ex, 414ex, 415exa–b, 426ex, 438ex, 444ex, 449ex, 451ex, 455ex, 464ex, 477ex, 478ex, 489ex, 509ex, 515ex, 531ex, 608ex, 619ex, 621ex, 643ex, 648ex, 649ex, 668ex, 683ex, 684exa–d, 762exa, 783ex, 785ex, 792ex, 801ex, 803ex, 808exa, 821ex, 833ex, 863ex. | 51exb, 113ex, 235exb, 306ex, 334ex, 348ex, 641ex, 688ex, 707ex, 812ex, 824ex. |
| GA 1923: additional scholia | GA 91: additional scholia | GA 1919: additional scholia | GA 627: additional scholia |
| Origen, *Commentary on Romans*: 118exc, 290ex, 348ex, 511ex, | Chrysostom, *Homilia ad Popolum antiochenum:* 446ex; | Chrysostom, *Homilies*: 1ex, 2ex, 3exa, 6ex, 7exc, 10ex, | Theodoret, *Commentary on Romans:* 90exa, |

| | | | |
|---|---|---|---|
| and Acacius, *Fragments on Romans*: 560ex. | Arethas, *Fragments on Romans*: 691ex. | 20exa, 20exb, 53ex, 135exb, 143ex, 194ex, 246ex. | 160exb*; Gennadius, Fragments on Romans:* 90exb + 92ex (= 89ex), 197ex (unid.); Chrysostom, *Homilies*: 492ex. |

Table 18: The evolution of the *Corpus Extravagantium* thoughout the Pseudo-Oecumenian tradition

The second half of the chapter offered a comprehensive investigation of the reuse of the Greek Church Fathers in the manuscripts of the Pseudo-Oecumenian Catena. The main goal was to reconstruct how the text was extracted from the direct tradition, when the original source is available (as is the case for Basil of Caesarea, Gregory of Nyssa, John Chrysostom, Isidore of Pelusium and Theodoret of Cyrrhus) and adapted for the context of the catena. The majority of the scholia are attributed to Oecumenius, comprising a total of forty-five extracts, thirteen of which are combined with a number. These are followed by the extracts from Theodoret's commentary on the Pauline Epistles (nineteen scholia), Severian of Gabala's scholia (fifteen), John Chrysostom' homilies on Romans (eleven), and Gennadius of Constantinople's scholia (seven). Six extracts are either from Cyril of Alexandria's Commentary on Romans (Pusey's edition), or from a twelfth book of his *Contra Iulianum imperatorem* (scholium 531ex), not directly attested, with the source identification. Furthermore, a reference to Cyril of Alexandria's *Contra Iulianum imperatorem* book 9 and 10 is included within the text of the numbered scholia 399 and 550, and in 531ex, from Oecumenius. The other Greek Church Fathers are attested less frequently. Three scholia written in semi-majuscule script in GA 1923 have been identified as extracts from the lost Greek commentary of Origen on Romans, preserved elsewhere only in the Latin translation of Rufinus of Aquileia, and in the manuscripts GA 1982 and 1998 of Staab's *Erweiterter Typus* (CPG C165.3), but not considered for this thesis, and from the *Codex Von Der Goltz*

(GA 1739). Likewise, three scholia are associated with Basil of Caesarea, namely one unidentified scholium, possibly from Origen (348ex), one extract from the *Letter 261* to the people of Sozopolis (399ex), as indicated by the citation of the source, and one excerpt from the homily *Quod Deus non est auctor malorum* (531ex). Finally, two scholia are from the commentary of Acacius of Caesarea preserved in catenae, and one single scholium each is attested for Gregory of Nyssa (510exa, from *De Vita Moysis*), Dionysius of Alexandria (643ex, from his miscellaneous fragments in New Testament catenae), and Isidore of Pelusium (95ex, from the *Letter 1244*). Besides the attributed scholia, forty extracts lack any source identification in GA 1923, nineteen of which have been identified through the TLG, the remaining manuscripts of the Pseudo-Oecumenian tradition, or the other Pauline catenae. Among these, scholium 385ex contains a reference to Methodius of Olympus' *De Resurrectione,* which is mentioned elsewhere among the numbered scholia of the Pseudo-Oecumenian Catena through the reference to the original source (378, 408, 513 and 769). Because of the internal reference to the direct tradition, it has been shown that scholium 385ex may reflect the practice in extracts 303ex, 399, 550 and 531ex, mentioning Cyril, and 271exb, containing a reference to Gregory of Nyssa, *De opificio hominis*; it may therefore be a scholium reporting the source of the exegesis within an extract from Oecumenius, rather than an actual excerpt from the work of Methodius. The fact that scholia 385ex and 303ex are present in the catena of GA 1980, which preserves only the scholia from Oecumenius and the anonymous extracts, further supports this assumption.

Most of the scholia appear to be correctly identified, but some exceptions may be recalled: for example, the compiler of GA 1923 misplaces the attributions for scholia 74exa and 74exb, and assigns them to Severian and Theodoret, respectively. GA 1919 attributes scholium 105ex to Cyril instead of Oecumenius, due to a scribal mistake, as GA 1923 with

scholia 359ex and 756ex, ascribed to Severus of Antioch rather than Severian of Gabala. Finally, scholium 415exb is assigned to John Chrysostom by the consensus of the manuscripts, whereas it is actually an extract from Theodoret's commentary on Romans, as confirmed by the TLG.

Finally, the comparison between the scholia from the Pseudo-Oecumenian Catena and the direct tradition for the same passages has illustrated how the extracts from the Greek Church Fathers were adapted within the context of the catena. Usually, the scholia are quoted almost verbatim, and the most common readjustments involve the omission of exegetical material, the reversal of the word order, and the addition of conjunctions or other linking words (γάρ, δέ, τουτέστι, φησί) to connect the extracted sections. The most evident anomalies concern the catena of GA 1862, as illustrated in section 3.4.13, which attests a later abbreviated text comprising the inversion of components of the scholium, the repetition of the biblical lemmata preceding the exegesis, and the rephrasing of entire sections, as in scholium 382ex.[260]

Furthermore, the collation of the *Extravagantes* among the witnesses of the manuscript tradition has shown that GA 627 preserves a text closer either to the direct tradition, when attested, or to the other Pauline catenae, in particular GA 1915. These examples are summarized in the following table.

| Scholia | Other witnesses from Ps.Oec. | GA 627 |
|---|---|---|
| 89ex | μισοῦντας θεὸν ὑβριστάς | μισοῦντας θεὸν τὴν γὰρ τῶν ἀνθρώπων περὶ πάντα δίισι βδελυρίαν ὑβριστάς (+ GA 1915) |
| | ἔχουσι φυσωμένους | ἔχουσι αὐτοὶ φυσωμένους (+ GA 1915) |

[260] On GA 1862 and, overall, the manuscripts of the *Abridged Version*, see 2.5.

| | | |
|---|---|---|
| 154ex | αὐτούς | αὐτόν (+ Theodoret) |
| | μεγαλαυχουμένους | μεγαλαυχούμενον (+ Theodoret) |
| | περιτομήν | προτίμησιν (+ Theodoret) |
| 168ex | ἐφανέρωσεν | ἐφανέρωσεν *τὰ γράμματα αὐτῶν ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται* (Rom 1.20) (+ GA 1915, 1953) |
| | καυχᾶσαι καί | καυχᾶσαι *διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις* (Rom 2.23) (+ GA 1915, 1953) καί |
| 177exa | προσέφερον | προσέφερεν (+ Theodoret, GA 1915) |
| 181ex | φησὶν ὁ νόμος | φησὶν ἡμῖν ὁ νόμος (+ GA 1915) |
| | τὴν πρᾶξιν τῶν ἀτόπων | τῶν ἀτόπων τὴν πρᾶξιν (+ GA 1915) |
| | τιμωρεῖσθαι | τιμωρήσασθαι (+ GA 1915) |
| 203exc | θεῷ | τῷ θεῷ (+ Theodoret) |
| | ἐπειδή | ἐπειδήπερ (+ Theodoret) |
| 204ex | ἐστὶν ἡ ῥῆσις | ἡ ῥῆσίς ἐστιν (+ GA 1915) |
| | οὑτωσί πως κειμένη | ἀκολούθως γὰρ οὕτως, εἴ πως ἂν ἦν συγκειμένη ( + GA 1915) |
| | ἡμῶν εὑρηκέναι | ἐροῦμεν εὑρηκέναι (+ GA 1915) |
| | ὃν ἐκ πάντων ἐθνῶν ἐκλεξάμενος | ὃν ἐκ πάντων ἐκλέξας ὁ θεὸς τῶν ἐθνῶν (+ GA 1915) |
| | ὑπέσχετο παραπέμψειν | δι’ αὐτὸν παραπέμψειν (+ GA 1915) |
| 215ex | δηλωτικήν | δηλωτικόν (+ GA 1862, 1915, 1953) |
| | δικαιοσύνης | δικαιοσύνης τοῦ Ἀβραάμ (+ GA 1862, 1915, 1953) |
| 274ex | Ὥσπερ ἐκεῖνος | πῶς τύπος ἐστὶ τοῦ Χριστοῦ ὁ Ἀδὰμ ὅτι ὥσπερ ἐκεῖνος GA 627 \| Διὰ γάρ τοῦτο καὶ τύπος ἐστὶ τοῦ Χριστοῦ ὁ Ἀδὰμ. Πῶς τύπος, φησίν; ὅτι ὥσπερ ἐκεῖνος Chrysostom |
| 306ex | τὰς γεωδεστέρας ἡδονάς | ταῖς γεωδεστέραις ἡδοναῖς (+ GA 1915, Oxford, BL, Auct. E.2.20) |
| | πατήρ | θεός (+ GA 1915) |

| | | |
|---|---|---|
| | σαρκός ἁμαρτίας καὶ περὶ ἁμαρτίας | σαρκός ἁμαρτίας (+ Oxford, BL, Auct. E.2.20) |
| 360ex | οὖν | γάρ (+ GA 622, 1909) |
| | τῷ | τό |
| | αἴτιον εἶναι | αἴτιον αὐτὸν εἶναι (+ GA 622, 1915) |
| | καὶ θάνατον | ποτὲ δὲ θάνατον (+ GA 622, 1915) |
| | ὡς ὕλην | ὥσπερ ὕλην (+ GA 622, 1915) |
| 510exa | παρὰ θεοῦ | παρὰ τοῦ θεοῦ (+ Gregory of Nyssa) |
| | ἐν τῇ ψυχῇ αὐτοῦ | ἐν τῇ ψυχῇ τοῦ Φαραὼ (+ Gregory of Nyssa) |
| 707ex | μάλιστα ὁ ἀδικηθεὶς ἐπιθυμεῖ ἰδεῖν | μάλιστα ἐπιθυμεῖ ὁ ἀδικηθεὶς ἰδεῖν GA 627 (+ GA 1915) \| μάλιστα ἐπιθυμεῖ ἰδεῖν ὁ ἀδικηθεὶς Chrysostom |
| | αὐτόν | αὐτῷ (+ Chrysostom, GA 91) |
| | δίδωσι περιουσίας | δίδωσι τῆς περιουσίας (+ Chrysostom) |
| 812ex | Ἐξῆν αὐτῷ | *Τί δέ ἐστιν, Οὐχ ἑαυτῷ ἤρεσεν*. (Rom 15.3) Ἐξῆν αὐτῷ (+ Chrysostom) |
| | εἴγε τό | εἴγε ἤθελε τό (+ Chrysostom) |
| | ἐσκόπησεν | σκοπεῖν (+ Chrysostom) |
| | ἀλλὰ τὸ ἡμῶν | ἀλλ’ ὅμως τὸ ἡμῶν GA 627 \| ἀλλ’ ὅμως οὐκ ἠθέλησεν, ἀλλὰ τὸ ἡμέτερον Chrysostom |
| 824ex | τὴν ὀργὴν τοῦ θεοῦ | τοῦ θεοῦ τὴν ὀργήν (+ Chrysostom) |
| | περιτρέπει, φησίν | περιτρέπει (+ Chrysostom) |

Table 19: Similar readings between GA 627 and the direct tradition or *Typus Vaticanus* (GA 1915)

A fuller examination of the text of GA 627 with the direct tradition and the other Pauline catenae is required to explain its relationship with the remaining witnesses of the Pseudo-Oecumenian Catena and its connection with the other Pauline traditions (GA 1915, 1909 and 1953). However, the attestation of similar readings between GA 627 and the direct tradition on the one hand, and GA 1915 on the other, when the direct source is not available, seems to support the primary nature of the manuscript, which possibly drew the material directly from the original source or a catena manuscript from an initial stage of the tradition. The

relationship between GA 627 and 1915 was already pointed out by Staab for the first time, concluding that GA 627 might have taken the material from a lost antegraph of *Typus Vaticanus,* due to the absence of the mistakes typical of GA 1915.[261] Chapter 5 will provide new material that aims to shed more light on the relationship between these two witnesses.

[261] Staab, *Pauluskommentare*, p. 170.

# APPENDIX: THE DISTRIBUTION OF THE *CORPUS EXTRAVAGANTIUM* AMONG THE PSEUDO-OECUMENIAN MANUSCRIPTS

The table below illustrates the distribution of the *Corpus Extravagantium* among the manuscripts selected for the present research and transcribed in full: GA 1923 (*Erweiterter Typus*) (col. 1), 1980 (CE1) (col. 2), 627 (CE2) (col. 3), 1919 and 2962 (between CE2 and the *Normaltypus*) (coll. 4a–b, and 5a–b) and 1997 (*Normaltypus,* CE3) (col. 6). For the full text, see also **http://www.epistulae.org/marcon-phd/**.

| GA 1923 | GA 1980 (CE1) | GA 627 (CE2) | GA 1919 and 2962 in the text (CE2–CE3) | | GA 1919 and 2962 in the margin (CE2–CE3) | | GA 1997) (CE3) |
|---|---|---|---|---|---|---|---|
| | | | GA 1919 | GA 2962 | GA 1919 | GA 2962 | |
| Absent | 1ex | Absent | 1ex | Lacuna | | | Absent |
| Absent | 2ex | Absent | 2ex | Lacuna | | | Absent |
| Absent | 3ex | Absent | 3ex | Lacuna | | | Absent |
| Absent | 38ex | Absent | 38ex | Lacuna | | | Absent |
| 46ex | 46ex | Absent | 46ex | Lacuna | | | 46ex |
| 51exa | Absent | 51exa | | | 51exa | Lacuna | 51exa |
| 51exb | Absent | 51exb | Absent | Lacuna | | | 51exb |
| 51exc | Absent | 51exc | | | 51exc | Lacuna | 51exc |
| 60ex | Absent | 60ex | | | 60ex | Lacuna | 60ex |
| 72exb | 72exb | Absent | 72exb | Lacuna | | | 72exb |
| 74exa | Absent | 74exa | | | 74exa | Lacuna | 74exa |
| 74exb | Absent | Absent | | | 74exb | Lacuna | 74exb |
| 89ex | Absent | 89ex | 89ex | Lacuna | | | 89ex |
| Absent | Absent | 90exa | Absent | Lacuna | Absent | Lacuna | Absent |
| Absent | Absent | 90exb | Absent | Lacuna | Absent | Lacuna | Absent |
| Absent | Absent | 92ex | Absent | Lacuna | Absent | Lacuna | Absent |
| 95ex | Absent | 95ex | 95ex | Lacuna | | | 95ex |
| 105ex | Absent | Absent | | | 105ex | Lacuna | 105ex |
| 110ex | Absent | Absent | | | 110ex | Lacuna | 110ex |
| 113ex | Absent | Absent | Absent | Lacuna | Absent | Lacuna | 113ex |
| 118exa | 118exa | Absent | 118exa | Lacuna | | | 118exa |
| 118exb | Absent | 118exb | 118exb | Lacuna | | | 118exb |
| 118exc | Absent | Absent | Absent | Lacuna | | | Absent |
| 120ex | Absent | 120ex | | | 120ex | Lacuna | 120ex |
| 128ex | Absent | 128ex | | | 128ex | Lacuna | 128ex |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 135ex | Absent | Absent | | | 135ex | Lacuna | 135ex |
| 148ex | 148ex | Absent | 148ex | Lacuna | | | 148ex |
| 154ex | Absent | 154ex | | | 154ex | Lacuna | 154ex |
| 158ex | 158ex | Absent | 158ex | Lacuna | | | 158ex |
| 160ex | 160ex | Absent | 160ex | Lacuna | | | 160ex |
| Absent | Absent | 160exb | Absent | Lacuna | Absent | Lacuna | Absent |
| 166ex | 166ex | Absent | 166ex | Lacuna | | | 166ex |
| Absent | Absent | 166exb | Absent | Lacuna | Absent | Lacuna | Absent |
| 168ex | Absent | 168ex | 168ex | Lacuna | | | 168ex |
| 177exa | Absent | 177exa | | | 177exa | Lacuna | 177exa |
| 177exb | Absent | Absent | | | 177exb | Lacuna | 177exb |
| 178ex | Absent | Absent | Absent | Lacuna | Absent | Lacuna | 178ex |
| 181ex | Absent | 181ex | | | 181ex | Lacuna | 181ex |
| 186ex | Absent | 186ex | 186ex | Lacuna | | | 186ex |
| 195ex | 195ex | Absent | 195ex | Lacuna | | | 195ex |
| Absent | Absent | 197ex | Absent | Lacuna | | | Absent |
| 203exa | Absent | 203exa | 203exa | Lacuna | | | 203exa |
| 203exb | Absent | 203exb | | | 203exb | Lacuna | 203exb |
| 203exc | Absent | 203exc | | | 203exc | Lacuna | 203exc |
| 204ex | Absent | 204ex | 204ex | Lacuna | | | 204ex |
| 215ex | Absent | 215ex | | | 215ex | Lacuna | 215ex |
| 226ex | Absent | 226ex | 226ex | Lacuna | | | 226ex |
| 235exa | Absent | Absent | Absent | Lacuna | Absent | Lacuna | Absent |
| 235exb | Absent | 235exb | Absent | Lacuna | Absent | Lacuna | 235exb |
| 235exc | Absent | 235exc | | | 235exc | Lacuna | 235exc |
| 236ex | Absent | 236ex | | | 236ex | Lacuna | 236ex |
| 258ex | 258ex | Absent | 258ex | Lacuna | | | 258ex |
| 271exa | 271exa | Absent | 271exa | Lacuna | | | 271exa |
| 271exb | 271exb | Absent | 271exb | Lacuna | | | 271exb |
| 273ex | 273ex | Absent | 273ex | Lacuna | | | 273ex |
| 274ex | Absent | 274ex | | | 274ex | Lacuna | 274ex |
| 276ex | 276ex | Absent | 276ex | Lacuna | | | 276ex |
| 281exa | 281exa | Absent | 281exa | Lacuna | | | 281exa |
| 281exb | 281exb | Absent | 281exb | Lacuna | | | 281exb |
| 284ex | 284ex | Absent | 284ex | Lacuna | | | 284ex |
| 286ex | Absent | 286ex | | | 286ex | Lacuna | 286ex |
| 290ex | Absent | Absent | Absent | Lacuna | Absent | Lacuna | Absent |
| 297ex | Absent | 297ex | | | 297ex | Lacuna | 297ex |
| 299ex | Absent | 299ex | | | 299ex | Lacuna | 299ex |
| 303exa | 303exa | Absent | 303exa | Lacuna | | | 303exa |
| 303exb | 303exb | Absent | 303exb | Lacuna | | | 303exb |
| 304ex | 304ex | Absent | 304ex | Lacuna | | | 304ex |
| 305ex | Absent | 305ex | | | 305ex | Lacuna | 305ex |
| 306ex | Absent | 306ex | Absent | Lacuna | Absent | Lacuna | 306ex |
| 309ex | 309ex | Absent | 309ex | Lacuna | | | 309ex |
| 311ex | 311ex | Absent | 311ex | Lacuna | | | 311ex |
| 313ex | Absent | 313ex | 313ex | Lacuna | | | 313ex |
| 321ex | Absent | 321ex | | | 321ex | Lacuna | 321ex |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 334ex | Absent | 334ex | Absent | Lacuna | Absent | Lacuna | 334ex |
| 348ex | Absent | Absent | Absent | Lacuna | Absent | Lacuna | 348ex |
| 351ex | Absent | 351ex | | | 351ex | Lacuna | 351ex |
| 359ex | Absent | 359ex | | | 359ex | Lacuna | 359ex |
| 360ex | Absent | 360ex | | | 360ex | Lacuna | 360ex |
| 367ex | Absent | 367ex | | | 367ex | Lacuna | 367ex |
| 371ex | Absent | Absent | Absent | Lacuna | 371ex | Lacuna | 371ex |
| 377ex | 377ex | Absent | 377ex | Lacuna | | | 377ex |
| 382ex | 382ex | Absent | 382ex | Lacuna | | | 382ex |
| 385ex | 385ex | Absent | 385ex | Lacuna | | | 385ex |
| 387ex | 387ex | Absent | 387ex | Lacuna | | | 387ex |
| 399ex | Absent | 399ex | | | 399ex | Lacuna | 399ex |
| 414ex | Lacuna | Absent | | | 414ex | Lacuna | 414ex |
| 415exa | Lacuna | Absent | | | 415exa | Lacuna | 415exa |
| 415exb | Lacuna | Absent | | | 415exb | Lacuna | 415exb |
| 418ex | Lacuna | 418ex | | | 418ex | Lacuna | 418ex |
| 426ex | Lacuna | Absent | | | 426ex | Lacuna | 426ex |
| 438ex | Lacuna | Absent | | | 438ex | Lacuna | 438ex |
| 444ex | Lacuna | Absent | | | 444ex | Lacuna | 444ex |
| 449ex | Lacuna | Absent | | | 449ex | Lacuna | 449ex |
| 451ex | Lacuna | Absent | | | 451ex | Lacuna | 451ex |
| 455ex | Lacuna | Absent | | | 455ex | Lacuna | 455ex |
| 464ex | Lacuna | Absent | | | 464ex | Lacuna | 464ex |
| 477ex | Lacuna | Absent | 477ex | Lacuna | | | 477ex |
| 478ex | Lacuna | Absent | 478ex | Lacuna | | | 478ex |
| 486exa | Lacuna | 486exa | | | 486exa | Lacuna | 486exa |
| 486exb | Lacuna | 486exb | | | 486exb | Lacuna | 486exb |
| 489ex | Lacuna | Absent | 489ex | Lacuna | | | 489ex |
| 509ex | Lacuna | Absent | 509ex | Lacuna | | | 509ex |
| 510exa | Lacuna | 510exa | | | 510exa | Lacuna | 510exa |
| 510exb | Lacuna | 510exb | | | 510exb | Lacuna | 510exb |
| 511ex | Lacuna | Absent | Absent | Lacuna | Absent | Lacuna | Absent |
| 515ex | Lacuna | Absent | | | 515ex | Lacuna | 515ex |
| 531ex | Lacuna | Absent | 531ex | 531ex | | | 531ex |
| 539ex | Lacuna | 539ex | | | 539ex | 539ex (part) | 539ex |
| 560ex | Lacuna | Absent | Absent | Lacuna | Absent | Lacuna | Absent |
| 608ex | Lacuna | Absent | 608ex | 608ex | | | 608ex |
| 619ex | Lacuna | Absent | | | 619ex | 619ex | 619ex |
| 621ex | Lacuna | Absent | | | 621ex | 621ex | 621ex |
| 641ex | Lacuna | 641ex | Absent | Absent | Absent | Absent | 641ex |
| 643ex | Lacuna | Absent | | | 643ex | 643ex | 643ex |
| 648ex | Lacuna | Absent | 648ex | 648ex | | | 648ex |
| 649ex | Lacuna | Absent | 649ex | 649ex | | | 649ex |
| 668ex | Lacuna | Absent | 668ex | 668ex | | | 668ex |
| 683ex | Lacuna | Absent | 683ex | 683ex | | | 683ex |
| 684exa | Lacuna | Absent | 684exa | 684exa | | | 684exa |
| 684exb | Lacuna | Absent | 684exb | 684exb | | | 684exb |
| 684exc | Lacuna | Absent | 684exc | 684exc | | | 684exc |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 684exd | Lacuna | Absent | 684exd | 684exd | | | 684exd |
| 688ex | Lacuna | Absent | Absent | Absent | Absent | Absent | 688ex |
| 707ex | Lacuna | 707ex | Absent | Absent | Absent | Absent | 707ex |
| 736ex | Lacuna | 736ex | | | 736ex | 736ex | 736ex |
| 756ex | Lacuna | 756ex | | | 756ex | 756ex | 756ex |
| 762exa | Lacuna | Absent | | | 762exa | 762exa | 762exa |
| 762exb | Lacuna | 762exb | | | 762exb | 762exb | 762exb |
| 776ex | Lacuna | 776ex | | | 776ex | 776ex | 776ex |
| 779exa | Lacuna | 779exa | | | 779exa | 779exa | 779exa |
| 779exb | Lacuna | 779exb | | | 779exb | 779exb | 779exb |
| 779exc | Lacuna | 779exc | | | 779exc | 779exc | 779exc |
| 783ex | Lacuna | Absent | | | 783ex | 783ex | 783ex |
| 785ex | Lacuna | Absent | 785ex | 785ex | | | 785ex |
| 792ex | Lacuna | Absent | 792ex | 792ex | | | 792ex |
| 801ex | Lacuna | Absent | | | 801ex | 801ex | 801ex |
| 803ex | Lacuna | Absent | 803ex | 803ex | | | 803ex |
| 808exa | Lacuna | Absent | | | 808exa | 808exa | 808exa |
| 812ex | Lacuna | 812ex | Absent | Absent | Absent | Absent | 812ex |
| 821ex | Lacuna | Absent | | | 821ex | 821ex | 821ex |
| 824ex | Lacuna | 824ex | Absent | Absent | Absent | Absent | 824ex |
| 833ex | Lacuna | Absent | 833ex | 833ex | | | 833ex |
| 843ex | Lacuna | 843ex | | | 843ex | 843ex | 843ex |
| 863ex | Lacuna | Absent | | | 863ex | 863ex | 863ex |
| 909ex | Lacuna | 909ex | | | 909ex | 909ex | 909ex |

# Chapter 4: The scholia of the Pseudo-Oecumenian Catena on Romans: the *Scholia Photiana* in the manuscripts of Staab's *Erweiterter Typus* (*Expanded Type*) (CPG C165.3)

This chapter offers an in-depth analysis of the comments attributed to Photius of Constantinople on Romans, called *Scholia Photiana* by Staab. These represent the third and final layer of exegetical material in the Pseudo-Oecumenian tradition and are transmitted by the manuscripts of Staab's *Erweiterter Typus* (CPG C165.3), which were introduced in chapter 2, and GA 1915, one of the representatives of *Typus Vaticanus* (CPG C160) that will be described in chapter 5. Three of them, namely GA 1923, 1905 and 91 have been transcribed in full and the text of the *Photiana* is investigated in this chapter. In addition to the transcriptions of these three manuscripts, a synopsis of the text of the individual *Scholia Photiana* is provided online at http://www.epistulae.org/marcon-phd/.

After providing a brief summary of the *status quaestionis* of the *Scholia Photiana* on the Pauline Epistles (Coppola, in particular), my analysis has focused on the way this additional material is recorded in the manuscripts, either anonymously, as in GA 1905 and 91, or preceded by the usual monogram for Photius (Φωτ.), as in GA 1923, and introduced by the repetition of the biblical lemma in capital letters (especially for GA 1923). Additionally, the analysis of the text of the *Photiana* in GA 91 allowed me to offer further clarification on the relationship with a neglected witness of Staab's *Erweiterter Typus*, i.e., GA 2183, and with other manuscripts of either the same category (GA 1907) or the *Sekundärer Erweiterungs–Typus* (GA 056 and 0142). Finally, the last two subchapters offer a comparison with the text of Photius' *Epistulae* and *Amphilochia*, in which echoes have

been detected based on the studies of Hergenröther and Staab, and a collation of the biblical quotations from the *Photiana* with the text of the NA28 and RP 2005, with the aim of retracing how the biblical text has been readapted in the *Photiana*. As for the references to other sources or Photian works, the biblical citations have been identified through Staab's edition of the scholia, where these are given in italics.

### 4.1. The *status quaestionis* of the *Scholia Photiana* on the Pauline Epistles: Coppola

Following the previous works on the exegetical comments of Photius on the Pauline Epistles,[1] the most extensive study of the *Scholia Photiana* is Coppola's doctoral thesis. She examines the extracts ascribed to Photius of Constantinople in the manuscripts of the *Erweiterter Typus* of the Pseudo-Oecumenian tradition and *Typus Vaticanus*. Coppola's analysis of the Photian scholia aims to re-examine the distribution of this exegetical material in selected manuscripts, namely those edited by Staab (GA 91, 1907, 1915, 1923 and 1982). The scholia are described regarding their content, style, the way they appear in the manuscripts (with or without attribution), and their connection with other works from Photius (the *Amphilochia*), and early Greek Church Fathers (John Chrysostom's *Homilies on Romans*, and Theodoret's *Commentary on the Pauline Epistles*).

Additionally, Coppola identifies twenty-five new scholia that she includes within the series of *Scholia Photiana*, based on the analysis of GA 91, 1905, 1907, 1916, 1923, 1982,

[1] J. Hergenröther, *Photius, Patriarch von Constantinopel: sein Leben, sein Schriften und das griechische Schisma*, 3 vols (Regensburg: Georg Manz, 1867–1869) (the section on Romans covers III, pp. 78–86), and Staab, *Pauluskommentare*, pp. 470–544. Antonopolou's article about an extract recorded as part of the Photian commentary on Hebrews but identified as an excerpt from Eustathius of Antioch's *Epistula ad Alexandrum Alexandrinum* (*De Melchisedech*) (CPG 3359) worth to be mentioned (T. Antonopoulou, 'Eustathius of Antioch and a fragment attributed to Patriarch Photius', *JTS* ns 57.2 [October 2006], 546–550).

and 2183.[2] Nevertheless, my analysis of the textual tradition of the Pseudo-Oecumenian Catena on Romans has enabled me to demonstrate that all Coppola's unpublished scholia on Romans (nine extracts) are actually either *Extravagantes* or numbered scholia of the Pseudo-Oecumenian tradition, as the table below illustrates. For Sch. Ph. 1a and 2, Coppola's attribution to Photius is based only on the presence of the Photian ligature in GA 2183 and the proximity with a *Photianum* (1Ph in my numbering, Sch. Ph. 1a in Coppola).[3] Since both the scholia are either anonymous in GA 91 (Sch. Ph. 1 and 2) or combined with other material from the Pseudo-Oecumenian Catena (Sch. Ph. 2 is merged with the numbered extract 2) the Photian authorship is still in doubt.

| Coppola's classification | Marcon's classification | Manuscripts |
|---|---|---|
| Sch. Ph. 1 | 1ex | GA 91, f. 69r (an.); 2183, ff. 6v–7r (Φωτίου) |
| Sch. Ph. 2 | 2 (+ additional text) | GA 1923, f. 3 (only scholium 2 [β΄]); 91, f. 69r (an.); 2183, f. 7r (Φωτίου) |
| Sch. Ph. 4a | 7 | GA 1923, f. 3r (ζ΄); 91, f. 69r (un.); 1907, f. 5v (Φωτίου and ζ΄); 1997, f. 6r (ζ΄); 1919, f. 2r (un.); 1980, f. 64v (ζ΄) |
| Sch. Ph. 6a | 13 | GA 1923, f. 3v (ιγ΄); 91, f. 69r (un.); 1907 (Φωτίου and ιγ΄); 1997, f. 6r (ιγ΄); 1980, f. 65r (ια΄) |
| Sch.Ph. 43 | 181ex | GA 1923, f. 18r (Γενναδίου + s.); 91, f. 76v (an.); 2183, f. 20r (Φωτίου); 1997, f. 14v (Γενναδίου + s.); 1919, f. 15v (Γενναδίου + s.); 627, f. 75v (Γενναδίου, εἰς τὸ *διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας* + s.) |
| Sch.Ph. 45 | 185 | GA 1923, f. 18r (πε΄); 91, f. 76v (un.); 2183, f. 20v (Φωτίου: 185 + 186Ph); 1997, f. 14v (πε΄); 1919, f. 15v (un.); 1980, f. 73v (ρνς΄); 1862 (δ΄: 182 + 183 + 185) |
| Sch.Ph. 52 | 215ex | GA 1923, f. 21v (Σευηριανοῦ); 91, f. 78r (an.: 215 + 215ex); 2183, ff. 23v and 24v (Φωτίου and Σευηριανοῦ); 1997, f. 16v (s.); 1919, f. 19r (s.); 627 (σχόλιον Σευηριανοῦ + s.); 1862, f. 167v (an.: 216 + 215ex) |
| Sch. Ph. 83b | 321ex | GA 1923, f. 33r (s.); 1905, f. 7r (s.); 91, f. 85r (an.: 321Ph + 321ex); 1997, f. 23r (s.); 1919, f. 29r (Θεοδ[ώρου?/ωρήτου] + s.); 627, f. 79v (s.); 1862 (β΄: 321ex + 322) |

[2] Coppola, *A new analysis*, pp. 53–58.

[3] Staab, *Pauluskommentare*, p. 470 (Rom 1.1).

| | | |
|---|---|---|
| Sch. Ph. 135b | 551 and 552 | GA 1923, f. 53r (να΄ and νβ΄); 1905, f. 19v (να΄ and νβ΄); 91, f. 97r (un.: 550Ph + 551, and 552); 2183 (Φωτίου: 550Ph + 551 + 552); 1997, f. 35v (να΄ and νβ΄); 1919, f. 48v (un.: 550 + 551 + 552); 1862, f. 182v (α΄: 550 + 551) |

Table 20: *Scholia Photiana* in Coppola and numbered scholia/*Extravagantes* in Marcon

Besides unique cases of Sch.Ph. 1 and 2 in Coppola's classification, which are present only in GA 91 and 2183, the other extracts are recorded as either numbered scholia — scholia 7 (ζ΄), 13 (ιγ΄), 185 (πε΄), 551 and 552 (να΄ and νβ΄) — or *Extravagantes* — 181ex from Gennadius, 215ex from Severian and 321ex mostly anonymous — across the majority of the manuscripts of the Pseudo-Oecumenian tradition. Coppola's inclusion of numbered comments and *Extravagantes* among the *Scholia Photiana* relies on the presence of the usual ligature for Photius in GA 1907 and 2183. This happens for Sch.Ph. 4a and 6a, numbered as ζ΄ and ιγ΄ in GA 1923 and assigned to Photius by Coppola, based on the presence of the standard Photian monogram in GA 1907.[4] However, the compiler of the catena in GA 1907 combines the numbered scholia ζ΄ and ιγ΄ with two *Scholia Photiana* (7Ph and 12Ph), and records both the numbers and the attributions in front of the relevant extracts. As a result, the monogram must refer only to the *Photianum* that is appended to the numbered scholium — this identified by the relative number — and not to the whole extract. A similar situation occurs for scholium 185 in GA 91, which Coppola considers as a *Scholium Photianum* because it immediately follows Sch.Ph. 44 (or 186Ph) without recording the ligature for Photius in front of the scholium. Coppola justifies the absence of the attribution by hypothesizing that the compiler of the catena deliberately decides not to quote the source twice in a row.[5] This tendency is generally confirmed by the analysis of the scholia in the

[4] Coppola, *A new analysis*, pp. 66, and 68-69.

[5] Coppola, *A new analysis*, p. 80.

manuscript, where a second *Photianum* following a previous one with the attribution is usually introduced either by τοῦ αὐτοῦ (scholia 142Phb, 236Phb, 256Pha, 449Phb, 518Phb,[6] 596Phb, 803Phb and 822Ph), ἄλλως (449Phb and 596Phb), or nothing at all (308Pha, 315Ph, 652Ph, 760Ph and 833Phb).[7] Nevertheless, Sch.Ph. 45 (=185) does not strictly follow the previous extract, since they are divided by the biblical lemma πεφανέρωται (Rom 3.21), which introduces the new section of exegesis.

Elsewhere, Coppola's identification of *Scholia Photiana* is based on the presence of the attribution Φωτ(ίου) in GA 2183. However, it is rejected by comparison with the tradition of the Pseudo-Oecumenian Catena, where these extracts are attributed to other exegetes. For instance, the association of scholium 181ex to Gennadius of Constantinople, which Coppola does not appear to notice, is supported by GA 1923, 1997, 1919 and 627, as well as *Typus Vaticanus* (GA 1915), as recorded by Staab.[8]

Similarly, Sch.Ph. 83b appears in combination with the previous scholium 321Ph in GA 91, and without any attribution. As observed by Coppola, the two scholia are separated by two points (:) rather than a semicolon (·), which is frequently used in the manuscript both to mark the end of the biblical lemma and the beginning of the text of the commentary and to separate two subsequent scholia.[9] As a result, Coppola believes that this unusual mark (:) is intended to introduce the second half of a *Photianum*, rather than a totally different scholium. However, the same symbol is employed on other occasions to distinguish between two different scholia (e.g., one numbered scholium and one *Photianum* or *Extravagans*) in

[6] In this case the precedent scholium (519Ph) has no ligature.

[7] As with 518Phb, this scholium too is preceded by a *Photianum* without a monogram.

[8] Staab, *Pauluskommentare*, p. 361 (Rom 3.19–20). See also section 3.7.12 on Gennadius.

[9] Coppola, *A new analysis*, pp. 96–97.

GA 91, as in the case of scholia 374 and 374Ph (f. 87r). Furthermore, in most of the cases where two *Scholia Photiana* occur in sequence, the second *Photianum* is usually introduced by ἄλλο, ἢ, or τοῦ αὐτοῦ (in the margin). Only in two instances, namely scholia 518Phb (f. 95v) and 596Phb (f. 98r), is the second *Photianum* separated from the previous one by two points (:) and a blank space. Yet, both these scholia are introduced either by ἄλλως (596Phb) or τοῦ αὐτοῦ (518Phb), to indicate that they are from the same source as the previous one but from a different passage. In most of the manuscripts of the Pseudo-Oecumenian Catena, the scholium is presented anonymously, with a sign (GA 1923, 1905, 1997 and 627), or with an attribution to Theodore/Theodoret (GA 1919: Θεοδ[ώρου?/ωρήτου]); it is interesting that this scholium is attributed to Diodore of Tarsus in GA 1915 (f. 63r), with additional text at the beginning, as Staab illustrates.[10] Despite the different attributions, the fact that the scholium appears among the *Extravagantes* of the *Normaltypus*, and within the original layer of scholia in GA 1905, is enough to exclude its Photian authorship.

Finally, Sch.Ph. 52 is another example of an extract misattributed by Coppola based on the attribution provided by GA 2183.[11] However, the manuscript reports the scholium twice, both as a *Photianum* (f. 23v), located between scholia 215 (ρπξ΄) and 216 (ρπη΄), and as an extract from Severian of Gabala (Σευηριανοῦ, f. 24v), placed between scholia 225 (ρϟα΄) and 226 (ρϟβ΄), which Coppola overlooked. The attribution to Severian of Gabala is also confirmed by the presence of the monogram ([Σευη]ρ[ιανο]ῦ) in GA 1923, as well as the mention of the source as σχόλιον Σευηριανοῦ in GA 627; additionally, Staab includes the scholium among the *Severiana* based on the attribution provided by GA 1953 (*W* in

[10] Staab, *Pauluskommentare*, p. 86 (Rom 6.12–14; scholium 321ex as in the Pseudo-Oecumenian manuscripts covers ll. 7–10). See further subsections 3.7.9 (put the number of the pp.).

[11] Coppola, *A new analysis,* pp. 83–86.

Staab) and 1915.[12] To support the Photian authorship of the scholium, Coppola finds similarities with the content of the following *Photianum* (Sch.Ph. 53, or 216Ph in my list) and proposes to consider the two scholia as a 'coherent explanation of Rom 4 9–11'.[13] Her assumption is based on grammatical considerations: the fact that Sch.Ph. 53 (216Ph) begins with διὰ τι, and substitutes the Ἀβραάμ of the previous *Photianum* with αὐτῷ could establish a connection between the two scholia. However, although the comments from Severian of Gabala are preserved only in catenae, and, consequently, there is no direct evidence to support attribution to Severian with absolute certainty, the fact that GA 2183 attributes the scholium to both Severian and Photius, in addition to the agreement between GA 627 and the named catenae (GA 1915 + GA 1953) and its presence among the manuscripts of the *Normaltypus* (GA 1919 and 1997), seem to offer more material for an association to Severian rather than Photius.

On the other side, Coppola overlooked one numbered scholium and one *Extravagans* that GA 2183 assigns to Photius by putting the standard ligature in front of the relevant extracts. The former is scholium 416 (f. 44r). It is numbered as ις΄ in GA 1923 (f. 41v), 1905 (f. 13r) and 1997 (f. 29r), while it remains unnumbered in GA 91 (f. 89v) and 1919 (f. 37v), as alternating catenae. On the other hand, this scholium is absent from both GA 1980, due to a physical lacuna of the manuscript, and GA 627, which includes only the *Extravagantes* of the Pseudo-Oecumenian tradition. The latter is the group of scholia 477 and 477ex, which are recorded either with the number (οϛ΄) or anonymously, and with the attribution to Oecumenius. On the other hand, GA 2183 features both the number υλγ΄ and the attribution to Photius (f. 49v). It is likely that the compiler originally placed the monogram for Photius

[12] Staab, *Pauluskommentare*, p. 217 (Rom 4.11).

[13] Coppola, *A new analysis*, p. 85.

in the margin, possibly due to the presence of ἄλλο to introduce the source of the extract, and then realized the mistake and placed the number (υλγ΄) above the beginning of scholium 477 (f. 49v).

Finally, other examples of scholia included within the row of the *Extravagantes* among the manuscripts of the Pseudo-Oecumenian Catena — recorded either anonymously or with the attributions — and assigned to Photius by Coppola are worthy of consideration. First, Coppola confuses the additional text from scholium 236ex, anonymous in GA 91, but attributed to Severian of Gabala by the other Pseudo-Oecumenian manuscripts, as part of an expanded version of Sch. Ph. 59 (= 236Phb, f. 79v) in GA 91.[14] Elsewhere, Coppola notices some similarities between the text of Sch.Ph.103 (= 426Ph) and scholium 426ex, attributed to Oecumenius by GA 1923 (f. 42r), 1905 (f. 13v), 1997 (f. 29v) and 1919 (f. 38v). However, Coppola relies on Staab's edition of the Oecumenian scholium, which is reported as it appears in GA 1909 (f. 73v). Indeed, as I will illustrate in chapter 5, GA 1909 is a twelfth century catena which extensively reworks the extracts from the Pseudo-Oecumenian tradition, for example by combining two or more sources together. In this context, the scholium seems the result of the compilation practice of the catenist of GA 1909 rather than establishing a relationship between Photius and the Oecumenian exegesis, as Coppola believes: indeed, the compiler of GA 1909 selects a few words from the previous *Photianum* (Εἰ καὶ οἱ Ἰουδαῖοι θεοὶ ἐκαλοῦντο καὶ υἱοὶ θεοῦ), which are, in fact, not part of 426ex, and combine them with part of the following numbered extract 427 (Καθολικῶς πνεῦμα ἔλαβον).

Finally, Coppola assigns the source of the scholia on Rom 13.13, three extracts from Gennadius of Constantinople, Theodore of Mopsuestia and Diodore of Tarsus, to the wrong

[14] Coppola, *A new analysis*, pp. 88–89, and Staab, *Pauluskommentare*, p. 218, (Rom 4.18). See further 3.4.9.

catena tradition.[15] Coppola identifies them as part of the Pseudo-Oecumenian Catena, while they are actually included in GA 1915 and 1900, as confirmed by Staab.[16] In the manuscripts of the Pseudo-Oecumenian tradition none of the above-mentioned scholia is attested and only the numbered extracts 745–748, along with 745Ph (=Sch. Ph. 165), cover the interpretation of Rom 13.13.

### 4.2. The *Scholia Photiana* in the manuscripts of Staab's *Erweiterter Typus*

#### 4.2.1. The *Scholia Photiana* in GA 1923

GA 1923 was used by Karl Staab in his edition of the extracts from the Greek Church Fathers in catenae as one of the most reliable witnesses for the transmission of the *Scholia Photiana* among the manuscripts of the Pseudo-Oecumenian Catena.[17] According to Staab, GA 1923 forms one of the two branches of the Pseudo-Oecumenian tradition of the *Photiana* (against GA 1915 and 1909), alongside GA 1982 (K in Staab), 1933, 1905 and 1998, with the other branch constituted by GA 91 (K) and 1907 (Q).[18] As a representative of Staab's *Erweiterter Typus*, GA 1923 contains the full set of exegetical material, comprising the original layer of 920 numbered comments, the secondary development of the *Corpus Extravagantium*, and the final expansion of the 172 *Scholia Photiana*, either with or without the usual monogram

[15] Coppola, *A new analysis*, pp. 120–121.

[16] See Staab, *Pauluskommentare*, p. 409 (Rom 13.12) (Gennadius), p. 163 (Rom 13.12) (Theodore of Mopsuestia), and pp. 108–109 (Rom 13.12) (Diodore of Tarsus).

[17] 'Cod Marc. 33 ist der beste Textzeuge für Photius' (Staab, *Pauluskommentare*, p. XLII).

[18] Staab, *Pauluskommentare*, p. XL.

for Photius (Φωτ.).[19] The *Photiana* are usually preceded by the repetition of the biblical lemma in majuscule and can be accompanied by a symbol that connects the scholium to the relevant biblical text. In GA 1905, where the layer of the *Scholia Photiana* is a later addition by a supplementary hand, all the extracts are anonymous and with signs, with or without the biblical quotations in front of the scholia. Despite the presence of the attribution in front of the vast majority of the *Photiana*, nine scholia are recorded anonymously, and their identification as *Photiana* had been possible through Staab, the other selected manuscripts of the *Erweiterter Typus* (GA 91 and 1905),[20] and GA 1915.[21] These are scholia 7Ph (f. 3r), 56Ph (f. 7r), 208Ph (f. 20v), 271Ph (f. 27r), 292Ph (f. 30v), 307Ph (f. 31v), 385Ph (f. 39r), 803Phb (f. 71v) and 808Ph (f. 72r). Additionally, the repetition of a portion of the biblical text, either as a biblical lemma in majuscule preceding the scholium or as part of the text of the scholium itself introduced by Τό, enabled me to identify several of these anonymous scholia as *Photiana*. For example, scholium 56Ph in GA 91 (f. 71r) reports part of Rom 1.19 (Τὸ γνωστόν) at the beginning of the extract, exactly as GA 1915 (f. 11r), which presents a more extensive quotation of the biblical verse (Διότι τὸ γνωστὸν τοῦ θεοῦ); vice versa, GA

[19] The edition of the *Scholia Photiana* in catenae is in Staab, *Pauluskommentare*, pp. 470–652.

[20] The scholia anonymous in GA 1923 but sourced to Photius by GA 91 are: 208Ph (+ 208) (f. 78r), 271Ph (+ 271, 272Ph [an.], and 271exa [Oec.]) (f. 81v), 292Ph (+ 293) (f. 83v), 307Ph (+ 306 and 306ex [an.]) (f. 84r), 385Ph (+ 385 and 385ex [an.]) (f. 88r), and 808Ph (f. 107v). Scholia 385Ph (f. 11r), 803Phb (f. 30v) and 808Ph (f. 31r) are all anonymous in GA 1905, but part of the second layer of additions; hence, their Photian nature.

[21] The scholia identified by GA 1915 are the same as the above, with the addition of scholia 7Ph (f. 3r) and 56Ph (f. 11r), the latter combined with 59Ph, 60Ph, 72Ph and 65Ph. The first *Photianum* (56Ph), is recorded with the usual monogram, while the other scholia are preceded by τοῦ αὐτοῦ (and ἄλλως for scholium 63Phb). The other *Photiana* are both single (208Ph, f. 34v; 292Ph, f. 55v in the margin; 385Ph, f. 94v), or in combination with other scholia from Photius (271Ph + 271Ph + 273 [τοῦ αὐτοῦ] [f. 49r]; 305Ph + 307Ph [f. 60v], 803Pha + 803Phb [preceded by ἄλλο εἰς τὸ αὐτό] [f. 203v]).

1923 omits the biblical passage before the beginning of the scholium. On the other side, GA 1923 features part of the biblical lemma in majuscule in front of the anonymous scholium 292Ph (δικαιοσύνης; f. 30v), while GA 1915 records the same biblical quotation, but in a longer form (Οὕτως καὶ ἡ χάρις, φησί, βασιλεύσῃ διὰ δικαιοσύνης; f. 55v) to serve as a lemma for the following text, and GA 91 begins the scholium without the biblical quotation (f. 83v). Furthermore, the repetition of the biblical lemma in majuscule in front of scholium 385Ph on Rom 7.22 in the sole GA 1923 (f. 39r, Συνήδομαι γὰρ τῷ νόμῳ), aims to connect the scholium to the relevant biblical passage, due to the absence of a *signe de renvoi*. In GA 91 (f. 88r), the scholium is combined with 385 (unnumbered in the manuscript), below the biblical lemma συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ (Rom 7.22), while in GA 1905 (f. 11r), the scholium is simply accompanied by a sign.

Like all the frame catenae, GA 1923 connects the sections of the commentary to the biblical text either through a biblical lemma consisting of the repetition of part of the section being interpreted (usually for the *Scholia Photiana* in majuscule letters) or through a series of various symbols placed above the relevant biblical section. Overall, out of the 172 *Photiana*, only thirty scholia fail to repeat the biblical quotations in front,[22] either because a sign is used to link the extract to the relevant Pauline section, or because the scholium follows a previous *Photianum* and is introduced by either τοῦ αὐτοῦ/εἰς τὸν αὐτόν,[23] or

[22] Scholia 1Ph, 5Ph and 9Ph (f. 3r), 12Ph, 14Ph and 21Pha (f. 3v), 37Ph (f. 4v), 60Ph and 72Ph (f. 7v), 65Ph (f. 8r), 93Ph (f. 10r), 106Ph (f. 11r), 124Ph (f. 12r), 134Ph (f. 13r), 136Ph (f. 13v), 142Phb (εἰς τὸν αὐτόν; f. 14r), 168Phb (ἄλλως; f. 16v), 236Ph (f. 23r), 256Phb (f. 24v), 273Ph (f. 27v), 307Ph (f. 31v), 374Phb (f. 38r), 383Phb (ἢ καὶ οὕτως; f. 38v), 618Phb (f. 58r) and 619Ph (f. 58r), 663Ph (f. 60v), 669Ph (f. 61v), 711Ph (f. 64v), 803Phb (f. 71v) and 891Ph (f. 78r).

[23] On the use of τοῦ αὐτοῦ/εἰς τὸν αὐτόν see S. Leanza, 'Problemi di ecdotica catenaria', in A. Garzya, ed., *Metodologie della ricerca sulla tarda antichità. Atti del primo convegno dell'associazione di studi tardoantichi (Napoli, 16–18 ottobre 1987)* (Napoli: M. D'Auria Editore, 1989), pp. 247–266 (p. 258), and M.A. Barbàra

ἄλλως.[24] Conversely, scholia 21Phb (f. 3v), 41Ph (f. 5r), 168Pha (f. 16v), 221Ph (f. 21v) and 833Pha (f. 75r) present both a *signe de renvoi* and the biblical lemma in majuscule before the beginning of the scholium.

As said above, biblical quotations can either precede the text of the following scholium in the form of majuscule lemmata or can be incorporated within the text of the comment either verbatim or preceded by Τό and connectives such as πῶς (ἐστι), διότι, καλῶς φησίν, ὅρα πῶς φησιν, εἰ (φησίν), καὶ φησίν and εἰπών. Besides the cases mentioned above, there are also occurrences where the biblical quotations are both recorded as biblical lemmata in majuscule, and integrated verbatim within the text of the scholium.[25]

Regarding the number of the *Photiana* in GA 1923, three scholia are present only in GA 1923 (and its twin manuscript GA 1982) and absent from the other manuscripts of the *Erweiterter Typus* considered for this thesis. These are scholia 5Ph on Rom 1.1 (f. 3r), 711Ph on Rom 12.21 (f. 64v), and 891Ph on Rom 16.11 (f. 78r). Scholium 5Ph comments εἰς

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Valenti, 'Aspetti del genere letterario delle catene esegetiche', in M.A. Barbàra Valenti, *Estratti catenari esegetici greci. Ricerche sul Cantico dei cantici e altro* (*Testi e studi di cultura classica*, 76) (Pisa: Edizioni ETS, 2019), pp. 15–42 (p. 34). Both Leanza and Barbàra Valenti support the hypothesis that the expression τοῦ αὐτοῦ does not necessarily refer to the same author as the previous one. Indeed, the scholars advance the possibility of omitted scholia with their biblical lemmata between the first and the second scholium in sequence. As a result, τοῦ αὐτοῦ should refer to a different biblical exegete, namely the one whose extract(s) has been removed.

[24] Ἄλλως used to introduce a different exegesis of the same author and on the same biblical passage of the previous scholium appears only in front of scholium 168Phb in GA 1923. Nevertheless, it can be used also to introduce an additional explanation of the Pauline verse within the text of the same scholium (like for scholia 449Phb on Rom 8.23, f. 43v; 489Pha on Rom 9.3, f. 46v). According to Barbàra Valenti, there is a difference between ἄλλως (a different interpretation of the same text passage from the same author) and ἄλλος (the interpretation from a different author) (Barbàra Valenti, 'Aspetti del genere letterario', p. 35).

[25] Scholia 41Ph (f. 5r), 49Ph (f. 6r), 59Ph (f. 7r), 158Phb (f. 15r), 195Ph (f. 19r), 204Ph (f. 20r), 301Phb (f. 31r), 332Ph (f. 33v), 361Ph (f. 36r), 367Ph (f. 36v), 400Ph (f. 40v), 507Ph (f. 49v), 518Pha (f. 51r), 550Ph (f. 53r), 596Ph (f. 56r), 652Ph (f. 60v), 674Ph (f. 62r), 745Ph (f. 67r), 785Ph (f. 70r) and 829Ph (f. 74v).

εὐαγγέλιον θεοῦ, as confirmed by both the *signe de renvoi* alongside the attribution and the repetition of the biblical lemma within the text of the exegesis. As noticed by Coppola, the scholium interprets θεοῦ of Rom 1.2 as 'related to God', 'that preaches God' (Ὅτι θεὸν εὐηγγελίζετο) and focuses attention on the importance of distinguishing between the Gospel of the Father, which has been predicted by the prophets, and the Gospel of God (Μᾶλλον δὲ θεοῦ τοῦ πατρὸς λέγει· οὗτος γὰρ διὰ τῶν προφητῶν αὐτοῦ περὶ τοῦ ἀληθῶς υἱοῦ αὐτοῦ ἐλάλησεν).[26] According to Staab,[27] the scholium is also transmitted by GA 1915 (V), without any variant reading (f. 2r).

Second, scholium 711Ph comments on Rom 12.21 as supported by the verbatim citations of the biblical verse τοῦτο ποιῶν ἄνθρακας πυρὸς σωρεύσεις within the text of the scholium. Staab considers only GA 1923 (f. 64v) and 1982 (f. 30v), where the extract remains anonymous, as witnesses of the scholium.[28] In Coppola, there is no mention of the fact that the scholium is attested solely in these two manuscripts, and the extract (Sch.Ph. 158) is only cited together with Sch.Ph.153–157 (682Ph–711Ph), as typical examples of the 'flattening' technique, which consists of selecting passages from the original source and adapting them to the context of the commentary.[29] This scholium offers an exegesis of the expression ἄνθρακας πυρὸς σωρεύσεις and relates to the concepts of punishment, revenge,

[26] Coppola, *A new analysis*, pp. 65–66.

[27] Staab, *Pauluskommentare*, p. 470 (Rom 1.2).

[28] Staab, *Pauluskommentare*, p. 533 (Rom 12.20–21).

[29] Coppola, *A new analysis*, pp. 118–119. On flattening see, C. Curti, 'La tradizione catenaria e il recupero dei commenti greci alla Bibbia: validità e limiti', in C. Curti, ed., *Eusebiana I. Commentarii in Psalmos* (Catania: Centro di studi sull'Antico Cristianesimo, 1989), pp. 275–282, and especially, H.A.G. Houghton, 'Flattening in Latin Biblical Citations', in J. Baun, et al., eds., *Studia Patristica, XLV. Papers from the Fifteenth International Patristics Conference* (Leuven, Paris, Walpol [MA]: Peeters Publishers, 2010), pp. 271–276.

and forgiveness.[30] Indeed, Photius interprets the Pauline words as an encouragement by the apostle to cease acting hostile towards the enemy, since this attitude is typical of savage men (Οὐ γὰρ σὺ τοῦτο ποιεῖς ἀλλ' ἐκεῖνος ὁ θηριώδης), and to be merciful with the opponent (Εἶπεν· τοῦτο ποιῶν ἄνθρακας πυρὸς σωρεύσεις, σὺ δὲ λέγεις· φείδομαι τοῦ ἐχθροῦ). If the enemy continues to be hostile, despite the φιλανθρωπία of the devoted, the fire of shame and self-contrition will cause his punishment (Εἰ γὰρ εὐεργετοῦντος σου μένει φυλάττων ἐκεῖνος τὴν ἀπέχθειαν, ἑαυτῷ τὸ πῦρ ἀνῆψεν αὐτὸς ἔφλεξεν αὑτοῦ τὴν κεφαλὴν σὺ δὲ ἀναίτιος).[31] The fact that this *Photianum* almost literally reproduces an extract from John Chrysostom's *Homilies on the Acts* (CPG 4426), with the omission of extensive portions of text, is most likely the reasons behind the absence of this scholium from the other witnesses of the *Expanded Type* (GA 1905 and 91) and *Typus Vaticanus* (GA 1915), and might explain the presence in GA 1923 and 1982 as a misattribution of the compiler of the catena in these two manuscripts. As the example below illustrates, the scholium looks more like an abbreviated version of the Chrysostomian passage than a *Photianum* itself.

| Scholium 711Ph (GA 1923, f. 64v; 1982, f. 27v) (Staab, *Pauluskommentare*, p. 533, Rom 12.20–21) | John Chrysosthom, *In Actas Apostolorum homiliae* 1–55 (CPG 4426) (PG 60, p. 350, ll. 22–55 |
|---|---|
| Οὐκοῦν οὐ δεῖ, φησί, ποιεῖν ἵνα μὴ σωρεύωμεν ἄνθρακας, ἀλλ' ἑτέρως ἐπὶ τὴν κεφαλὴν τὴν σὴν ἄνθρακας σωρεύειν θέλεις. Καὶ γὰρ τοῦτο ποιεῖ μνησικακία· οὐ γὰρ σὺ τοῦτο ποιεῖς ἀλλ' | Οὐκοῦν οὐ δεῖ ποιεῖν, φησὶν, ἵνα μὴ σωρεύωμεν ἄνθρακας; Ἀλλ' ἑτέρως ἐπὶ τὴν κεφαλὴν τὴν σὴν ἄνθρακας σωρεύειν θέλεις; Καὶ γὰρ τοῦτο ποιεῖ μνησικακία. [**Ἀλλ' ἐπὶ πλεῖον ἐκτείνειν; Οὐδαμῶς**]· οὐ γὰρ σὺ τοῦτο ποιεῖς, ἀλλ' |

[30] For the complete text of the scholium, see Staab, *Pauluskommentare*, p. 533, ll. 1–14.

[31] See further C.E.B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans* (London–Bloomsbury: T&T Clark, 1979), pp. 445–870 (pp. 648–650).

| | |
|---|---|
| ἐκεῖνος ὁ θηριώδης. Εἰ γὰρ εὐεργετοῦντός σου μένει φυλάττων ἐκεῖνος τὴν ἀπέχθειαν, ἑαυτῷ τὸ πῦρ ἀνῆψεν, αὐτὸς ἔφλεξεν αὐτοῦ τὴν κεφαλήν, σὺ δὲ ἀναίτιος εἶ. Μὴ γίνου τοῦ θεοῦ φιλανθρωπότερος, ἐπεὶ μυρία πείσῃ δεινά, μηδὲ σοφιζώμεθα τὰ προστάγματα τοῦ θεοῦ. εἶπεν· τοῦτο ποιῶν ἄνθρακας πυρὸς σωρεύσεις, σὺ δὲ λέγεις· **φείδομαι τοῦ ἐχθροῦ**. Εἴθε σαυτοῦ ἐφρόντιζες. Μὴ ποίει σκοπῷ τοιούτῳ, μᾶλλον δὲ κἂν τοιούτῳ ποίησον σκοπῷ, ἀλλ' οὐ ποιεῖς. οὐ λέγω σοι ὅτι ἄνθρακας πυρὸς σωρεύσεις, ἀλλὰ καὶ ἕτερόν τι πλέον λέγω· μόνον ποίησον. Ταῦτα γὰρ πάντα ἵνα σε **ἐκκαλέσῃ τε**, φησὶν ὁ Παῦλος, ἐλπίδι τῆς ταῦτα γὰρ πάντα ἵνα σε **ἐκκαλέσῃ τε**, φησὶν ὁ Παῦλος, ἐλπίδι τῆς τιμωρίας λῦσαι τὴν ἔχθραν· οὐδὲ γάρ ἐστιν εὐεργετοῦντα καὶ εὐεργετούμενον μεῖναι ἐχθρόν. | ἐκεῖνος ὁ θηριώδης. Εἰ γὰρ εὐεργετοῦντός σου [**καὶ τιμῶντος καὶ καταλλάττοντος**], μένει φυλάττων ἐκεῖνος τὴν ἀπέχθειαν, ἑαυτῷ τὸ πῦρ ἀνῆψεν, αὐτὸς ἔφλεξεν αὐτοῦ τὴν κεφαλήν· σὺ δὲ ἀναίτιος εἶ. Μὴ γίνου τοῦ θεοῦ φιλανθρωπότερος, ἐπεὶ μυρία πείσῃ δεινά· [**μᾶλλον δὲ, οὐδ' ἂν θέλῃς δυνήσῃ…Ἀλλὰ σκῆψις ταῦτα καὶ πρόφασις.**] Μὴ δὴ σοφιζώμεθα τὰ προστάγματα τοῦ θεοῦ. [**Καὶ πῶς σοφιζόμεθα, φησίν;]** Εἶπε· Τοῦτο ποιῶν, ἄνθρακας πυρὸς σωρεύσεις [**ἐπὶ τὴν κεφαλὴν αὐτοῦ**·] σὺ δὲ λέγεις· **Φοβοῦμαι τὸν ἐχθρὸν**, [**ὅτι μεγάλα με ἠδίκησεν…σαυτὸν δὲ οὐ φοβῇ;**] Εἴθε σαυτοῦ ἐφρόντιζες. Μὴ ποίει σκοπῷ τοιούτῳ· μᾶλλον δὲ κἂν τοιούτῳ ποίησον σκοπῷ. Ἀλλ' οὐ ποιεῖς. Οὐ λέγω σοι, ὅτι ἄνθρακας πυρὸς σωρεύσεις, ἀλλὰ καὶ ἕτερόν τι πλέον λέγω· μόνον ποίησον. Ταῦτα γὰρ πάντα, ἵνα σε **ἐκκαλέσηται,** φησὶν ὁ Παῦλος, ἐλπίδι τῆς τιμωρίας λῦσαι τὴν ἔχθραν. [**Ἐπειδὴ θηριώδεις ἐσμὲν, οὐρανοῖς.**] **Ἄλλως δὲ** οὐκ ἔστιν εὐεργετοῦντα καὶ εὐεργετούμενον μεῖναι ἐχθρόν. |

Table 21: Similar text between 711Ph and Chrysostom

The last scholium is a brief comment on the name Στάχυν in Rom 16.9, probably to be identified with Stachys the Apostle, the first bishop of Constantinople, after Andrew the

Apostle (Τοῦτον φασὶ πρῶτον ἐπίσκοπον γενέσθαι τοῦ Βυζαντίου ὑπὸ Ἀνδρέου).[32] The scholium is recorded among the *Photiana* in GA 1923 (f. 78r) and 1982 (f. 44r), with the addition of the biblical lemma: Καὶ Στάχυν (Rom 16.9).[33] Both Staab and Coppola fail to notice that scholia 5Ph and 711Ph are actually attested also in GA 1998 (ff. 7r and 37v). This offers further material in support of the relationship between these three representatives of the *Expanded Type*, as already Panella illustrated by describing two *Photiana* (comment 210a and 252a) shared only by these three witnesses in Galatians.[34]

### 4.2.2. The *Scholia Photiana* in GA 1905

GA 1905 is a frame catena from the tenth century, in which the *Scholia Photiana* are recorded by a later scribe in the outer margin of a pre-existing catena of the *Normaltypus*, with signs to connect the extracts to the relevant biblical passages. As already specified in the previous chapter, the manuscript is defective of the first 317 scholia of the catena and the relevant biblical text, corresponding to Rom 1.1–6.13.[35] Only in one case, namely the *Photianum* in Eph 5.11, the scholium is introduced by the usual monogram for Photius (f. 140r). However, not only the *Photiana* are recorded in the margins by the same later hand,

[32] It is not fully demonstrated that the Stachys mentioned in Romans for the first time in the New Testament is the same Stachys the Apostle, second bishop of Constantinople (38–54 AD), as suggested by Photius. Further bibliographical reference is provided by Staab who, in the *apparatus fontium* of the extract, mentions a passage from Nikephoros Callistos Xanthopoulos, *Historia Ecclesiastica*, 8.6 (PG146.28), where Stachys is mentioned as successor of Andrew the Apostle for sixteen years.

[33] Staab, *Pauluskommentare*, p. 542 (Rom 16.9).

[34] Panella, *The Pseudo-Oecumenian Catena*, pp. 108–118.

[35] See 3.2.

but also part of the numbered scholium 901, preceded by a sign (f. 35v),[36] and two extracts from other sources, namely the *Homilia adversus eos qui irascuntur* (CPG 2854) of Basil of Caesarea (Βασιλείου) commenting on Col 3.14 (f. 161v),[37] and one unidentified extract attributed to Ἀναστ(ασίου) τῷ Σινάι ὄρει on 1 Tim 5.24 (f. 191r), possibly an excerpt from Ps. Anastasius the Sinaite's *De haeresibus* (CPG 7774) as the internal reference seems to suggest (Τοῦτο περὶ τῶν ἀνοσίων ἐρεσιάρχών φησιν).[38]

According to Parpulov,[39] this supplementary hand records on f. 251rv a few *Scholia Photiana*, which I was able to identify as 38Ph, 41Ph, 50Phb and 60Ph on Romans 1.13, 1.17 and 1.20 (inc.: Διὰ τῆς ἐν ἀλλήλοις πίστεως, des.: ὄνομα εὐπορῆσαι is the last distinguishable word), in two columns and fifty-seven lines. As far as I know, this is the only occurrence where the text of the *Photiana* is transmitted on its own, uninterrupted by the passages from the other Greek Church Fathers, rather than within the text of the Pseudo-Oecumenian Catena of the *Erweiterter Typus*.[40]

Unlike GA 1923, the repetition of biblical lemmata before the text of the scholium is usually absent from GA 1905 due to the presence of *signes de renvoi* that connect the extracts

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[36] Αὐτὴ γὰρ μάλιστα ἐκκλησίας ἀνατροπὴ τὸ διῃρῆσθαι ἀπ' ἀλλήλων. The scholium is present twice, either as the numbered scholium α΄ in the text of the catena of the *Normaltypus*, preserving the full text of the extract, and partly recorded by a later hand in the margin.

[37] PG31.369, ll. 7–20 (inc.: Ὥσπερ δέ [om. δέ GA 1905] τὰ ὀνόματα διάφορα θυμοῦ καὶ ὀργῆς, des.: Εἰ προπαιδευθείης τὴν ταπεινοφροσύνην [τὴν ταπεινοφροσύνην προπαιδευθέντας GA 1905]). The scholium is present in the catena of GA 91 (f. 205v), and possibly in GA 1923 between ff. 260v and 263v, which are not available on the NTVMR.

[38] Τοῦτο περὶ τῶν ἀνοσίων ἐρεσιάρχών φησιν· ἔχουσι γὰρ ἐπακολουθοῦσαν μετὰ θάνατον τὴν ἀμαρτίαν, ἤγουν τὴν ὀλέθριον διδαχὴν, ἣν κατέλιπον ἐν τῷδε τῷ βίῳ. Ἡ γάρ ἀπώλεια τῶν ὑπ' αὐτῶν διδαχθέντων, πρόφασις αὐτοῖς γίνεται αἰωνίου κολάσεως καὶ τιμωρίας.

[39] Parpulov, *Catalogue*, p. 137.

[40] See further Devreesse, *Le fonds Coislin*, p. 23.

to the portions of the biblical text they comment on. However, eighteen scholia with both the signs and the biblical quotations, either in majuscule (as in GA 1923) or in minuscule, before the text of the exegesis are attested.[41] The table below illustrates the occurrences where the biblical lemmata in GA 1905 differ from those in GA 1923, in bold and underlined if recorded in majuscule before the beginning of the scholium.[42]

| Scholia | Biblical text | GA 1923 | GA 1905 |
|---|---|---|---|
| 332Ph | ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ (Rom 6.18) | **ἐλευθερωθέντες** (f. 33v) | **ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας** (f. 7v) |
| 345Phb | ἐφ’ ὅσον χρόνον ζῇ (Rom 7.1) | **ἐφ’ ὅσον χρόνον** (f. 34v) | **ἐφ’ ὅσον χρόνον ζῇ** (f. 8r) |
| 357Ph | Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; (Rom 7.7) | **τί οὖν ἐροῦμεν;** (f. 35v) | **τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία;** (f. 9r) |
| 426Ph | ἀλλ’ ἐλάβετε πνεῦμα υἱοθεσίας (Rom 8.15) | **ἀλλ’ ἐλάβετε πνεῦμα** (f. 42r) | Ἐλάβετε + φησὶ + πνεῦμα υἱοθεσίας (f. 13v) |
| 469Ph | Τί οὖν ἐροῦμεν πρὸς ταῦτα; (Rom 8.31) | **τί οὖν ἐροῦμεν πρὸς;** (f. 45r) | **τί οὖν ἐροῦμεν πρὸς ταῦτα;** (f. 15v) |
| 507Ph | ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος ἀλλὰ τοῦ ἐλεοῦντος θεοῦ (Rom 9.16) | **ἄρα οὖν οὐ τοῦ τρέχοντος** (f. 49v) | **οὖν οὐ τοῦ θέλοντος οὐδε τοῦ τρέχοντος** (f. 17v) |
| 515Ph | εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ (Rom 9.22) | **εἰ δὲ θέλων** (f. 50v) | Τὸ + εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι (f. 18r) |

[41] Scholia 319Ph (f. 7r), 332Ph (f. 7v), 345Phb (f. 8r), 357Ph and 361Ph (f. 9r), 366Ph (f. 9v), 449Ph (f. 14v), 469Ph and 478Ph (f. 15v), 489Phb (f. 16v), 507Ph (f. 17v), 515Ph (f. 18r), 518Pha (f. 18v), 566Ph (f. 20v), 613Ph and 618Pha (f. 22v), 702Pha and 702Phb (f. 26r).

[42] On the other hand, Coppola wrongly believes that these additional lemmata are absent from GA 1905 (Coppola, *A new analysis*, p. 40).

| | | | |
|---|---|---|---|
| 613Ph | πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν (Rom 11.12) | **πόσῳ μᾶλλον** (f. 57v) | Πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν (f. 22v) |
| 618Pha | εἰ γὰρ ἡ ἀποβολὴ αὐτῶν (Rom 11.15) | **εἰ γὰρ ἡ ἀποβολή** (f. 58r) | Τὸ + γὰρ ἡ ἀποβολὴ αὐτῶν + καὶ ἑξῆς (f. 22v) |
| 652Ph | συνέκλεισε γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν (Rom 11.32) | **συνέκλεισε** (f. 60v) | συνέκλεισε γὰρ ὁ θεός (f. 24v) |
| 663Ph | συνέκλεισε γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν (Rom 11.32) | **τὸ + συνέκλεισε ὁ θεός** (f. 60v) | **συνέκλεισε γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν** and Τὸ + συνέκλεισε γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν (f. 23v) |
| 736Ph | καὶ τοῦτο εἰδότες τὸν καιρόν (Rom 13.10) | **καὶ τοῦτο εἰδότες τὸν καιρόν** (f. 66v) | Καὶ τοῦτο εἰδότες (f. 27v) |
| 763Ph | ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ καὶ ὁ μὴ φρονῶν τὴν ἡμέραν κυρίῳ οὐ φρονεῖ (Rom 14.6) | **ὁ φρονῶν τὴν ἡμέραν** (f. 68v) | Τὸ + ὁ φρονῶν τὴν ἡμέραν κυρίῳ οὐ φρονεῖ καὶ ὁ μὴ φρονῶν τὴν ἡμέραν κυρίῳ οὐ φρονεῖ (f. 28v) |
| 785Ph | Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθὸν (Rom 14.16) | **μὴ βλασφημείσθω** (f. 70r) | Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν (f. 30r) |
| 821Ph | Λέγω γὰρ Χριστὸν Ἰησοῦν (Rom 15.8) | **λέγω γὰρ Χριστὸν Ἰησοῦν** (f. 73v) | Λέγω γὰρ Χριστὸν Ἰησοῦν + καὶ ἑξῆς (f. 31v) |

Table 22: The biblical lemmata before the *Scholia Photiana* in GA 1923 and 1905

In most of the cases mentioned above, the scholia in GA 1905 present a more extensive quotation of the Pauline lemmata, but they always refer to the same biblical passage. In four cases (515Ph, 618Pha, 663Ph and 763Ph), the biblical quotations are considered as part of the text of the scholium and, as a result, written in minuscule and introduced by Tó and/or followed by τὰ ἑξῆς ("the following"), or other particles. The following are the same as GA 1923: πῶς (678Ph [f. 25r], 690Ph [f. 25v] and 733Ph [f. 27v]), καλῶς φησίν (409Ph [f. 12v]), ὅρα πῶς φησίν (413Ph [f. 12v]), εἰπών (502Ph [f. 17v], 669Ph [f. 24v] and 786Ph [f. 30r]), and καὶ (σοί) φησίν (721Ph [f. 27r]).

Apart from scholium 346Ph on Rom 7.3 (f. 8r), which does not have any sign at all, all the other *Scholia Photiana* are accompanied by symbols both before the beginning of the extract and above the relevant biblical passage. In addition to the scholia omitting the signs above the biblical text and before the text of the extracts,[43] scholium 459Ph on Rom 8.27 (f. 15r) presents the usual sign along with the number of the previously numbered scholium (νη΄: 459), which is part of the first layer of the catena.

My investigation of the *Scholia Photiana* in GA 1905 sheds more light on the occurrences in which GA 1905 diverges from GA 1923 in recording these scholia. For example, scholia 478Ph, 519Ph and 733Ph are split in two halves by the compiler of GA 1905, with the inclusion of subsequent extracts in between (518Ph) and the alteration of the relationship scholium-biblical text as in GA 1923.[44]

Likewise, scholium 702Ph refers to a different biblical passage among the manuscripts of the *Erweiterter Typus* considered for this research. In GA 1923, the extract is incorrectly placed after the scholium numbered 702 (f. 63v), commenting on Rom 12.16 (Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες μὴ τὰ ὑψηλὰ φρονουτες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι), although the repetition of the biblical lemma in majuscule before the

[43] Scholia with signs only before the extracts: 323Ph (f. 7r), 426Ph (f. 13v), 478Ph (II) and 479Ph (f. 15v), 492Ph (f. 16v), 596Ph (f. 21v) and 833Pha (f. 32v); scholia with signs only above the biblical text: 494Ph (f. 16v), 507Ph (f. 17v) and 652Ph (f. 24v).

[44] 478Ph (I): Staab, *Pauluskommentare*, p. 513. ll. 6–14 (inc.: Τῆς κυριακῆς ἐκείνης φωνῆς; des.: συναντιλαμβάνεται ὁ Χριστός, and 518Ph (II): ll. 14–16 (inc.: Ἀπέθανεν ὑπὲρ ἡμῶν; des.: δικαιούσης ἡμᾶς); 519Ph (I): Staab, *Pauluskommentare*, p. 520, ll. 21–26 (inc.: Δυσὶ τρόποις σχηματίζεται; des.: ἐνταῦθα τὸ εἰς σωτηρίαν), and 519Ph (II): ll. 27–32 (inc.: Προητοίμασεν δὲ ὡς προγνώστης; des.: διὰ τῆς υἱοθεσίας ἐδόξασεν), the latter placed after scholium 518Ph; 733Ph (I): Staab, *Pauluskommentare*, p. 534, ll. 11–31 (inc: Πῶς ὁ ἀγαπῶν; des.: πλησίον ἐργάζεται κακόν), 733Ph (II): ll. 31–33 (Εἶτα ἐπαναληπτικόν; des.: νόμον πεπλήρωκεν).

scholium establishes a relationship with Rom 12.13 (Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες). Consequently, it should have been located after scholium ϟη΄ (698), as, in fact, it is in GA 91 (f. 102v), where the scholium is combined with 698 under the lemma ταῖς χρείαις τῶν ἁγίων, and 1905 (f. 26r).

Finally, besides scholia 711Ph and 891Ph, which are peculiar to GA 1923 and the affiliated manuscripts GA 1982 and 1998, only one *Photianum* of GA 1923 is absent from GA 1905 alone: scholium 345Pha on Rom 6.23. Despite Coppola believes that the absence of the scholium from GA 1905 'would open new consideration of the supposed relationship between GA 1923 and GA 1905' which were advanced by Staab for the first time (Staab, *Pauluskommentare*, p. XLIII),[45] the brevity of the scholium does not offer enough material to support Coppola's assumption, and the omission from GA 1905 might have been the result of an oversight of the scribe.

### 4.2.3. The order of the scholia and the relationship between the biblical text and the catena in GA 91

According to Staab, GA 91 cannot be considered the most reliable source for the *Scholia Photiana* because the attribution for Photius is often absent or placed next to the wrong scholia, and the distinction between the end of a scholium and the beginning of the next one is not clearly established.[46] Another peculiar characteristic of GA 91 is related to its layout: due to the alternating format, GA 91, like other alternating catenae (GA 1980, 1919 and 2007), attests to a different reorganization of the biblical text and the exegetical material

[45] Coppola, *A new analysis*, p. 98.

[46] Staab, *Pauluskommentare*, p. LXIII, and Coppola, *A new analysis*, p. 31.

compared to frame catenae. It usually comprises the combination of multiple independent scholia as found in GA 1923 under the same lemmata, the inversion of the usual order of the comments and their fragmentation, with the inclusion of exegetical material from the subsequent extracts. The list below offers a comprehensive overview on the distribution of the *Scholia Photiana* in the manuscript: considering the topic of this chapter, only the *Photiana* have been listed, but other instances of numbered scholia combined together, sometimes with the *Extravagantes*, are also attested.

7 + 7Ph; 9 + 9Ph; 13 + 12Ph + 14; 19 + 21Phb + 20 + 21Pha + 21; 38 + 37Ph + 38Ph; 41 + 41Ph; 48 + 47Ph; 50 + 49Ph; 51 + 51exa + 51exb + 50Pha + 51exc (Ἀκ[α]κί[ου]); 52 + 50Phb; 55 + 55Ph; 59 + 60 (I) + 59Ph (I) + 60 (II) + 59Ph (II);[47] 63 + 63Ph (Φ[ω]τί[ου]) + 63Phb; 66 + 65Ph (Φ[ω]τί[ου]); 72 + 72Ph (I) (Φ[ω]τί[ου]) + 72exa + 72Ph (II) (Φ[ω]τί[ου])[48] + 72exb (Οἰκου[μενίου]); 93 + 93Ph + 94; 96 + 96Ph (Φ[ω]τί[ου]); 108 + 106Ph (Φ[ω]τί[ου]); 124 + 124Ph (Φ[ω]τί[ου]); 134 + 134Ph (Φ[ω]τί[ου]); 136 + 136Ph (Φ[ω]τί[ου]); 142 + 142Pha (Φ[ω]τί[ου]) + 142Phb (τοῦ αὐτοῦ); 146 + 146Ph (Φ[ω]τί[ου]); 157 + 158Pha (Φ[ω]τί[ου]); 158 + 158ex + 158Phb (Φ[ω]τί[ου]); 160 +160ex + 160Ph (Φ[ω]τί[ου]); 168Pha + 168Phb; 178 +178Ph; 183 + 186Ph (Φ[ω]τί[ου]); 189 + 189Pha + 189Phb; 194 + 194Ph (Φ[ω]τί[ου]); 204 + 204ex (Γενναδ[ίου]) + 204Ph (Φ[ω]τί[ου]); 208 + 208Ph

[47] Scholium 59Ph on Rom 1.20 (f. 71r) is split in two. 59Ph (I) (Οἷον ἄγγελοι καὶ αἱ ἄλλοι ἀσώματοι οὐσίαι) covers Staab, *Pauluskommentare*, p. 477, ll. 9–10, and 59Ph (II) (inc.: Ἢ ἀπὸ τῆς τοῦ κόσμου κτίσεως; des.: καὶ τὴν δύναμιν) covers ll. 10–17.

[48] 72Ph (I) (inc.: Τὸ δὲ παρέδωκεν; des.: πλημμέλεια καὶ παροινία) covers Staab, *Pauluskommentare*, p. 479, ll. 20–21, and 72Ph (II) (inc.: Καὶ ἐπὶ τοῦ ἐναντίου; des.: τὸ πείθεσθαι ἢ μή) covers ll. 21–25.

(Φ[ω]τί[ου]); 216 + 216Ph (Φ[ω]τί[ου]); 224 + 223Ph (Φ[ω]τί[ου]); 235 + 235Ph (Φ[ω]τί[ου]) + 235exb + 235exc; 236Phb (τοῦ αὐτοῦ) + 236ex; 251 + 251Ph (Φ[ω]τί[ου]); 255 + 254Ph (Φ[ω]τί[ου]); 259 + 259Ph (Φ[ω]τί[ου]); 268 + 268Ph (Φ[ω]τί[ου]); 270Ph (Φ[ω]τί[ου]) + 270; 271 + 271Ph (Φ[ω]τί[ου]) + 272Ph + 271exa (Οἰκουμε[νίου]); 273 + 273ex (Οἰκουμε[νίου]); 274 + 274ex (Ἰω[άννου]) + 273Ph (Φ[ω]τί[ου]) + 275; 293 + 292Ph (Φ[ω]τί[ου]); 298Ph + 298; 301 + 301Pha (Φ[ω]τί[ου]); 302 + 301Phb (Φ[ω]τί[ου]) + 303 + 303exa; 305Ph (Φ[ω]τί[ου]) + 305ex (Θεοδ[ωρήτου]); 306 + 307Ph (Φ[ω]τί[ου]) + 306ex; 308Phb (Φωτίου) + 308 + 308Pha; 314 + 313ex (Φ[ω]τί[ου]) + 315Ph; 320 + 319Ph (Φ[ω]τί[ου]); 321Ph + 321ex; 323Ph (I) (Φ[ω]τί[ου]) + 324 + 323Ph (II)[49] + 325; 332Ph + 333 + 334ex; 358 + 357Ph (Φ[ω]τί[ου]); 362 + 361Ph (Φ[ω]τί[ου]); 366 + 366Ph (Φ[ω]τί[ου]); 367Ph + 367; 371ex + 371Ph; 374 + 374Pha + 374Phb; 383 + 383Pha (Φ[ω]τί[ου]) + 383Phb + 384; 385 + 385Ph (Φ[ω]τί[ου]) + 385ex; 409 + 409Ph (Φ[ω]τί[ου]); 413 + 413Ph (Φ[ω]τί[ου]); 448 + 449Pha (Φ[ω]τί[ου]) + 449Phb (τοῦ αὐτοῦ ἄλλ[ως]); 455 + 455ex + 455Ph; 459 + 459Ph; 469 + 469Ph (Φ[ω]τί[ου]); 478ex + 478Ph; 479 + 479Ph (Φ[ω]τί[ου]); 489 + 489Pha (Φ[ω]τί[ου]); 495 + 495Ph (Φ[ω]τί[ου]); 502 + 502Ph (Φ[ω]τί[ου]); 515 + 515Ph (Φ[ω]τί[ου]); 518 + 518Pha; 519Ph + 518Phb (τοῦ αὐτοῦ); 520 + 519Ph (Φ[ω]τί[ου]); 525 + 526Ph (Φ[ω]τί[ου]); 527 + 527Ph (Φ[ω]τί[ου]); 532 + 533Ph (Φ[ω]τί[ου]); 550 + 550Ph (Φ[ω]τί[ου]) + 551;

[49] 323Ph (I) (Ὦ πράγματι διὰ τῆς ὑπακοῆς *δούλους ἑαυτοὺς παριστάνετε* [Rom 6.16]) covers Staab, *Pauluskommentare*, p. 502, ll. 11–12, and 323Ph (II) (inc.: Τούτῳ καὶ εἰς τὸ ἑξῆς; des.: τὸν τρόπον τίθησι) covers ll. 11–19.

566 + 566Ph (Φ[ω]τί[ου]); 571 + 572; 596Pha (Φ[ω]τί[ου]) + 596Phb (ἄλλως); 609 + 609Ph (Φ[ω]τί[ου]); 618 + 618Phb (Φ[ω]τί[ου]); 619Ph (Φ[ω]τί[ου]) + 620; 651 + 663Ph (Φ[ω]τί[ου]) + 652Ph; 669 + 668ex + 669Ph (Φ[ω]τί[ου]); 678Ph (Φ[ω]τί[ου]) + 677; 685 + 685Ph (Φ[ω]τί[ου]); 690 + 690Ph (Φ[ω]τί[ου]); 698 + 702Ph (Φωτί(ου); 711 + 710Ph (Φ[ω]τί[ου]); 721 + 721Ph (Φ[ω]τί[ου]); 724 + 725Pha (Φ[ω]τί[ου]); 733 + 733Ph (Φ[ω]τί[ου]); 736ex + 737 + 736Ph (Φ[ω]τί[ου]); 751 + 751Ph (Φ[ω]τί[ου]) + 760Ph; 762exa + 762exb + 763Ph (Φ(ω)τ(ίου); 785 + 785ex + 785Ph (Φ[ω]τί[ου]); 787Ph + 788; 803Pha (Φ[ω]τί[ου]) + 803Phb (τοῦ αὐτοῦ); 821 + 821Ph (Φ[ω]τί[ου]) + 822Ph (τοῦ αὐτοῦ); 827 + 829Ph; 833Pha + 833Phb; 838 + 838Ph; 871 + 871Ph.

The following examples illustrate the different order of the exegetical material in GA 91, compared to GA 1923, with a particular focus on the occurrences in which single scholia have been split to include the text of subsequent extracts.

First, the group of scholia 72–72exb commenting on Rom 1.24 is worthy of attention. Despite maintaining the sequence of the scholia as found in GA 1923, GA 91 splits the text of scholium 72Pha into two sections and includes part the following *Photianum* (72Phb), anonymous in the manuscript and in GA 1923 (f. 8v) but actually an extract from Photius of Constantinople, as confirmed by GA 1915 (f. 13r), where the scholium has the attribution Φωτίου.[50] Furthermore, the Photian nature of the scholium is supported by its absence from the manuscripts of the *Normaltypus* (GA 1980, 1919 and 1997) and the presence of the

[50] See further Staab, *Pauluskommentare*, p. 480, but related to Rom 1.28. GA 91 is not listed by Coppola among the manuscripts that record this group of scholia (Coppola, *A new analysis*, pp. 74 and 303).

opening structure Τό + part of the biblical text (παρέδωκεν), which is a distinctive aspect of Photian exegesis as well as the following ἀντὶ τοῦ, which, as Coppola noticed, is frequently used among the *Scholia Photiana* to introduce the exegesis. In this case, it is likely that the compiler of GA 91 decided to unify the two separate extracts commenting on the same biblical passage, with the implementation of subsequent editorial adjustments, such as the omission of biblical quotation and part of the following exegetical text (Ἀντὶ τοῦ ἡ εἰς θεὸν ὕβρις καὶ τόλμα). Additionally, the second half of 72Pha is also abbreviated, as it lacks the section between ἐν τῇ γνώμῃ and αὐλῆς: here, the compiler interrupts the sentence at ἢ μή, probably because of the homeoteleuton with the subsequent ἐμῇ. Finally, scholium 72ex, from Oecumenius in both the manuscripts, is recorded as a separate scholium in GA 1923 and included as the last extract of the group commenting on Rom 1.24 in GA 91.[51] In the table below, I have put into brackets the portion of text omitted by either GA 1923 or 91, and in bold the occurrences where the text of the scholia differs between the two manuscripts.

| Scholia | GA 1923, f. 8v | Scholia | GA 91, f. 71v |
|---|---|---|---|
| 72 | Οὐκ αὐτὸς παραδούς, […]. Τὴν συγχώρησιν οὖν τοῦ θεοῦ παράδοσιν λέγει. | 72 | Οὐκ αὐτὸς παραδοὺς, ἄπαγε. […] Τὴν συγχώρησιν οὖν τοῦ θεοῦ παράδοσιν λέγει. |
| 72Pha | Τὸ *παρέδωκεν αὐτοὺς ὁ θεὸς* (Rom 1.24) τοῦτ' ἔστιν ἡ εἰς τὸν θεὸν πλημμέλεια καὶ παροινία· καὶ ἐπὶ τοῦ ἐναντίου γὰρ εἰώθαμεν λέγειν […] [Τὸ μὲν γὰρ εἶναι κολάκας ἢ μὴ εἶναι οὐκ ἐν ἐμοί·] **τὸ δὲ πείθεσθαι τούτοις ἢ μὴ ἐν τῇ γνώμῃ τῇ ἐμῇ.** [Καὶ μυρία ἐστὶν ἡ τοιαύτη χρῆσις…τῆς ἡμετέρας ἐστηκότων αὐλῆς]. | 72Pha (I) | Τὸ *δὲ παρέδωκεν αὐτοὺς ὁ θεὸς* (Rom 1.24) τοῦτ' ἔστιν ἡ εἰς θεὸν πλημμέλεια καὶ παροινία· |
| | | 72Phb | ἡ οἰκεία αὐτῶν πρᾶξις, ἡ ἑκούσιος πώρωσις· αὕτη παρέδωκεν αὐτοὺς εἰς τὰ τῆς ἀτιμίας πάθη· |
| | | 72Pha (II) | καὶ ἐπὶ τοῦ ἐναντίου γὰρ εἰώθαμεν λέγειν […]· **ὅπερ ἐστὶν ἐν τῇ γνώμῃ τὸ πείθεσθαι ἢ μή·** |
| 72Phb | *'Κάνταῦθα τὸ παρέδωκεν ὁ θεὸς (Rom 1.24)', ἀντὶ τοῦ ἡ εἰς θεὸν* | 72ex | Ἢ τάχα ἑαυτοὺς παρέδωκαν, ἐπειδὴ τοῦτο ἐπεθύμουν· *ἐν* γὰρ *ταῖς* |

[51] Staab, *Pauluskommentare*, p. 423.

| | | | |
|---|---|---|---|
| | *ὕβρις καὶ τόλμα,* ἡ οἰκεία αὐτῶν πρᾶξις, ἡ ἑκούσιος πώρωσις· αὕτη παρέδωκεν αὐτοὺς εἰς τὰ τῆς ἀτιμίας πάθη. | | *ἐπιθυμίαις τῶν καρδιῶν αὐτῶν* (Rom 1.24), φησίν. |
| 72ex | Ἢ τάχα ἑαυτοὺς παρέδωκαν, ἐπειδὴ τοῦτο ἐπεθύμουν· *ἐν γὰρ ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν* (Rom 1.24), φησίν. | | |

Table 23: Scholia 72Pha, 72Phb and 72ex (Oecumenius) in GA 1923 and 91

Similarly, the manuscript combines scholia 59, 59Ph and 60 under the same biblical lemma, which is τὰ γὰρ ἀόρατα αὐτοῦ on Rom 1. 20, whereas the same scholia in GA 1923 comment on different portions of the same biblical verse: while scholia 59 (ξ΄) and 59Ph are related to τὰ γὰρ ἀόρατα αὐτοῦ, as supported by both the presence of the number ξ΄ above the biblical text and the repetition of the biblical lemma in front of the *Photianum*, the following extract refers to ἀπὸ κτίσεως κόσμου τοῖς ποίημασι νοούμενα καθορᾶται. As for 72Pha and 72Phb, the compiler of GA 91 interpolates the text of scholium 60 with the part of text from scholium 59Ph (Οἷον ἄγγελοι, καὶ αἱ ἄλλοι ἀσώματοι οὐσίαι) that comments on the same biblical quotation. This insertion aims to explain the near τὰ γὰρ ἀόρατα αὐτοῦ φησιν, which is a repetition of the biblical lemma on Rom 1.20. The second half of the scholium (Ποία ταῦτα; Τὰ ἀπὸ κτίσεως κόσμου εἰς γένεσιν παραχθέντα) is recorded after the addition from scholium 59Ph, with the omission of the ending, and combined with the remaining part of the *Photianum* through the introduction of the linking conjunction ἤ.[52]

The same typology of interpolation can be ascribed to scholia 323Ph and 324. It includes the excerption from the text of a different source (scholium 324), the insertion within another extract commenting on the same biblical lemma (scholium 323Ph), and the

[52] Staab, *Pauluskommentare*, p. 477, ll. 10–17.

addition of a linking word or other grammatical adjustments to adapt the extract into the 'new' context (τουτέστιν). Indeed, the two scholia are related to the same biblical passage, which is οὐκ οἴδατε ὅτι ᾧ παριστάνετε (Rom 6.16), as further supported by the repetition of the biblical lemma in majuscule before the beginning of the scholium in GA 1923 (Οὐκ οἴδατε) and the biblical citation into the text of the comment: ᾧ πράγματι διὰ τῆς ὑπακοῆς δούλους ἑαυτοὺς παριστάνετε. In this regard, the compiler of GA 91 locates scholium 324 immediately after παριστάνετε in 323Ph, since 324 offers a semantic explanation of the biblical verse (Ποιεῖτε, ἀποδείκνυτε, παρασκευάζετε), and adds τουτέστιν, which is usually implied to introduce the explanation of a lemma, before the text of the extract.

Finally, scholium 519Ph is split in two halves by the compiler of GA 91, which refer to two different biblical lemmata, but within the same biblical verse (Rom 9.23), compared to GA 1923: on the one hand, καὶ ἵνα γνωρίσῃ for 519Ph (I) (GA 91),[53] and ἃ προητοίμασεν for 519Ph (II) (GA 91)[54] and 519Ph (GA 1923).

Besides the presence of multiple scholia paired together and a reorganization of the exegetical material compared with GA 1923, the relationship between the biblical lemmata and the scholia is generally preserved. This means that the scholia mainly refer to the same portions of the biblical text as those in GA 1923, regardless of the different layout. Nevertheless, there are a few cases where the biblical lemma associated with the relevant scholium in GA 91 does not agree with GA 1923 (and 1905) (186Ph, 280Ph, 272Ph, 710Ph and 760Ph), or refer to a different section of the same biblical passage (725Pha). On these occurrences, the repetition of the biblical quotation in front of the scholium or within the extract can be considered to support the disposition of the scholia as in GA 1923 or in GA

[53] Staab, *Pauluskommentare*, p. 520, ll. 21–26.

[54] Staab, *Pauluskommentare*, p. 520, ll. 27–32.

91. The table below illustrates all the instances where the lemmata preceding the *Photiana* in GA 1923 diverge from GA 91.

| Scholia | GA 1923 | GA 91 |
|---|---|---|
| 21Pha | κλητοῖς ἁγίοις (Rom 1.7, f. 3v): sign | πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ (Rom 1.7, f. 69v): majuscule biblical lemma before scholium 19 |
| 38Ph | διὰ τῆς ἐν ἀλλήλοις πίστεως (Rom 1.12, f. 4v): majuscule biblical lemma | συμπαρακληθῆναι ἐν ὑμῖν (Rom 1.12, f. 69v): majuscule biblical lemma before scholium 38 |
| 93Ph | ἐπιγνόντες ὅτι οἱ τὰ τοιαῦτα (Rom 1.32, f. 10r): sign | οἵτινες τὸ δικαίωμα (Rom 1.32, f. 72r): majuscule biblical lemma before scholium 93 |
| 96Ph | διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε (Rom 2.1, f. 10v): majuscule biblical lemma + sign | πᾶς ὁ κρίνων (Rom 2.1, f. 72v): majuscule biblical lemma before scholium 96 |
| 106Ph | τοῖς μὲν καθ' ὑπομονὴν ἔργου (Rom 2.7, f. 11r): sign | καὶ ἀφθαρσίαν (Rom 2.7, f. 72v): majuscule biblical lemma before scholium 108 |
| 186Ph | νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανερώται (Rom 3.21): majuscule biblical lemma | δικαιοσύνη θεοῦ (Rom 3.21): majuscule biblical lemma before scholium 183 |
| 195Ph | πρὸς ἔνδειξιν τῆς δικαιοσύνης (Rom 3.26, f. 19r): majuscule biblical lemma | ἐν τῷ νῦν καιρῷ (Rom 3.26, f. 77r): majuscule biblical lemma |
| 251Ph | δικαιωθέντες οὖν ἐκ πίστεως (Rom 5.1, f. 24r): majuscule biblical lemma | εἰρήνην ἔχωμεν πρὸς τὸν θεόν (Rom 5.1, f. 80r): majuscule biblical lemma before scholium 251 |
| 272Ph | ἀλλ' ἐβασίλευσεν (Rom 5.14, f. 27v): majuscule biblical lemma | ἄχρι γὰρ νόμου ἁμαρτία (Rom 5.13, f. 81v): majuscule biblical lemma before scholium 271 |
| 273Ph | μέχρι Μωσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ (Rom 5.14, f. 27v): sign | ὃς ἐστι τύπος τοῦ μέλλοντος (Rom 5.14, f. 82r): majuscule biblical lemma before scholium 274 |
| 298Ph | ἢ ἀγνοεῖτε (Rom 6.3, f. 30v): majuscule biblical lemma | εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν (Rom 6.3, f. 83v): majuscule biblical lemma |
| 319Ph | ἀλλὰ παραστήσατε (Rom 6.13, f. 32v): majuscule biblical lemma | ὡς ἐκ νεκρῶν ζῶντας (Rom 6.13, f. 84v): majuscule biblical lemma before scholium 320 |
| 332Ph | ἐλευθερωθέντες (Rom 6.18, f. 33v): majuscule biblical lemma | ἀνθρώπινον λέγω (Rom 6.19, f. 85r): majuscule biblical lemma |
| 346Ph | ἐὰν δὲ ἀποθάνῃ (Rom 7.3, f. 34v): majuscule biblical lemma | ἀπὸ τοῦ νόμου (Rom 7.3, f. 85v): majuscule biblical lemma |

| | | |
|---|---|---|
| 361Ph | χωρὶς γὰρ νόμου (Rom 7.8, f. 36r): majuscule biblical lemma | ἁμαρτία νεκρά (Rom 7.8, f. 86v): majuscule biblical lemma before scholium 362 |
| 371Ph | οἴδαμεν γὰρ ὅτι (Rom 7.14, f. 37v): majuscule biblical lemma | πνευματικός (Rom 7.14, f. 87r): majuscule biblical lemma before scholium 371ex |
| 455Ph | ὑπὲρ ἐντυγχάνει (Rom 8.26, f. 44r): majuscule biblical lemma | ἀλλ' αὐτὸ τὸ πνεῦμα (Rom 8.26, f. 91v): majuscule biblical lemma before scholium 455 |
| 519Ph (GA 1923), 519Ph (I) | ἃ προητοίμασεν (Rom 9.23, f. 51r): majuscule biblical lemma | καὶ ἵνα γνωρίσῃ (Rom 9.23, f. 95v): majuscule biblical lemma |
| 526Ph | τὸ κατάλειμμα (Rom 9.27, f. 51v): majuscule biblical lemma | Ἠσαΐας δὴ κράζει (Rom 9.27, f. 95v): majuscule biblical lemma before scholium 525 |
| 531Ph | εἰ μὴ κύριος Σαβαώθ (Rom 9.29, f. 52r): majuscule biblical lemma | ἐγκατέλιπεν ἡμῖν (Rom 9.29, f. 96r): majuscule biblical lemma |
| 647Ph | κατὰ μὲν τοῦ εὐαγγέλιον (Rom 11.28, f. 59v): majuscule biblical lemma | ἐχθροὶ δι' ὑμᾶς (Rom 11.28, f. 100r): majuscule biblical lemma |
| 710Ph | τοῦτο γὰρ ποιῶν ἄνθρακας (Rom 12.20, f. 64v): majuscule biblical lemma | μὴ νικῶ ὑπὸ τοῦ κακοῦ (Rom 12.21, f. 102v): majuscule biblical lemma before scholium 711 |
| 715Ph | ὥστε ὁ ἀντιτασσόμενος (Rom 13.2, f. 65r): majuscule biblical lemma | τῇ τοῦ θεοῦ διαταγῇ (Rom 13.2, 103r): majuscule biblical lemma |
| 725Pha | δι' ἀνάγκη ὑποτάσσεσθαι (Rom 13.5, f. 65v): majuscule biblical lemma | θεοῦ γὰρ διάκονος (Rom 13.4, f. 103v): majuscule biblical lemma before scholium 724 |
| 725Phb | οὐ μόνον διὰ τὴν ὀργήν (Rom 13.5, f. 65v): majuscule biblical lemma | καὶ διὰ τὴν συνείδησιν (Rom 13.5, f. 103v); majuscule biblical lemma |
| 733Ph | ὁ γὰρ ἀγαπῶν τὸν ἕτερον (Rom 13.8, f. 66r): majuscule biblical lemma | νόμον πεπλήρωκε (Rom 13.8, 103v): majuscule biblical lemma before scholium 733 |
| 760Ph | ὃς μὲν κρίνει ἡμέραν (Rom 14.5, f. 68r): majuscule biblical lemma | τὸν δὲ ἀσθενοῦντα (Rom 14.1, f. 104v): majuscule biblical lemma before scholium 751 |
| 779Ph | οἶδα καὶ πέπεισμαι (Rom 14.14, f. 69v): majuscule biblical lemma | ὅτι οὐδὲν κοινόν (Rom 14.14, f. 106r): majuscule biblical lemma |
| 785Ph | μὴ βλασφημείσθω (Rom 14.16, f. 70r): majuscule biblical lemma | τὸ ἀγαθόν (Rom 14.16, f. 106r): majuscule biblical lemma |
| 822Ph | διάκονον γεγενῆσθαι (Rom 15.8, f. 73v): majuscule biblical lemma | λέγω δὲ Χριστὸν Ἰησοῦν (Rom 15.8, f. 107v): majuscule biblical lemma before scholium 821 |

Table 24: The biblical lemmata of the *Scholia Photiana* in GA 1923 and 91

### 4.2.4. The *Scholia Photiana* in GA 91

As the above list about the organization of the *Scholia Photiana* in GA 91 illustrates, the manuscript records only occasionally the attribution to Photius in front of the relevant extracts. In some of the cases mentioned above, GA 91 deliberately fails to repeat the attribution to Photius when a second *Photianum* sequentially follows an earlier attributed one.[55] However, both scholia 308Pha and 323Ph (II) immediately follow the numbered comments 308 and 324, which are interposed between the two *Photiana* (308Phb and 308Pha, and 323Ph [I] and 323Ph [II]). One case is worthy of consideration: scholium 315Ph is combined with the previous extract 313ex, from Theodoret, which receives the attribution to Photius probably due to the proximity with the following *Photianum*.[56] In all the other instances, the *Photiana* are either combined with a numbered scholium — unnumbered in the manuscript, due to the format of the catena — or an *Extravagans*. Alternatively, they can immediately follow the biblical lemmata as single scholia or in combination with subsequent comments. Only in a few cases (38 + 37Ph + 38Ph, 189 + 189Pha + 189Phb, 374 + 374Pha + 374Phb, 833Pha + 833Phb) neither of the two *Photiana* receive the attribution.

Usually, when two *Photiana* follow in a row the compiler of GA 91 opts for linking words to connect the two scholia together, as already illustrated for GA 1923 and 1905. These can include ἢ καὶ οὕτως (189Phb and 383Phb), or simply ἢ (ὅτι) (63Phb), to introduce an alternative explanation to the previous one, or ἄλλο/ἄλλος and ἄλλως, sometimes alternated with τοῦ αὐτοῦ (*eiusdem auctoris*) to introduce a second *Photianum*, not

[55] Scholia 63Phb (f. 71v), 272Ph (f. 81v), 308Pha (f. 84r), 323Ph (II) (f. 85r), 383Phb (f. 88r), 652Ph (f. 100v) and 760Ph (f. 104v).

[56] Lorrain, *Théodoret de Cyr*, p. 221.1, ll. 1–9.

necessarily commenting on the same biblical verse as the previous one. In a single case, scholium 449Phb (f. 90v), the *Photianum* is accompanied by the double attribution τοῦ αὐτοῦ ἄλλως, which aims to introduce a further exegesis from the same author (Photius) on the same biblical verse (Rom 8.23).

As in the case of GA 1923 and 1905, biblical lemmata can introduce single scholia or, in alternating catenae like GA 91, entire sections of exegesis. When the *Scholia Photiana* are not directly preceded by the biblical text, namely when they are combined with other scholia, they usually refer to the biblical lemma preceding the first scholium of the sequence. On the other side, portions of biblical lemmata can be included within the text of the scholia and not clearly distinguishable from the exegetical text, as in the case of GA 1923 and 1905. Sometimes the biblical quotations are adapted to the context of the comments through the insertion of the same linking words as found in GA 1923 (τό [515Ph, 618Pha and 763Ph], φησίν [426Ph] and τὰ ἐξῆς [821Ph]).

### 4.2.5. The abridged and omitted *Scholia Photiana* in GA 91

In this section, I will analyze those *Photiana* presenting an abbreviated text compared to GA 1923 and identify the reasons behind the omission of seven *Photiana* from GA 91.[57]

First, scholium 9Ph (f. 69r) presents an unusual rearrangement, which comprises the inversion of the components of the scholium and the omission of extensive portions of the text, which are in italics and within brackets. The table below illustrates the situation in the two manuscripts.

[57] Scholia 9Ph (f. 69r), 12Ph (f. 69r), 21Phb (f. 69v), 50Phb (f. 70v), 60Ph (f. 71r), 63Phb (f. 71v), 72Ph (f. 71v), 168Pha (f. 76r), 194Ph (f. 77r), 301Phb (f. 84r), 455Ph (f. 91v) and 833Phb (f. 108v).

| GA 1923, f. 3r (9Ph), see Staab, *Pauluskommentare*, p. 470, ll. 18–27, p. 471, ll. 1–11 | GA 91, f. 69r (9Ph) |
|---|---|
| *Τοῦ ὁρισθέντος*, ἐπιγνωσθέντος, εἰς γνῶσιν ἀνθρώποις ἐλθόντος· εἰώθαμεν γὰρ δι' ὁρισμῶν τινων ἐπιγινώσκειν ἃ βεβαίως καὶ οὐκ ἐν δισταγμῷ ἐπιστάμεθα. [Εἶτα πῶς οὖν ὡρίσθη;….ἐκ τοῦ ἀναστῆναι αὐτὸν ἐκ νεκρῶν]· τούτων γὰρ ἡ συνδρομὴ διορίζει αὐτὸν ἐκ τῶν ἄλλων ἁπάντων τῶν κατὰ χάριν κληθέντων υἱῶν, [καὶ δείκνυσιν αὐτὸν… ὡς ἀληθινῷ θεῷ καὶ υἱῷ]. | *Τοῦ ὁρισθέντος* (before scholium 9): τούτων γὰρ ἡ συνδρομὴ διορίζει αὐτὸν ἐκ τῶν ἄλλων ἁπάντων τῶν κατὰ χάριν κληθέντων υἱῶν, **διὸ καί τις** *τοῦ ὁρισθέντος*, ἐπιγνωσθέντος **φησί, καὶ** εἰς γνῶσιν ἀνθρώποις ἐλθοντος· εἰώθαμεν γὰρ δι' ὁρισμῶν τινων ἐπιγινώσκειν ἃ βεβαίως καὶ οὐκ ἐν δισταγμῷ ἐπιστάμεθα. |

Table 25: Scholium 9Ph in GA 1923 and 91

As the table above illustrates, scholium 9Ph in GA 91 is the result of compilation practice known as 'cut and paste technique',[58] which consists of extracting small pieces of exegesis from the source and adapting them to the context of the catena by adding linking words (διὸ καί, φησί) that compensate for the omissions of portions perhaps considered unnecessary by the compiler. Furthermore, the order of the components of the scholium as found in GA 1923 is here inverted, with the central section (inc.: Τούτων γὰρ ἡ συνδρομή; des.: κατὰ χάριν κληθέντων υἱῶν) placed before the biblical quotation (Τοῦ ὁρισθέντος) and the beginning of the exegesis (inc.: Ἐπιγνωσθέντος; des.: οὐκ ἐν δισταγμῷ ἐπιστάμεθα). Regarding the content, the scholium presents verbatim quotations from *Quaestiones* 136 and 283 of the

[58] It agrees with Curti's abbreviation 'per taglio', as in C. Curti, 'La tradizione catenaria', p. 280.

*Amphilochia*, as suggested by Hergenröther,[59] Staab[60] and Coppola,[61] to whom I refer for the collation of the text.

Another example of the 'cut and paste' technique occurs in scholium 65Ph on Rom 1.21. As for scholium 9Ph, the compiler of GA 91 rearranges the text of the source by selecting only a few passages as illustrated by the table below. Staab did not record the omissions in the apparatus since GA 91 was not used in his edition of the scholium.

| GA 1923, scholium 65Ph (f. 8r); Staab, *Pauluskommentare*, p. 479, ll. 30–38 | GA 91, scholium 65Ph (f. 71v) |
|---|---|
| [Ἐκ τῶν ὁρατῶν καὶ ἐκ τῶν νοητῶν…διὸ αὐτοὶ ἑαυτοὺς ἀναπολογήτους κατέστησαν]· ποῖον γὰρ ἦν εὐκολώτερον, κύκλους καὶ ζώδια εἰδωλοποιῆσαι ἐν οὐρανῷ, [καὶ ἀτράκτους καὶ νήματα…καὶ μακρὰν φλυαρίαν], ἢ τὸ γνῶναι ὅτι ἔστι ταύτης τῆς ὁρωμένης καὶ ὑπερφυοῦς καλλονῆς δημιουργὸς καὶ κηδεμὼν καὶ πηδαλιοῦχος; | Ποῖον γὰρ ἦν εὐκολώτερον κύκλους καὶ ζώδια εἰδωλοποιῆσαι ἐν οὐρανῷ, ἢ τὸ γνῶναι ὅτι ἔστι ταύτης τῆς ὁρωμένης καὶ ὑπερφυοῦς καλλονῆς δημιουργὸς καὶ κηδεμὼν καὶ πηδαλιοῦχος; |

Table 26: Scholium 65Ph in GA 1923 and 91

On the other hand, scholium 37Ph (f. 70r) presents an appendix of text absent from GA 1923 (Κοινὸν γὰρ τὸ κέρδος· πολλῶν γὰρ πιστῶν σύνοδος μεγίστην ἐργάζεται παράκλησιν). By comparing the manuscripts transcribed in full for the thesis, I was able to identify this additional text as an expanded version of the same scholium numbered λθ΄ in GA 1997, κθ΄ in GA 1980, and γ΄ in GA 1862 (combined with the previous scholium 38). In this case, it seems that the compiler of GA 1923 forgot to include the extract among the numbered

[59] Hergenröther, *Photius*, p. 79.

[60] Staab, *Pauluskommentare*, p. 470.

[61] Coppola, *A new analysis*, pp. 67–68.

scholia of the chain. In fact, the numbering system in GA 1923 jumps from λη΄ directly to μ΄, omitting scholium λθ΄.[62]

Similarly, additional text (Ἢ μᾶλλον οὕτως· ἐπειδὴ εἶπεν· *ἵνα καὶ αὐτοὶ ἐλεηθῶσι* [Rom 11.32], τοὺς Ἰουδαίους) is appended to scholium 652Ph (f. 100v) and omitted by the sole GA 1923, as supported by Staab.[63] It constitutes an alternative exegesis of the biblical extract ἵνα τοὺς πάντας ἐλεήσῃ, as the introductory ἢ μᾶλλον οὕτως indicates, and interprets τοὺς πάντας as limited to the only Jews (Τοὺς Ἰουδαίους). Interestingly, the same omission appears in GA 1998 (f. 35v), which offers further evidence in support of the relationship with GA 1923 + GA 1982.

### 4.2.6. *Scholia Photiana* absent from GA 91

#### 4.2.6.1. The doubled scholia

In addition to the occurrences of *Photiana* with an abbreviated text, the compiler of GA 91 omits entire scholia compared to GA 1923. These include scholia 5Ph (f. 69r), 396Ph (f. 89r), 516Ph (f. 95v), 585Ph (f. 97v), 702Phb (f. 102v), 711Ph (f. 103r) and 891Ph (f. 110r). By examining the text of the catena in GA 91 and the other manuscripts of the *Erweiterter Typus*, I noticed that two extracts are repeated twice in GA 1923, both as a *Photianum* and either as a numbered comment or an *Extravagans.* Hence, the decision of the compiler of GA 91 to omit the additional scholium from the text of the catena. These scholia are illustrated in the table below.

| | |
|---|---|
| Scholium 516 (GA 1923 [f. 50v], 1905 [f. 18r], 91 [f. 95v], 1997 [f. 34r], 1919 [f. 46v], 1862 [f. 181r]) | Scholium 516Ph (GA 1923 [f. 50v], 1905 [f. 18r], 1915 [f. 145rv]) (Staab, *Pauluskommentare,* p. 519, ll. 29–31) |

[62] See 2.2.3.

[63] Staab, *Pauluskommentare*, p. 527.

| | |
|---|---|
| *Ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ* (Rom 9.22) (*Ἤνεγκεν ἐν πολλῇ* GA 91). Τουτέστι πάνυ ἐμακροθύμησεν **εἰς μετάνοιαν ἄγων** ὡς δὲ οὐκ ἦλθε πρὸς σωφρονισμόν, ἐτιμωρήσατο αὐτόν. | *Ἤνεγκεν* (Rom 9.22, GA 1923). Τουτέστι πάνυ ἐμακροθύμησεν (εἰς μετάνοιαν ἄγων **τὸν Φαραώ**: add. Staab) ὡς δὲ οὐκ ἦλθεν πρὸς σωφρονισμόν, ἐτιμωρήσατο αὐτόν. |
| Scholium 702 (GA 1923 [f. 63v], 1905 [f. 26r], 91 [f. 102v], 1997 [f. 42r], 1919 [f. 58v]) | Scholium 702Phb (GA 1923 [f. 63v], 1905 [f. 26r], 1915 [f. 183r]) (Staab, *Pauluskommentare,* p. 532, footnote) |
| *Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες…τοῖς ταπεινοῖς συναπαγόμενοι* (Rom 12.16) (*Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες* GA 91) [Οἶον· μέγαν σεαυτὸν νομίζεις; Τοιοῦτον νόμιζε καὶ τὸν ἀδελφόν, κἂν πένης ᾖ· ἐπεὶ μὴ ἔστι πλούτου καὶ πενίας διάκρισις παρὰ θεῷ;] Πῶς δ’ ἂν **γένοιτό** σοι τοῦτο; Ἐὰν μὴ φρονῇς περὶ **σεαυτοῦ** ὑψηλά, ἀλλὰ συμφέρῃ καὶ συναπάγῃ τοῖς ταπεινοῖς, καὶ εἰς τὴν ἐκείνων συγκαταβαίνῃς εὐτέλειαν. Ἐκ δὴ τούτων τὴν κενοδοξίαν καταστέλλει. Εἰκὸς γὰρ ἦν αὐτοὺς διὰ τὴν πόλιν τούτῳ κατισχῆσθαι [sic!] τῷ πάθει. | *Μὴ τὰ ὑψηλὰ φρονοῦντες* (Rom 12.16)<br><br>Πῶς δ’ ἂν **γένηταί** σοι τοῦτο; Ἐὰν μὴ φρονῇς περὶ **ἑαυτοῦ** (σεαυτοῦ: GA 1915) ὑψηλά, ἀλλὰ συμφέρῃ καὶ συναπάγῃ τοῖς ταπεινοῖς, καὶ εἰς τὴν ἐκείνων συγκαταβαίνῃς εὐτέλειαν. Ἐκ δὴ τούτων τὴν κενοδοξίαν καταστέλλει. Εἰκὸς γὰρ ἦν αὐτοὺς διὰ τὴν πόλιν τούτῳ κατισχῆσθαι [sic!] τῷ πάθει. |

Table 27: The ‘doubled scholia’ 516–516Ph and 702–702Phb in the Pseudo-Oecumenian manuscripts and *Typus Vaticanus* (GA 1915)

While scholia 516 and 516Ph coincide verbatim, apart from the absence of εἰς μετάνοιαν ἄγων τὸν Φαραώ by all the manuscripts of the *Erweiterter Typus* and GA 1915, GA 91 omits the first half of the extract, as the table above illustrates (inc.: Οἶον· μέγαν σεαυτὸν νομίζεις; des.: διάκρισις παρὰ θεῷ). The presence of the same text as either a numbered scholium or a *Photianum* could support Coppola’s idea of a reuse of the catena material by Photius as a source for his exegesis on the Pauline Epistles, although she fails to notice any similarities

between the above numbered scholia and *Photiana*.[64] Excluding Coppola's conclusion of a reuse of the Oecumenian material from scholium 426ex in 426Ph,[65] Coppola recognizes other similarities between 449Ph (Sch. Ph. 104) and 449ex, the latter attributed to Oecumenius by the majority of the witnesses of the of the Pseudo-Oecumenian Catena, apart from GA 91 where the scholium is absent, GA 1980, which is defective of the section between scholia 403 and 875, and GA 1862, which transmits an epitomized version of the catena.[66] According to Coppola, these two cases, together with the previous scholia 204Ph (Sch. Ph. 49)[67] and 235Ph (Sch. Ph. 57),[68] where Photius seems to quote Gennadius (scholium 204ex and 235exc), offer further support for Antonopoulou's conclusions about the reuse of catena sources within the text of the *Scholia Photiana*.[69] However, the similarities recognized by Coppola between the *Scholia Photiana* and the extracts from Gennadius of Constantinople, Severian of Gabala and Oecumenius are limited to a few words, namely ἐν ὑπερβατῷ/μεθυπέρβατος (204ex), ἐνώπιον προσώπου (235ex) and τὰ τῆς 'υἱοθεσίας' — which is, in turn, a citation from the biblical lemma — ἀποτελέσματα (426ex); hence, they cannot provide sufficient evidence to support the recycling of the Pseudo-Oecumenian scholia as a source for Photian exegesis.

On the other hand, besides scholia 5Ph, 711Ph and 891Ph, which are distinctive of the agreement of GA 1923, 1982 and GA 1998, GA 91 omits 396Ph and 585Ph as well.

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[64] Coppola, *A new analysis*, pp. 110–111 (scholium 516Ph = Sch. Ph. 121), and 118–119 (702Phb = Sch. Ph. 156).

[65] See 4.1.

[66] Coppola, *A new analysis*, pp. 105–107 (scholium 426Ph = Sch. Ph. 104).

[67] Coppola, *A new analysis*, pp. 81–82.

[68] Coppola, *A new analysis,* pp. 87–88.

[69] Antonopoulou, 'Eustathius of Antioch', pp. 549–550.

Quite interestingly, both these extracts, which comprise shorts exegeses on Rom 8.2 (Ὁ γὰρ νόμος τοῦ πνεύματος) and 10.20 (Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει), are recorded in the outer margins of GA 1915 (ff. 94v and 157v) by the same hand of the compiler of the catena, which can further support the relationship between *Typus Vaticanus*' catena and GA 1923 + 1982.[70] The absence of these scholia from GA 91 seems to reject Coppola's hypothesis of a possible relationship between GA 91 and 1905, where these *Photiana* are recorded in the outer margins. Coppola's conclusion relies on the analysis of scholia 374Pha and 374Phb on Rom 7.15 (Sch. Ph. 95 and 96) and 808Ph on Rom 16.26 (Sch. Ph. 184b).[71] More precisely, she conjectures a relationship between the two manuscripts based on the fact that both GA 91 (f. 87r) and 1905 (f. 10r) seem to record 374Pha and 374Phb as a single scholium, while the compiler of GA 1905 actually records the extracts with two different *signes de renvoi*, as in GA 1923 (f. 37v). Furthermore, scholium 808Ph is not only attested by GA 91 (f. 107v), 1905 (f. 31r) and 1907 (f. 78v), as both Staab and Coppola believe, but by GA 1923 as well (f. 72r), although without the initial τὸ ᾧ παρέλκεται.[72]

#### 4.2.6.2. The *Scholia Photiana* absent from GA 91: the relationship with GA 2183

The aforementioned omissions of GA 91 are shared by GA 2183, another representative of Staab's *Erweiterter Typus*, which supports Coppola's hypothesis of a relationship between the two manuscripts.[73] GA 2183 is a frame catena from the eleventh century (1042, according to the subscription on f. 442v), in which the authorship of the catena is attributed

[70] Staab, *Pauluskommentare*, p. 524; Coppola, *A new analysis*, p. 116.

[71] Coppola, *A new analysis*, p. 127.

[72] Staab, *Pauluskommentare*, p. 544, ll. 1–5, and Coppola, *A new analysis*, p. 125.

[73] Coppola, *A new analysis*, pp. 126–127.

to Theodoret of Cyrrhus (Θεοδωρίτου [sic!] ἐπισκόπου Κύρρου εἰς τὴν πρὸς ῾Ρωμαίους ἐπιστολὴν ἑρμηνεία, f. 6v), despite being a witness of the phase of the *Expanded Type*.[74] According to Coppola, both the manuscripts feature the same 'alternative' version of some anonymous *Extravagantes* and *Photiana* that Coppola assigns to Photius based on the attribution provided by GA 2183 (1ex [Sch. Ph. 1], 2 [Sch. Ph. 2], 181ex [Sch. Ph. 43], 212Ph [Sch. Ph. 51], and 321ex [Sch. Ph. 83b]). However, while scholia 1ex/Ph (inc.: Τὸ ἑξῆς Παῦλος ἀπόστολος, des.: θεῖον δὲ μᾶλλον ἐπίταγμα ἐκπληρῶν) and 2 (+2Ph?) (inc.: Πολλοὶ δουλείας τρόποι [om. Πολλοὶ δουλείας τρόποι… ἔσχεν ὁ Παῦλος GA 2183], des.: καὶ τοῦτο κεκρατηκέναι σπουδήν) are distinctive of these two manuscripts, either as anonymous and combined with previous numbered extracts (as for scholium 2 in GA 91), or as attributed to Photius (as in GA 2183), the remaining scholia present different attributions and are attested by the other witnesses of the *Erweiterter Typus*. For example, scholia 181ex, from Gennadius, 212Ph and 321ex, from Diodore but anonymous in most of the selected manuscripts, are anonymous in GA 91 but attributed to Photius in GA 2183. After a collation of the two manuscripts, I was able to identify other differences between GA 91 and 2183 that can be summarized as follows:

a) *Photiana*, anonymous or with the attribution in GA 91, recorded as numbered scholia in GA 2183: 7Ph (ζ΄) (f. 7v),[75] 9Ph (θ΄) (f. 7v),[76] 14Ph (ιε΄) (ff. 7v–

[74] The manuscript is described in S. Eustratiades and A. Vatopedinos, *Catalogue of Greek Manuscripts in the Monastery of Vatopedi on Mt. Athos* (Harvard Theological Studies: Cambridge [MA], 1924), p, 53, and mentioned in Lorrain, 'Des prologues bibliques', p. 482, n. 4 and p. 494, n. 32. It is also listed in Parpulov, *Catalogue*, p. 148.

[75] The scholium is combined with scholium 7 (ζ΄).

[76] The scholium is combined with scholium 9 (θ΄).

8r), 93Ph (οθ΄) (f. 11v),[77] 147Ph (ρκη΄ and Φωτ.) (f. 16r), 236Phb (σς΄) (f. 25v), 270Ph (σλς΄) (f. 29r),[78] 286Ph (σμθ΄) (ff. 31v–32r), 301Pha (σξβ΄) (f. 33r),[79] 345Phb (τε΄) (f. 36v), 346Ph (τς΄) (f. 36v),[80] 413Ph (τοβ΄) (f. 44r), 489Phb (υμθ΄) (f. 50v), 491Ph (υνα΄) (ff. 51v–52r), 492Ph (υνγ΄) (f. 52r), 518Phb (υοθ΄) (f. 56v), 519Ph (I) (υοθ΄) (f. 56v),[81] 519Ph (II) (υπα΄ and υπβ΄) (f. 56v),[82] 526Ph (υπζ΄) (f. 57r),[83] 541Ph (φα΄) (f. 58v), 542Ph (δ΄) (f. 59r), 547Ph (ι΄) (f. 59r), 613Ph (ογ΄) (f. 63r), 619Ph (οθ΄) (f. 64v),[84] 650Ph (ιβ΄ and Σευηριανοῦ) (f. 67r), 666Ph (κς΄) (f. 68r), 674Ph (λς΄) (f. 69r), 678Ph (λη΄) (f. 69v),[85] 702Pha (I) (ξβ΄) (f. 71v),[86] 702Pha (II) (ξγ΄) (f. 71v),[87] 725Pha (πθ΄) (f. 74r), 725Phb (ϛ΄) (f. 74r), 745Ph (ια΄) (f. 76r), 787Ph (να΄) (f. 80v)[88] and 895Ph (νζ΄) (f. 89r)

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[77] The scholium is combined with scholia 93 and 94 (οθ΄).

[78] The scholium is combined with scholia 269 and 270 (σλς΄).

[79] The scholium is combined with 301 (σξβ΄).

[80] The scholium is combined with scholium 346 (τς΄).

[81] Scholium 519Ph (I) (until οὖν ἐνταῦθα τὸ εἰς σωτηρίαν) is combined with scholium 518Phb as numbered scholium υοθ΄.

[82] Part of scholium 519Ph (II) (inc.: Προητοίμασεν δὲ ὡς προγνώστης, des.: τὰ ἄξια ἐλέους σκεύη) is combined with the previous scholium 520. The rest of scholium is recorded as a separate comment numbered υπβ΄.

[83] The scholium is combined with the previous scholium 525 as numbered comment υπζ΄.

[84] The scholium is combined with the following scholium 620.

[85] The scholium is combined with the following scholium 677, as numbered extract λη.

[86] The first half of scholium 702Pha (inc.: Τὴν πρὸς τούς, des.: ἐν ἐξαιρέτῳ) is appended to the previous scholium 698 (Ἐν οἷς ἂν ἐν χρείᾳ γένωνται) as numbered scholium ξβ΄.

[87] The second half of scholium 702Pha (inc.: Κοινωνία γάρ; des.: τὰ μύρια ἀγαθά) is recorded as a separate scholium numbered ξγ΄. The text ἄνω μὲν περὶ καθολικῆς εἶπεν ἐλεημοσύνης, κοινωνοῦντες, φησίν between the first and the second half is omitted.

[88] The scholium is combined with the following scholium 788, numbered as να΄.

b) Numbered scholia from GA 1923, unnumbered in GA 91, but recorded as *Photiana* in GA 2183: 416 (ις΄) (f. 44r), 477 (ος΄) + 477ex (Οἰκουμενίου) (f. 49r)[89]

c) *Photiana* attributed to other exegetes by GA 2183: 449Pha (τοῦ Χρυσοστόμου) (f. 46v), 650Ph (ιβ΄ and Σευηριανοῦ) (f. 67r), 652Ph (I) (Οἰκουμενίου) (f. 67v),[90] 652Ph (II) (Σευηριανοῦ) (f. 67v),[91] 682Ph (Σευηριανοῦ) (ff. 70r–71r)

d) *Extravagantes* from GA 91 attributed to Photius by GA 2183: 215ex, from Severian (f. 23v)[92]

e) *Photiana* with the attribution (Φτ.) in GA 91, but anonymous in GA 2183: 146Ph (f. 16r),[93] 195Ph (f. 21v) and 272Ph (f. 29v)

f) *Photiana* anonymous in GA 91, but with the attribution (Φωτ.) in GA 2183: 168Pha–b (f. 19r), 178Ph (f. 20r), 189Pha (f. 20v), 212Ph (f. 23rv), 255Ph? (f. 27r), 321Ph (f. 34v), 332Ph (f. 35rv), 367Ph (f. 38v), 371Ph (f. 39v), 374Pha (f. 39v), 400Ph (f. 43r), 426Ph (f. 45r), 459Ph (f. 47v), 478Ph (f. 49v), 518Pha (f. 56rv), 647Ph (f. 66rv), 779Ph (f. 79v), 829Ph (f. 85r), 833Pha (ff. 85v–86r) and 871Ph (f. 88r)

g) *Photiana* absent from GA 2183: 12Ph, 21Pha–72Pha (II), 396Ph and 455Ph.

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[89] The scholium is recorded as υλγ΄ and Φωτ. and introduced by ἄλλο.

[90] The scholium is introduced by ἄλλο (inc.: Πῶς συνέκλεισεν ὁ θεός; des.: οὐκ ἀποστραφήσεται).

[91] The scholium is introduced by ἢ οὕτως (inc.: Ἠπείθησαν τὰ ἔθνη; des.: τοὺς Ἰουδαίους δηλῶν).

[92] The same scholium is repeated twice: on f. 23v (attributed to Photius, and introduced by ἄλλο), and on f. 24v (attributed to Severian). In GA 91, the scholium lacks the attribution.

[93] The scholium is combined with 146 (ρκς΄).

On the other hand, in addition to omitting the same number of scholia, that are 516Ph and 702Phb along with 5Ph, 711Ph and 891Ph from the group of GA 1923, 2183 and 1998, both the manuscripts assign scholium 313ex (f. 84v in GA 91, f. 34rv in GA 2183) to Photius, while it is actually an extract from Theodoret's commentary on Romans and combine it with the following 315Ph.[94]

Furthermore, the first scholium ascribed to Photius in GA 2183 is shared by GA 91, yet anonymously, and three other witnesses of the Pseudo-Oecumenian Catena on Romans, that are GA 1907, from the *Erweiterter Typus*, and the group of GA 056 and 0142, two twin manuscripts from Staab's *Sekundärer Erweiterungs–Typus* (CPG C165.4), which comprise a secondary development of the Pseudo-Oecumenian Catena.[95] Coppola is doubtful about the authenticity of the extract, although GA 2183 assigns the scholium to Photius.[96] The scholium is an exegesis of Paul's identification as δοῦλος Ἰησοῦ Χριστοῦ. In GA 91, the comment is followed by another one, preceded by the usual monogram of Photius, which is the result of the combination of three different extracts: it starts with a portion of text absent from GA 1923 and citing Acts 23.26, as an example of the ancient epistolary tradition of starting the letter with the formula of greeting (Οἷον Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φίληκι χαίρειν). The second half of the scholium is linked to the first one by ἤ and agrees with part of scholium 1Ph in GA 1923 (inc.: Προέταξε τὸ Παῦλος; des.: τὴν χάριν τὴν πολιτείαν); according to Coppola, it preserves verbatim quotations from *Amphilochia*'s *Quaestio* 136. This scholium is followed by the first numbered extract of the catena (α΄) as

[94] The scholium agrees with Lorrain, *Théodoret de Cyr,* p. 221.1, ll. 2–9.

[95] See 2.1.

[96] Coppola, *A new analysis*, p. 62. According to Coppola, the participle φάσκων present in the scholium is unusual in the collection of the *Scholia Photiana*, where εἰπών is preferred.

in GA 1923, preceded by the linking word ἤ. On the other hand, the group of GA 056 + 0142 and GA 1907 attests to a different reorganization of the material compared to that of GA 91, apart from the first anonymous scholium (inc.: Τὸ ἑξῆς· *Παῦλος ἀπόστολος* (Rom 1.1); des.: θεῖον δὲ μᾶλλον ἐπίταγμα ἐκπληρῶν). It follows a composite comment made of:

a. the first part of the scholium 1Ph in GA 91 (inc.: Προτάττει δὲ τὸ οἰκεῖον; des.: Φίληκι χαίρειν)
b. an additional extract from Acts 15.23, readapted to the context of the catena: Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι τοῖς κατὰ Ἀντιόχειαν ἀδελφοῖς GA 056 + 0142, 1907 | Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοῖ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν Maj.
c. part of scholium 1 from the Pseudo-Oecumenian Catena, preceded by Ἤ (καὶ διὰ τὸ ἀποῦσι γράφειν)
d. an unidentified scholium, absent from GA 1923 (inc.: Εἰωθὼς δὲ συνάπτειν τῷ οἰκείῳ ὀνόματι; des.: καὶ τοῦτο κεκρατηκέναι σπουδήν), and combined with scholium 2 in GA 91 (inc.: Πολλοὶ δουλείας τρόποι; des.: Καὶ πάντας ἔσχεν ὁ Παῦλος), which, in turn, reverses the order of the sentences as in GA 1923. Coppola includes this scholium among the *Photiana* (Sch. Ph. 2), due to the presence of the Photian ligature in GA 2183; however, she does not find strong evidence either to support or to reject the Photian authorship of the scholium.[97] Besides the composite scholium, GA 1907 attests to the full text of 1Ph, 1, and 2 as well.

[97] Coppola, *A new analysis*, p. 65.

The table below illustrates the distribution of these scholia among the manuscripts. As usual, variant readings are in bold, excess portions of text are enclosed in brackets, and biblical citations are italicized.

| GA 1923 (f. 3r) | GA 91 (f. 69r), 2183 (ff. 6v-7r) | GA 056 (f. 117r) + 0142 (f. 116r), 1907 (f. 5r) |
|---|---|---|
| Absent | Τὸ ἑξῆς· *Παῦλος ἀπόστολος* (Rom 1.1) *πᾶσι τοῖς ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ κλητοῖς ἁγίοις χάρις ὑμῖν καὶ εἰρήνη* (Rom 1.7)· (Ἄλλος· Παῦλος· GA 2183) οἷον ὁ δεῖνα τῷ δεῖνι χαίρειν συμφαίνει, […]· θεῖον δὲ μᾶλλον ἐπίταγμα ἐκπληρῶν. Φωτ.: Προτάττει δὲ τὸ οἰκεῖον ὄνομα, ἢ κατὰ συνήθειαν ἀρχαίαν. Οἷον *Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φίλικι χαίρειν* (Acts 23.26). **ἢ** προέταξε τὸ *Παῦλος* (Rom 1.1), μηδὲ διαίρειν στόμα ἄνευ τοῦ μεμνῆσθαι τῆς δεσποτικῆς εὐεργεσίας βουλόμενος, […], τὴν χάριν τὴν πολιτείαν (προφητείαν GA 2183). Ἢ, ἀποῦσι **γράφων**, **εἰκότως** αὐτοῦ τὸ ὄνομα **προέταξε**. Διὰ τοῦτο δὲ *ἀπὸ Σαύλου εἰς Παῦλον μετετέθη* (Acts 13,9), ἵνα μηδ’ ἐν τούτῳ **φανῇ ἢ** ἔλαττον **ἔχων τῶν ἀποστόλων, μηδ’ αὐτοῦ** τοῦ κορυφαίου Πέτρου (absent from GA 2183). | [Add. Τὸ ἑξῆς· GA 1907] *Παῦλος ἀπόστολος* (Rom 1.1) *πᾶσι τοῖς ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ κλητοῖς ἁγίοις χάρις ὑμῖν καὶ εἰρήνη* (Rom 1.7)· οἷον ὁ δεῖνα τῷ δεῖνι χαίρειν συμφαίνει, […] θεῖον δὲ μᾶλλον ἐπίταγμα ἐκπληρῶν. Προτάττει δὲ τὸ οἰκεῖον ὄνομα, ἢ κατὰ συνήθειαν ἀρχαίαν. Οἷον *Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φιλίκι χαίρειν* (Acts 23.26). [Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι τοῖς κατὰ Ἀντιόχειαν ἀδελφοῖς]. **Ἢ καὶ διὰ** τὸ ἀποῦσι **γράφειν**, Εἰωθὼς δὲ συνάπτειν τῷ οἰκείῳ ὀνόματι τό, *ἀπόστολος*, νῦν τό, *δοῦλος*, προτέταχεν, εἰς εὐλάβειαν Ῥωμαίους ἐνάγων. […], ὡς ἂν μὴ δόξῃ κατὰ ἀνθρωπίνην καὶ τοῦτο κεκρατηκέναι σπουδήν. |
| α: **Τὸ** ἀποῦσι **γράφειν αἴτιον τοῦ κεῖσθαι** αὐτοῦ τὸ ὄνομα. Διὰ τοῦτο δὲ *ἀπὸ Σαύλου εἰς Παῦλον μετετέθη* (Acts 13,9), ἵνα μηδ’ ἐν **τούτῳ ἔλαττόν τι ἔχοι τοῦ** κορυφαίου Πέτρου. | | |
| Φωτ. + sign: Προέταξε τὸ *Παῦλος* (Rom 1.1) μηδὲ διαίρειν στόμα ἄνευ τοῦ μεμνῆσθαι τῆς δεσποτικῆς εὐεργεσίας βουλόμενος, οἷον· […] τὴν χάριν τὴν πολιτείαν. [*Δοῦλος* (Rom 1.1)· αὐτῷ γὰρ | | |

| | | |
|---|---|---|
| ὅλος πέπραμαι…τὸ δοῦλος εἶναι Χριστοῦ]. | | |
| Πολλοὶ δουλείας τρόποι· Καὶ πάντας ἔσχεν ὁ Παῦλος, εἷς ὁ τῆς δημιουργίας· εἷς ὁ τῆς πίστεως· ἄλλος ὁ τῆς ἀποστολῆς· | Πολλοὶ δουλείας τρόποι· εἷς ὁ τῆς δημιουργίας· εἷς ὁ τῆς πίστεως· ἄλλος ὁ τῆς ἀποστολῆς· ἕτερος ὁ ἀπὸ τῆς πολιτείας. Καὶ πάντας ἔσχεν ὁ Παῦλος. Εἰωθὼς δὲ συνάπτειν τῷ οἰκείῳ ὀνόματι τό, *ἀπόστολος*, νῦν τό, *δοῦλος*, προτέταχεν, εἰς εὐλάβειαν Ῥωμαίους ἐνάγων. […], ὡς ἂν μὴ δόξῃ κατὰ ἀνθρωπίνην καὶ τοῦτο κεκρατηκέναι σπουδήν. | **Only in GA 1907:**<br><br>Φωτ. And sign: Προέταξε τὸ *Παῦλος* (Rom 1.1) μηδὲ διαίρειν στόμα ἄνευ τοῦ μεμνῆσθαι τῆς δεσποτικῆς εὐεργεσίας βουλόμενος, […] τὴν χάριν τὴν πολιτείαν. [*Δοῦλος*· αὐτῷ γὰρ ὅλος πέπραμαι… τὸ δοῦλος εἶναι Χριστοῦ]. |
| See above | See above | α and sign: Ἀποῦσι **γράφων, εἰκότως** τὸ ὄνομα **αὐτοῦ προέταξε.** Διὰ τοῦτο δὲ *ἀπὸ Σαύλου εἰς Παῦλον μετετέθη* (Acts 13,9), ἵνα μηδ' ἐν τούτῳ **φανῇ ἔχων τῶν ἀποστόλων, μηδ' αὐτοῦ** Πέτρου **τοῦ κορυφαίου.** |
| See above | See above | β and sign: Πολλοὶ δουλείας τρόποι· **καὶ πάντας ἔσχεν ὁ Παῦλος**. εἷς ὁ τῆς δημιουργίας· εἷς ὁ τῆς πίστεως· ἄλλος ὁ τῆς ἀποστολῆς· **ἕτερος ἀπὸ** τῆς πολιτείας. |

Table 28: The scholia on Rom 1.1 in GA 1923, 91, 056 + 0142 and 1907

## 4.3. The *Scholia Photiana* and the *Amphilochia*.

### 4.3.1. Introduction[98]

[98] A summary of the *status quaestionis* on Photius is included in M. Losacco, 'Photius, la Bibliothèque, et au-delà: l'état de la recherche, l'usage des classiques et les prefaces du corpus', in B. Flusin and J.C. Cheynet, eds., *Autour du Premier humanism byzantine et des Cinques études sur le XIe siècle, quarante ans après Paul Lemerle* (TM 21/2) (Paris: Association des amis du Centre d'histoire et civilisation de Byzance, 2017), pp. 235–308 (pp. 236–238). Additionally, the chapters by P. Lemerle, 'Photius ou le classicisme', in P. Lemerle, *Le premier humanism byzantine: notes et remarques sur enseignement et culture à Byzance des origins au Xe siècle* (Paris: Presses Universitaires de France, 1971), pp. 177–204, and N. Wilson, 'Photius', in N. Wilson,

The connection between the text of the *Scholia Photiana* in the manuscripts of the *Expanded Type* and the *Amphilochia* has been previously investigated by Hergenröther and Coppola. The *Amphilochia* is a compilation of 329 brief treatises in the form of "Question-and-Answer" or *Erotapokrisis*,[99] mostly related to resolving various theological and doctrinal problems.[100] The collection is addressed to Amphilochius, a metropolitan of Cyzicus, from whom the compilation takes its name.[101] As Westerink illustrated in his modern critical edition of Photius' *Epistulae and Amphilochia*,[102] and Louth recalled in his article on the exegetical method of the Byzantine cardinal,[103] the *Amphilochia* do not constitute a uniform group of writings, and indeed they probably refer only to the original corpus of seventy-five treatises (*quaestiones*).[104] According to Louth, this first group of *Quaestiones* aims to interpret difficult scriptural passages, apart from six treatises related to strictly theological topics and one concerning a matter of discipline.[105] The rest of the *Amphilochia* (*Qu.* 76–

*Scholars of Byzantium* (London: Duckworth, 1996), pp. 89–119 (in particular the section on the *Amphilochia*, pp. 114–119) worth to be mentioned.

[99] See chapter 3, note 40.

[100] A detailed examination of the exegetical method of Photius in the *Amphilochia* has been provided by N. Constas, 'Word and Image in Byzantine Iconoclasm. The Biblical Exegesis of Photius of Constantinople', in R. L. Peterson and C. A. Pater, eds., *The Contentious Triangle. Church, State, and University. A Festschrift in Honor of Professor George Huntston Williams* (*Sixteenth Century Essays and Studies*, 51) (Kirkville: Thomas Jefferson University Press, 1999), pp. 97–111, and A. Louth, 'Photios as a theologian', in E.M. Jeffreys, ed., *Byzantine Style, Religion and Civilization: in Honour of Sir Steven Runciman* (Cambridge: Cambridge University Press), pp. 205–221.

[101] On Amphilochios, Metropolitan of Cyzicus, see the relevant entry in the *PmbZ* online (*PmbZ20278*) <https://www.degruyter.com/database/PMBZ/entry/PMBZ22431/html>.

[102] V. Lourdas and L. G. Westerink, eds., *Epistulae et Amphilochia*, 6 vols., (Leipzig: Teubner, 1983–87).

[103] Louth, 'Photios as a theologian', p. 210.

[104] Lourdas and Westerink, eds., *Epistulae et Amphilochia*, IV, p. XVI.

[105] Louth, 'Photios as a theologian', p. 210.

313) differ completely from the original body and consist of a later reworking of Photian material found in other sources. These include the *Epistulae* (eighty *quaestiones*), the *Bibliotheca* (thirteen), the *Libellum de categoriis* (eleven), and Theodoret's *Quaestiones in Veterum Testamentum* (thirty-two), which is the principal source for Photius' interpretation of the Old Testament.[106]

Photius's dependence on Theodoret is a clear indication of his preference for the Antiochene school of exegesis, which opted for a literal interpretation of the Scripture, rather than the Alexandrian interpretation, which developed an allegorical reading of the biblical text.[107] With regard to the content, the main topics of discussion in the *Amphilochia* concern the Incarnation and the Trinity, as both Louth and Coppola point out.[108] In particular, based on the Photian concept of the μία σύνθετους ὑπόστασις (one composite hypostasis), Louth supports the idea that Photius represents the positions of the so-called 'Cyrilline Chalcedonism' developed in the sixth century in response to Monophysitism.[109] However, my analysis of the exegetical content in the *Scholia Photiana* leads me to agree with Coppola when she states that 'it is difficult to find points in common between the *Scholia Photiana* and the theological topics Photius deals with in the *Amphilochia*'.[110] According to Coppola, the only exception concerns the use of φύσιν in scholium 9Ph on Rom 1.4 (Διδάσκει πάντας αὐτὸν εἶναι τὸν ἀληθῆ καὶ φύσει υἱὸν τοῦ θεοῦ καὶ θεόν). Here, Coppola recognizes the

[106] Lourdas and Westerink, eds., *Epistulae et Amphilochia*, IV, p. XVIII, and Louth, 'Photios as a theologian', p. 210. Among the sources of Photius' *Amphilochia*, Louth mentions Eusebius of Caesarea, Evagrius, Basil of Caesarea, John Chrysostom, Theodore of Mopsuestia, Procopius of Gaza, Origen, Methodius of Olympus, Gregory of Nyssa and Cyril of Alexandria.

[107] Louth, 'Photios as a theologian', p. 214.

[108] Louth, 'Photios as a theologian', pp. 217–219, and Coppola, *A new analysis*, p. 129.

[109] Louth, 'Photios as a theologian', p. 218.

[110] Coppola, *A new analysis*, p. 129.

expression of the definition of μία συνθέτους ὑπόστασις, as the exegete demonstrates that the hypostasis of the Son of God (Υἱὸν τοῦ θεοῦ) coincides with that of God (θεόν) by nature (φύσει).[111] Despite these weak echoes, the following section collates the occurrences where the *Photiana* seem to quote passages from the *Amphilochia* and the *Epistulae*; additionally, it will offer new insight into the connection between Photian exegesis in the *Scholia Photiana* and the other exegetical material from the Byzantine cardinal, following Hergenröther, Staab and Coppola's investigations.

### 4.3.2. Scholium 50Phb and *Quaestio* 285

In addition to the similar readings between scholium 1Ph and the *Quaestio* 136 from the *Amphilochia*, already pointed out by Coppola,[112] another example worth considering concerns scholium 50Phb (= Sch. Ph. 17) on Rom 1.17 (GA 1923, f. 6r; 91, f. 70v) and its connection with *Quaestio* 285, firstly noticed by Hergenröther[113] and later supported by Staab.[114] Conversly, Coppola did not mention the *Amphilochium* in the description of the Photian extract.[115] The table below illustrates the portion of the text from 50Phb that presents verbatim and readapted quotations from the relevant *Amphilochium*.

| GA 1923 (f. 6r), 91 (f. 70v), scholium 50Phb (part) (Staab, *Pauluskommentare*, p. 476, ll. 17–27) | *Quaestio 285* (last part) (*Epistulae et Amphilochia*, VI.1, p. 77, ll. 15–26) |
|---|---|

[111] Coppola, *A new analysis*, pp. 129–130.

[112] Coppola, *A new analysis*, pp. 63–64. Moreover, scholia 41Ph (GA 1923, f. 5r; 91, f. 70r), and 47Ph (GA 1923, f. 70v; 91, f. 5v) reproduce almost verbatim extracts from *Quaestiones* 91 (= *Ep*. 164) and 284, and *Quaestio* 164 respectively. See Hergenröther, *Photius*, p. 80, n. 53, and Coppola, A *new analysis*, pp. 70–73.

[113] Hergenröther, *Photius*, p. 80, n. 55.

[114] Staab, *Pauluskommentare*, p. 474.

[115] Coppola, *A new analysis*, pp. 73–74.

| | |
|---|---|
| **Εἶτα** ἵνα **μὴ νομίσῃς** ὅτι **καινόν** τι λέγει **καὶ πρόσφατον**, τὸν προφήτην παράγει μάρτυρα· τὸ αὐτό μοι, φησὶ, καὶ ὁ προφήτης **Ἀμβακοὺμ** ἔκπαλαι, ὅτι ἡ **τοῦ δικαίου ζωὴ πίστει** περιλαμβάνεται καὶ **περατοῦται**, **ἀρχομένη μὲν ἀπὸ τῆς κατὰ προαίρεσιν πίστεως, τελειουμένη** δὲ καὶ προϊοῦσα **εἰς τὴν κατὰ θείαν** συνεργίαν καὶ **ἀποκάλυψιν πίστιν**. Διόπερ ***ἀεὶ ὁ δίκαιος ἐκ πίστεως ζῇ*** (Hab 2.4). **Τὸ δὲ *ζήσεται*** καλῶς εἴρηται τοῦτ' ἔστιν ὁ δίκαιος **οὐ ζῇ** μὲν ἐκ πίστεως, παύεται **δὲ, *ἀλλὰ*** διὰ παντὸς **ζήσεται** ἐν αὐτῇ προκόπτων καὶ στηριζόμενος. *Ζήσεται* δὲ εἶπεν, οὐκ ἄλλο τι οἷον **ἐκ πίστεως** προκόπτει ἢ **στηρίζεται** ἢ ἄλλο τι, τὴν ἐπιτεταμένην διάθεσιν δηλῶν, ὅτι οὐδὲ **ζῆν αἱρήσεται** οὐδ' **ἀναπνεῖν χωρὶς** πίστεως. [Εἰ οὖν καὶ *δύναμίς ἐστιν*…θησαυρὸν ἡμῖν προξενοῦν] | **Εἶτα** *καθὼς γέγραπται ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται* (Rom 1.17), **μὴ νομίσῃς**, δε, φησίν, **καινὸν καὶ πρόσφατον** τοῦτο· προφητικῇ φωνῇ τοῦ **Ἀμβακοὺμ** ἄνωθεν προανακηρύττεται. Ποίᾳ ταύτῃ; ὁ 'δίκαιος ἐκ πίστεως ζήσεται', τοῦτ' ἔστιν ἡ **τοῦ δικαίου** καὶ σπουδαίου **ζωὴ** – δίκαιον γὰρ πᾶσαν τὴν ἀρετὴν κατορθώσαντα νῦν λέγει – τούτου οὖν ἡ ζωὴ **πίστει** ἐστὶ **περατουμένη** καὶ συμπεριλαμβανομένη. **Ἄρχεται μὲν ἀπὸ τῆς κατὰ προαίρεσιν πίστεως, τελευτᾷ** δὲ καὶ ἀποπερατοῦται **εἰς τὴν κατὰ θείαν ἀποκάλυψιν πίστιν**. Διὸ ***ἀεὶ ὁ δίκαιος ἐκ πίστεως ζῇ*** (Hab 2.4). **Τὸ δὲ *ζήσεται***, ὅτι **οὐκ ἔζησεν** μὲν, παύσεται **δὲ, *ἀλλὰ*** καὶ εἰσέτι **ζήσεται,** ὡς καὶ πρότερον ζήσας, ὅπερ ἴσον τῷ ἀεὶ **ζῇ ἐκ πίστεως. Τὸ δὲ *ζήσεται***, ἀντὶ τοῦ διὰ παντὸς ἐν αὐτῇ ἐστὶ καὶ **στηριχθήσεται**, ὥστε μηδὲ **ζῆν αἱρεῖσθαι χωρὶς** αὐτῆς, μηδὲ **ἀναπνεῖν**. |

Table 29: Similar text between scholium 50Phb (GA 1923 and 91) and the *Quaestio* 285

This extract concerns the exegesis of the Pauline quotation of Hab 2.4b (*Ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται*). According to Photius' interpretation of Habakkuk, the life of the righteous man starts with faith deriving from goodwill (Τοῦ δικαίου ζωὴ […] ἀρχομένη μὲν ἀπὸ τῆς κατὰ προαίρεσιν πίστεως) and ends with faith deriving from divine cooperation and revelation (Τελειουμένη δὲ καὶ προϊοῦσα εἰς τὴν κατὰ θείαν συνεργίαν καὶ ἀποκάλυψιν πίστιν). Despite sharing extensive portions of text with the *Quaestio* 285, scholium 50Phb resorts to the usual editorial adjustments to adapt the text of the Photian work to the catena tradition, as the table above illustrates. These comprise the omission of exegetical material, the addition of linking words such as καλῶς εἴρηται and τοῦτ' ἔστιν, to merge two sections

excerpted or to introduce an exegetical explanation, and different or simplified verb forms (περατοῦται 50Phb | ἐστίν περατουμένη *Q.* 285; ἀρχομένη 50Phb | Ἄρχεται *Q.* 285; τελειουμένη 50Phb | τελευτᾷ *Q.* 285; οὐ ζῇ 50Phb | οὐκ ἔζησεν *Q.* 285*;* παύεται 50Phb | παύσεται *Q.* 285*;* στηρίζεται 50Phb | στηριχθήσεται *Q.* 285; ζῆν αἱρήσεται 50Phb | ζῆν αἱρεῖσθαι *Q.* 285).

### 4.3.3. Scholium 489Ph and *Quaestio* 112 (= *Ep*. 216)

The last example illustrates the similarities between scholium 489Ph on Rom 9.3 (GA 1923 [f. 46v], 1905 [f. 16v], 91 [f. 92v])[116] and the *Quaestio* 112 (= *Ep*. 216).[117] Before scholium 489Ph, other extracts from the *Amphilochia* are quoted within the *Scholia Photiana*, as reported by Hergenröther and Staab,[118] but I decided not to include these examples due to the absence of extensive literal citations.

Both scholium 489Ph and *Q.* 112 (= *Ep.* 216) comment on the same biblical verse, which is Rom 9.3 (Ηὐχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα…μου κατὰ σάρκα) and both present the additional quotations from J 13.35 (Ἐν τούτῳ γνώσονται πάντες ἐμοὶ μαθηταί ἐστε, ἐὰν

[116] Staab, *Pauluskommentare*, p. 514, l. 2–516, l. 5

[117] Lourdas and Westerink, eds., *Epistulae et Amphilochia*, V, p. 130, and Lourdas and Westerink, eds., *Epistulae et Amphilochia*, II, p. 120. The epistle is addressed to George, metropolitan of Nicomedia (like for *Epistle 164*).

[118] Scholia 68Ph + 72Ph and *Quaestio 41* (Staab, *Pauluskommentare*, p. 479), 160Ph and *Quaestio 67* (Hergenröther, *Photius*, p. 81, n. 63, and Staab, *Pauluskommentare*, p. 485), 204Ph and *Quaestio 93* (= *Ep. 166*, Lourdas and Westerink, eds., *Epistulae et Amphilochia*, II, pp. 35–43; the similarity between the *Photianum* and the treatise regards the use of the *hyperbaton* in κατὰ σάρκα in Rom 4.1), 270Ph and *Quaestio 84* (= *Ep. 152*, to Tarasius of Constantinople, on the interpretation of the verse Ἐφ᾽ ᾧ πάντες ἥμαρτον on Rom 5.12, see Lourdas and Westerink, eds., *Epistulae et Amphilochia*, II, pp. 7–8, and Staab, *Pauluskommentare*, p. 496).

ἀγαπᾶτε ἀλλήλους), Mt 22.40 (Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὁ νόμος καὶ οἱ προφῆται), and Mt 10.37 (Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος). However, as the table below illustrates, despite the verbatim agreement of more or less extensive passages between the two witnesses, there are also the same divergences as in the other examples. These comprise the omission or addition of exegetical material, the inclusion or variation of articles, conjunctions, and prepositions (τοῦ θεοῦ 489Ph | θεοῦ *Q*. 112; τὰ ἀσύμβατα; πρῶτον 489Ph | τὰ ἀσύμβατα; ἢ πρῶτον *Q*. 112; ἀλλὰ καὶ 489Ph | δὲ καὶ *Q*. 112), and variation in verb forms and simplified versions in the *Photianum* (προτεινομένη 489Ph | ὑπόσχεσις *Q*. 112; εὔχεται 489Ph | ἐπεύχεται *Q*. 112; φαμέν 489Ph | φάναι ἐστίν *Q*. 112; ἐναντία 489Ph | μαχόμενα *Q*. 112; συνᾴδοντα 489Ph | συνᾴδει *Q*. 112) One periphrastic form is also attested (Ἀλλ’ ἐνταῦθα προκρίνει τὴν τῶν πλησίον ἀγάπην τῆς πρὸς τὸν θεόν 489Ph | ἀλλ’ ἐνταῦθα προκρίνει μὲν τοὺς συγγενεῖς *Q*. 112).

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|---|---|
| GA 1923 (f. 46v), 1905 (f. 16v), 91 (f. 92v) (Staab, *Pauluskommentare*, p. 513, ll. 26–p. 516, l. 5) | *Quaestio 112* (= *Ep. 216*), (*Epistulae et Amphilochia*, II, pp. 120–125 [in p. 120, ll. 13–14, p. 121, ll. 4–23]). |
| *Ἠύχόμην γὰρ αὐτοῦ* (Rom 9. 3; om. GA 91) **Ὃν οὐδὲν δύναται χωρίσαι τῆς ἀγάπης** τοῦ **θεοῦ, οὐ θάνατος ἀπειλούμενος**, **οὐ ζωὴ** προτεινομένη, **οὐ τὰ ἐκεῖθεν ἁπλῶς**, οὐδὲ (οὐ GA 91) **τὰ ἐνταῦθα,** οὐχ ὅπερ ἄν τις ἐπινοήσῃ – διὰ τοῦτο γὰρ καὶ ἀγγέλων ἐμνήσθη καὶ δυνάμεων καὶ βάθους καὶ ὕψους –, ὃν τοίνυν οὐδὲν χωρίσαι δύναται, **πῶς αὐτὸς ἑκουσίως ἀφίσταται**, **καὶ τότε *ὑπὲρ τῶν κατὰ σάρκα συγγενῶν*** (Rom 9.3)**, καὶ οὐ μόνον** ἑκουσίως χωρίζεται, **ἀλλὰ καὶ ἐπιθυμεῖ καὶ ἐπιζητεῖ καὶ** εὔχεται **χωρισθῆναι** τῆς ἀγάπης τοῦ **Χριστοῦ; *ηὐχόμην γὰρ*,** φησὶν, ***αὐτὸς ἐγὼ ἀνάθεμα*** (αὐτὸς ἀνάθεμα GA 1923$^{ac}$ \| αὐτὸς ἐγὼ ἀνάθεμα GA 1923$^{pc}$) ***εἶναι ἀπὸ τοῦ*** | **Ὃν οὐδὲν δύναται χωρίσαι τῆς ἀγάπης θεοῦ, οὐ θάνατος ἀπειλούμενος οὐ ζωὴ** ὑπόσχεσις, **οὐ τὰ ἐκεῖθεν ἁπλῶς**, οὐ **τὰ ἐνταῦθα, πῶς αὐτὸς ἑκουσίως ἀφίσταται καὶ τότε *ὑπὲρ τῶν κατὰ σάρκα συγγενῶν*** (Rom 9.3), **καὶ οὐ μόνον** τὸν χωρισμὸν ὑπομένει, **ἀλλὰ καὶ ἐπιθυμεῖ καὶ ἐπιζητεῖ καὶ** ἐπεύχεται **χωρισθῆναι Χριστοῦ; *ηὐχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ***, *ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου τῶν κατὰ σάρκα* (Rom 9.3). Οὕτω μὲν ἄν τις τὴν σὴν ἐπιτείνων ἀπορίαν ἐρεῖ. **Τί οὖν; Πῶς συμβήσεται τὰ ἀσύμβατα**; Ἢ **πρῶτον μὲν** ἐκεῖνο φάναι |

| | |
|---|---|
| ***Χριστοῦ*** (Rom 9.3). **Τί οὖν** ἐστι τοῦτο; **Πῶς συμβήσεται τὰ ἀσύμβατα; Πρῶτον μὲν,** φαμέν, **ὅτι οὐκ ἔστι ταῦτα** ἐναντία· **οὐ γάρ** ἐστιν **ἐναντίον τὸ ἀγαπᾶν** τὸν Χριστὸν **οὕτως ὥστε** μήτε διὰ κολάσεως μήτε δι' ὑποσχέσεως πάσης ἀφίστασθαι τῆς ἀγάπης αὐτοῦ, καὶ τὸ ἀγαπᾶν τὸν πλησίον οὕτως ὥστε τὴν σωτηρίαν αὐτῶν ἴσην καὶ μείζονα τῆς ἰδίας ἡγεῖσθαι σωτηρίας. Οὔκουν ταῦτα ἐναντία, ἀλλὰ καὶ **μᾶλλον συνάδοντα· ὁ γὰρ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ** ἀγαπᾷ καὶ τὸν δεσπότην, καὶ ἔμπαλιν· καὶ ***ἐν τούτῳ γνώσονται πάντες ἐμοὶ μαθηταὶ ἐστε ἐὰν ἀγαπᾶτε ἀλλήλους*** (J 13.35). καὶ αὐτὸς ὁ Παῦλός φησι· *πλήρωμα νόμου ἡ ἀγάπη* (Rom 13.10) (add. ἐμοί– ἡ ἀγάπη GA 1905, 91), **καὶ πάλιν** ὁ κύριος (καὶ ὁ κύριος πάλιν: GA 91; καὶ πάλιν περὶ GA 1923$^{ac}$ \| καὶ πάλιν ὁ κύριος περὶ GA 1923$^{pc}$) περὶ τῆς εἰς θεὸν ἀγάπης καὶ τῆς εἰς τὸν πλησίον· ***ἐν ταύταις,*** φησί, ***ταῖς δυσὶν ἐντολαῖς ὁ νόμος καὶ οἱ προφῆται*** (Mt 22.40), ὡς **κεφάλαιον** (νόμος ὡς κεφάλαιον GA 1923$^{ac}$ \| νόμος καὶ οἱ προφῆται ὡς κεφάλαιον GA 1923$^{pc}$) οὐσῶν τῶν ἄλλων πάντων, τῆς τε εἰς θεὸν καὶ τῆς εἰς τὸν πλησίον ἀγάπης. **Ναὶ, φησίν· ἀλλ' ἐνταῦθα προκρίνει** τὴν τῶν πλησίον ἀγάπην τῆς πρὸς τὸν θεὸν, καὶ **εὔχεται** ἐκεῖνον ἀπαρνήσασθαι καὶ ἐκείνους κερδῆσαι· **ὁ δὲ Χριστός** φησιν· ***ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος*** (Mt. 10.37), **ἀλλ'** οὐκ ἔστι τοῦτο φιλεῖν ὑπὲρ τὸν Χριστὸν. Τὶ γὰρ ἦν τὸ φιλεῖν ἐκείνους; Τὸ οἰκειῶσαι αὐτοὺς τῷ Χριστῷ. **Πῶς** οὖν **ἐστι φιλεῖν** ἐκείνους **ὑπὲρ τὸν Χριστὸν,** ὅπου κἀκείνους εἰς τὴν φιλίαν καὶ ὑπακοὴν ἑλκύσαι ἔσπευδε τοῦ Χριστοῦ; [μᾶλλον γὰρ…ὁ ἀπόστολος] | ἐστίν, **ὅτι οὐκ ἔστι ταῦτα** μαχόμενα· **οὐ γὰρ ἐναντίον** ἀδιαίρετος πόθος Χριστοῦ καὶ **τὸ ἀγαπᾶν οὕτως** τὸν πλησίον **ὥστε** καὶ τῆς ἰδίας ὠφελείας μὴ νομίζειν ἐλάττονα τὴν ἐκείνων σωτηρίαν, **μᾶλλον** δὲ καὶ **συνάδει** ταῦτα πρὸς ἄλληλα. **Ὁ γὰρ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ**, ἐντολὴν πληρῶν δεσποτικήν, τὸ πρὸς τὸν δεσπότην φίλτρον καθαρὸν καὶ ἀκέραιον διασῴζει· ***ἐν τούτῳ, γάρ, γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγαπᾶτε ἀλλήλους*** (J 13.35). ***καὶ πάλιν ἐν ταύταις ταῖς δυσὶν ἐντολαῖς*** *ὅλος* ***ὁ νόμος καὶ οἱ προφῆται*** *κρέμανται* (Mt 22. 40). **Κεφάλαιον** γάρ ἐστιν καὶ σύνδεσμος καὶ ῥίζα τῶν ἄλλων ἁπάντων κατορθώματων ἥ τε τοῦ θείου ἀγάπη καὶ ἡ τοῦ πλησίον. **Ναὶ, φησὶν, ἀλλ' ἐνταῦθα προκρίνει** μὲν τοὺς συγγενεῖς, **εὔχεται** δὲ θεοῦ χωρισθῆναι, ἵνα κερδάνῃ τούτους· ***ὁ δὲ Χριστός*** *ἔφη* ***ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος*** (Mt 10.37) **ἀλλὰ** γὰρ **πῶς ἔστι τοῦτο φιλεῖν ὑπὲρ τὸν Χριστὸν**; [εἰ μὲν γὰρ…ἔρρωσο]. |

Table 30: Similar text between scholium 489Ph (GA 1923 and 91) and the *Quaestio* 112 (= Ep. 216)

### 4.4. Biblical quotations in the *Scholia Photiana*

The present section describes how the biblical citations have been adapted within the *Scholia Photiana*. Earlier works on the biblical text of Photius include Birdsall's articles on the text of the Gospels,[119] the Acts, and the Pauline Epistles,[120] and Mullen's contribution on the Photian text of the Revelation:[121] however, Birdsall considered only the *Amphilochia* and other theological works of Photius (*Epistles* and *Homilies*), based on the volumes edited by Migne (PG101–104) and Hergenröther, without mentioning the *Scholia Photiana* in Staab.[122] As a result, the present study is the first attempt to gain some insight into the criteria behind the selection and the adaptation of the biblical quotations in the *Scholia Photiana* among the manuscripts of Staab's *Erweiterter Typus*. The analysis is based on Staab's edition of the *Scholia Photiana* on Romans and involves a comparison with the text of the Septuagint (ed. Rahlfs-Hanhart)[123] and the Greek New Testament, following the text of the

[119] J.N. Birdsall, 'The text of the Gospels in Photius: I, and II', *JTS* ns 7.1 (April 1956), 43–55, and 7.2 (October 1956), 190–198.

[120] J.N. Birdsall, 'The text of the Acts and the Epistles in Photius', *JTS* ns 9.2 (October 1958), 278–291. See further: J.N. Birdsall, 'The New Testament Text Known to Photius: a Reconsideration', in J.N. Birdsall, *Collected Papers in Greek and Georgian Textual Criticism* (TS 3.3) (Piscataway NJ: Gorgias Press, 2006), pp. 47–56.

[121] R.L. Mullen, 'Photius: a Re-evaluation of the Johannine Evidence in Light of Modern Tools', in H.A.G. Houghton, D.C. Parker and H. Strutwolf, eds., *The New Testament in Antiquity and Byzantium. Traditional and Digital Approaches to its Texts and Editing. A Festschrift for Klaus Wachtel* (ANTF 52) (Berlin, Boston: De Gruyter, 2020), pp. 165–174.

[122] Staab, *Pauluskommentare*, pp. 470–544.

[123] The 2006 Rahlfs-Hanhart edition is available online <https://www.academic-bible.com/en/online-bibles/septuagint-lxx/read-the-bible-text/>.

*Novum Testamentum Graece 28th ed*. (NA28),[124] and the *Byzantine Textform* (ed. Robinson–Pierpont).[125]

The results of the collation between the biblical quotations in the *Scholia Photiana* and both the *Byzantine Textform* (abbreviated *Byz*.) and the Nestle-Aland edition (abbreviated NA28) have been included in a list appended to the chapter. I decided to focus my attention on the occurrences in which the biblical text is not reproduced verbatim, in order to analyze the nature of the adaptations in the catena context. The literal citations of the biblical text are nonetheless appended to the chapter alongside the readapted quotations and the references to the *apparatus fontium* of Staab's edition, as they can elucidate on the type of biblical text selected by the compiler of the *Scholia Photiana*. The citations are preceded by the indication of the scholium and the relevant biblical passage and are followed by the number of the folio in GA 1923, 1905 and 91.

Besides the citations from the epistle to the Romans, quotations from other biblical books, both from the Old and the New Testament, are attested and have been identified through Staab's *apparatus fontium*.[126] Overall, the analysis of the adapted biblical quotations

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[124] E. Nestle, K. Aland, et al., *Novum Testamentum Graece, 28th ed.* (Stuttgart: Deutsche Bibelgesellschaft, 2012).

[125] M.A. Robinson and W.G. Pierpont, eds., *The New Testament in the original Greek. Byzantine Textform 2005* (Southborough, MA: Chilton Book Publishing), 2005.

[126] Gn 15.5, and 22.17: 821Ph (Rom 15.8), 17.5: 235Ph (Rom 4.17); Ex 9.16: 489Ph (Rom 9.3); Dt 6.5: 733Ph (Rom 13.8); Jos 22.5: 733Ph (Rom 13.8); Ps 101. 26: 60Ph (Rom 1.20); 50.6: 158Pha (Rom 3.4); Prv 25.22: 710Ph and 711Ph (Rom 12.20–21), Is 1.9: 531Ph (Rom 9.29), 10.22 + Hos 2.25: 515Ph (Rom 9.22), 29.16: 507Ph (Rom 9.16), 65.2: 585Ph (Rom 10.21); Hos 2.25 + Is 10.22: 515Ph (Rom 9.22); Mt 22.40: 489Pha (Rom 9.3), 13.3: 531Ph (Rom 9.29), 17.20: 678Ph (Rom 12.3), 5.45: 710Ph (Rom 12.20), 22.37: 733Ph (Rom 13.8), 7.1: 736Ph (Rom 13.20); Mk 12.30: 733Ph (Rom 13.8); L 17. 5–6: 678Ph (Rom 12.3), 10.27: 733Ph (Rom 13.8); J 3.17, or 12.47: 194Ph (Rom 3.25), 17.11 + 17.17, 17.15: 478Ph (Rom 8.34), 13.35: 489Pha (Rom 9.3), 13.35: 710Ph (Rom 12.20), 17.3: 803Pha (Rom 16.25), 5.22: 803Pha (Rom 16.25); 1J 3.16: 259Ph (Rom 5.6); 1K 9.16: 833Pha (Rom 15.15).

tends to confirm what Houghton says about the use of 'flattening' in Latin biblical citations. With 'flattening' Houghton indicates the process of adapting the biblical citations within a new content, which comprises a series of rhetorical adjustments, like deletion of connectives, replacement of pronouns, alteration of the standard order of the sentences and variation in verb forms, typical of the citations made from memory.[127] The following examples will illustrate how biblical quotations are adjusted to the 'new' context of the *Scholia Photiana* in light of the typologies of alteration summarized by Houghton.[128]

> 1) **scholium 41Ph, Rom 15.22–23**: διὸ καὶ ἐνεκοπτόμην ἐλθεῖν πρὸς ὑμᾶς, νυνὶ δὲ μηκέτι **ἔχων τόπον** ἐν τοῖς κλίμασι τούτοις, **ἐλεύσομαι** πρὸς ὑμᾶς GA 1923 (f. 5r), 91 (f. 70r) (Staab, *Pauluskommentar*e, p. 474, ll. 5–7) | διὸ καὶ ἐνεκοπτόμην ***τὰ πολλὰ τοῦ*** ἐλθεῖν πρὸς ὑμᾶς· νυνὶ δὲ μηκέτι **τόπον ἔχων** ἐν τοῖς κλίμασι τούτοις, **ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν** πρὸς ὑμᾶς, Byz., NA28

The biblical text, preceded by καὶ γάρ φησιν, presents the typical adjustments of a quotation within the catena context, which imply the omission of exegetical material (τὰ πολλά, and τοῦ before ἐλθεῖν), the inversion of the word order (Ἔχων τόπον ex τόπον ἔχων), and the substitution of ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς, with the ἐλεύσομαι πρὸς ὑμᾶς, which is the ending of Rom 15.24. This is probably due to homoeoteleuton πρὸς ὑμᾶς between the two biblical lemmata: ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς in Rom 15.23 and ἐλεύσομαι πρὸς ὑμᾶς in Rom 15.24; consequently, this might support the hypothesis of a citation drawn from a manuscript rather than made from memory.

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[127] Houghton, 'Flattening', pp. 271–276.

[128] Houghton, 'Flattening', p. 276.

2) **scholium 60Ph, Ps 101.26**: καὶ **τοῖς ἔργοις** τῶν χειρῶν **αὐτοῦ** GA 1923 (f. 7v) (Staab, *Pauluskommentare*, p. 478, ll. 15–16) | καὶ **ἔργα** τῶν χειρῶν **σου** LXX.

In this example, the process of adaptation involves the replacement of the original ἔργα with τοῖς ἔργοις in harmonisation with the narrow context —it is related to the precedent εἰδώλοις καὶ δαίμοσι in the text of the *Photianum* — and the substitution of the second-person singular pronoun (σου) with the third-person singular αὐτοῦ, because of the switch from direct to indirect speech.

3) **scholium 134Ph, Rom 2.19–20**: πέποιθας **μὲν** σεαυτὸν **εἶναι** παιδευτὴν καὶ ὁδηγὸν καὶ διδάσκαλον, ***οὐχ ἁπλῶς, ἀλλ'*** ἔχοντα τὴν μόρφωσιν τῆς ***ἐν τῷ νόμῳ*** γνώσεως καὶ τῆς ἐν τῷ νόμῳ ἀληθείας GA 1923 (f. 13r), 91 (f. 73r) (Staab, *Pauluskommentare*, p. 482, ll. 18–21) | πέποιθάς **τε** σεαυτὸν ὁδηγὸν **εἶναι *τυφλῶν***, ***φῶς τῶν ἐν σκότει,*** παιδευτὴν ***ἀφρόνων***, διδάσκαλον ***νηπίων***, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ Byz., NA28.

As for the previous examples, this version of the biblical citation from Rom 2.19–20 in scholium 134Ph is extensively readapted by the compiler of the *Scholia Photiana*. Again, the alterations comprise the omission of portions of text (Τυφλῶν, φῶς τῶν ἐν σκότει, ἀφρόνων, and νηπίων), the addition of linking words (οὐχ ἁπλῶς, καί, ἀλλ'), the inversion of the word order (Παιδευτὴν καὶ ὁδηγὸν καὶ διδάσκαλον in place of ὁδηγόν […], παιδευτήν […], διδάσκαλον), the substitution of the particle τε with μέν, and the duplication of ἐν τῷ

νόμῳ (Τῆς ἐν τῷ νόμῳ γνώσεως καὶ τῆς ἐν τῷ νόμῳ ἀληθείας ex τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ).

> 4) **scholium 194Ph, J 3.17 and 12.47**: οὐ γὰρ (οὐκ GA 91) ἦλθον **κρῖναι** τὸν κόσμον, ἀλλ' ἵνα **σωθῇ** ὁ κόσμος GA 1923 (f. 19r), 91 (f. 77r) (Staab, *Pauluskommentare*, p. 488, ll. 21–22) | **ἵνα κρίνῃ** τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος ***δι' αὐτοῦ*** (J 3.17), or οὐ γὰρ ἦλθον **ἵνα κρίνω** τὸν κόσμον, ἀλλ' ἵνα **σώσω** τὸν κόσμον (J 12.47) Byz., NA28.

In this example, the *Photianum* combines the first half of John 12.47 (Οὐ γὰρ ἦλθον ἵνα κρίνω [κρῖναι 194Ph] τὸν κόσμον), involving a simplified version of ἵνα κρίνω to κρῖναι, —the substitution of a *lectio difficilior* with a *lectio facilior* is a typical example of adaptation —with the second half of John 3.17 (Ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ), but with the omission of δι' αὐτοῦ. Quite interestingly, I was able to find a similar citation from John 12.47 in a passage from Photius' *Amphilochia* through the ITSEE citations database < https://itsee-wce.birmingham.ac.uk/citations/search>, that is καὶ τὸ οὐκ ἦλθον κρῖναι τὸν κόσμον, ἀλλὰ σῶσαι, preceded by the usual τό to introduce a biblical quotation.[129] Similarly to Photius, also in John Chrysostom's homilies on the Acts the readapted quotation likely comprises part of John 3.17 and the similar John 12.47, as in the *Photianum*: οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος.[130]

[129] Lourdas and Westerink, eds., *Epistulae et Amphilochia*, IV, p. 50, *Quaestio* 12, l. 53

[130] PG60.290, ll. 13–15.

5) **scholium 251Ph, Rom 5.1**: ***ἀλλ' οἱ*** δικαιωθέντες, ***φησίν***, εἰρήνην ***ἔχωμεν*** πρὸς τὸν ***πατέρα*** GA 1923 (f. 24r), 91 (f. 80r) (Staab, *Pauluskommentare*, p. 493, ll. 4–5) | δικαιωθέντες ***οὖν ἐκ πίστεως*** εἰρήνην ***ἔχομεν*** πρὸς τὸν ***θεόν*** Byz., NA28.

Besides the omission of ἐκ πίστεως and the addition of conjunctions and linking words (ἀλλ' and φησίν), which aims to quote the source and adapt the biblical lemma to the new context, the scholium presents two significant substitutions: the replacement of ἔχομεν, attested by Byz. and NA28, with ἔχωμεν, and τὸν θεόν with τὸν πατέρα. According to the NA28 apparatus and TuT,[131] ἔχωμεν is attested by the earliest manuscripts of the New Testament, either uncials, such as א, A, B, C, D, K and L, or minuscules, such as GA 33, 81, 630, 1175 and 1739.[132] In addition, this reading is also attested by the Latin and the Bohairic tradition. Regarding the substitution of τὸν θεόν with τὸν πατέρα, which does not significantly change the meaning of the sentence, neither the NA28 nor TuT record this variant in their apparatuses.

6) **scholium 259Ph, 1John 3.16**: **ἠγάπησε *καὶ* τὴν ψυχὴν αὐτοῦ** ὑπὲρ ἡμῶν **τέθεικεν** GA 1923 (f. 25v), 91 (f. 80v) (Staab, *Pauluskommentare*, p. 495, ll. 17–18) | **ἐγνώκαμεν τὴν ἀγάπην, *ὅτι ἐκεῖνος*** ὑπὲρ ἡμῶν **τὴν ψυχὴν αὐτοῦ ἔθηκεν** Byz., NA28.

[131] *TuT*, p. 330.

[132] *TuT*, p. 330.

The biblical quotation is adapted by inverting the order of the words (ὑπὲρ ἡμῶν and τὴν ψυχὴν αὐτοῦ), omitting ὅτι ἐκεῖνος, adding καί, and replacing ἐγνώκαμεν τὴν ἀγάπην with ἠγάπησε, and ἔθηκεν with τέθεικεν. Similarly, other examples of simplification are attested among the *Scholia Photiana*: in scholia 489Pha on Rom 9.3, and 690Ph on Rom 12.9 ἀγάπην ἔχητε is replaced by ἀγαπᾶτε, and in 833Pha on Rom 15.15 εἰς τὸ εἶναί με λειτουργόν is replaced by λειτουργὸς γάρ εἰμι.

> 7) **scholium 409Ph, Rom 8.7**: τὸ φρόνημα **τὸ σαρκικὸν** τῷ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται GA 1923 (f. 41r), 1905 (f. 12v), 91 (f. 89v) (Staab, *Pauluskommentare*, p. 509, ll. 19–20) | ***διότι*** τὸ φρόνημα **τῆς σαρκὸς ἔχθρα εἰς θεὸν** τῷ ***γὰρ*** νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται Byz., NA28

The scholium introduces the biblical citation from Rom 8.7 with καλῶς φησιν ὅτι, which is a typical feature of the *Scholia Photiana*, and replaces τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν ('the mind of the flesh is hostile toward God'), attested in both the Byzantine text-form and the Nestle-Aland edition, with τὸ φρόνημα τὸ σαρκικόν (the fleshly mind), by replacing the genitive τῆς σαρκός with the adjective τὸ σαρκικόν and omitting ἔχθρα εἰς θεόν. Through searching on the TLG, I noticed that τὸ φρόνημα τὸ σαρκικόν is attested only twice, in a passage from John Chrysostom's homilies on Matthew (CPG 4424) (Καθέλκει γὰρ τὸ φρόνημα τὸ σαρκικόν, from PG58.747, l. 4), and in Cyril of Alexandria, *Fragmenta in epistulam ad Romanos* (Pusey, p. 218, l.2), but without the article. This might suggest that Photius relied on the previous patristic literature, either Chrysostom or Cyril, although the biblical quotation is too brief to support this with certainty. Furthermore, both Chrysostom and Cyril do not directly quote the text of Romans, but the expression is found within their

exegesis on Mt. 26.41 (Chrysostom) and Rom 8.23 (Cyril). As a result, it might be also possible that Photius simply replaces the original τὸ φρόνημα τῆς σαρκός, with the adjective σαρκικόν, without having in mind either Chrysostom or Cyril.

> 8) **scholium 478Ph, J 17.11 + 17.17, and 17.15**: J 17.11: πάτερ τήρησον αὐτούς GA 1923 (f. 43v), 1905 (f. 14v), 91 (f. 90v) (Staab, *Pauluskommentare*, p. 513, ll. 7–8) | πάτερ ***ἅγιε*** τήρησον αὐτούς Byz., NA28, + J 17.17 ἐν τῇ ἀληθείᾳ ***σου*** GA 1923 (f. 43v), 1905 (f. 14v), 91 (f. 90v), Byz. | ἐν τῇ ἀληθείᾳ NA28; J 17.15: ἵνα **φυλάξῃς** αὐτοὺς **ἀπὸ** τοῦ πονηροῦ GA 1923 (f. 43v), 1905 (f. 14v), 91 (f. 90v) | ἵνα **τηρήσῃς** αὐτοὺς **ἐκ** τοῦ πονηροῦ Byz., NA28.

It seems that the biblical citation in scholium 478Ph is a combination of part of J 17.11, with the omission of ἅγιε, and part of J 17.17, as reported by the Byzantine tradition (Ἐν τῇ ἀληθείᾳ σου), but not by Nestle-Aland (Ἐν τῇ ἀληθείᾳ). According to the NA28 apparatus, the addition of σου is attested by selected manuscripts of the older tradition (א$^{2}$, C$^{3}$, K, N, Γ [GA 036], Δ [GA 037], Ψ [GA 044]), the family 13 or Ferrar group, and minuscule manuscripts (GA 33, 565, 700, 829, 1241 and 1424), besides the *Majority Text*, the Syriac and part of the Bohairic tradition. Additionally, the second quotation, from J 17.15, presents two features that can be interpreted as adaptations: the simplification of τηρήσῃς to φυλάξῃς, and the replacement of the preposition ἐκ with ἀπό. There are other examples where the version found in the *Photiana* agrees with the Byzantine text against NA28. For example, in scholium 204Ph on Rom 4.1, the biblical reference to Rom 4.2 reproduces almost literally the version attested by the Byzantine text-form, preceded by τὸ δὲ: τὸ δὲ ‘πρὸς τὸν θεόν’

GA 1923 (f. 20r), 91 (f. 77v) (Staab, *Pauluskommentare*, p. 489, l. 9) | πρὸς ‘τὸν θεόν’ Byz. Although NA28 omits the article before θεόν, there is no indication of the omission either in the apparatus or in TuT. Furthermore, in scholium 531Ph on Rom 9.29, GA 1923, 1905 and 91 adapt a quotation from Rom 9.28 following the Byzantine text-type (Ποιήσει ***τὸν*** συντετμημένον λόγον GA 1923 [f. 52r], 1905 [f. 19r] and 91 [f. 96r] [Staab, *Pauluskommentare*, p. 522, l. 7] | ***ὅτι*** λόγον συντετμημένον ποιήσει ***κύριος*** Byz.) against the version in NA28, which omits ἐν δικαιοσύνῃ. Ὅτι λόγον συντετμημένον (Συντέμνων ποιήσει κύριος). In fact, the biblical quotation in the Byzantine text and the *Photianum* verbatim refers to Is 10.23, as present in the Rahlfs-Hanhart edition of the Septuagint. The only differences between the adapted biblical quotation in the *Photianum* and the Byzantine text involve the omission of κύριος, the conjunction ὅτι, the addition of the article τόν, and the reverse word order. Likewise, the biblical citation from Rom 11.13–14 in scholium 647Ph on Rom 11.28 agrees literally with the Byzantine text in omitting the connective οὖν: ἐφ’ ὅσον μέν εἰμι ἐγὼ (add. ἐθνῶν GA 91, and Byz.) ἀπόστολος, τὴν διακονίαν μου δοξάζω GA 1923 (f. 59v), 1905 (f. 24r), 91 (f. 100r) (Staab, *Pauluskommentare*, p. 526, ll. 29–31), Byz. | ἐφ’ ὅσον μέν ***οὖν*** εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω NA28. According to the NA28 apparatus, οὖν is omitted by a few uncial manuscripts (L and Ψ), and eight minuscules (GA 33, 630, 1175, 1241, 1505, 1739, 1881 and 2464). Finally, GA 1923, 1905 and 91 follow the Byzantine reading in the biblical quotation from Rom 13.8 in scholium 736Ph on Rom 13.10, against the version attested by the Nestle-Aland. The difference between the Byzantine text and the NA28 concerns the word order: ἀγαπᾶν ἀλλήλους GA 1923 (f. 66v), 1905 (f. 27v), 91 (f. 104r) (Staab, *Pauluskommentare*, p. 535, l. 5), Byz. | ἀλλήλους ἀγαπᾶν NA28. There is no indication of the variant reading in the NA28 apparatus, nor in TuT.

On the other hand, GA 1923, 1905 and 91 report the same reading as the NA28 (ηὐχόμην) against the Byzantine text (εὐχόμην) in scholium 489Pha on Rom 9.3: **ηὐχόμην** γὰρ, ***φησὶν***, αὐτὸς ἐγὼ ἀνάθεμα (Αὐτὸς ἀνάθεμα GA 1923$^{ac}$; αὐτὸς ἐγὼ ἀνάθεμα GA 1923$^{pc}$) εἶναι ἀπὸ τοῦ Χριστοῦ GA 1923 (f. 46v), 1905 (f. 16v), 91 (f. 92v) | **εὐχόμην** γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ Byz. | **ηὐχόμην** γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ NA28. The variant reading is not recorded by the NA28 apparatus, nor TuT, but Birdsall mentions it as one of the cases of agreement between the biblical quotations in the *Scholia Photiana* and the *Textus Receptus*. According to Birdsall, the reading ηὐχόμην is attested by P$^{46}$, 'and most ancient witnesses against the Western and the Byzantine tradition of εὐχόμην'.[133]

> 9) **scholium 531Ph, Mt 13.3**: ἐξῆλθεν ὁ σπείρων τοῦ **σπεῖραι** GA 1923 (f. 52r), 1905 (f. 19r), 91 (f. 96r) (Staab, *Pauluskommentare*, p. 522, l. 12) | ἐξῆλθεν ὁ σπείρων τοῦ **σπείρειν** Byz., NA28.

In this occurrence, the quotation from Mt 13.3, preceded by ὡς καὶ ὁ κύριός φησιν, is reproduced almost verbatim, apart from the replacement of the present infinitive form of σπείρω (σπείρειν), attested in both the Byzantine and the Nestle-Aland texts, with the aorist form (σπεῖραι), which, as supported by Birdsall, is one of the twenty-four occurrences in which the Photian quotation of the biblical text diverges from the Byzantine tradition.[134]

[133] Birdsall, 'Acts and Epistles in Photius', p. 281. However, Birdsall does not indicate the source where the Photian adaptation of the biblical citation appears, but it is likely to be the *Amphilochia*.

[134] Birdsall, 'Gospels in Photius. I', p. 48.

10) **scholium 733Ph, Rom 13.8**: ὁ ἀγαπῶν τὸν **πλησίον**, ***ὅλον τὸν*** νόμον **πεπληρωκὼς [ἂν εἴη]** GA 1923 (f. 66r), 1905 (f. 27v), 91 (f. 103v) (Staab, *Pauluskommentare*, p. 534, l. 11) | ὁ ***γὰρ*** ἀγαπῶν τὸν **ἕτερον**, νόμον **πεπλήρωκεν** Byz., NA28.

In this last example, the adaptation of the biblical quotation concerns the replacement of τὸν ἕτερον with τὸν πλησίον, and the substitution of πεπλήρωκεν (pf., ind., act., III p.s.) with πεπληρωκώς (pf., part., act., nom./voc. sg.), which is harmonized with the following ἂν εἴη. There is no indication of the variant reading τὸν πλησίον for τὸν ἕτερον of the Byzantine tradition and the Nestle-Aland text. However, according to the TLG, the same occurrence is attested only once, namely in a passage from John Chrysostom's homilies on Ephesians (CPG 4431; PG62.74, l. 8): ὅτι δὲ ἀπὸ ἀγάπης ἡ ἀρετὴ, *Ὁ ἀγαπῶν τὸν πλησίον, νόμον ἐπλήρωσε*, φησίν. Given that the same readapted version of the biblical text is quoted only by Photius and Chrysostom, albeit in a different context, this example, more than the previous one in scholium 490Ph, can support the hypothesis of a relationship between Photius and the Chrysostomian text.

Overall, the analysis of the biblical citations in the *Scholia Photiana* across GA 1923, 1905 and 91 comprises either verbatim reproductions of the biblical text or deliberate adaptations to the context of the catena. The alterations distinctive of this typology of adapting the biblical material mainly consist of:

a) Deletion and addition of connectives and linking words
b) Replacement of pronouns and conjunctions/prepositions
c) Alteration of the word order of the sentences

d) Omission of the material considered not relevant for the exegesis

e) Substitution of *lectiones difficiliores* with more common readings

f) Variation in verb form (e.g., ἐγνώκαμεν τὴν ἀγάπην for ἠγάπησε or ἀγαπᾶτε, λειτουργὸς γάρ εἰμι for εἰς τὸ εἶναί με λειτουργόν)

g) Similar readings (e.g., τὸν πλησίον for τὸν ἕτερον, τὸν πατέρα for τὸν θεόν)

h) Harmonisations with other parts of the sentence.

Regarding the nature of the biblical text used by Photius, it is difficult to say whether he opted for a Byzantine text-type or for an older text, like the one reconstructed in the NA28, since in most cases the biblical citations are adapted to the context of the catena (e.g., the substitution of σου with αὐτοῦ in scholium 60Ph). However, this preliminary analysis of the biblical text in the *Scholia Photiana* has illustrated the agreement with some notable ancient readings alongside the *Byzantine Textform*, and against the NA28. On the other hand, one occurrence where the biblical citation in the *Photianum* matches the reading of the NA28 against the rest of the tradition is attested. To conclude, the evidence illustrated above confirms Birdsall's conclusion of a Photian 'mixed text' for Romans, [135] as further supported by Mullen in his contribution on the Johannine text in Photius.[136] Additionally, as example 10 seems to suggest, it might also be possible that Photius relied on earlier patristic sources, namely John Chrysostom. Perhaps not coincidentally, this hypothesis is evaluated by Mullen about a variant reading on John 5.39, which led him to conclude that Photius is quoting a Greek Church Father rather than a continuous-text manuscript.[137]

[135] Birdsall, 'Acts and Epistles in Photius', p. 283.

[136] Mullen prefers to consider Photius as a 'representative of ninth-century texts in general rather than put him to one or another textual strand' (Mullen, 'Photius: a Re-evaluation', p. 174)

[137] Mullen, 'Photius: a Re-evaluation', p. 168. Here, Mullen supports Birdsall's consideration about the reuse of text from Gregory Thaumaturgus and Methodius of Olympus by Photius.

### 4.5. Conclusion

This chapter offered a survey on the *Scholia Photiana* in the manuscripts of Staab's *Erweiterter Typus* (CPG C165.3). Of the fourteen manuscripts in this group, which have been listed in chapter 2.3, only GA 1923, 1905 and 91 have been considered for the present study, as they have been transcribed in full for a forthcoming critical edition of the catena. The aim was to offer a complete examination of the way the *Scholia Photiana* are recorded in the manuscripts, with a particular focus on the occurrences where the manuscripts diverge in recording the Photian text, on the sources of the *Photiana* and the connection with other Photian works, namely the *Epistulae et Amphilochia*, and their reuse of the biblical quotations. After summarizing the inaccuracies of the previous literature on the *Scholia Photiana*, in particular the instances in which numbered scholia and *Extravagantes* of the Pseudo-Oecumenian tradition have been mistaken as *Photiana* by Coppola based on the attributions found in GA 2183, my attention focused primarily on the *Scholia Photiana* in GA 1923, 1905 and 91. The comparative analysis of the *Photiana* has revealed similarities and differences among these witnesses: first, all the three manuscripts usually introduce the extracts from Photius either by placing the repeated biblical lemma before the text of the scholium— this happens more frequently in GA 1923 and 1905 — or by incorporating it as part of the text, preceded by Tó or other introductory particles. However, besides the scholia attested only by GA 1923 together with the twin manuscript GA 1982 and 1998, which offers further evidence in support of the relationship between these three witnesses, as the shared scholia from Origen have already demonstrated, GA 91 presents the usual characteristics of a secondary reworking, as will be demonstrated for *Typus Monacensis* (GA 1909) in the next chapter. Indeed, the compiler of the catena of GA 91 often combines multiple scholia together or split a single scholium in two or more halves (the so-called 'tecnica per taglio'),

as for the group of scholia 72–72ex, and both omit extensive portions of text (e.g., scholia 9Ph and 65Ph) and append additional material absent elsewhere (scholium 652Ph). In addition to that, I was able to identify two scholia which have been deliberately omitted by GA 91 due to their close similarity to the previous numbered comments or *Extravagantes*: these are scholia 516–516Ph and 702–702Phb. The other occurrences comprise extracts either recorded only by GA 1923 and 1915 (5Ph, 711Ph and 891Ph), or shared by GA 1923 and 1905 and recorded in the outer margins of GA 1915 (396Ph and 585Ph). All these examples seem to reject Coppola's assumption of a relationship between GA 1905 and 91, which is based on the sharing of two short extracts on Gal 3.17 (Sch. Ph. 398 in Coppola) and Gal 5.24 (Sch. Ph. 407). On the other hand, there are some cases in which the biblical lemmata of GA 1905 and 91 match, against GA 1923. These include the biblical quotations of scholia 690Ph (Ἐν τούτῳ γὰρ γνώσονται ἐὰν ἀγαπᾶτε ἀλλήλους GA 1905, 91 | ἐν τούτῳ γὰρ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε + καὶ ἐξῆς GA 1923), 733Ph (Ἐξ ὅλης τῆς ἰσχύος GA 1905, 91 | ἐξ ὅλης τῆς ψυχῆς GA 1923), 736Ph (Καὶ τοῦτο εἰδότες GA 1905, 91 | Καὶ τοῦτο εἰδότες τὸν καιρόν GA 1923), 763Ph (Τὸ + ὁ φρονῶν τὴν ἡμέραν κυρίῳ οὐ φρονεῖ, καὶ ὁ μὴ φρονῶν τὴν ἡμέραν κυρίῳ οὐ φρονεῖ GA 1905, 91 | Ὁ φρονῶν τὴν ἡμέραν GA 1923), 785Ph (Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν GA 1905, 91 | Μὴ βλασφημείσθω GA 1923), 829Ph (Ὁ θεὸς τῆς ἐλπίδος GA 1905, 91 | Ὁ δὲ θεὸς τῆς ἐλπίδος GA 1923) and 833Pha (Τολμηρότερον ἀπὸ μέρους GA 1905, 91 | Τολμηρότερον δὲ ἔγραψα GA 1923).

Furthermore, I demonstrated that the same omissions of GA 91 are also attested in GA 2183, an alternating catena of the eleventh century which has been previously studied by Coppola in his relations with GA 91. Indeed, besides omitting the same scholia, both the manuscripts attribute 313ex, which is an excerpt from Theodoret's commentary on the

Pauline Epistles, to Photius, and record a composite Photian comment along with the group of GA 056 + 0142 (CPG C165.4) and 1907 (CPG C165.3). On the other hand, the greatest differences between GA 91 and 2183 concern the cases of *Photiana* in GA 91 recorded as numbered scholia or attributed to other Greek Church Fathers in GA 2183, such as Severian, Chrysostom and Oecumenius, and, vice versa, the occurrences in which the numbered scholia 416 and 477 and the *Extravagans* 215ex, from Severian, are assigned to Photius by the compiler of GA 2183. Furthermore GA 2183 diverges from GA 91 by omitting the scholia 12Ph, 396Ph and 455Ph, and the group of 21Pha–72Pha (II); vice versa, GA 2183 begins the catena on Romans with an additional scholium shared with GA 94, 1908, 1919, 1941, 1980, 2007 and 2011 (inc.: Ζητητέον τίνος ἕνεκεν αὐτοῦ τὸ ὄνομα, des.: τῷ ὀνόματι προτάσσει), as illustrated in the previous chapter. This might support the hypothesis of a copy of GA 2183 from one of the manuscripts of the *Normaltypus* (possibly GA 1908 or 1980 for the similar readings in scholium 2ex), but with the implementation of the *Photiana* from a later copy of GA 91. Nevertheless, further examinations on the text of GA 2183 and 91 are required.

Finally, based on Hergenröther and Coppola analysis, I described the compilation practice of the compiler of the *Scholia Photiana* by analyzing how the extracts from the *Epistulae* and *Amphilochia* and the biblical quotations have been adapted to the catena context. Regarding the text of the *Amphilochia*, my study confirms Hergenröther and Coppola's conclusions about an almost verbatim reproduction of the exegetical content in scholia 50Phb and 489Ph. Furthermore, the analysis of the biblical citations among the *Photiana* illustrates that the biblical text faithfully reproduces the text of the NA28 or the Byzantine text or is adapted to the catena context according to the above-mentioned adjustments. Overall, the literal citations in the *Scholia Photiana* agree to both the NA28

and Byz., but sometimes they can either follow the older tradition of the NA28 against the Byzantine textform, (489Pha) or, vice versa, the Byzantine tradition against the older text (106Ph, 124Ph, 194Ph, 204Ph, 478Ph, 526Ph, 542Ph and 763Ph). The surprising result is that, on two occasions (409Ph and 733Ph), Photius seems to diverge from the biblical text of the direct tradition to record singular readings attested only in John Chrysostom.

## APPENDIX: LIST OF THE LITERAL AND ADAPTED BIBLICAL QUOTATIONS IN THE *SCHOLIA PHOTIANA* (GA 1923, 1905 AND 91)

The following list records the biblical citations in the *Scholia Photiana*. Each quotation is preceded by the number of the scholium, the reference to Staab's edition (*Pauluskommentare*) and the biblical verse. I decided to report in bold and underlined the instances in which the biblical lemma is reported in majuscule before the beginning of the scholium.

**9Ph**: Staab, *Pauluskommentare*, p. 470, ll. 19–27, p. 471, ll. 1–11: Rom 1.3: γενόμενος δὲ κατὰ σάρκα ἐκ σπέρματος Δαυίδ GA 1923 (f. 3r) | τοῦ γενομένου ἐκ σπέρματος Δαυίδ κατὰ σάρκα Byz. NA28; 1.5: δι' οὗ καὶ Παῦλος ἔλαβε χάριν ἀποστολῆς GA 1923 (f. 3r) | δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολήν Byz., NA28

**12Ph**: p. 471, ll. 12–14: 1.5: Χάριν καὶ ἀποστολήν GA 1923 (f. 3v), 91 (f. 69v), Byz., NA28.

**21Phb**: p. 471, ll. 20–26: 1.7: **<u>πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς</u>** GA 1923 (f. 3v), Byz., NA28.

**37Ph**: p. 471, ll. 32–32, p. 472, ll. 1–21: 1.11: Τὸ μεταδοῦναι ὑμῖν χάρισμα GA 1923 (f. 4v), 91 (f. 69v) | τι μεταδῶ χάρισμα ὑμῖν Byz., NA28; 1.11: καὶ τὸ χάρισμα τὸ πνευματικὸν καὶ τὸ στηριχθῆναι αὐτούς GA 1923 (f. 4v) | χάρισμα ὑμῖν πνευματικόν, εἰς τὸ στηριχθῆναι ὑμᾶς Byz., NA28

**38Ph**: p. 472, ll. 21–38: 1:12: **<u>διὰ τῆς ἐν ἀλλήλοις πίστεως</u>** GA 1923 (f. 4v), Byz., NA28

**41Ph**: p. 473, ll. 1–36: 1.13: **<u>ἵνα τινὰ καρπὸν σχῶ</u>** GA 1923 (f. 5r), Byz., NA28; πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, ἵνα καρπόν τινα σχῶ καὶ ἐν ὑμῖν, ἀλλ' ἐκωλύθην ἄχρι τοῦ δεῦρο GA 1923 (f. 5r), 91 (f. 70r) | πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινα καρπόν σχῶ Byz., NA28; 1.8: ἡ πίστις αὐτῶν ἐν ὅλῳ τῷ κόσμῳ

κατηγγέλλετο GA 1923 (f. 5r), 91 (f. 70r) | ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ Byz., NA28; 14.13: μὴ κρίνειν ἀλλήλους GA 1923 (f. 5r), 91 (f. 70r) | Μηκὲτι οὖν ἀλλήλους κρίνωμεν Byz., NA28; 16.17: τὰς διχοστασίας καὶ τὰ σκάνδαλα GA 1923 (f. 5r), 91 (f. 70r), Byz., NA28; 15.22–23: διὸ καὶ ἐνεκοπτόμην ἐλθεῖν πρὸς ὑμᾶς, νυνὶ δὲ μηκέτι ἔχων τόπον ἐν τοῖς κλίμασι τούτοις, ἐλεύσομαι πρὸς ὑμᾶς GA 1923 (f. 5r), 91 (f. 70r) | διὸ καὶ ἐνεκοπτομην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς· νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς Byz., NA28

**47Ph**: p. 474, ll. 13–19; 1.16: **ἰουδαίῳ δὲ πρῶτον** GA 1923 (f. 5v) | Ἰουδαίῳ τε πρῶτον Byz., NA28

**49Ph:** p. 474, l. 20–35, p. 475, l1. 1–2: 1.17: Δικαιοσύνη γὰρ θεοῦ, φησίν, ἐν τῷ εὐαγγελίῳ ἀποκαλύπτεται GA 1923 (f. 6r), 91 (f. 70v) | Δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται Byz., NA28; δικαιοσύνη θεοῦ ἀποκαλύπτεται ἐν τῷ εὐαγγελίῳ ἐκ πίστεως εἰς πίστιν GA 1923 (f. 6r), 91 (f. 70v), Byz., NA28

**50Pha**: p. 475, ll. 3–5: 1.17: **ἐκ πίστεως εἰς πίστιν** GA 1923 (f. 6r), Byz., NA28

**50Phb:** p. 475, ll. 6–39, p. 476, ll. 1–35: 1.17: Τὸ δὲ + ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται GA 1923 (f. 6r), Byz., NA28; τοῦ ἀποκαλύπτεται δικαιοσύνη ἐκ πίστεως GA 1923 (f. 6r), 91 (f. 70v) | δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν Byz., NA28; 10.9: ἐὰν ὁμολογήσῃς ἐν τῷ στοματί σου (om. σου GA 91) κύριον Ἰησοῦν εἶτα καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου σωθήσῃ GA 1923 (f. 6r), 91 (f. 70v) | ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στοματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ Byz., NA28; 1.16: δύναμίς ἐστιν εἰς σωτηρίαν τῷ πιστεύσαντι τὸ εὐαγγέλιον GA 1923 (f. 6r) | δύναμίς ἐστι τὸ εὐαγγέλιον εἰς σωτηρίαν τῷ πιστεύοντι GA 91 (f. 70v) | δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι Byz., NA28

**55Ph**: p. 476, ll. 36–37, p. 477, ll. 1–6: 1.18: **τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ** GA 1923 (f. 7r), Byz. NA28

**59Ph**: p. 477, ll. 9–17: 1.20: **τὰ γὰρ ἀόρατα αὐτοῦ** GA 1923 (f. 7r), Byz., NA28; ἀπὸ τῆς τοῦ κόσμου κτίσεως GA 1923 (f. 7r), 91 (f. 71r) | ἀπὸ κτίσεως κόσμου Byz., NA28; τοῖς ποιήμασι νοούμενα GA 1923 (f. 7r), 91 (f. 71r), Byz., NA28

**60Ph**: p. 477, ll. 18–37, p. 478, ll 1–29: 1.20–21: ἀπὸ τῆς τοῦ κόσμου κτίσεως ἡ θειότης τοῦ θεοῦ καὶ ἀΐδιος δύναμις γινώσκεται; GA 1923 (f. 7v), 91 (f. 71r) | ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἥ τε ἀΐδιος [add. αὐτοῦ NA28] δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, διότι γνόντες τὸν θεόν Byz., NA28; ἡ θειότης αὐτοῦ καὶ ἀΐδιος δύναμις ἐν τοῖς ποιήμασι καθορᾶται GA 1923 (f. 7v), 91 (f. 71r) | τοῖς ποιήμασιν νοούμενα καθορᾶται, ἡ τε ἀΐδιος [add. αὐτοῦ NA28] δύναμις καὶ θειότης Byz., NA28; 1.19: τὸ γνωστὸν αὐτοῦ ἐν πᾶσιν ἐφανέρωσεν GA 1923 (f. 7v), 91 (f. 71r) | τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς; Byz., NA28; 1.21: ἀλλὰ γνόντες οὐχ ὡς θεὸν ἐδόξασαν GA 1923 (f. 7v), 91 (f. 71r) | διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν Byz., NA28; Ps. 101.26: καὶ τοῖς ἔργοις τῶν χειρῶν αὐτοῦ GA 1923 (f. 7v) | καὶ ἔργα τῶν χειρῶν σου LXX; 1.23: ἑρπετῶν καὶ πετεινῶν καὶ τετραπόδων GA 1923 (f. 7v) | καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν Byz., NA28; 1.21 ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν GA 1923 (f. 7v), Byz., NA28

**63Pha and 63Phb:** p. 478, ll. 30–31, and 32–38, p. 479, ll. 1–19: 1.21: γνόντες τὸν θεόν GA 1923 (f. 8r), 91 (f. 71v), Byz., NA28; 1.19: γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς GA 1923 (f. 8r), 91 (f. 71v), Byz., NA28

**72Ph**: p. 479, ll. 20–29: 1.26: Τὸ + παρέδωκεν αὐτοὺς ὁ θεός GA 1923 (f. 8v), 91 (f. 71v), Byz., NA28.

**99Ph**: p. 480, ll. 6–11: 2.1: **διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε** GA 1923 (f. 10v), Byz., NA28

**106Ph**: p. 480, ll. 12–19: 2.8: θυμὸς καὶ ὀργή GA 1923 (f. 11r), 91 (f. 72v), Byz. | ὀργὴ καὶ θυμός NA28.

**124Ph**: p. 480, l. 20–26, p. 481, ll. 1–39, p. 482, ll. 1–12: 2.15: Τὸ + μεταξὺ ἀλλήλων τῶν λογισμῶν GA 1923 (f. 12r), 91 (f. 73r), Byz., NA28; 2.13: οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται GA 1923 (f. 12r), 91 (f. 73r), Byz. | NA 28 om. both τοῦ; κατηγορούντων τῶν λογισμῶν GA 1923 (f. 12r), 91 (f. 73r) | τῶν λογισμῶν κατηγορούντων Byz., NA28

**134Ph:** p. 482, ll. 13–25: 2.20: τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἐν τῷ νόμῳ ἀληθείας GA 1923 (f. 13r), 91 (f. 73v) | τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ Byz., NA28; 2.19–20: πέποιθας μὲν σεαυτὸν εἶναι παιδευτὴν καὶ ὁδηγὸν καὶ διδάσκαλον, οὐχ ἁπλῶς, ἀλλ' ἔχοντα τὴν μόρφωσιν τῆς ἐν τῷ νόμῳ γνώσεως καὶ τῆς ἐν τῷ νόμῳ ἀληθείας GA 1923 (f. 13r), 91 (f. 73v) | πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ Byz., NA28

**142Pha**: p. 483, ll. 4–13: 2.25: **ἐὰν δὲ παραβάτης ᾖς ἡ περιτομή** GA 1923 (f. 14r) | ἐὰν δὲ παραβάτης νόμου ᾖς ἡ περιτομή Byz., NA28

**142Phb,** p. 483, ll. 14–32: 2.26: ἐὰν δὲ ὁ ἀκροβυστος τὰ δικαιώματα φυλάττῃ τοῦ νόμου GA 1923 (f. 14r), 91 (f. 74r) | ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ Byz., NA28; ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ GA 1923 (f. 14r), 91 (f. 74r), Byz., NA28

**146Ph**: p. 483, ll. 33–36: 2.26–27: **οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λέγει καὶ κρίνει** GA 1923 (f. 14r) | οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; Καὶ κρίνει Byz., NA28

**147Ph**: p. 484, l.1: 2.27: **τὸν νόμον τελοῦσα** GA 1923 (f. 14v), Byz., NA28

**158Pha**: p. 484, ll. 6–33: 3.3.: **τι γὰρ; εἰ ἠπιστησάν τινες, μὴ ἡ ἀπιστία** GA 1923 (f. 15r), Byz., NA28; τὶ γὰρ εἰ ἠπίστησάν τινες GA 1923 (f. 15r), 91 (f. 74v), Byz., NA28; τὶ γὰρ εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει; GA 1923 (f. 15r), 91 (f. 74v), Byz., NA28

**158Phb:** p. 484, ll. 34–36, p. 485, ll. 1–12: 3.4, Ps 50.6: **γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται· ὅπως ἂν δικαιωθῇς** GA 1923 (f. 15r), Byz., NA 28; Γινέσθω ὑμῖν, φησίν, ὁ θεὸς ἀληθής GA 1923 (f. 15r), 91 (f. 75r) | Γινέσθω δὲ ὁ θεὸς ἀληθής Byz., NA28; πᾶς ἄνθρωπος ψεύστης GA 1923 (f. 15r), 91 (f. 75r) | πᾶς δὲ ἄνθρωπος ψεύστης Byz., NA28; Ps 50.6: ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε GA 1923 (f. 15r), 91 (f. 75r), Byz., NA28; 3.1–2: πολὺ κατὰ πάντα τρόπον τὸ περισσὸν τοῦ Ἰουδαίου GA 1923 (f. 15r), 91 (f. 75r) | Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου […] πολὺ κατὰ πάντα τρόπον Byz., NA28

**160Ph**: p. 485, ll. 13–36, p. 486, ll. 1–6: 3.5: **εἰ δὴ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην** GA 1923 (f. 15v), Byz., NA28; 3.6: ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον GA 1923 (f. 15v), 91 (f. 75r), Byz., NA28

**168Pha**: p. 486, ll. 7–29: 3.9: **τὶ οὖν; προεχόμεθα; οὐ πάντως** GA 1923 (f. 16v), Byz., NA28; πάντες ὑφ’ ἁμαρτίαν ἐσμὲν Ἰουδαῖοι καὶ Ἕλληνες GA 1923 (f. 16v) | Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ’ ἁμαρτίαν εἶναι Byz., NA28

**168Phb**: p. 486, ll. 30–37, p. 487, ll. 1–8: 3.1–2: πολὺ κατὰ πάντα τρόπον τὸ περισσὸν τῶν Ἰουδαίων καὶ ἡ ὠφέλεια τῆς περιτομῆς GA 1923 (f. 16v), 91 (f. 76r) | Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; Πολὺ κατὰ πάντα τρόπον. Byz., NA28

**178Ph**: p. 487, ll. 9–21: 3.19: **καὶ ὑποδικος γένηται** GA 1923 (f. 15r), Byz., NA28; 3.20: διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ GA 1923 (f. 15r), 91 (f. 76v), Byz., NA28

**186Ph**: p. 487, ll. 22–23: 3.21: **<u>νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανερώται</u>** GA 1923 (f. 18r), Byz, NA28

**189Pha**: p. 487, ll. 24–33: 3.23: **<u>καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ</u>** GA 1923 (f. 18v), Byz, NA28

**194Ph and 195Ph**: p. 488, ll. 1–30: 3.25: **<u>διὰ τὴν πάρεσιν τῶν προγεγονότων</u>** GA 1923 (f. 18v), Byz., NA28; εἰς ἔνδειξιν τῆς δικαιοσύνης GA 1923 (f. 18v), 91 (f. 77r), Byz., NA28; 3.26: **<u>πρὸς ἔνδειξιν τῆς δικαιοσύνης</u>** GA 1923 (f. 19r), Byz. | πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης NA28; J 3.17 or 12.47: οὐ γὰρ (οὐκ GA 91) ἦλθον κρῖναι τὸν κόσμον ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος GA 1923 (f. 19r), 91 (f. 77r) | ἵνα κρίνῃ τὸν κόσμον, ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ (J. 3.17), or οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ᾽ ἵνα σώσω τὸν κόσμον (J. 12.47) Byz., NA28; ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ + καὶ ἐξῆς GA 1923 (f. 19r), 91 (f. 77r), Byz., NA28.

**204Ph:** p. 488, ll. 31–36, p. 489, ll. 1–33: 4.1: **<u>τι οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι κατὰ σάρκα</u>** GA 1923 (f. 20r), Byz. | Τί οὖν ἐροῦμεν εὑρηκέναι Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ σάρκα NA28; Τί οὖν ἐροῦμεν Ἀβραὰμ εὑρηκέναι τὸν κατὰ σάρκα πατέρα ἡμῶν (ἡμῶν πατέρα GA 91) GA 1923 (f. 20r), 91 (f. 77v) | Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι κατὰ σάρκα; Byz.| Τί οὖν ἐροῦμεν εὑρηκέναι Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ σάρκα NA28; 4.3: ἐλογίσθη αὐτῷ εἰς δικαιοσύνην GA 1923 (f. 20r), 91 (f. 77v), Byz., NA28; Gn 15.6 (Rom 4.3): ἐπίστευσε γὰρ, φησίν, Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην GA 1923 (f. 20r), 91 (f. 77v) | ἐπίστευσε δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην Byz., NA28 | καὶ ἐπίστευσε Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην LXX; 4. 2: πρὸς τὸν θεόν GA 1923 (f. 20r), 91 (f. 77v), Byz. | πρὸς θεόν NA28; 4.3: ἐπίστευσεν γὰρ + φησὶν ἡ γραφὴ + Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην GA 1923 (f. 20v), 91 (f. 77v) (om. τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς

δικαιοσύνην GA 1923) | τί γὰρ ἡ γραφὴ λέγει; *ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην* (Gn 15.6) Byz., NA28; Jc 2.21: Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ + καὶ ἐξῆς GA 1923 (f. 20v), 91 (f. 77v), Byz., NA28

**208Ph**: p. 489, ll. 33–35: 4.5: λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην GA 1923 (f. 20v), 91 (f. 78r), Byz., NA28

**212Ph**: p. 490, ll. 1–13: 4.7: **μακάριοι ὧν ἀφέθησαν** GA 1923 (f. 21r), Byz., NA28

**216Ph:** p. 490, ll. 14–26: 4.11: Καὶ σημεῖον ἔλαβε περιτομῆς GA 1923 (f. 21v), Byz., NA28; σημεῖον τῆς περιτομῆς + φησὶ + σφραγίς GA 1923 (f. 21v), 91 (f. 78v) | σημεῖον ἔλαβε περιτομῆς σφραγῖδα Byz., NA28

**221Ph**: p. 490, ll. 27–33: 4.12: **καὶ πατέρα περιτομῆς** GA 1923 (f. 21v), Byz., NA28

**223Ph**: p. 491, ll. 1–4: 4.12: **τοῖς ἴχνεσι** GA 1923 (f. 22r), Byz., NA28

**227Ph:** p. 491, ll. 5–35, p. 492, ll. 1–10: 4.14: **εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι** GA 1923 (f. 22v), Byz., NA28; κεκένωται+ ἄρα + ἡ πίστις GA 1923 (f. 22v), 91 (f. 79r), Byz., NA28; ὁ νόμος + ἐφ’ ᾧ ἐπερείδεσθε, παραβαθεὶς + ὀργὴν κατεργάζεται GA 1923 (f. 22v), 91 (f. 79r) | ὁ γάρ νόμος ὀργὴν κατεργάζεται Byz., NA28; 3.21: νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται + καὶ ἐξῆς GA 1923 (f. 22v), 91 (f. 79r), Byz., NA28

**235Ph**: p. 492, ll. 11–25: 4.17: **κατέναντι** GA 1923 (f. 23r), Byz., NA28; 4.17, Gn 17.5: τὸ πατέρα πολλῶν ἐθνῶν τέθεικά σε GA 1923 (f. 23r), 91 (f. 79v), Byz., NA28; 4.17, 18, Gn 17.5: καθὼς γέγραπται κατέναντι οὗ ἐπίστευσε θεοῦ, ὅτι πατέρα πολλῶν ἐθνῶν + καὶ ἐξῆς GA 1923 (f. 23r), 91 (f. 79v) | καθὼς γέγραπται ὅτι *πατέρα πολλῶν ἐθνῶν τέθεικά σε* (Gn 17.5), κατέναντι οὗ ἐπίστευσεν θεοῦ Byz., NA28.

**236Pha**: p. 492, ll. 22–25: 4.17: καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα GA 1923 (f. 23r), 91 (f. 79v), Byz., NA28

**236Phb**: p. 492, ll. 26–28: 4.17: **ὃς παρ' ἐλπίδα** GA 1923 (f. 23r), 91 (f. 79v), Byz., NA28.

**251Ph:** p. 492, ll. 29–30, p. 493, ll. 1–8: 5.1: **δικαιωθέντες οὖν ἐκ πίστεως** GA 1923 (f. 24r), Byz., NA28; 4.24: τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν GA 1923 (f. 24r), 91 (f. 80r) | τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν Byz., NA28; 5.1: ἀλλ' οἱ δικαιωθέντες + φησὶν + εἰρήνην ἔχωμεν πρὸς τὸν πατέρα GA 1923 (f. 24r), 91 (f. 80r) | Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεόν Byz., NA28

**254Ph**: p. 493, ll. 9–19: 5.2: **εἰς τὴν χάριν ταύτην** GA 1923 (f. 24r), Byz., NA28; 5.2–3: εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ + οὕτως πάλιν (om. πάλιν GA 91) + καυχώμεθα καὶ ἐν ταῖς θλίψεσιν GA 1923 (f. 24r), 91 (f. 80r) | εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ. Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν Byz., NA28

**255Ph**: p. 493, ll. 20–26: 5.2: **ἐπ' ἐλπίδι τῆς δόξης** GA 1923 (f. 24v), Byz., NA28

**256Pha and 256Phb**: p. 493, l. 28, p. 494, ll. 1–7: 5.3: **οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα** GA 1923 (f. 24v), Byz., NA28; 5.5: ἐκ τοῦ παναγίου πνεύματος τοῦ δοθέντος ἡμῖν GA 1923 (f. 24v), 91 (f. 80r) | διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν Byz., NA28

**259Ph:** p. 494, ll. 29–36, p. 495, ll. 1–29: 5.6: **ἔτι γὰρ Χριστὸς ὄντων ἡμῶν** GA 1923 (f. 25v), Byz., NA28; 1J 3.16: ἠγάπησε καὶ τὴν ψυχὴν αὐτοῦ ὑπὲρ ἡμῶν τέθεικεν GA 1923 (f. 25v), 91 (f. 80v) | ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν Byz., NA28

**268Ph**: p. 495, ll. 30–37, p. 496, ll. 1–8: 5.12: Διὰ τοῦτο ὥσπερ δι' ἑνός GA 1923 (f. 26v), Byz., NA28; ἑνὸς ἀνθρώπου καὶ ἡ ἁμαρτία εἰσῆλθεν εἰς τὸν κόσμον καὶ αὐτὸς ὁ θάνατος GA 1923 (f. 26v), 91 (f. 81r) | ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος Byz., NA28

**270Ph**: p. 496, ll. 9–13: 5.12: **ἐφ' ᾧ πάντες ἥμαρτον** GA 1923 (f. 26v), Byz., NA28

**271Ph**: p. 496, ll. 14–35, p. 497, ll. 1–4: 5.13: ἄχρι γὰρ νόμου GA 1923 (f. 26v), Byz., NA28; 5.13: νόμου μὴ ὄντος GA 1923 (f. 26v), 91 (f. 81v) | μὴ ὄντος νόμου Byz., NA28; 5.12: διῆλθεν ὁ θάνατος, ἐφ’ ᾧ πάντες ἥμαρτον GA 1923 (f. 26v), 91 (f. 81v) | ὁ θάνατος διῆλθεν, ἐφ’ ᾧ πάντες ἥμαρτον Byz., NA28

**272Ph**: p. 497, ll. 35–38, p. 498, ll. 1–11: 5.14: **ἀλλ’ ἐβασίλευσεν** GA 1923 (f. 27v), Byz., NA28; θάνατος ἐβασίλευσε GA 1923 (f. 27v), 91 (f. 81v) | ἐβασίλευσεν ὁ θάνατος Byz., NA28; ἐπὶ τῷ ὁμοιώματι τοῦ Ἀδὰμ ἁμαρτήσαντας GA 1923 (f. 27v), 91 (f. 81v) | ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ Byz., NA28; ἀλλ’ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ μέχρι Μωσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας GA 1923 (f. 27v), 91 (f. 81v) | ἀλλ’ ἐβασίλευεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωυσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ Byz., NA28; καὶ ἐπὶ τοὺς μὴ κατὰ ὁμοιότητα τοῦ Ἀδὰμ ἁμαρτήσαντας GA 1923 (f. 27v), 91 (f. 81v) | καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ Byz., NA28

**280Ph**: p. 498, l. 12, p. 499, l. 13: 5.17: **εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι** GA 1923 (f. 29r), Byz., NA28; 5.15–16: Ἀλλ’ οὐχ ὡς τὸ παράπτωμα + καὶ πάλιν + καὶ οὐχ ὡς δι’ ἑνὸς ἁμαρτήσαντος GA 1923 (f. 29r), 91 (f. 82v), Byz., NA28; 5.18: ἄρα οὖν ὡς δι’ ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα + καὶ ἐξῆς GA 1923 (f. 29r), 91 (f. 82v), Byz., NA28; 5.17: εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος + καὶ ἐξῆς GA 1923 (f. 29r), 91 (f. 82v), Byz., NA28; 5.15: Ἀλλ’ οὐχ ὡς τὸ παράπτωμα + καὶ ἐξῆς GA 1923 (f. 29r), 91 (f. 82v), Byz., NA28; 5.16: ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα GA 1923 (f. 29r), 91 (f. 82v), Byz., NA28; 5.19: ὥσπερ γὰρ διὰ τῆς παρακοῆς + καὶ ἐξῆς GA 1923 (f. 29r), 91 (f. 82v), Byz., NA28

**286Ph**: p. 499, ll. 14–25: 5.20: **νόμος παρεισῆλθεν** GA 1923 (f. 30r), Byz., NA28; ὁ νόμος παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα GA 1923 (f. 30r), 91 (f. 83r), Byz., NA28

**292Ph**: p. 499, ll. 26–28: 5.21: **δικαιοσύνης** GA 1923 (f. 30v), Byz., NA28

**298Ph**: p. 499, l. 29, p. 500, l. 12: 6.3: **ἢ ἀγνοεῖτε** GA 1923 (f. 30v), Byz., NA28; εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν GA 1923 (f. 30v), 91 (f. 83v), Byz., NA28

**301Phb**: p. 500, ll. 16–28: 6.5: Εἰ γὰρ σύμφυτοι GA 1923 (f. 31r), Byz., NA28; σύμφυτοι οὖν, φησὶ, γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ GA 1923 (f. 31r), 91 (f. 84r) | σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ Byz., NA28

**305Ph**: p. 500, ll. 29–33, p. 501, ll. 1–10: 6.6: **τοῦτο γινώσκοντες** GA 1923 (f. 31v), Byz., NA28; καταργεῖται καὶ τὸ σῶμα τῆς ἁμαρτίας GA 1923 (f. 31v), 91 (f. 84r) | ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας Byz., NA28; ὁ παλαιὸς ἡμῶν ἄνθρωπος GA 1923 (f. 31v), 91 (f. 84r), Byz., NA28

**307Ph**: p. 501, ll. 11–16: 6.6: τὸ σῶμα τῆς ἁμαρτίας GA 1923 (f. 31v), 91 (f. 84r), Byz., NA28; τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ GA 1923 (f. 31v), 91 (f. 84r), Byz., NA28

**308Pha and 308Phb**: p. 501, ll. 17–19, and 20–24: 6.8: Εἰ δὲ ἀπεθάνομεν GA 1923 (f. 32r), Byz., NA28; ὅτι καὶ συζήσομεν αὐτῷ: GA 1923 (f. 32r), 91 (f. 84r), Byz., NA28; 6.4: Εἰ δὲ περιπατήσομεν ἐν καινότητι ζωῆς GA 1923 (f. 32r), 91 (f. 84r) | ἐν καινότητι ζωῆς περιπατήσωμεν Byz., NA28; 6.9: ὁ Χριστὸς ἠγέρθη ἐκ νεκρῶν GA 1923 (f. 32r), 91 (f. 84r) | Χριστὸς ἐγερθεὶς ἐκ νεκρῶν Byz., NA28

**315Ph:** p. 501, ll. 25–30: 6.12: μὴ οὖν βασιλευέτω GA 1923 (f. 32v), Byz., NA28; βασιλεύειν + ἐν ἡμῖν + τὴν ἁμαρτίαν GA 1923 (f. 32v), 91 (f. 84v) | μὴ οὖν βασιλευέτω ἡ ἁμαρτία Byz., NA28

**319Ph**: p. 501, ll. 25–30: 6.13: **ἀλλὰ παραστήσατε** GA 1923 (f. 32v), 1905 (f. 7r), Byz., NA28

**321Ph**: p. 501, ll. 31–33: 6.14: **ἁμαρτία γὰρ ὑμῶν** GA 1923 (f. 33r), Byz., NA28

**323Ph**: p. 502, ll. 11–19: 6.16: **<u>οὐκ οἴδατε</u>** GA 1923 (f. 33r), Byz., NA28; δούλους ἑαυτοὺς παριστάνετε GA 1923 (f. 33r), 1905 (f. 7r), 91 (f. 85r) | παριστάνετε ἑαυτοὺς δούλους Byz., NA28

**332Ph:** p. 502, ll. 20–33, p. 503, ll. 1–16: 6.18: ἐλευθερωθέντες (add. δὲ ἀπὸ τῆς ἁμαρτίας GA 1905) GA 1923 (f. 33v), 1905 (f. 7v), Byz.; 6.18–19: Ἀνθρώπινον λέγω + φησὶ + τὸ ἐδουλώθητε GA 1923 (f. 33v), 1905 (f. 7v), 91 (f. 85r) | ἐδουλώθητε τῇ δικαιοσύνῃ. Ἀνθρώπινον λέγω Byz., NA28; 6.19: διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν GA 1923 (f. 33v), 1905 (f. 7v), 91 (f. 85r), Byz., NA28; 6.18–19: κατ’ ἄνθρωπον λέγω τὸ ἐδουλώθητε GA 1923 (f. 33v), 1905 (f. 7v), 91 (f. 85r) | ἐδουλώθητε τῇ δικαιοσύνῃ. Ἀνθρώπινον λέγω Byz., NA28; 6.18: νυνὶ δὲ ἐλευθερωθέντες ἀπὸ (κατὰ: GA 1905) τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ θεῷ + καὶ ἑξῆς GA 1923 (f. 33v), 1905 (f. 7v), 91 (f. 85r) | ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ Byz., NA28; 6.19: τὸ οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν GA 1923 (f. 33v), 1905 (f. 7v), 91 (f. 85r) | οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν Byz., NA28

**345Pha**: p. 503, ll. 17–18: 6.23: **<u>τὰ γὰρ ὀψώνια</u>** GA 1923 (f. 34v), Byz., NA28

**345Phb**: p. 503, ll. 19–20: 7.1: **<u>ἐφ’ ὅσον χρόνον</u>** (add. ζῇ GA 1905) GA 1923 (f. 34v), 1905 (f. 8r), Byz., NA28

**346Ph**: p. 503, ll. 21–23: 7.2: **<u>ἐὰν δὲ ἀποθάνῃ</u>** (**<u>κατήργηται ἀπὸ τοῦ νόμου</u>** GA 1905) GA 1923 (f. 34v), 1905 (f. 8r), Byz., NA28

**357Ph**: p. 503, ll. 24–28: 7.7: **<u>τί οὖν ἐροῦμεν</u>** (τί οὖν ἐροῦμεν ὁ νόμος ἁμαρτίαν GA 1905) GA 1923 (f. 35v), 1905 (f. 9r), Byz., NA28; Τί οὖν + φησὶν + ὁ νόμος ἁμαρτία GA 1923 (f. 35v), 1905 (f. 9r), 91 (f. 86r) | Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; Byz., NA28

**361Ph**: p. 504, ll. 1–17: 7.9–10: **<u>χωρὶς γὰρ νόμου</u>** GA 1923 (f. 36r), 1905 (f. 9r), Byz., NA28; ἐκείνη μὲν ἀνέζησεν ἐγὼ δὲ ἀπέθανον GA 1923 (f. 36r), 1905 (f. 9r), 91 (f. 86v) | ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον Byz., NA28

**366Ph:** p. 504, ll. 18–34: 7.8: **<u>ἡ γὰρ ἁμαρτία ἀφορμήν</u>** GA 1923 (f. 36v), 1905 (f. 9v), Byz., NA28; ἀφορμὴν λαβοῦσα ἡ ἁμαρτία κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν GA 1923 (f. 36v), 1905 (f. 9v), 91 (f. 86v) | ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν Byz., NA28; 7.11: ἀφορμὴν λαβοῦσα ἐξηπάτησέ με GA 1923 (f. 36v), 1905 (f. 9v), 91 (f. 86v) | ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με Byz., NA28

**367Ph:** p. 504, ll. 35–37, p. 505, ll. 1–11: 7.12: Ὥστε ὁ μὲν νόμος GA 1923 (f. 36v), Byz., NA28; ἅγιον καὶ δίκαιον καὶ ἀγαθὸν + εἶναι + τὸν νόμον ἤτοι τὴν ἐντολήν GA 1923 (f. 36v), 1905 (f. 9v), 91 (f. 86v) | ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή Byz., NA28

**368Ph**: p. 505, ll. 12–34: 7.13: **<u>ἀλλ᾽ ἡ ἁμαρτία</u>** GA 1923 (f. 37r), Byz., NA28; ἀλλ᾽ ἡ ἁμαρτία ἵνα φανῇ ἁμαρτία GA 1923 (f. 37r), 1905 (f. 9v), 91 (f. 87r), Byz., NA28; καθ᾽ ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία GA 1923 (f. 37r), 1905 (f. 9v), 91 (f. 87r), Byz., NA28

**371Ph:** p. 506, ll. 1–7: 7.14: **<u>οἴδαμεν γὰρ ὅτι</u>** GA 1923 (f. 37v), Byz., NA28

**374Pha**: p. 506, ll. 8–31: 7.15: **<u>ὃ γὰρ κατεργάζομαι</u>** GA 1923 (f. 37v), Byz., NA28; 7.17: ἀλλ᾽ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία GA 1923 (f. 37v), 1905 (f. 10r), 91 (f. 87r), Byz., NA28; 7.18: τὸ γὰρ θέλειν παράκειταί μοι GA 1923 (f. 37v), 1905 (f. 10r), 91 (f. 87r), Byz., NA28

**383Pha:** p. 507, ll. 11–18: 7.21: Εὑρίσκω ἄρα τὸν νόμον GA 1923 (f. 38v), Byz., NA28; τὸ γὰρ κακὸν εὑρίσκω + ὅτι ὁμοίως + ἐμοὶ παράκειται GA 1923 (f. 38v), 1905 (f. 10v), 91 (f. 88r) | εὑρίσκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται Byz., NA28

**383Phb**: p. 507, ll. 19–35, p. 508, ll 1–18: 7.21: εὑρίσκω (add. ἄρα GA 91) τὸν νόμον καλόν GA 1923 (f. 38v), 1905 (f. 10v), 91 (f. 88r) | εὑρίσκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν Byz., NA28; ἐμοὶ τῷ θέλοντι ποιεῖν τὸ καλόν GA 1923 (f. 38v), 1905 (f. 10v), 91 (f. 88r) | τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν Byz., NA28; τὸ κακόν μοι παράκειται GA 1923 (f. 38v), 1905 (f. 10v), 91 (f. 88r) | ἐμοὶ τὸ κακόν παράκειται Byz., NA28; 7.22: συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ GA 1923 (f. 38v), 1905 (f. 10v), 91 (f. 88r), Byz., NA28

**385Ph:** p. 508, ll. 19–33, p. 509, ll. 1–3: 7.22: **<u>συνήδομαι γὰρ τῷ νόμῳ</u>** GA 1923 (f. 39r), Byz., NA28; 7.22–23: νόμον + λέγει + θεοῦ GA 1923 (f. 39r), 1905 (f. 11r), 91 (f. 88r) | τῷ νόμῳ τοῦ θεοῦ Byz., NA28; 7.23: νόμον νοός GA 1923 (f. 39r), 1905 (f. 11r), 91 (f. 88r) | τῷ νόμῳ τοῦ νοός Byz., NA28; ἀντιστρατευόμενον + λέγει καὶ + ἐν τοῖς μέλεσιν GA 1923 (f. 39r), 1905 (f. 11r), 91 (f. 88r) | ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον Byz., NA28; νόμῳ ἁμαρτίας GA 1923 (f. 39r), 1905 (f. 11r), 91 (f. 88r) | τῷ νόμῳ τῆς ἁμαρτίας Byz., NA28

**396Ph**: p. 509, ll. 4–5: 8.2: **<u>ὁ γὰρ νόμος</u>** GA 1923 (f. 40r), Byz., NA28; νόμος τοῦ πνεύματος GA 1923 (f. 40r), 1905 (f. 12r), Byz., NA28

**400Ph**: p. 509, ll. 6–18: 8.3: **<u>καὶ περὶ ἁμαρτίας</u>** GA 1923 (f. 40v), 1905 (f. 12r, in minuscule), Byz., NA28; καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν GA 1923 (f. 40v), 1905, 91 (f. 89r), Byz., NA28; 7.13: καθ’ ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία GA 1923 (f. 40v), 1905 (f. 12r), 91 (f. 89r), Byz., NA28

**409Ph**: p. 509, ll. 19–27: 8.7: **<u>τῷ γὰρ νόμῳ τοῦ θεοῦ</u>** GA 1923 (f. 41r), Byz., NA28; τὸ φρόνημα τὸ σαρκικὸν τῷ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται GA 1923 (f. 41r), 1905 (f. 12v), 91 (f. 89v) | τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεὸν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται Byz., NA28

**413Ph**: p. 509, ll. 28–29, p. 510, ll. 1–4: 8.9: **<u>εἴπερ πνεῦμα θεοῦ</u>** GA 1923 (f. 41r), Byz., NA28; εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν GA 1923 (f. 41r), 1905 (f. 12v), 91 (f. 89v), Byz.,

NA28; 8.10: εἰ δὲ Χριστὸς ἐν ὑμῖν GA 1923 (f. 41r), 1905 (f. 12v), 91 (f. 89v), Byz., NA28; τὸ μὲν σῶμα νεκρόν GA 1923 (f. 41r), 1905 (f. 12v), 91 (f. 89v), Byz., NA28

**426Ph**: p. 510, ll. 5–24: 8.15: **ἀλλ' ἐλάβετε, πνεῦμα** GA 1923 (f. 42r), Byz., NA28; Mt 6.9: Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς + καὶ ἐξῆς GA 1923 (f. 42r), 1905 (f. 13v), 91 (f. 90r), Byz., NA28; τὸ πνεῦμά + φησι + συμμαρτυρεῖν GA 1923 (f. 42r), 1905 (f. 13v), 91 (f. 90r), Byz., NA28; πατέρα ἡμῶν, ὅτι τέκνα αὐτοῦ ἐσμεν GA 1923 (f. 42r), 1905 (f. 13v), 91 (f. 90r) | πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ Byz., NA28; 8.17: εἰ δὲ τέκνα + φησὶ + καὶ κληρονόμοι GA 1923 (f. 42r), 1905 (f. 13v), 91 (f. 90r), Byz., NA28

**449Ph**: p. 510, ll. 24–34, p. 511, ll. 1–15: 8.23: **υἱοθεσίαν ἀπεκδεχόμενοι** GA 1923 (f. 43v), 1905 (f. 14v, in min.), 91 (f. 90v, in min.), Byz., NA28; 8.15: πνεῦμα υἱοθεσίας ἐλάβετε GA 1923 (f. 43v), 1905 (f. 14v), 91 (f. 90v) | ἐλάβετε πνεῦμα υἱοθεσίας Byz., NA28; 8.27: ἐρευνῶν δὲ τὰς καρδίας GA 1923 (f. 43v), 1905 (f. 14v), 91 (f. 90v) | ὁ δὲ ἐρευνῶν τὰς καρδίας Byz., NA28; 8.24: ἐλπίδι ἐσώθημεν GA 1923 (f. 43v), 1905 (f. 14v), 91 (f. 90v), Byz., NA28; 8.26: συναντιλαμβάνοντα ταῖς ἀσθενείαις ἡμῶν ἐσώθημεν GA 1923 (f. 43v), 1905 (f. 14v), 91 (f. 90v) | συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν Byz., NA28

**455Ph**: p. 511, ll. 29–31: 8.27: **ὑπερεντυγχάνει** GA 1923 (f. 44r), Byz., NA28

**459Ph**: p. 511, ll. 32–34: 8.27: **ὑπὲρ ἁγίων** GA 1923 (f. 44r), Byz., NA28

**468Ph**: p. 512, ll. 1–2: 8.28: **τοῖς κατὰ πρόθεσιν** GA 1923 (f. 44v), Byz., NA28

**469Ph**: p. 512, ll. 3–32, p. 513, ll. 1–5: 8.31: **τὶ οὖν ἐροῦμεν πρὸς ταῦτα** (om. ταῦτα GA 1923) GA 1923 (f. 45r), 1905 (f. 15v), 91 (f. 91v, in min.), Byz., NA28; 8.30: προώρισεν ὅτι ἐκάλεσεν ὅτι ἐδικαίωσεν ὅτι ἐδοξασεν GA 1923 (f. 45r), 1905 (f. 15v), 91 (f. 91v) | οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν Byz., NA28; 8.31: εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τὶς καθ' ἡμῶν GA 1923 (f. 45r), 1905 (f. 15v), 91 (f. 91v), Byz., NA28; 8.32: τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο

GA 1923 (f. 45r), 1905 (f. 15v), 91 (f. 91v), Byz., NA28; σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται GA 1923 (f. 45r), 1905 (f. 15v), 91 (f. 91v), Byz., NA28; 8.33: τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ GA 1923 (f. 45r), 1905 (f. 15v), 91 (f. 91v), Byz., NA28

**478Ph**: p. 513, ll. 6–16: 8.34: ὃς καὶ ἐντυγχάνει GA 1923 (f. 45v), 1905 (f. 15v), Byz., NA28; J. 17.11: πάτερ, τήρησον αὐτούς GA 1923 (f. 43v), 1905 (f. 14v), 91 (f. 90v) | πάτερ ἅγιε τήρησον αὐτούς Byz., NA28 + J. 17.17: ἐν τῇ ἀληθείᾳ σου GA 1923 (f. 43v), 1905 (f. 14v), 91 (f. 90v), Byz. | ἐν τῇ ἀληθείᾳ NA28; J. 17.15: ἵνα φυλάξῃς αὐτοὺς ἀπὸ τοῦ πονηροῦ GA 1923 (f. 43v), 1905 (f. 14v), 91 (f. 90v) | ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ Byz., NA28; 8.33–34: 8.26: τὸ πνεῦμα συναντιλαμβάνεται GA 1923 (f. 43v), 1905 (f. 14v), 91 (f. 90v), Byz., NA28; τίς λοιπὸν ὁ κατακρίνων (8.34) ἢ ἐγκαλῶν (8.33) GA 1923 (f. 43v), 1905 (f. 14v), 91 (f. 90v) | τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαιῶν· τίς ὁ κατακρινῶν Byz., NA28

**479Ph**: p. 513, ll. 17–25: 8.35: **τὸ + τίς ἡμᾶς χωρίσει** GA 1923 (f. 46r), 1905 (f. 16r), Byz., NA28; 8.33–34: θεὸς ὁ δικαιῶν· τίς ὁ κατακρίνων; GA 1923 (f. 46r), 1905 (f. 16r), 91 (f. 92v), Byz., NA28; 8.31: εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ’ ἡμῶν GA 1923 (f. 46r), 1905 (f. 16r), 91 (f. 92v), Byz., NA28

**489Pha:** p. 513, ll. 26–27, p. 514, ll. 1–35, p. 515, ll. 1–32: 9.3: **ηὐχόμην γὰρ αὐτοῦ** GA 1923 (f. 46v), Byz., NA28; τό τε ὑπὲρ τῶν κατὰ σάρκα συγγενῶν GA 1923 (f. 46v), 1905 (f. 16v), 91 (f. 92v) | τῶν συγγενῶν μου κατὰ σάρκα Byz., NA28; ηὐχόμην γὰρ + φησὶν + αὐτὸς ἐγὼ ἀνάθεμα (αὐτὸς ἀνάθεμα GA 1923$^{ac}$; αὐτὸς ἐγὼ ἀνάθεμα GA 1923$^{pc}$) εἶναι ἀπὸ τοῦ Χριστοῦ GA 1923 (f. 46v), 1905 (f. 16v), 91 (f. 92v) | εὐχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ Byz. | ηὐχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ NA28; J. 13.35: καὶ ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγαπᾶτε ἀλλήλους GA 1923 (f. 46v; om. πάντες–ἀγάπη), 1905 (f. 16v), 91 (f. 92v) | ἐν τούτῳ γνώσονται πάντες ὅτι

ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις Byz., NA28; 13.10: πλήρωμα νόμου ἡ ἀγάπη GA 1905 (f. 16v), 91 (f. 92v) | πλήρωμα οὖν νόμου ἡ ἀγάπη Byz., NA28; Mt. 22.40: ἐν ταύταις + φησὶ + ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται (ἐντολαῖς ὁ νόμος ὡς κεφάλαιον GA 1923$^{ac}$; ἐντολαῖς ὁ νόμος καὶ οἱ προφῆται ὡς κεφάλαιον GA 1923$^{pc}$) GA 1923 (f. 46v), 1905 (f. 16v), 91 (f. 92v) | ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται NA28 | ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται Byz.; Mt 10.37: ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος GA 1923 (f. 46v), 1905 (f. 16v), 91 (f. 92v), Byz., NA28

**489Phb**: p. 515, ll. 33–36: 9.3: **αὐτὸς ἐγώ** GA 1923 (f. 47r), 1905 (f. 16v, min.), Byz., NA28

**491Ph**: p. 515, ll. 37–38, p. 516, ll. 1–3: 9.3: **ὑπὲρ τῶν ἀδελφῶν** GA 1923 (f. 47v), 1905 (f. 16v, min.), Byz., NA28; 8.35: χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ GA 1923 (f. 46v), 1905 (f. 16v), 91 (f. 92v) | χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ Byz.; NA28; 9.3: ὑπὲρ τῶν ἀδελφῶν μου GA 1923 (f. 46v), 1905 (f. 16v), 91 (f. 92v), Byz., NA28

**492Ph**: p. 516, ll. 4–5: 9.5: **ὁ ὢν ἐπί** GA 1923 (f. 47v), Byz., NA28

**494Ph:** p. 516, ll. 6–8: 9.6: **οὐχ οἷον δέ** GA 1923 (f. 47v), 91 (93v, min.), Byz., NA28; Οὐ μόνον, φησίν, + οὐκ ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ, + ἀλλ’ + οὐδὲ οἷον ἐκπέπτωκεν GA 1923 (f. 47v), 1905 (f. 16v), 91 (f. 93v) | οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ Byz., NA28

**495Ph**: p. 516, ll. 9–14: 9.7: **οὐ γὰρ πάντες** GA 1923 (f. 47v), Byz., NA28; Εἰ οὐχὶ πάντες + φησὶν + οἱ ἐκ σπέρματος Ἀβραὰμ + οὗτοι καὶ + τέκνα τοῦ Ἀβραάμ GA 1923 (f. 47v), 1905 (f. 17r), 91 (f. 93v) | οὐδ’ ὅτι εἰσὶ σπέρμα Ἀβραὰμ πάντες τέκνα Byz., NA28

**502Ph**: p. 516, ll. 15–35, p. 517, ll. 1–27: 9.11: **κατ’ ἐκλογήν** GA 1923 (f. 48v), Byz., NA28; πρόθεσις τοῦ θεοῦ GA 1923 (f. 48v), 1905 (f. 17v), 91 (f. 94r), Byz., NA28; 9.12: οὐκ ἐξ ἔργων GA 1923 (f. 48v), 1905 (f. 17v), 91 (f. 94r), Byz., NA28; 9.17: ἡ γραφὴ λέγει τῷ

Φαραὼ ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε + καὶ ἐξῆς GA 1923 (f. 48v), 1905 (f. 17v), 91 (f. 94r) | λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ ὅτι *εἰς αὐτὸ τοῦτο ἐξήγειρά σε* (Ex 9.16) Byz., NA28

**507Ph**: p. 517, ll. 28–36, p. 518, ll. 1–38, p. 519, ll. 1–13: 9.16: **ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τρέχοντος** (om. GA 1923 τοῦ θέλοντος οὐδέ) GA 1923 (f. 49v), 1905 (f. 17v), Byz., NA28; 9.18: ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν θέλει σκληρύνει GA 1923 (f. 48v), 1905 (f. 17v), 91 (f. 94r) | ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει Byz., NA28; 9.19: τί γὰρ ἔτι μέμφεται; GA 1923 (f. 48v), 1905 (f. 17v), 91 (f. 94r), Byz., NA28; 9.20: σὺ τίς εἶ ὁ ἀνταποκρινομενος τῷ θεῷ GA 1923 (f. 48v), 1905 (f. 17v), 91 (f. 94r), Byz., NA28; 9.19: τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν GA 1923 (f. 48v), 1905 (f. 17v), 91 (f. 94r), Byz., NA28; 9.19: τί ὅτι μέμφεται GA 1923 (f. 48v), 1905 (f. 17v), 91 (f. 94r) | τί γάρ ἔτι μέμφεται; Byz., NA28; 9.20: *μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι* (Is 29.16) GA 1923 (f. 48v), 1905 (f. 17v), 91 (f. 94r), Byz., NA28 and LXX; Τὸ δὲ + ἢ οὐκ ἔχει κεραμεὺς ἐξουσίαν + καὶ ἐξῆς GA 1923 (f. 48v), 1905 (f. 17v), 91 (f. 94r) | ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεύς Byz., NA28

**515Ph**: p. 519, ll. 14–28: 9.22: **εἰ δὲ θέλων τοῦτο** GA 1923 (f. 50v) | Τὸ + εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι GA 1905 (f. 18r), 91 (f. 95r); Hos 2.25 + Is 10.22: καλέσαι τὸν οὐ λαὸν λαὸν ἐκ τοῦ τὸ κατάλειμμα σωθῆναι GA 1923 (f. 50v), 1905 (f. 18r), 91 (f. 95r) | καὶ ἐρῶ τῷ οὐ λαῷ μου λαός μου (Hos 2.25) + τὸ κατάλειμμα αὐτῶν σωθήσεται (Is 10.22) LXX; Is 10.22: καὶ τὸ κατάλειμμα τοῦ Ἰσραὴλ σωθῇ GA 1923 (f. 50v), 1905 (f. 18r), 91 (f. 95r) | τὸ κατάλειμμα αὐτῶν σωθήσεται LXX; 9.22, 23, 26, 27, 20: εἰ θέλων + φησὶν + ὁ θεὸς ἐνδείξασθαι (9.22), καὶ ἵνα γνωρίσῃ (9.23), καὶ ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος (9.26), καὶ τὸ κατάλειμμα τοῦ Ἰσραὴλ σωθῇ (σωθήσεται GA 91) (9.27)· + εἰ ταῦτα ποιεῖ + σὺ τίς εἶ ὁ ἀνταποκρινομενος τῷ θεῷ (9.20) | εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι… καὶ ἵνα γνωρίσῃ… ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος… τὸ ὑπόλειμμα (κατάλειμμα Byz.) σωθήσεται… εἶ ὁ ἀνταποκρινομενος τῷ θεῷ Byz., NA28

**516Ph**: p. 519, ll. 29–31: 9.22: **ἤνεγκεν** GA 1923 (f. 50v), Byz., NA28

**518Pha**: p. 520, ll. 1–20: 9.22: **εἰς ἀπώλειαν** (Ἤνεγκεν εἰς ἀπώλειαν GA 91) GA 1923 (f. 51r), 1905 (f. 18v), 91 (f. 95v), Byz., NA28; εἰς σκεύη ὀργῆς GA 1923 (f. 51r), 1905 (f. 18v), 91 (f. 95v) | σκεύη ὀργῆς Byz., NA28; ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν GA 1923 (f. 51r), 1905 (f. 18v), 91 (f. 95v), Byz., NA28

**518Phb**: p. 520, ll. 21–26: 9.23: **καὶ ἵνα γνωρίση** GA 1923 (f. 51r), Byz., NA28

**519Ph**: p. 520, ll. 27–32: 9.23: **ἅ προητοίμασεν** GA 1923 (f. 51r), Byz., NA28; τὰ σκεύη τῆς ὀργῆς ὅτι εἰς ἀπώλειαν GA 1923 (f. 51r), 1905 (f. 18v), 91 (f. 95v) | σκεύη ὀργῆς εἰς ἀπώλειαν Byz., NA28; ὁ πλοῦτος τῆς δόξης αὐτοῦ GA 1923 (f. 51r), 1905 (f. 18v), 91 (f. 95v) | τὸν πλοῦτον τῆς δόξης αὐτοῦ Byz., NA28

**526Ph**: p. 520, ll. 33–35, p. 521, ll. 1–3: 9.27: **τὸ κατάλειμμα** GA 1923 (f. 51v), Byz. | τὸ ὑπόλειμμα NA28; 9.22: εἰ θέλων ὁ θεὸς ἐνδείξασθαι GA 1923 (f. 51v), 1905 (f. 18v), 91 (f. 95v) | εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι Byz., NA28

**527Ph**: p. 521, ll. 4–37, p. 522, ll. 1–3: 9.28: **λόγον γὰρ συντελῶν** GA 1923 (f. 51v), Byz., NA28; λόγον γὰρ συντελῶν καὶ συντέμνων GA 1923 (f. 51v), 1905 (f. 18v), 91 (f. 96r), Byz., NA28; 9.25 (and Hos 2.25) καλέσω τὸν οὐ λαόν μου λαόν μου GA 1923 (f. 51v), 1905 (f. 18v), 91 (f. 96r), Byz., NA28 | καὶ ἐρῶ τῷ οὐ λαῷ μου λαός μου LXX; 9.27 (and Hos. 2.1): ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης + καὶ ἐξῆς GA 1923 (f. 51v), 1905 (f. 18v), 91 (f. 96r), Byz., NA28, LXX.

**531Ph**: p. 522, ll. 4–26: 9.29 (and Is 1.9): **εἰ μὴ κύριος Σαβαὼθ** GA 1923 (f. 52r), Byz., NA28, LXX; 9.28: ποιήσει τὸν συντετμημένον λόγον GA 1923 (f. 52r), 1905 (f. 19r), 91 (f. 96r) | λόγον συντετμημένον ποιήσει κύριος Byz. | συντέμνων ποιήσει κύριος NA28; 9.29 (Is 1.9): ἂν ὡς Σόδομα ἐγενήθημεν GA 1923 (f. 52r), 1905 (f. 19r), 91 (f. 96r) | ὡς Σόδομα ἂν ἐγενήθημεν Byz., NA28, LXX; Mt 13.3: ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι GA 1923 (f. 52r),

1905 (f. 19r), 91 (f. 96r) | ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν Byz., NA28; 9.29 (Is 1.9): ὡς Γόμορρα καὶ Σόδομα ἂν ἐγενήθημεν GA 1923 (f. 52r), 1905 (f. 19r), 91 (f. 96r) | ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα Byz., NA28, LXX

**533Ph**: p. 522, ll. 27–35, p. 523, ll. 1–6: 9.30: **τί οὖν ἐροῦμεν** GA 1923 (f. 52v), Byz., NA28; κατέλαβον τὴν δικαίωσιν GA 1923 (f. 52v), 1905 (f. 19r), 91 (f. 96v) | κατέλαβεν δικαιοσύνην Byz., NA28

**541Ph**: p. 523, ll. 7–9: 10.1: **ἀδελφοί, ἡ μὲν εὐδοκία** GA 1923 (f. 53r), Byz., NA28

**542Ph**: p. 523, ll. 10–12: 10.1: **ὑπὲρ τοῦ Ἰσραήλ** GA 1923 (f. 53r), Byz. | ὑπὲρ αὐτῶν NA28

**547Ph**: p. 523, ll. 13–14: 10.3: **ζητοῦντες** GA 1923 (f. 53r), Byz., NA28

**550Ph**: p. 523, ll. 15–17: 10.4: **τέλος γὰρ νόμου** GA 1923 (f. 53r), Byz., NA28; τέλος νόμου Χριστός GA 1923 (f. 53r), 1905 (f. 19v), 91 (f. 97r) | τέλος γὰρ νόμου Χριστός Byz., NA28

**566Ph:** p. 523, ll. 18–29: 10.14: **πῶς οὖν ἐπικαλέσωνται** GA 1923 (f. 54r), 1905 (f. 20v), Byz., NA28; 10.13 (Joel 3.5): σωθῆναι; ἐπικαλέσαι GA 1923 (f. 54r), 1905 (f. 20v), 91 (f. 97r) | πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου, σωθήσεται Byz., NA28, LXX; 10.15 (Is 52.7): ὡς ὡραῖοι + γὰρ + οἱ πόδες GA 1923 (f. 54r), 1905 (f. 20v), 91 (f. 97r) | ὡς ὡραῖοι οἱ πόδες Byz., NA28 | ὡς ὥρα ἐπὶ τῶν ὀρέων, ὡς πόδες LXX

**585Ph**: 10.20: **Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει** GA 1923 (f. 55r), Byz., NA28; 10.21 (Is 65.2): πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα GA 1923 (f. 55r), 1905 (f. 21r), Byz., NA28, LXX

**596Ph**: p. 524, ll. 4–29: 11.6: **εἰ δὲ χάριτι οὐκέτι** GA 1923 (f. 56r), Byz., NA28; εἰ χάριτι + φησὶν + οὐκέτι ἐξ ἔργων GA 1923 (f. 56r), 1905 (f. 21v), 91 (f. 98r) | εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων Byz., NA28

**609Ph**: p. 524, ll. 30–34, p. 525, ll. 1–41, p. 526, ll. 1–5: 11.11: **λέγω οὖν μὴ ἔπταισαν** GA 1923 (f. 57r), Byz., NA28; οὐκ ἔπταισαν GA 1923 (f. 57r), 1905 (f. 22r), 91 (f. 98v) | μὴ

ἔπταισαν Byz., NA28; 11.12: πλοῦτος κόσμου + γένηται καὶ + πλοῦτος ἐθνῶν GA 1923 (f. 57r), 1905 (f. 22r), 91 (f. 98v), Byz., NA28; 11.15: καταλλαγὴν κόσμου GA 1923 (f. 57r), 1905 (f. 22r), 91 (f. 98v), Byz., NA28; 11.14: σάρκα οἰκείαν GA 1923 (f. 57r), 1905 (f. 22v), 91 (f. 98v) | μου τὴν σάρκα Byz., NA28; 11.15: τίς ἡ πρόσληψις αὐτῶν εἰ μὴ ζωὴ ἐκ νεκρῶν; GA 1923 (f. 57r), 1905 (f. 22v), 91 (f. 98v) | τίς ἡ πρόσληψις εἰ μὴ ζωὴ ἐκ νεκρῶν; Byz., NA28; 11.15: εἰ γὰρ ἡ ἀποβολὴ αὐτῶν + καὶ ἐξῆς GA 1923 (f. 57r), 1905 (f. 22r), 91 (f. 98v), Byz., NA28

**613Ph:** p. 526, ll. 1–5: 11.12: **<u>πόσῳ μᾶλλον</u>** GA 1923 (f. 57v) | <u>Πόσῳ μᾶλλον τὸ πλήρωμα αὐτοῦ</u> (GA 1905, f. 22v).

**618Pha**: p. 526, 6–15: 11.15: **<u>εἰ γὰρ ἡ ἀποβολή</u>** GA 1923 (f. 58r) | <u>Τὸ + γὰρ ἡ ἀποβολὴ αὐτῶν + καὶ ἐξῆς</u> GA 1905 (f. 22v), 91 (f. 99r); 11.12: εἰ δὲ τὸ παράπτωμα αὐτῶν GA 1923 (f. 58r), 1905 (f. 22v), 91 (f. 99r), Byz., NA28; 11.14: εἴ πως παραζηλώσω τὴν σάρκα μου (om. μου GA 1905) καὶ σώσω τινὰς ἐξ αὐτῶν GA 1923 (f. 58r), 1905 (f. 22v), 91 (f. 99r) | εἴ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν Byz., NA28; 11.15: κατηλλάγη ὁ θεὸς τῷ κόσμῳ GA 1923 (f. 58r), 1905 (f. 22v), 91 (f. 99r) | κατηλλάγη κόσμου Byz., NA28

**618Phb**: p. 526, ll. 16–23: 11.15: καταλλάγη + γίνεται + κόσμου GA 1923 (f. 58r), 1905 (f. 22v), 91 (f. 99r) | κατηλλάγη κόσμου Byz., NA28

**647Ph**: p. 526, ll. 28–31, p. 527, ll. 1–23: 11.28: **<u>κατὰ μὲν τὸ εὐαγγέλιον</u>** GA 1923 (f. 59v), Byz., NA28; 11.13–14: ἐφ’ ὅσον μέν εἰμι ἐγὼ (add. ἐθνῶν GA 91) ἀπόστολος τὴν διακονίαν μου δοξάζω GA 1923 (f. 59v), 1905 (f. 24r), 91 (f. 100r) | ἐφ’ ὅσον μέν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω Byz. | ἐφ’ ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω NA28; 11.14: εἴ πως παραζηλώσω μου τὴν σάρκα GA 1923 (f.

59v), 1905 (f. 24r), 91 (f. 100r), Byz., NA28; 11.28: ἐχθροὶ δι’ ὑμᾶς GA 1923 (f. 59v), 1905 (f. 24r), 91 (f. 100r), Byz., NA28

**650Ph:** p. 527, ll. 24–38, p. 528, ll. 1–15: 11.30: **ὥσπερ γὰρ καὶ ὑμεῖς ἠπειθήσατε** GA 1923 (f. 60r) | Ὥσπερ γὰρ καὶ ὑμεῖς ποτε ἠπειθήσατε Byz., NA28; 11.30–31: τὸ δὲ + ἠλεήθητε τῇ τούτων ἀπειθείᾳ, + καὶ + ἠπείθησαν τῷ ὑμετέρῳ ἐλέει GA 1923 (f. 60r), 1905 (f. 24r), 91 (f. 100r), Byz., NA28

**652Ph** and **663Ph:** p. 526, ll. 24–37, and 16–23: 11.32: **συνέκλεισεν** (add. γὰρ ὁ θεός GA 1905) GA 1923 (f. 60v), 1905 (f. 24v), Byz., NA28; 11.32: συνέκλεισεν ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν (omit. τοὺς πάντας εἰς ἀπείθειαν GA 1923) GA 1923 (f. 60v), 1905 (f. 24v, 25r), 91 (f. 100v) | συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν Byz., NA28

**666Ph**: p. 529, ll 1–20: 12.1: **παραστῆσαι τὰ σώματα** GA 1923 (f. 61r), Byz., NA28; παραστῆσαι τὰ σώματα ὑμῶν + καὶ ἐξῆς GA 1923 (f. 61r), 1905 (f. 24v), 91 (f. 100v), Byz., NA28; τὴν λογικὴν ὑμῶν λατρείαν GA 1923 (f. 61r), 1905 (f. 24v) | τὴν λογικὴν λατρείαν ὑμῶν GA 91 (f. 100v), Byz., NA28; 12.1: παραστήσατε + γὰρ, φησί, + τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ θεῷ GA 1923 (f. 61r), 1905 (f. 24v), 91 (f. 100v) | παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν εὐάρεστον τῷ θεῷ Byz., NA28

**669Ph**: p. 529, ll. 21–36: 12.2: μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ GA 1923 (f. 61v), 1905 (f. 24v), 91 (f. 101r), Byz., NA28; θέλημα τοῦ θεοῦ GA 1923 (f. 61v), 1905 (f. 24v), 91 (f. 101r), Byz., NA28; συσχηματίζεσθε + φησὶν + ἀλλὰ μεταμορφοῦσθε GA 1923 (f. 61v), 1905 (f. 24v), 91 (f. 101r) | συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε Byz., NA28

**674Ph**: p. 530, ll. 1–11: 12.3: **παντὶ τῷ ὄντι ἐν ὑμῖν** GA 1923 (f. 62r), Byz., NA28; Τὸ + παντὶ τῷ ὄντι ἐν ὑμῖν GA 1923 (f. 62r), 1905 (f. 25r), 91 (f. 101v), Byz., NA28; ἑκάστῳ ὁ

θεὸς ἐμέρισε + καὶ ἑξῆς GA 1923 (f. 62r), 1905 (f. 25r), 91 (f. 101v), Byz., NA28; διὰ τῆς χάριτος τοῦ θεοῦ GA 1923 (f. 62r), 1905 (f. 25r), 91 (f. 101v), | διὰ τῆς χάριτος Byz., NA28

**678Ph**: p. 530, ll. 12–20: 12.3: **<u>ἑκάστῳ ὡς ὁ θεός</u>** GA 1923 (f. 62r), Byz., NA28; L 17, 5–6 and Mt 17.20: κύριε δὸς ἡμῖν πίστιν + καὶ πάλιν· + ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως + καὶ πάλιν· + διὰ τὴν ὀλιγοπιστίαν ὑμῶν GA 1923 (f. 62r), 1905 (f. 25r), 91 (f. 101v) | καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθες ἡμῖν πίστιν. εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως Byz., NA28 (L 17.5–6) | ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως Byz., NA28 (Mt 17.20)

**682Ph**: p. 530, ll. 21–32, p. 531, ll. 1–30: 12.6: **<u>ἔχοντες δὲ χαρίσματα</u>** GA 1923 (f. 62v), Byz., NA28; 12.8: εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει GA 1923 (f. 62v), 1905 (f. 25v), 91 (f. 101v), Byz., NA28; 12.6, 7: εἴτε προφητείαν… εἴτε διακονίαν… GA 1923 (f. 62v), 1905 (f. 25v), 91 (f. 101v), Byz., NA28; 12.6: ἔχοντες χαρίσματα GA 1923 (f. 62v), 1905 (f. 25v), 91 (f. 101v) | ἔχοντες δὲ χαρίσματα Byz., NA28; 12.14: εὐλογεῖτε τοὺς διώκοντας ὑμᾶς GA 1923 (f. 62v), 1905 (f. 25v), 91 (f. 101v), Byz., NA28

**685Ph**: p. 531, ll. 31–35, p. 532, ll. 1–3: 12.8: **<u>ὁ μεταδιδούς</u>** GA 1923 (f. 63r), Byz., NA28; διδόναι μὲν μετὰ ἁπλότητος GA 1923 (f. 62v), 1905 (f. 25v), 91 (f. 101v) | ὁ μεταδιδοὺς ἐν ἁπλότητι Byz., NA28; σπουδάζοντα καὶ ἐλεεῖν GA 1923 (f. 62v), 1905 (f. 25v), 91 (f. 101v) | ἐν σπουδῇ, ὁ ἐλεῶν Byz., NA28

**690Ph**: p. 532, ll. 4–12: 12.9: **<u>κολλώμενοι τῷ ἀγαθῷ</u>** GA 1923 (f. 63r), Byz., NA28; 12.9–10: κολληθῆναι τῷ ἀγαθῷ; ἐν τῇ φιλαδελφίᾳ GA 1923 (f. 63r), 1905 (f. 25v), 91 (f. 102r) | κολλώμενοι τῷ ἀγαθῷ, τῇ φιλαδελφίᾳ Byz., NA28; J. 13.35: ἐν τούτῳ γὰρ γνώσονται ἐὰν ἀγαπᾶτε ἀλλήλους GA 1905 (f. 25v), 91 (f. 102r) | ἐν τούτῳ γὰρ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε + καὶ ἑξῆς GA 1923 (f. 63r) | ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις Byz., NA28; 12.10: προηγεῖσθαι ἀλλήλους + φησὶ + τῇ

τιμῇ GA 1923 (f. 63r), 1905 (f. 25v), 91 (f. 102r) | τῇ τιμῇ ἀλλήλους προηγούμενοι Byz., NA28

**702Pha**: p. 532, ll. 13–17: 12.13: **ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες** GA 1923 (f. 63v), 1905 (f. 26r, min.), Byz., NA28

**702Phb**: 12.16: **μὴ τὰ ὑψηλὰ φρονοῦντες** GA 1923 (f. 64r), 1905 (f. 26r), Byz., NA28

**710Ph**: p. 532, ll. 18–29: 12.20 (Prv 25.22): **τοῦτο γὰρ ποιῶν ἄνθρακας** GA 1923 (f. 64v), Byz., NA28, LXX; 12.21: ἵνα νικήσῃς τὸ κακόν GA 1923 (f. 64v), 1905 (f. 26v), 91 (f. 102v) | μὴ νικῶ ὑπὸ τοῦ κακοῦ ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν Byz., NA28; Mt 5.45: καὶ ἵνα γένῃ υἱὸς + ὡς ὁ κύριος φησὶ + τοῦ ἐν οὐρανοῖς (οὐρανῷ GA 1923, 91) πατρός GA 1923 (f. 64v), 1905 (f. 26v), 91 (f. 102v) | ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς Byz., NA28

**711Ph**: p. 533, ll. 1–14: 12.20 (Prv 25.22) τοῦτο ποιῶν ἄνθρακας πυρὸς σωρεύσεις GA 1923 (f. 64v) | τοῦτο γάρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις Byz., LXX

**715Ph**: p. 533, ll. 15–30: 13.2: **ὥστε ὁ ἀντιτασσόμενος** GA 1923 (f. 65r), Byz., NA28; 13.1: τεταγμένην ἐξουσίαν GA 1923 (f. 65r), 1905 (f. 26v), 91 (f. 103r) | ἐξουσίαν […] τεταγμέναι Byz., NA28; 13.4: θεοῦ διάκονοι GA 1923 (f. 65r), 1905 (f. 26v), 91 (f. 103r) | θεοῦ γὰρ διάκονος Byz., NA28

**721Ph**: p. 533, ll. 31–37: 13.4: **θεοῦ γὰρ διάκονός ἐστι σοι** GA 1923 (f. 65v), Byz., NA28; καί σοί, φησίν, ἐστί (ἐστί om. GA 1905) διάκονος εἰς τὸ ἀγαθόν GA 1923 (f. 65v), 1905 (f. 26v), 91 (f. 103r) | θεοῦ γὰρ διάκονός ἐστι σοι εἰς τὸ ἀγαθόν Byz., NA28

**725Pha**: p. 534, ll. 1–7: 13.5: **διὸ ἀνάγκη ὑποτάσσεσθαι** GA 1923 (f. 65v), Byz., NA28

**725Phb**: p. 534, ll. 8–10: 13.5: **οὐ μόνον διὰ τὴν ὀργήν** GA 1923 (f. 65v), Byz., NA28

**733Ph**: p. 534, ll. 11–33: 13.8: **ὁ γὰρ ἀγαπῶν τὸν ἕτερον** GA 1923 (f. 66r), Byz., NA28; ὁ ἀγαπῶν τὸν πλησίον, νόμον πεπλήρωκεν GA 1923 (f. 66r), 1905 (f. 27v), 91 (f. 103v) | ὁ

γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκεν Byz., NA28; Mt 22.37 (Dt 6.5, Mk 12.30, Jos 22.5): ἐξ ὅλης αὐτοῦ τῆς καρδίας καὶ ἐξ ὅλης τῆς ἰσχύος (ψυχῆς GA 1923) αὐτοῦ ἀγαπήσει GA 1923 (f. 66r), 1905 (f. 27v), 91 (f. 103v) | ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ (ἐξ ὅλης τῆς καρδίας: Lk 10.27) τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου Byz., NA28 | καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου LXX; λατρεύειν αὐτῷ ἐξ ὅλης τῆς διανοίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν Byz., NA28, LXX; 13.8: ὁ ἀγαπῶν τὸν πλησίον, ὅλον τὸν νόμον πεπληρωκὼς ἄν εἴη GA 1923 (f. 66r), 1905 (f. 27v), 91 (f. 103v) | ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκεν Byz., NA28; πλήρωμα οὖν νόμου ἡ ἀγάπη GA 1923 (f. 66r), 1905 (f. 27v), 91 (f. 103v), Byz., NA28; ὁ ἀγαπῶν νόμον πεπλήρωκεν GA 1923 (f. 66r), 1905 (f. 27v), 91 (f. 103v) | ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκεν Byz., NA28

**736Ph**: p. 535, ll. 1–27: 13.11: **καὶ τοῦτο εἰδότες τὸν καιρόν** GA 1923 (f. 66v), Byz., NA28 | Καὶ τοῦτο εἰδότες GA 1905 (f. 27v), 91 (f. 104r); 13.1, 7, 8: πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω (13.1), + καὶ + ἀποδοτε πᾶσι τὰς ὀφειλάς (13.7), + καὶ + μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους (13.8) GA 1923 (f. 66v), 1905 (f. 27v), 91 (f. 104r), Byz. | ἀλλήλους ἀγαπᾶν NA28

**745Ph**: p. 535, ll. 28–34: 13.13: **ὡς ἐν ἡμέρα εὐσχημόνως** GA 1923 (f. 67r), Byz., NA28

**751Ph**: p. 536, ll. 1–22: 14.1: **τὸν δὲ ἀσθενοῦντα** GA 1923 (f. 67v), Byz., NA28; Mt 7.1: μὴ κρίνετε καὶ οὐ μὴ κριθῆτε GA 1923 (f. 67v), 1905 (f. 28r), 91 (f. 104v) | μὴ κρίνετε, ἵνα μὴ κριθῆτε Byz., NA28

**760Ph**: p. 536, ll. 22–30: 14.5: **ὃς μὲν κρίνει ἡμέραν** GA 1923 (f. 68r), Byz., NA28; 14.5: ἡμέραν παρ’ ἡμέραν GA 1923 (f. 67v), 1905 (f. 28r), 91 (f. 104v), Byz., NA28.

**763Ph**: p. 536, ll. 31–33, p. 537, ll. 1–38, p. 538, ll. 1–5: 14.6: **ὁ φρονῶν τὴν ἡμέραν** GA 1923 (f. 68v) | τὸ ὁ φρονῶν τὴν ἡμέραν κυρίῳ οὐ φρονεῖ, καὶ ὁ μὴ φρονῶν τὴν ἡμέραν κυρίῳ

οὐ φρονεῖ GA 1905 (f. 28v), 91 (f. 105r), Byz. | ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων κυρίῳ ἐσθίει NA28; 14.5: ἕκαστος τῷ ἰδίῳ νοὶ πληροφορείσθω GA 1923 (f. 68v), 1905 (f. 28v), 91 (f. 105r) | ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω Byz., NA28; 14.10: σὺ δὲ τὶ κρίνεις τὸν ἀδελφον σου GA 1923 (f. 68v), 1905 (f. 28v), 91 (f. 105r), Byz., NA28; 14.12: ἄρα οὖν ἕκαστος ἡμῶν λόγον δώσει τῷ θεῶ περὶ αὐτοῦ GA 1923 (f. 68v) | ἄρα οὖν ἕκαστος ἡμῶν περὶ αὐτοῦ λόγον δώσει τῷ θεῶ GA 1905 (f. 28v) | ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῶ GA 91 (f. 105r), Byz., and NA28; 14.13: πρόσκομμα ἢ σκάνδαλον. Τῷ ἀδελφῷ GA 1923 (f. 68v), 1905 (f. 28v), 91 (f. 105r) | πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον Byz., NA28; 14.13: τοῦτο κρίνατε + φησὶ + τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον GA 1923 (f. 68v), 1905 (f. 28v), 91 (f. 105r) | τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον Byz., NA28

**779Ph**: p. 538, ll. 6–11: 14.14: **οἶδα καὶ πέπεισμαι** GA 1923 (f. 69v), Byz., NA28

**785Ph:** p. 538, ll. 12–28: 14.16: **μὴ βλασφημείσθω** GA 1923 (f. 70r), Byz., NA28 | Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν GA 1905 (f. 30r), 91 (f. 106r), Byz., NA28; 14.17: εἰρήνῃ καὶ ἡ ἐν ἁγίῳ πνεύματι χαρὰ καὶ ἡ δικαιοσύνη GA 1923 (f. 70r), 1905 (f. 30r), 91 (f. 106r) | ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ Byz., NA28

**786Ph**: p. 538, ll. 29–34: 14.17: **οὐ γάρ ἐστι ἡ βασιλεία** GA 1923 (f. 70v), Byz., NA28; ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις GA 1923 (f. 70v), 1905 (f. 30r), 91 (f. 106r), Byz., NA28

**787Ph**: p. 539, ll. 1–4: 14.18: **ὁ γὰρ ἐν τούτῳ δουλεύων** GA 1923 (f. 70v), Byz., NA28

**798Ph:** p. 539, ll. 5–17: 14.22: **μακάριος ὁ μὴ κρίνων** GA 1923 (f. 71r), Byz., NA28; 14.22: μακάριος + γὰρ, φησὶν, + ὁ μὴ κατακρίνων (κρίνων GA 1923$^{ac}$, κατακρίνων GA 1923$^{pc}$) ἑαυτὸν ἐν ᾧ δοκιμάζει GA 1923 (f. 71r), 1905 (f. 30v), 91 (f. 106v) | μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει Byz., NA28

**803Pha**: p. 542, ll. 8–15: J 17.3: ἵνα γινώσκωσίν σε, φησὶ, καὶ ὃν ἀπέστειλας Ἰησοῦν GA 1923 (f. 71v), 1905 (f. 30v) 91 (f. 107r) | ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν Byz., NA28; J. 14.9: ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν πατέρα GA 1923 (f. 71v), 1905 (f. 30v) 91 (f. 107r), Byz., NA28; J. 10.30: ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν GA 1923 (f. 71v), 1905 (f. 30v) 91 (f. 107r), Byz., NA28; Mt. 16.16: ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος GA 1923 (f. 71v), 1905 (f. 30v), 91 (f. 107r), Byz., NA28; J. 5.22: τὴν κρίσιν πᾶσαν ὁ υἱὸς ἔχει GA 1923 (f. 71v), 1905 (f. 30v), 91 (f. 107r) | τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ Byz., NA28; Mt. 28.19: πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, ἠ βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος (om. βαπτίζοντες αὐτούς– Ἰησοῦ Χριστοῦ GA 1923) GA 1923 (f. 71v), 1905 (f. 30v), 91 (f. 107r) | πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου ννεύματος Byz., NA28

**803Phb**: p. 542, ll. 16–28, p. 543, ll. 1–39: 16.25: τοῦ μυστηρίου φησὶν ἀποκαλυφθέντος GA 1923 (f. 71v), 1905 (f. 30v), 91 (f. 107r) | κατὰ ἀποκάλυψιν μυστηρίου Byz., NA28; 16.25: ἐν χρόνοις γὰρ αἰωνίοις τοῦτο σεσιγημένον GA 1923 (f. 71v), 1905 (f. 30v), 91 (f. 107r) | χρόνοις αἰωνίοις σεσιγημένου Byz., NA28; 16.26: γνωρισθῆναι τὸν Χριστὸν πᾶσιν ἔθνεσιν GA 1923 (f. 71v), 1905 (f. 30v), 91 (f. 107r) | εἰς πάντα τὰ ἔθνη γνωρισθέντος Byz., NA28; ὑπακουσάντων αὐτῶν τῇ πίστει GA 1923 (f. 71v), 1905 (f. 30v) 91 (f. 107r) | εἰς ὑπακοὴν πίστεως Byz., NA28; κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ GA 1923 (f. 71v), 1905 (f. 30v), 91 (f. 107r), Byz., NA28; 16.25, 26: χρόνοις αἰωνίοις (16.25) + καὶ τὸ + φανερωθέντος (16.26) GA 1923 (f. 71v), 1905 (f. 30v), 91 (f. 107r) | χρόνοις αἰωνίοις σεσιγημένου, φανερωθέντος Byz., NA28

**821Ph**: p. 539, ll. 18–32, p. 540, ll. 1–6: 15.8: **λέγω γὰρ Χριστὸν Ἰησοῦν** GA 1923 (f. 73v), + καὶ ἐξῆς 1905 (f. 31v), 91 (f. 107v) | Λέγω γὰρ, Χριστὸν Ἰησοῦν διάκονον NA28 | Λέγω

δέ, Χριστὸν Ἰησοῦν διάκονον Byz.; 1.3: κατὰ σάρκα ἐκ τοῦ σπέρματος GA 1923 (f. 73v), 1905 (f. 31v), 91 (f. 107v) | ἐκ σπέρματος Δαυίδ κατὰ σάρκα Byz., NA28; 15.8: τῇ τοῦ πατρὸς ἀληθείᾳ GA 1923 (f. 73v), 1905 (f. 31v), 91 (f. 107v) | ὑπὲρ ἀληθείας θεοῦ Byz., NA28

**822Ph**: p. 540, ll. 7–15: 15.8: Διάκονον, γεγενῆσθαι GA 1923 (f. 73v), Byz., NA28; Gn 15.5 and 22.17: ὡς τὰ ἄστρα τοῦ οὐρανοῦ [ἐπληθύνθησαν] καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης GA 1923 (f. 73v), 1905 (f. 31v), 91 (f. 107v) | ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης LXX

**829Ph**: p. 540, ll. 16–22: 15.13: **<u>ὁ δὲ θεὸς τῆς ἐλπίδος</u>** GA 1923, Byz., NA28 | Ὁ θεὸς τῆς ἐλπίδος GA 1905 (f. 32v), 91 (f. 108v); 15.13: ἐν δὲ τῷ πιστεύειν χαρᾶς καὶ εἰρήνης GA 1923 (f. 74v), 1905 (f. 32v), 91 (f. 108v) | χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν Byz., NA28; ἐν τῇ ἐλπίδι περισσεύοντες GA 1923 (f. 74v), 1905 (f. 32v), 91 (f. 108v) | εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι Byz., NA28; καὶ δυνάμεως τοῦ παναγίου παραγίνεται πνεύματος GA 1923 (f. 74v), 1905 (f. 32v), 91 (f. 108v) | ἐν δυνάμει πνεύματος ἁγίου Byz., NA28

**833Pha**: p. 540, ll. 23–34, p. 541, ll. 1–15: 15.15 **<u>τολμηρότερον δὲ ἔγραψα</u>** GA 1923 (f. 75r) | τολμηρότερον ἀπὸ μέρους GA 1905 (f. 32v), 91 (f. 108v) | τολμηρότερον δὲ ἔγραψα ὑμῖν ἀδελφοὶ ἀπὸ μέρους Byz., NA28; 15.15: ἐπαναμιμνήσκων ἔγραψα GA 1923 (f. 75r), 1905 (f. 32v), 91 (f. 108v) | ἔγραψα ὑμῖν ἀδελφοὶ ἀπὸ μέρους ὡς ἐπαναμιμνήσκων Byz. | ἔγραψα ἀδελφοὶ ἀπὸ μέρους ὡς ἐπαναμιμνήσκων NA28; 15.16: λειτουργὸς γάρ εἰμι Χριστοῦ GA 1923 (f. 75r), 1905 (f. 32v), 91 (f. 108v) | εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ Byz. | εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ NA28; 15.16: εὐπροσδέκτα καὶ ἡγιασμένα ἐν πνεύματι ἁγίῳ GA 1923 (f. 75r), 1905 (f. 32v), 91 (f. 108v) | εὐπροσδέκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ Byz., NA28; 15.15: τολμηρότερον ἔγραψα ἐκ μέρους ὑμῖν καὶ ὡς ἐπαναμιμνήσκων GA 1923 (f. 75r), 1905 (f. 32v), 91 (f. 108v) | τολμηρότερον δὲ ἔγραψα

ὑμῖν ἀδελφοὶ ἀπὸ μέρους ὡς ἐπαναμιμνήσκων Byz. | τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους ὡς ἐπαναμιμνήσκων NA28; 1K 9.16: ἐπικειμένη μοι ἀνάγκη GA 1923 (f. 75r), 1905 (f. 32v), 91 (f. 108v) | ἀνάγκη γάρ μοι ἐπίκειται Byz., NA28

**833Phb**: p. 541, ll. 16–20: 15.15: ἐκ μέρους + καὶ + ὡς ἐπαναμιμνήσκων GA 1923 (f. 75r), 1905 (f. 32v) | ἀπὸ μέρους ὡς ἐπαναμιμνήσκων Byz., NA28

**838Ph**: p. 541, ll. 21–34: 15.17: **ἔχω οὖν καύχησιν** GA 1923 (f. 75v), Byz., NA28

**871Ph**: p. 542, ll. 1–3: 1.12: τοῦτο δέ ἐστι συμπαρακληθῆναι διὰ τῆς ἐν ἀλλήλοις πίστεως GA 1923 (f. 77r), 1905 (f. 34r), 91 (f. 109v) | τοῦτο δέ ἐστι συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως Byz., NA28

# Chapter 5: The other catenae on the Pauline Epistles and their relationship with the Pseudo-Oecumenian tradition: *Typus Vaticanus* (CPG C160), *Typus Monacensis* (CPG C161), *Typus Vindobonensis* (CPG C164), and Athos, M. Παντοκρατόρος, 28 (CPG C166).

This chapter provides an examination of the content of supplementary catenae on the Pauline Epistles, which have been previously described by Karo-Lietzmann,[1] Devreesse,[2] and Staab[3] and listed in the CPG.[4] These include the so-called *Typus Vaticanus* (CPG C160; GA 1915), *Typus Monacensis* (CPG C161; GA 1909), *Typus Vindobonensis* (CPG C164; GA 1953), and Athos, M. Παντοκρατόρος, 28 (CPG C166; GA 1900). The CPG lists other witnesses among the chains on the Pauline Epistles, which include the *Typus Parisinus* (CPG C162), based on Paris, BnF, Coislin 204 (GA 1910), the catena attributed to Nicetas of Heracleas (CPG C163), based on Paris, BnF, Grec 238 (GA 1938) and Milan, VBA, E 2 inf. (GA 1983), and the commentary of Theophylact of Ohrid (CPG C167).[5] While CPG C167 has been excluded because of the nature of the text, which is closer to a later compilation than a catena, based on both John Chryosostom's homilies and the Pseudo-Oecumenian tradition,[6]

[1] Karo and Lietzmann, *Catalogus*, pp. 597–610.

[2] Devreesse, 'Chaînes exégétiques grecques', coll. 1209–1224.

[3] Staab, *Die Pauluskatenen*, pp. 7–36 (CPG C160), 37–52 (CPG C161), 53–82 (CPG C163), 83–92 (CPG C164), 213–245 (CPG C167) and 246–259 (CPG C166).

[4] CPG, IV, pp. 383–395.

[5] See 1.2, n. 15.

[6] Staab, *Pauluskommentare*, p. 238.

the other catena traditions have not been taken into consideration because they do not contain Romans: *Typus Parisinus* has only the portion from Galatians to Hebrews, and the catena of Nicetas of Heraclea attests only the scholia commenting on Hebrews. The first half of this chapter provides a description of the distribution of the scholia among these additional catenae, while the second part offers the results of the collation of the numbered scholia and the *Extravagantes* between the witnesses of the Pseudo-Oecumenian Catena and GA 1915, 1909, 1953 and 1900, with the aim of determining the relationships between these catena traditions and providing a comprehensive and updated panorama of the Pauline catenae.

### 5.1. The catena of *Typus Vaticanus* (CPG C160): GA 1915

The manuscript Vatican City, BAV, Vat. Gr. 762 (GA 1915) was selected by Staab as the best representative of the so-called *Typus Vaticanus* catena (CPG C160) on the Pauline Epistles.[7] The manuscript is a tenth-century catena on Romans and 1 and 2 Corinthians,[8] and

[7] The other witnesses of *Typus Vaticanus* are Vatican City, BAV, Vat. Gr. 692 (GA 1993), from the twelfth century, and Ottob. Gr. 356 (GA 1949), Oxford, Bodleian Library, Auct E. 2.20 (Misc. 48), edited in Cramer, *Catenae*, IV, pp. 1–162, and Paris, BnF, Grec 227 (GA 1937), which was used by Cramer for his edition of the catena on 1 Corinthians in Cramer, *Catenae*, V, pp. 1–344, all from the sixteenth century. Apart from the Oxford manuscript, which has been consulted through Cramer due to the absence of digital images, the other manuscripts have been excluded due to the absence of Romans.

[8] The manuscript is attributed to the tenth century in Karo and Lietzmann, *Catalogus*, pp. 598–560, Devreesse, 'Chaînes exégétiques grecques', col. 1210, Devreesse, *Codices Vaticani graeci, Tomus III*, pp. 279–280, K.F. Zawadzki, 'Alexandros von Nikaia als Bibelerklärer: ein neues Textstück eines unerkannten Exegeten (ediert aus dem Codex Vaticanus graecus 762)', *Byzantinische Zeitschrift* 109.2 (2016), 919–942, and Parpulov, *Catalogue*, p. 208, while is assigned to the tenth/eleventh century by Staab, *Pauluskatenen*, p. 7, CPG, p. 383, K.F. Zawadzki, 'Neue griechische Fragmente des Cyrill von Alexandrien, (Pseudo-)Athanasius, Philoxenos, Severus von Antiochien und Ammonios: patristische Auslegungen zum 1. Korintherbrief (ediert aus dem Codex Pantokratoros 28)', *Zeitschrift für Antikes Christentum* 18 (2014), 260–282 (p. 268, n. 27), and K.F.

presents a layout that is halfway between an alternating and a frame catena, according to the description provided by Lorrain.[9] As in other alternating catenae, the scholia are written in minuscule script — a *Perlschrift* of the tenth century — while the biblical quotations are recorded in Alexandrian majuscule and placed in the middle of the page, preceded and followed by a blank space to facilitate the consultation of the biblical text. Because of the visual separation between the biblical lemmata and the scholia, markers like *diplai* are not present in the manuscript. The names of the Greek Church Fathers, either abbreviated or in the expanded form, are written in majuscule script and placed in the margins, when the scholium begins on a new line, or within the text, usually when a new extract continues the on same line as the preceding one. In addition to the incomplete ending — the manuscript closes with exegetical scholia commenting on 2 Cor 13.12–13 — [10] the manuscript is defective of a long section comprising ff. 113r–119v which has been supplied by a later hand from the fifteenth century, as reported by Devreesse.[11]

The catena of GA 1915 comprises 1284 scholia from the Greek Church Fathers commenting on Romans. In addition to the scholia in common with the manuscripts of the

Zawadzki, 'Der verlorene Schluss des Codex Vaticanus Graecus 762. Eine Rekonstruktion anhand der Codices Pantokratoros 28 und Vaticanus Graecus 692', *Museum Helveticum* 77 (2020), 277–296 (p. 277).

[9] Lorrain describes the *mise en page* of GA 1915 as an example of 'glose stratigraphique à extension différenciée' from J. M. Sautel, 'Essai de terminologie de la mise en page des manuscrits à commentaries', *Gazette du livre medieval* 35.1 (1999), 17–31 (p. 22). This indicates that the text of the commentary, which constitutes an alternating catena, is visually separated from the biblical lemmata by a blank space before and after the biblical text, which, in turn, is written in semi-majuscule script (A. Lorrain, 'Autour du Vaticanus gr. 762: notes pour l'étude des chaînes à présentation alternante', *Byzantion. Revue Internationale des Études Byzantines* 90 [2020], 67–95 [p. 71], and Lorrain, 'Éditer les chaînes exégétiques', p. 247]).

[10] The lost ending of GA 1915, including extracts from Theodore of Mopsuestia, Theodoret of Cyrrhus, Didymus of Alexandria and John Chrysostom, has been reconstructed by Zawadzki, based on GA 1900 and 1993 (Zawadzki, 'Der verlorene Schluss').

[11] Devreesse, *Catalogus*, p. 279.

Pseudo-Oecumenian tradition, which have been identified through the transcription of GA 1923, for the remaining scholia the incipit and explicit have been considered to identify the author of the extract, when the attribution is missing, or demonstrate whether the attribution in the catena corresponds to the direct tradition or not. Overall, the most quoted Greek Church Father in GA 1915 is John Chrysostom, who is attested 269 times, with or without the usual attribution, and thirty-four times as τοῦ αὐτοῦ. However, on f. 24r two scholia identified as extracts from John Chrysostom's homilies on Romans (CPG 4427) are recorded with τοῦ αὐτοῦ and preceded by a hybrid scholium attributed to Origen (Ωργ. is partially visible in the margin), yet comprise excerpts from Theodoret (CPG 6209) and Chrysostom's (CPG 4427) commentaries on Rom 3.5–6.[12] In other occurrences, the attribution to Chrysostom do not correspond to the actual source of the extract as identified through the TLG: this is the case regarding seven comments attributed to Ἰωάννου but corresponding to passages from Theodoret's commentary on Romans.[13] On the other side, some scholia are attributed to other Greek Church Fathers but actually comprise extracts from John

[12] Lorrain, *Théodoret de Cyr*, p. 179.46, ll. 3–6 (inc.: Ἀναγκαίως τὴν ὑφ' ἑτέρων, des.: κατὰ ἄνθρωπον), and Field, *Ioannis Chrysostomi*, I, p. 82, B 5–C 10 (inc.: Ἐτίμησε τοὺς Ἰουδαίους ὁ θεός, des.: καὶ ἑτέρους ἀποῤῥήτους λόγους).

[13] These are on ff. 2r (Lorrain, *Théodoret de Cyr*, p. 139.4, ll. 5–9, 139.5, ll. 1–3; inc.: *Εὐαγγέλιον* δὲ τὸ κήρυγμα προσηγόρευσεν, des.: ἀποκρίνας ἐκβάλῃ), 4v (145.11, ll. 2–4; inc.: Τοῦτο δὲ οὐ θεραπεύων αὐτούς, des.: τὰ ἐν τῇ Ῥώμῃ συμβαίνοντα), f. 5r (p. 147.12, ll. 14–17; inc.: Εἰ δὲ ὅπου σωτηρία μυριάδων, des.: οὐκ ἐξαρτῶντες τὰ καθ' ἡμᾶς), f. 5v (p. 147.13, ll. 3–5; inc.: Καὶ ἐπειδὴ πρῶτος αὐτοῖς, des.: ἤδη προσενεχθεῖσαν βεβαιώσασθαι βούλομαι), 13r (p. 161.26, ll. 4–6; inc.: Κατάλληλος ἡ παρανομία, des.: μετέβαλον εἰς παράνομον + additional unidentified text: inc.: Ἀνωτέρω δὲ εἰρηκώς ἐν ταῖς ἐπιθυμίαις, des.: κατεργαζόμενοι ἀλλὰ μετ' ἐπιμελείας), 15r (p. 165.31, ll. 6–7: Ἀνέχεται γὰρ καὶ μακροθυμεῖ τὴν σὴν ἀναμένων μετάνοιαν, within an unidentified scholium attributed to Chrysostom: inc.: Πῶς γὰρ οἷόν τε, φησίν, des.: οὔτε ἀμελεία τῶν δικαίων), and 21v (p. 173.39, ll. 2–7; inc.: Ὅταν οὖν σὺ ὁ περιτετμημένος [add. ἀντί τοῦ ἡ περιτομή…πράξεις πονηραί GA 1915], des.: τὴν κακίαν περιτεμών + Field, *Ioannis Chrysostomi*, I, p. 77, B 2–4; inc.: Καὶ οὐκ εἶπε, Λογισθήσεται, des.: ἀλλά, Γέγονε), and 170r (p. 294–295.43; inc.: *Μυστήριον* ἐστι τὸ μὴ πᾶσι γνώριμον, des.: Ἠλίας ἔρχεται καὶ ἀποκαταστήσει πάντα).

Chrysostom's homilies on Romans: these include two scholia attributed to Apollinarius of Laodicea (ff. 38r and 43r),[14] one to Cyril of Alexandria (f. 195v),[15] and three scholia from Theodoret, two with the attribution (ff. 38v and 215r), and one recorded as τοῦ αὐτοῦ after the preceding scholium assigned to the Church Father (f. 215r).[16]

In addition to the standard attribution, the name of John Chrysostom is attested in combination with other sources, to form doubled or tripled lemmata, which is a distinctive feature of the catena of GA 1915.[17] This aims to provide a reference to similar exegesis of the same biblical passage from a different Greek Church Father. For instance, the extract preceded by Εὐσεβίου ὁ μὲν καὶ Ἰωάννου (f. 23r) comprises an excerpt from John Chrysostom alone,[18] since the scholium is not mentioned among the extracts from either Eusebius of Caesarea or Eusebius of Emesa.[19] On the other hand, another scholium preceded

[14] The extracts on f. 38r are recorded as Ἀπολ(λιναρίου) and τοῦ αὐτοῦ and correspond to Field, *Ioannis Chrysostomi*, I, p. 116, C 10–E 2 (inc.: Εἰ δὲ ὀργὴν κατεργάζεται, des.: τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι [πιστεύοντι GA 1915], and pp. 116–117, A 5–B 8 (inc.: Δύο τίθησιν ἐνταῦθα τὰ ἀγαθά, des.: τοῦ πατρὸς ἡμῶν τῶν πιστῶν). The extract on f. 43r matches p. 135, E 12–A 1(inc.: Ὃ δὲ λέγει, τοιοῦτόν ἐστιν·, des.: καὶ ἐχθρῶν φαίνηται σταυρωθείς).

[15] Field, *Ioannis Chrysostomi,* I, p. 408, E 9–A 6 (inc.: Οὐ περὶ τὰ καίρια τὸ πρᾶγμά ἐστι·, des.: ἔτι τοῦ νόμου ἐχόμενος; [τῷ νόμῳ κατέχομενος GA 1915]).

[16] The scholia on ff. 38v and 215r correspond to Field, *Ioannis Chrysostomi*, I, p. 118, E 4–A 3 (inc.: Οὐκ ἔστη μέχρι τούτου, des.: τὴν πλείονα εὐκολίαν δηλῶν), and p. 478, E 10–A 4 (inc.: Ὁλόκληρα πάλιν ἐνταῦθα τὰ ἀγαθά, des.: τῇ γυναικὶ τὴν ἀρετήν), while the other scholium on f. 215r follows an extract from Theodoret covering Lorrain, *Théodoret de Cyr*, p. 325.59, ll. 9–10 (Τοὺς ὄντας ἐν Κυρίῳ, ὡς ὄντων δήπουθε καὶ ἄλλων οὐδέπω τοῦτο γεγενημένων), and corresponds to p. 477, D 6–E 4 (inc.: Οὐ μικρὸν δὲ τοῦτο ἐγκώμιον, des.: κατὰ τὴν ἀξίαν ὀνομάζειν).

[17] This is further confirmed by the attestation of double lemmata in the catena of Galatians in GA 1933, which covers 1 Cor 6:19–Eph 5.13 (Panella, *The Pseudo-Oecumenian Catena*, pp. 133–138).

[18] Field, *Ioannis Chrysostomi*, I, p. 80, A 2–B 4 (inc.: Καὶ [om. Καὶ GA 1915] οἶδα μὲν [om. μέν GA 1915], ὅτι τινὲς τό, Ἐπιστεύθησαν, des.: τοῦτο δὲ τὸ αὐτὸ δηλοῖ).

[19] For the extracts of Eusebius of Caersarea see, Devreesse, 'Chaînes exégétiques grecques', col. 1219, and for those from Eusebius of Emesa see, Staab, *Pauluskommentare*, p. 46.

by the double attribution Ἰωάννου Σευηριανοῦ on Rom 3.23 (f. 29v) has been identified as an extract from Severian of Gabala, as supported by its inclusion among the scholia from Severian in Staab's edition and the absence of parallel text in Chrysostom's homilies.[20] Similarly, in other occurrences the name of Chrysostom appears in combination with either Apollinarius + Theodoret (ff. 5v–6r), or Severian + Theodoret (f. 5v), both commenting on Rom 1.11–12. However, while Staab attributes the first scholium to Apollinarius due to the absence of similar text in Chrysostom and Theodoret, the second extract combines part of Theodoret's exegesis on Rom 1.11[21] with additional text which Staab assigns to Severian in the absence of a similar passage in the other two exegetes.[22]

Likewise, the compiler of the catena includes further references to other Church Fathers who offer similar interpretations of the same biblical text as the main source at the end of some passages attributed to Chrysostom. These comprise twenty-three references to Theodoret as τοῦτο καὶ Θεοδώριτος (sic!),[23] sometimes in combination with Cyril (τὸ αὐτὸ καὶ Κύριλλος καὶ Θεοδώριτος [sic!] [f. 56r]), Theodore (τοῦτο καὶ Θεοδώριτος [sic!] καὶ Θεόδωρος [f. 183r]), Gennadius (τοῦτο Γεννάδιος καὶ Θεοδώριτος [sic!]/Θεόδωρος? [f. 212r], and τοῦτο καὶ Θεοδώριτος [sic!] καὶ Γεννάδιος [f. 212v]), and Gennadius and Theodore (τοῦτο καὶ Θεοδώριτος [sic!] καὶ Γεννάδιος καὶ Θεόδωρος [f. 186v]). In two instances, the extract from Chrysostom presents the additional reference τοῦτο καὶ Κύριλλος (ff. 55r and 149r), and in one occurrence the more generic τοῦ αὐτοῦ καὶ οἱ λοιποί (f. 147v).

[20] Staab, *Pauluskommentare*, p. 216, ll. 25–26, p. 217, ll. 1–2.

[21] Lorrain, *Théodoret de Cyr*, p. 147.13, ll. 1–3 (inc.: Ταπεινοῦ φρονήματος τὰ εἰρημένα, des.: ἔλαβον, δίδωμι).

[22] Staab, *Pauluskommentare*, p. 214, note.

[23] Ff. 61r, 63r, 65r, 102v, 106r, 107r, 113r, 114r, 151r, 155v, 168v, 175r, 183r, 184v, 188r, 196v, 201r (τοῦτο καὶ Θεόδωρος), 201v, 204v, 209v, 210r, 216v.

The second most attested quoted Greek Church Father in GA 1915 is Theodoret of Cyrrhus, whose extracts from his commentary on the Pauline Epistles are attested 166 times, both with abbreviated or expanded sigla for Theodoret or as τοῦ αὐτοῦ, which is attested eight times usually after a preceding scholium with the attribution. However, there is one case where a scholium from Theodoret introduced by τοῦ αὐτοῦ immediately follows an extract from a different author, namely Apollinarius of Laodicea on Rom 3.21–22 (f. 28r).[24] In addition to the scholia from Theodoret but with an attribution to Chrysostom, extracts from Theodoret's commentary on Romans are assigned to other authors. These include Theodore of Mopsuestia, who is often confused with Theodoret due to the similarity of the names (ff. 4v, 75v), [25] Apollinarius of Laodicea (ff. 5r, 7r and 8r),[26] or Origen (f. 24v).[27] As for Chrysostom, one extract from Theodoret receives the double attribution Σευηρια(νοῦ) Θεοδωρίτ(ου) (sic!) (f. 29rv),[28] and five scholia are associated with the final references to other Greek Church Fathers, including Theodore (τοῦτο καὶ Θεόδω[ρος], f. 188v),[29]

[24] Staab, *Pauluskommentare*, p. 61, ll. 8–12, and Lorrain, *Théodoret de Cyr*, p. 187.6, ll. 2–6 (inc.: Ἀνέλαβε τὸ προειρημένον; des.: ἐν τῶν ἄλλων ἐθνῶν).

[25] Lorrain, *Théodoret de Cyr*, p. 145.11, ll. 8–10 (inc.: Μεγίστην δὲ τοῦτο τοῖς ἀκούουσιν, des.: τὸν δεσπότην ἀνύμνησεν) (f. 4v) and p. 233.17, ll. 5–7 (inc.: Τὸ οὐκ ᾔδειν, des.: γνῶσιν διὰ τοῦ νόμου) (f. 75v).

[26] Lorrain, *Théodoret de Cyr*, p. 147.12, ll. 7–11 (inc.: Εἴδη λατρείας πολλά, des.: ἐν τῷ δεδομένῳ χαρίσματι [κατὰ τὴν δεδομένην μοι χάριν τοῦ πνεύματος GA 1915]), p. 149.15, ll. 1–3 (inc.: Καὶ ἐπειδὴ τὸ κήρυγμα, des.: *Οὐ γὰρ ἐπαισχύνομαι τὸ Εὐαγγέλιον* [Rom 1.16] [add. καὶ ἐξῆς GA 1915]), and p. 149.15, ll. 4–6 (inc.: Οὐ βλέπω, φησί, des.: τὴν σωτηρίαν τρυγῶσιν) + ll. 14–17 (inc.: Τοῦτο δέ [add. καί GA 1915] πᾶσιν, des.: ἀπέστειλε κήρυκας).

[27] See 5.1., n. 12.

[28] Lorrain, *Théodoret de Cyr*, p. 189.7, ll. 4–8 (inc.: Τὸ ἱλαστήριον πέταλον ἦν χρυσοῦν [Ἱλαστήριον δὲ ἄλλοι φησίν τὸ πέταλον χρυσοῦν GA 1915], des.: τὸν τύπον ἐκπήρου).

[29] Lorrain, *Théodoret de Cyr*, pp. 306–307.16, ll. 5–8, 17, ll. 1–4 (inc.: Φόρον καλεῖ, τὴν ὑπὲρ τῆς γῆς εἰσφοράν, des.: θερμοτέραν γὰρ τὴν ἀγάπην ποιεῖ). The scholium presents some connections with the extracts on Rom 13.7–8 from Theodore of Mopsuestia, which are reported by GA 1915 on f. 189r (see Staab, *Pauluskommentare*, pp. 162 [Rom 13.7] and 163 [Rom 13.8])

Gennadius (τοῦτο καὶ Γεννάδ[ιος], f. 191v),[30] Gennadius + Diodore (τοῦτο καὶ Γεννά[διος] καὶ Διοδώρος, f. 194v),[31] Chrysostom (τοῦτο καὶ Ἰω[άννης], f. 211v),[32] and τοῦτο καὶ οἱ λοιποί (f. 201r).[33] Furthermore, only one scholium on Rom 1.3 (f. 2v) is unattributed but has been sourced to Theodoret based on the TLG and the comparison with Lorrain's edition,[34] whereas three scholia attributed to Theodoret remain unidentified.[35]

In addition to Chrysostom and Theodoret, 151 scholia are attributed to Gennadius of Constantinople and collected in Staab, *Pauluskommentare*, pp. 352–422, apart from a short scholium on Rom 8.23 (f. 113v).[36] Moreover, the scholium corresponding to Staab, *Pauluskommentare*, p. 365, ll. 14–18 (Rom 5.16) is repeated twice: once on f. 50v on Rom 5.15, alongside scholia from Oecumenius, Chrysostom, Cyril, Theodoret, Diodore and Theodore, and once on f. 51r on Rom 5.16, where it stands as the third extract after Chrysostom and Cyril and before Diodore and Theodore. On two occurrences, namely on ff.

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[30] Lorrain, *Théodoret de Cyr*, p. 308.19–20 (inc.: *Ὡς ἐν ἡμέρᾳ* [add. φησίν GA 1915] *εὐσχημόνως περιπατήσωμεν* (Rom 13.13), des.: παρασκευάζετε διὰ τῆς τρυφῆς). No comment from Gennadius is attested on Rom 13.13–14 (Staab, *Pauluskommentare*, p. 409)

[31] Lorrain, *Théodoret de Cyr*, p. 310.24, ll. 1–11 (inc.: *Ὃς μὲν κρίνει* [add. φησίν GA 1915] *ἡμέραν παρ' ἡμέραν* (Rom 14.5), des.: ἀλλὰ τῷ νόμῳ τῆς ὁμονοίας λαμπρύνονται). No scholium from Gennadius (Staab, *Pauluskommentare*, p. 410), or Diodore (Staab, *Pauluskommentare*, p. 109) comments on Rom 14.5.

[32] Lorrain, *Théodoret de Cyr*, p. 319.47 (inc.: Διδάσκει δὲ καὶ πόσοις ἐκήρυξεν ἔθνεσιν·, des.: καὶ ἐπετίθει τῇ προῤῥήσει τὴν ἔκβασιν). Chrysostom's exegesis on the same biblical passage (Rom 15.19–21) correspond to Field, *Ioannis Chrysostomi*, I, pp. 452–454, C 6–B 8.

[33] Lorrain, *Théodoret de Cyr*, p. 313.32, ll. 2–3 (inc.: Προσήκει τοίνυν ἡμᾶς, des.: ἕνεκα πάντα ποιεῖν).

[34] Lorrain, *Théodoret de Cyr*, p. 141.6, ll. 4–16 (inc.: Τοῦ μέντοι Δαβίδ [Τοῦ Δαβὶδ δέ GA 1915] μνημονεύσας, des.: πῶς δὲ τοῦ Δαβὶδ ἐχρημάτισε).

[35] Ff. 8r (inc.: Ἡ ὡς πάλαι μὲν κεκρυμμένη, des.: προάγων τοὺς ἀνθρώπους), 10v (inc.: Μόνον γὰρ οὐχὶ κέκραγεν, des.: ἢ ἀΐδιος αὐτοῦ δύναμις), and 14v (Εἰδὼς δηλονότι ἀφ' ὧν κρίνεις οὐκοῦν πρὸς εἰδότας τὰ κακὰ ὁ λόγος). The comparison with the parallel text of Theodoret on the same biblical passages does not show any similarity.

[36] Γενναδ(ίου)· Ἐν ἐλπίσιν ἐστί, φησί, τὰ τῆς σωτηρίας ἡμῶν.

115rv (Rom 8.26) and 118r (Rom 8. 30), two anonymous scholia from Gennadius are appended to extracts from Cyril of Alexandria, as noted by both Pusey and Staab, the latter limited only to the first extract.[37] Indeed, in the catena of *Typus Monacensis*, which both Pusey and Staab used for their editions of the extracts from Cyril and Gennadius respectively, the first scholium on Rom 8.26 is attested as a separate comment attributed to Gennadius (f. 93v),[38] while the other extract is absent from the catena and omitted by Staab. Interestingly, the same organization of scholia as in GA 1915 is attested in Oxford, Bodleian Library, Auct. E. 2.20 (Misc. 48),[39] used by Cramer for his edition of the catena on Rom 1.1–9.1. Since the section in GA 1915 is a later addition from a 16th–century scribe, it might be possible that this secondary hand supplied the lacuna from GA 1915 by using the Oxford manuscript, or the antegraph GA 1949. In doing so, he integrated the omissions of Chrysostom and Theodoret, which, as Staab noted, were excluded by the two manuscripts with the aim of circulating only the scholia attested by the indirect tradition of Pauline catenae, to readjust the exegesis to the original context of GA 1915.[40]

[37] Pusey, *Ad Romanos*, p. 218, l. 20–220, l. 3 (inc.: Στεναγμοῖς ἀλαλήτοις ἐντυγχάνει, des.: ἀγνοοῦμεν παντελῶς), and p. 221, l. 10–222, l. 5 (inc.: Εὐάφορμον τῆς ἀπιστίας, des.: παντελῶς οὐδένα), and Staab, *Pauluskommentare*, p. 381, ll. 28–29, 382, ll. 1–15.

[38] Cramer, *Catenae*, IV, p. 260

[39] Cramer, *Catenae*, IV, pp. 143–144, and pp. 148–150.

[40] Staab, *Die Pauluskatenen*, p. 21.

As for Chrysostom and Theodoret, three scholia from Gennadius are accompanied by the concluding references to either Theodoret (τοῦτο καὶ Θεοδώριτος [sic!], f. 167r),[41] Theodore (τοῦτο καὶ Θεόδωρος, f. 193v),[42] or the less specific τοῦτο καὶ οἱ λοιποί (f. 181r).[43]

Among the 126 scholia from Theodore of Mopusestia, five scholia are preceded by the attribution of Θεοδωρίτου (sic!) rather than Θεοδώρου,[44] and one is introduced by τοῦ αὐτοῦ after a scholium attributed to Theodoret (f. 5r).[45] These were included by Staab among the scholia from Theodore of Mopsuestia in catenae (CPG 3846) due to the absence of parallel text passages within the commentary of Theodoret on Romans.[46] Furthermore, as in the previous examples, three scholia receive the double attribution Θεοδώρου Σευηριανοῦ or Σευηριανοῦ Θεοδώρου: the first scholium (f. 19r) is attributed to Theodore by Staab possibly because it was already included among the extracts from Theodore of Mopsuestia on Romans edited by Mai,[47] whereas the second extract (f. 95v) appears among the extracts from Severian of Gabala in Staab on the basis of its association with the Church Father in GA 1909 (ff. 46v-47r), besides being absent from Mai.[48] The third scholium (f. 119r) is

[41] Staab, *Pauluskommentare*, p. 400 (Rom 11.16). Theodoret's comment on the same biblical passage covers Lorrain, *Théodoret de Cyr*, p. 293.39 (in particular, ll. 4–5).

[42] Staab, *Pauluskommentare*, pp. 409–410 (Rom 14.1–4). No scholium from Theodore on Rom 14.1–4 is attested in Staab (Staab, *Pauluskommentare*, p. 164).

[43] Staab, *Pauluskommentare*, p. 404 (Rom 12.9–10).

[44] Staab, *Pauluskommentare*, p. 115, ll. 1–4 (f. 6v), ll. 5–7 (8r), p. 116, ll. 1–3 (f. 17r), p. 129, ll. 1–34, p. 130, ll. 1–33 (f. 83r), and p. 167, ll. 1–8 (f. 201rv).

[45] Staab, *Pauluskommentare*, p. 114 (Rom 1.10). The scholium from Theodoret corresponds to Lorrain, *Théodoret de Cyr*, p. 147.12, ll. 1–4 (inc.: Ἐπειδὴ δὲ κεχειροτονῆσθαι, des.: περὶ αὐτοὺς καλεῖ διαθέσεως).

[46] Staab, *Pauluskommentare*, pp. 113–172.

[47] Staab, *Pauluskommentare*, p. 116, ll. 9–11, and A. Mai, *Spicilegium Romanum*, 10 vols (Rome: Typis Collegii Urbani, 1836–1844) IV (1840), p. 500.

[48] Staab, *Pauluskommentare*, p. 220, ll. 3–13.

absent from both the collections of scholia of Severian and Theodore, yet it attests a similar text to the previous extract from Diodore of Tarsus, as the table below illustrates.

| Diodore of Tarsus, *Fragmenta in epistulam ad Romanos* (CPG 3819) (Staab, *Pauluskommentare*, p. 96, ll. 1–12, from GA 1915, f. 119r) | Σευηριανοῦ καὶ Θεοδώρου, GA 1915, f. 119r |
|---|---|
| Δείξας διὰ τῶν πράξεων ὅτι συνεργεῖ πάντα ἡμῖν εἰς ἀγαθὸν διὰ τὴν τοῦ θεοῦ περὶ ἡμᾶς **ἀγάπην,** οὓς εὗρε κατὰ πρόθεσιν κλητούς, τὸ **μέγα τεκμήριον τῆς ἀγάπης** τοῦ θεοῦ ἐπάγει, ὃ ἐπεδείξατο ἐν τῷ τοῦ μονογενοῦς μὴ φείσασθαι· […] ἀλλ' ὅμως σκοπητέον ὅτι Χριστὸς **ἑαυτὸν τοῖς ἀνθρωπίνοις** ὑπέβαλε **πάθεσιν**, **τήν τε ἰδίαν καὶ** τὴν **τοῦ πατρὸς ἐκπληρῶν βούλησιν**. Πάντα οὖν ὑπὲρ ἡμῶν θεοῦ οἰκονομοῦντος, τίς ἐμποδίσει; **Τίς οὕτως ἰσχυρός, ὥστε τὰς εἰς ἡμᾶς τοῦ θεοῦ δωρεὰς διακωλύσαι; εἰκότως γὰρ ὁ τοῦ υἱοῦ δι' ἡμᾶς μὴ φεισάμενος καὶ τὰ ἄλλα πάντα ὑπὲρ ἡμῶν οἰκονομήσει καὶ τῶν ἀγαθῶν προσθήσει τὴν χάριν.** | **Τῆς μεγάλης ἀγάπης τὸ τεκμήριον** θεὶς διδάσκει ὅτι οὓς **τοῖς ἀνθρωπίνοις ἑαυτὸν** παραδέδωκα **πάθεσι τήν τε ἰδίαν καὶ τοῦ πατρὸς ἐκπληρῶν βούλησιν** καὶ ἐπεὶ ταῦτα οὕτως ἔχει **τίς οὕτως ἰσχυρός, ὥστε τὰς εἰς ἡμᾶς τοῦ θεοῦ δωρεὰς διακωλύσαι**; **μὴ φεισάμενος, ὁ γὰρ τοῦ υἱοῦ δι' ἡμᾶς εἰκὸς** ὅτι **καὶ τὰ ἄλλα πάντα ὑπὲρ ἡμῶν οἰκονομήσει τῶν ἀγαθῶν προσθήσει τὴν χάριν.** |

Table 31: Similar text between the scholia attributed to Diodore and Severian + Theodore in GA 1915 (f. 119r)

The fact that scholia from Diodore of Tarsus can be associated with Theodore of Mopsuestia is attested especially in the GA 1909, which assigns to Theodore nine scholia attributed to Diodore in GA 1915.[49] In addition to that, six scholia from Diodore in GA 1915 are assigned to Severian of Gabala, including the *Extravagantes* 359ex and 360ex which are attributed to Severian by most of the manuscripts of the Pseudo-Oecumenian tradition, and two to

[49] See Staab, *Pauluskommentare*, pp. 83–112 (in particular, the sections on Rom 7.15, 7.21, 8.20–21, 8.29–30, 9.6–9, 11.25–26, 12. 6–8, 14.7–9, 15.20).

Theodoret of Cyrrhus.[50] Among the seventy-nine scholia from Diodore's commentary on Romans, preserved only fragmentarily in catenae and collected by Staab, one extract is attributed to Theodulos, a fifth-century-bishop of the province of Coele-Syria and author of a *Liber de consonantia divinae scripturae id est Novi et Veteris Testamenti* (CPG 6540), recorded as Θεόδουλος χωρεπίσκοπος.[51] However, Staab includes this scholium among the extracts from Diodore instead of attributing it to Theodore of Mopsuestia, as does the compiler of GA 1909 (f. 162rv), since a scholium attributed to Theodore on the same biblical passage is already attested on ff. 132v–133r.

141 scholia are attributed to Photius of Constantinople by GA 1915, whether by the actual attribution to the Greek Church Father (110 scholia), or with τοῦ αὐτοῦ (twenty-five), εἰς τὸ αὐτό (three), and τοῦ αὐτοῦ εἰς τὸ αὐτό (three). In twenty instances, the *Photianum* is introduced by the repetition of part of the biblical lemma, as in the case of the scholia in GA 1923, while four extracts are preceded by ἄλλως. Overall, GA 1915 contains the majority of the *Photiana* of the Pseudo-Oecumenian tradition, apart from 308Pha, 478Ph, 711Ph, 787Ph, 891Ph and 895Ph.[52] Among these scholia, 308Pha, 711Ph, 891Ph and 895Ph are distinctive of GA 1923 and 1905 alone, while the remaining extracts (711Ph and 787Ph) are attested by all the witnesses of Staab's *Erweiterter Typus*, as already discussed in Chapter 4. On the other hand, the catena of GA 1915 attests a *Photianum* which is omitted by most of the manuscripts of Staab's *Erweiterter Typus*. The scholium is a short extract commenting on Rom 8. 26, as supported by the repetition of the biblical quotation ([*Ὡσ*]*αύτως δὲ καὶ τὸ*

[50] Staab, *Pauluskommentare*, p. 100, ll. 13–29 (Rom 9.27–28), and p. 101, ll. 5–13 (Rom 10.1–3).

[51] See further O. Bardenhewer, *Geschichte der altkirchlichen Literatur*, 5 vols (Freiburg: Herder, 1924), IV, p. 262, and Staab, *Die Pauluskatenen*, p. 41, n. 1.

[52] Staab, *Pauluskommentare*, pp. 501, ll. 16–18 (308Pha), 513, ll. 6–16 (478Ph), 533, ll. 1–14 (711Ph), 539, ll. 1–4 (787Ph), 542, ll. 4–5 (891Ph), and ll. 6–7 (895Ph).

*πνεῦμα· πνεῦμα* λέγει τὸ πνευματικὸν χάρισμα) and is similar to an unattributed comment on the same biblical passage recorded by the second hand of GA 1905 (τὸ πνευματικὸν χάρισμα, f. 14v). Interestingly, this scholium is absent from both Oxford, Bodleian Library, Auct. E.ii.20 (Misc. 48) and GA 1949, as are the majority of the *Photiana* of *Typus Vaticanus* and the Pseudo-Oecumenian tradition, which further supports Staab's assumption about the omission in these two manuscripts of the scholia already included in the *editio princeps* of the Pseudo-Oecumenian Catena and those attested in direct tradition. Furthermore, the brief scholia 396Ph (f. 94v) and 585Ph (f. 157v) are recorded in the margins of GA 1915 by the same hand as the compiler of the catena in semi-majuscule script (396Ph), or by a supplementary hand (585Ph), as noticed by Coppola.[53]

The other Greek Church Fathers mentioned in the catena of GA 1915 include Cyril of Alexandria (sixty-six scholia with the attribution and one with τοῦ αὐτοῦ), Apollinarius of Laodicea (sixty-three scholia with the attribution and three with τοῦ αὐτοῦ), and Origen (fifty–nine scholia with the attribution and six with τοῦ αὐτοῦ). The scholia attributed to Cyril of Alexandria in GA 1915 have been collected by Pusey based on the manuscripts of *Typus Vaticanus* (GA 1915, and Oxford, Bodleian Library, Auct. E.ii.20 [Misc. 48]), and the other catenae, namely GA 1909 and 1953. There is only one instance of erroneous attribution to Cyril: the text of the scholium assigned to him by GA 1915 (f. 195v) appears to correspond to an extract from John Chrysostom's homilies on Romans, as already noted above. The extracts from Apollinarius of Laodicea have been edited by Staab,[54] who relied

[53] Coppola, *A new analysis*, pp 102–103 (396Ph) and 116 (585Ph). Coppola highlights that scholium 396Ph appears as attributed to Theodore of Mopsuestia by the catena of GA 1909 (f. 50rv).

[54] On Apollinarius of Laodicea, writer of commentaries on the Old (CPG 3680–3689) and the New Testament (CPG 3690–3695), preserved only fragmentarily in catenae, see further Kannengiesser, *Handbook*, pp. 721–724.

almost exclusively on GA 1915.[55] In addition to the scholia attributed to Apollinarius by the compiler of GA 1915 but identified as excerpts from Chrysostom (ff. 38r and 42v), one extract commenting on Rom 14.5 (f. 195r) is omitted by Staab and remains unidentified (inc.: Ὁμοῖα τῇ περὶ τῶν ἐδεσμάτων, des.: ἄνισα δοξάσματα). Finally, the sixty-five scholia from Origen have been collected by Ramsbotham in his edition of the commentary of Origen preserved in catenae, based on all the witnesses of *Typus Vaticanus* and Cramer's reproduction of Oxford, Bodleian Library, Auct. E.ii.20 (Misc. 148).[56] The analysis of the distribution of the scholia illustrates a general consistency regarding the attribution between the two representatives of the *Typus Vaticanus*. The only divergences concern the scholium on Rom 2.21–25 (Ramsbotham, extract X), which receives the acronym for Origen in GA 1915 (f. 20r) but is anonymous in Auct. E.ii.20 as in Cramer's edition (p. 12), and the extract on Rom 2.29, which matches scholium 146Ph from the Pseudo-Oecumenian Catena and receives the correct attribution to Photius by GA 1915 (f. 22r), while it is assigned to Origen by the Oxford manuscript (Cramer, *Catenae*, IV, p. 14) and GA 1949 (f. 8r).

Thirty-two scholia are attributed to Severian of Gabala in GA 1915, seven of which match the scholia from the Pseudo-Oecumenian Catena. Ten scholia are preceded by the title of Severian combined with another Greek Church Father to form the double or triple lemmata. These comprise Apollinarius of Laodicea (f. 3v), Origen (f. 7r), Theodore (ff. 19r, 95v and 119r), Eusebius of Emesa/Caesarea (f. 23r), Theodoret (f. 29r), Chrysostom (f. 29v), and Chrysostom + Theodoret (f. 5v). Of these scholia, only three are included by Staab among the extracts of Severian in catenae, namely those receiving the double lemmata

[55] Staab, *Pauluskommentare*, pp. 57–82.

[56] Ramsbotham, 'The Commentary of Origen'.

Apollinarius + Severian on f. 3v,[57] Chrysostom + Severian on f. 29v,[58] and Severian + Theodore on f. 95v.[59] His decision was based on the absence of parallels with the direct tradition of Chrysostom on the one hand, and the shared attribution to Severian rather than Theodore by *Typus Monacensis*, on the other. In addition, Staab attributes to Apollinarius of Laodicea only the first part of the extract on f. 3v (Ἀπὸ ἀγάπης γὰρ θεοῦ…οὐχ ἁπλῶς εἴρηται), based on GA 1953 (f. 20r), which does not include this additional text at the beginning.

Nevertheless, I was able to identify two scholia attributed to Severian by GA 1915 but excluded from Staab's list. The first is a short scholium recorded as τοῦ αὐτοῦ, placed after an extract attributed to Severian on Rom 6.6–7 (f. 60v).[60] This was excluded by the German scholar because it comprises a repetition of a portion of text from the preceding scholium (Προκείμενον τῷ διαβόλῳ εἰς ἐπιβουλάς). The second comments on Rom 12.13 (f. 182v), and corresponds verbatim to a scholium attributed to Severus of Antioch (Σευηροῦ) within the commentary on the first letter to Peter by the twelfth-century monk Euthymius Zigabenus,[61] or to the extract numbered ξδ΄ — unnumbered in Cramer — of the so-called *Catena Andreae* on the first epistle to Peter as in Oxford, New College, 58 (GA 2818).[62] Among the thirty-five witnesses of the *Catena Andreae* on the Catholic Epistles

[57] Staab, *Pauluskommentare*, p. 213 (Rom 1.7).

[58] Staab, *Pauluskommentare*, pp. 216–217 (Rom 3.23).

[59] Staab, *Pauluskommentare*, p. 220 (Rom 7.24–25).

[60] Staab, *Pauluskommentare*, pp. 218–219.

[61] Kalogeras, *Euthymii Zigabenis Commentarius,* ep. I, ch. 4, sect. 11, ll. 23–26.

[62] Cramer, *Catenae,* VIII, p. 77, ll. 30–32 (inc.: Ὅσα ἀπὸ φιλοξενίας εὐεργετηθῆναι, des.: μετὰ τῶν τέκνων διαφυγεῖν τὴν ἀπώλειαν).

(CPG C176) according to Parpulov,[63] only three manuscripts from the tenth century, namely Paris, BnF, Coislin 25 (GA 307) (f. 220v), Florence, BML, Plut. 06.05 (GA 832) (f. 208r) and Jerusalem, GOP, Σταυροῦ 25 (GA 1895) (f. 318r), attribute the scholium to Severian of Gabala, exactly as for GA 1915 (Σευηριανοῦ ἐπισκόπου Γαβάλων). It might be possible that either the compiler of the *Catena Andreae* selected this scholium from the extracts of Severian of Gabala on Romans, attested only in GA 1915, and adapted it within the context of the catena — the scholium offers an exegesis of φιλοξένοι in 1 Petr 4.9 — or, conversely, that the compiler of GA 1915 recycled this extract from the *Catena Andreae* on 1 Peter to comment on Rom 12.13 (Τὴν φιλοξενίαν διώκοντες). Although Staab assigns the scholium to Severian of Gabala, the fact that both the authors are partially attested only by the indirect tradition of New Testament catenae, in addition to the fact that the titles Σευηριανοῦ and Σευηροῦ are often confused, makes the situation difficult to solve.[64]

Finally, on f. 38v the compiler of GA 1915 records the same scholium commenting on Rom 4.17 both in a shorter form and in an expanded version, by the addition of further exegetical material.[65]

Thirty scholia are attributed to Oecumenius, and six are preceded by τοῦ αὐτοῦ.[66] The scholia attested by GA 1915 broadly agree with Oecumenian scholia of the Pseudo-

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63 https://itsee-wce.birmingham.ac.uk/catenacatalogue/?offset=0&limit=100&catena_types__identifier=C176%7Ci.

64 Staab, 'Die Griechischen Katenkommentare zu den katholischen Briefen', *Biblica* 5 (1924), 296–353 (p. 307). Staab, following Cramer, *Catenae*, VIII, assigns three extracts to Severian of Gabala from the catena on the Catholic Epistles (CPG C176). This extract corresponds to Cramer, *Catenae*, VIII, p. 77, ll. 30–32.

65 Staab, *Pauluskommentare*, p. 217 (note).

66 Scholia with the attribution: 195ex (f. 30r), 241 (μα΄ in GA 1923, f. 39v), 270 (ο΄ in GA 1923, f. 45v), 258ex (f. 43r), 271exa (f. 46r), 276 (ος΄ in GA 1923, f. 50r), 281exa (f. 52r), 284ex (f. 53r), 304ex (59r), 311ex (f. 61v), 371ex (f. 85v), 415ex (f. 103v), 449ex (f. 113r), 451ex (f. 115v), 509ex (f. 142r), 515ex (f. 145r), 527 (κζ΄ in GA 1923, f. 146v), 531ex (f. 147v), 608 (η΄ in GA 1923, f. 162r), 619ex (f. 167r), 621ex (f. 167v),

Oecumenian tradition, along with seven numbered extracts of the *Normaltypus* attributed to Oecumenius by GA 1915. The only exceptions concern 72ex, 105ex, 110ex, 113ex, 158ex, 273ex, 309ex, 382ex, 387ex, 426ex, 444ex, 477ex, 649ex and 668ex, which are absent from GA 1915. On the other hand, the only extracts from Oecumenius attested by the other representatives of *Typus Vaticanus* comprise scholium 451ex, included within a longer extract attributed to Theodore of Mopsuestia,[67] and the following 455ex, recorded as τοῦ αὐτοῦ.[68]

Finally, the other scholia attested by GA 1915 comprise seven extracts from Acacius of Caesarea, all of them collected by Staab,[69] four from Eusebius and Isidore of Pelusium, three from Basil of Caesarea, two from Severus of Antioch, and one from Didymus of Alexandria and Gregory of Nyssa.

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648ex (f. 171v), 669 (ξθ′ in GA 1923, f. 177r), 762exa (f. 195r), 776ex (f. 198v), 783ex (f. 200v), 785ex (f. 200v), 792ex (f. 201v), 801ex (f. 203v) and 863ex (f. 213r). Scholia with τοῦ αὐτοῦ: 261 (ξα′ in GA 1923, f. 42v), 271exb (f. 46r), 273ex (f. 46v), 455ex (f. 115v), 785ex (f. 200v) and 808ex (f. 203v).

[67] Staab, *Pauluskommentare*, p. 140, ll. 1–26, p. 141, ll. 1–3.

[68] Cramer, *Catenae*, IV, p. 145, GA 1949, ff. 128v–129r.

[69] Staab, *Pauluskommentare*, pp. 53–56.

GA 1915 assigns four scholia to Εὐσεβίου, which Staab identifies as Eusebius of Emesa,[70] rather than Eusebius of Caesarea in the CPG.[71] Actually, although the first scholium on Rom 1.1 was probably attributed in full to Εὐσεβίου Ἐμίσης — the parchment is damaged and compromises the readability of the title —, all the other scholia are introduced by the simple attribution Εὐσεβίου, which would support the identification with Eusebius of Caearea. However, the fact that in the catenae of *Typus Parisinus* (Paris, BnF, Cosilin 204 [GA 1910]) and GA 1900 the scholia of Eusebius of Emesa on Galatians are simply recorded as Εὐσεβίου, apart from the first extract which receives the further specification of Ἐμίσης as in GA 1915, is further evidence in support of Staab's attribution of the others to Eusebius of Emesa. One scholium (f. 23r, on Rom 3.2) receives the double lemma Εὐσεβίου καὶ Σευηριανοῦ, but the identification with each author is difficult to prove since Eusebius and Severian are both preserved only in fragments attested in catenae, as

[70] Eusebius of Emesa was a fourth-century writer of commentaries on the Octateuch and Kings (CPG 3532), and Romans and Galatians (CPG 3533), preserved only in catenae. Some of his homilies on the Gospels are mentioned in Jerome's *Chronicon* and attested only in Latin and Armenian translations, as well as in Syriac fragments. For more detailed information about Eusebius of Emesa, see Kannengiesser, *Handbook*, p. 734, and Bas ter Haar Romeny, ed., 'Eusebius of Emesa', in EBR online <https://doi.org/10.1515/ebr.eusebiusofemesa>. On his fragments in Pauline catenae, see further Devreesse, 'Chaînes exégétiques grecques', col. 1219, and especially E.M. Buytaert, *L'héritage littéraire d'Eusèbe d'Émèse* (*Bibliothèque du Muséon* 24) (Louvain: Bureaux de Museon, 1949), pp. 177–178 (Romans and 1 Corinthians), and 144* (edition of the fragments on Romans, based on Staab).

[71] The CPG assigns two scholia to Eusebius of Caesarea (CPG 3469.14), following Devreesse who attributes the scholia on Rom 1.21 (f. 11r) and 3.4 (f. 24r) in GA 1915 to Eusebius of Caesarea (Devreesse, 'Chaînes exégétiques grecques', col. 1219). The bibliography on Eusebius' life and work is extensive: see mainly Kannengiesser, *Handbook*, pp. 675–683, and Jörg Ulrich, ed., 'Eusebius of Caesarea', in EBR online <https://doi.org/10.1515/ebr.eusebiusofcaesarea>. For a complete list of fragments from Eusebius' commentaries on the Old and New Testament, see CPG 3469 (CPG 3469.14 refers to the scholia on the Pauline Epistles in catenae).

Staab pointed out.[72] This is followed by another extract introduced by the double attribution Εὐσεβίου ὁ μέν (?) καὶ Ἰωάννου and identified as an extract from John Chrysostom's homilies on Romans (PG60, 437, ll. 54–67), as already specified.

Four scholia are extracts from the Letters of Isidore of Pelusium, including scholium 95ex of the Pseudo-Oecumenian Catena (f. 14r). These are reproduced either entirely, as for the epistles 1990 (αϡϟ΄) commenting on Rom 7.8 (f. 79r),[73] and 58 (νη΄) on Rom 9.1–5 (ff. 127v–128r), [74] or partially, such as the excerpts from the letter 1398 (ατϟη΄) on Rom 11.8 (f. 161v).[75]

Among the three scholia ascribed to Basil of Caesarea, two agree with 399ex (f. 100r) and 510exb (f. 142r) from the Pseudo-Oecumenian Catena, which comprise extracts from the Letter 261 to the people of Sozopolis (CPG 2900) and the homily *Quod deus non est auctor malorum* (CPG 2853). In contrast with the manuscripts of the Pseudo-Oecumenian tradition where the scholia are preceded by the name of Basil associated with either the title of ἁγίου or the reference to the source (Ἐκ τ[ῆς] πρὸς Σωζοπο[λιτάνους] ἐπιστολ[ῆς]), GA 1915 has the simple attribution Βασιλείου for both the scholia. On the other hand, the third scholium on f. 175v (Rom 12.1) is introduced by the complete reference Βασιλείου ἐκ τοῦ σοη΄ κεφαλαίου τῶν ἠθικῶν and has been identified as an extract from

[72] Staab, *Pauluskommentare*, p. XXII.

[73] Évieux, ed., *Isidore de Péluse. Lettres, III,* p. 378, ll. 1–7.

[74] PG78, Book 2, ep. 58, ll. 2–72.

[75] Évieux, ed., *Isidore de Péluse. Lettres, I,* p. 468, ll. 4–5 (Τὸ *ἔδωκε,* καὶ τὸ *παρέδωκε,* κατὰ τοὺς τῆς ἱερᾶς Γραφῆς νόμους καὶ τὰ ἰδιώματα, *ἀφῆκέν* ἐστι καὶ *συνεχώρησεν*), and 472, ll. 52–58 (inc.: Χρὴ γὰρ εἰδέναι; des.: ἐξομολογήσομαί σοι).

Basil of Caesarea, *Asceticon magnum sive Quaestiones* (CPG 2875), attested only in GA 1915.[76]

Two scholia are attributed to Severus of Antioch (Σευήρου Ἀντιοχείας), on ff. 110rv (Rom 8.19) and 128r (Rom 9.3).[77] The first scholium is included by Staab among the extracts from Severian of Gabala in catenae, based on the attribution it has in GA 1909 (ff. 80v–81r), where the extract comprises only the last section of the scholium as in GA 1915 (inc.: Καραδοκία μέντοι ἡ ἐπιτεταμένη τῶν ἐλπιζομένων, des.: ἰδεῖν μέλλοντα τὸ προσδοκώμενον).[78] The second extract is attested only in GA 1915, and it appears to be an expanded form of a similar scholium from Severian in GA 1909. Hence, it is possible that the original scholium from Severus had been excerpted by the compiler of GA 1909 and misattributed to Severian due to the similar abbreviated lemma. Surprisingly, this is not recorded by Staab among the scholia from Severian in catenae, nor among those from Diodore of Tarsus or Theodore of Mopsuestia, with whom the scholia of Severus or Severian are often confused by the compiler of GA 1909. The comparison with the surviving Syriac tradition of Severus might shed new light on the authorship of this scholium.

In the table below, the parallel passages between GA 1915 and 1909 have been highlighted in bold, whereas the additional text of GA 1915, comprising an adapted biblical quotation from Rom 9. 3 (Ηὐχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ *ὑπὲρ τῶν*

[76] PG31, p. 1236, ll. 18–36 (inc.: Λατρεία μὲν ἔστιν, ὡς λογίζομαι, des.: Καὶ ἡ συμβουλία [αἱ συμβολείαι GA 1915] μου τὰ δικαιώματά σου).

[77] On Severus of Antioch, see Kannengiesser, *Handbook*, pp. 924–927. Severus' literary works have survived only in catenae or in Syrian translations. See further, K.F. Zawadzki, 'Neue griechische Fragmente', pp. 261–284, and K.F. Zawadzki, 'Zwei unbekannte griechische Fragmente des Severus von Antiochien und Theodot von Ancyra: neue antike Auslegungen zum 2. Korintherbrief', *Sacris Erudiri*, 54 (2015), pp. 151–170.

[78] Staab, *Pauluskommentare*, p. 220, ll. 23–26.

*ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα*), and supplementary exegetical text (inc.: Ὡς ἐβουλόμην αὐτός, des.: γνησίας καὶ ἀληθοῦς), is into brackets.

| GA 1915 (f. 128r) | GA 1909 (f. 143r; Cramer, *Catenae*, IV, p. 309, ll. 25–26) |
|---|---|
| Σευήρου Ἀντιοχείας· [*Εὐξάμην αὐτὸς ἐγὼ ἀνάθεμα εἶναι ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα* (Rom 9.3)*,* καὶ γὰρ ἐκεῖνος] **τὴν ὑπερβολὴν τοῦ** περὶ **Χριστὸν ἐνδεικνύμενος φίλτρου, τοῦτο** *ἔφησεν*. [Ὡς ἐβουλόμην αὐτὸς ἐγὼ δι' ἀναθέματος κεχωρίσθαι Χριστοῦ ὑπὲρ τούτους ἀδελφοὺς μου συνῆφθαι οὕτω διὰ πίστεως γνησίας καὶ ἀληθοῦς]. | Σευηριανοῦ· **Τὴν ὑπερβολὴν οὖν τοῦ** εἰς **Χριστὸν ἐνδεικνύμενος φίλτρου, τοῦτό** φησιν. |

Table 32: Similar text between a scholium attributed to Severus in GA 1915 and to Severian in GA 1909

Furthermore, one long scholium commenting on Rom 7.18 is attributed to Didymus of Alexandria (Διδύμου) (ff. 89v–92r) and recorded by Staab among the extracts for the Greek Church Father in catenae.[79] In addition, one short extract on Rom 9.18 (f. 142r) corresponds to 510exa from the Pseudo-Oecumenian tradition, comprising an excerpt from Gregory of Nyssa's *De Vita Moysis* (BHG 2278, CPG 3159), recorded in GA 1915 simply as Γρηγορίου Νύσσης, without the additional attribution of ἁγίου.

Finally, one scholium on Rom 5.11 (f. 44v–45r) is preceded by the attribution ἀνωνύμου and remains unidentified (inc.: Τὸ *οὐ μόνον*, περὶ τὴν τῶν προειρημένων, des.: γενέσθαι τοῦ γένους ἡμῶν). Due to its position immediately after the biblical lemma, it is possible that the scholium comprises an adjusted version of a passage from John Chrysostom's homily on the same biblical passage since the Chrysostomian extracts usually open each new exegetical block of scholia. Still, I could not find any parallel passage through

[79] Staab, *Pauluskommentare*, pp. 1–6.

the TLG or the comparison with Field's edition of the homilies of John Chrysostom (p. 137, on Rom 5.11). The scholium receives the same attribution in Cramer's edition of the Oxford manuscript,[80] and in GA 1949 (ff. 28r–29v). Moreover, one unidentified extract on Rom 5.18–19 is recorded as ἀνεπιγράφου (f. 53r; inc.: Τοῦτο ἐναντιοῦται τῇ ἀποστολῇ ῥήσεις, des.: ἐν τῇ παρουσίᾳ αὐτοῦ οὐ τεθνήξονται), as it is in the Misc. 48 and in GA 1949 (ff. 41v–42r).[81]

### 5.2. The catena of *Typus Monacensis* (CPG C161): GA 1909

The manuscript Munich, BSB, Grec 412 (GA 1909), selected by Staab as the best representative of the so-called catena of *Typus Monacensis* (CPG C161), is a thirteenth-century alternating catena on Romans (from Rom 7.7), which was edited by Cramer for his edition of the Pauline catena on Romans in combination with the manuscript Oxford, Bodleian Library, Auct. E.ii.20 (Misc. 48).[82] In contrast with GA 1915, the biblical lemmata are not recorded in majuscule but are marked by single *diplai* to distinguish them from the exegetical scholia. Additionally, the first letter of both the biblical quotation and the first scholium of each new section is usually in *ekthesis* and written in a larger module. Usually, the scholia follow in sequence and a new extract starts on the same line as the preceding one,

[80] Cramer, *Catenae*, IV, pp. 38, ll. 16–p. 40, l. 13.

[81] Cramer, *Catenae*, IV, p. 53, ll. 11–30.

[82] The manuscript has been catalogued by Karo and Lietzmann (Karo and Lietzmann, *Catalogus*, pp. 600–601), and extensively described in Staab, *Die Pauluskatenen*, pp. 37–43, alongside the other witnesses of the T*ypus Monacensis* (CPG C161), namely Munich, BSB, Grec 110 (GA 2888), and Vatican City, BAV, Barb. Gr. 546, and edited in Cramer, *Catenae*, pp. 163–529.

visually separated by a diacritical mark (:–). The attributions of the Greek Church Fathers always appear in the margins in abbreviated forms, next to the relevant scholia.[83]

The catena of GA 1909 comprises 705 scholia from the Greek Church Fathers, based on the list provided by the CPG. As for GA 1915, the extremely high number of scholia requires a thorough analysis of the manuscript, to prove whether the counting provided by both Staab and the CPG is correct. In addition to the Greek Church Fathers attested by both GA 1915 and the manuscripts of the Pseudo-Oecumenian tradition, GA 1909 is a repository of extracts from other exegetes, some of which are also included in the catena of *Typus Vindobonensis* (GA 1953). These comprise eleven scholia from Gregory of Nazianzus, eight from Maximus the Confessor, four from Methodius of Olympus, three from Clement of Alexandria, two from Euthalius the Deacon and one from Dionysius the Areopagite. The remaining extracts include John Chrysostom, which is the most quoted Greek Church Father in the catena, as in GA 1915, followed by Theodoret of Cyrrhus, Cyril of Alexandria, Gennadius of Constantinople, Theodore of Mopsuestia, Basilius of Caesarea, Photius of Constantinople, Severian of Gabala, Oecumenius, Origen, Isidore of Pelusium, Gregory of Nyssa, John of Damascus, Apollinarius of Laodicea, Diodore of Tarsus, Acacius of Caesarea, Didymus of Alexandria and Dionysius of Alexandria. As for GA 1915, the extracts in common with the Pseudo-Oecumenian Catena have been collated with my own transcriptions, while for the other extracts the incipit and explicit of each scholium have been researched into the TLG to confirm the identification provided in the manuscript.

[83] On the *mise en page* of GA 1909 see Lorrain, 'Autour du Vaticanus gr. 762', pp. 73–74 and 84–87, and Lorrain, 'Éditer les chaînes exégétiques grecques', pp. 245, 247, 252–254 and 261.

### 5.2.1. The distinctive scholia of GA 1909

Among the scholia attested by GA 1909 but absent from *Typus Vaticanus* and the Pseudo-Oecumenian Catena, eleven comments are attributed to Gregory of Nazianzus.[84] The table below lists all the scholia attributed to the Cappadocian Father in GA 1909, with an indication of the attribution, the position in the manuscript and in Cramer's edition, the reference to the biblical text and the original source when available.

| Attribution | GA 1909 | Cramer, *Catenae*, IV | Biblical text | Source |
|---|---|---|---|---|
| Τοῦ Θεολόγου | f. 56v | p. 218, ll. 30–35, p. 219, ll. 1–3 | Rom 8.3 | Gregory of Nazianzus, *In Nativitatem vel Theophaniam* (CPG 3010.38), PG36.328, ll. 41–47; or *In Sanctum Pascha IIa* (CPG 3010.45), PG36.660, ll. 31–37 (inc.: Ἀπεστάλη μὲν [add. Σὺ δὲ πρὸς τὸν λέγοντα…μηδὲν ἐνδοιάσας GA 1909], des.: μὴ δοκεῖν εἶναι ἀντίθεος) |
| Γρηγ(ορίου) Θε(ολόγου) | f. 80rv | p. 246, ll. 28–32 | Rom 8.19 | Gregory of Nazianzus, *Theologica IVa, vel De Filio IIa* (CPG 3010.30), sect. 2, ll. 6–10[85] (inc.: Πολλὰ γὰρ ἡ γραφὴ προσωποποιεῖν [προσωποποιεῖν ἡ γραφή GA 1909], des.: ἐρωτῶνται σκιρτήσεως) |
| Γρηγ(ορίου) τοῦ Θεολό(γου) | f. 119r | p. 286, ll. 11–22 | Rom 8.34 | Gregory of Nazianzus, *Theologica IVa vel De filio IIa* (CPG 3010.30), sect. 14, ll. 1–10 (inc.: Τὸ [om. τό GA 1909] ἐντυγχάνειν [add. φησίν |

[84] The bibliography on the Cappadocian Father covers CPG 3010–3125 (his extracts in biblical catenae correspond to CPG 3052.1–12). For an outline of his of works see Kannengiesser, *Handbook*, pp. 748–753 and B. Matz, ed., 'Gregory of Nazianzus', in EBR online <https://doi.org/10.1515/ebr.gregoryofnazianzus>. The extracts from Gregory of Nazianzus' works in GA 1909 have been succinctly described in Devreesse, 'Chaînes exégétiques grecques', col. 1219.

[85] J. Barbel, ed., *Gregor von Nazianz. Die fünf theologischen Reden* (Düsseldorf: Patmos Verlag, 1963), pp. 170–216.

| | | | | |
|---|---|---|---|---|
| | | | | GA 1909] ὑπὲρ ἡμῶν, des.: καὶ χωρὶς τῆς ἁμαρτίας, ἡμέτερα) |
| Γρηγ(ορίου) τοῦ Θεολό(γου) ἐκ τῶν περὶ φιλοπ(τω)χ(ίας) | f. 137v | p. 304, ll. 11–13 | Rom 9.1 | Gregory of Nazianzus, *De pauperum amore* (CPG 3010.14), PG35.860, ll. 26–28 (inc.: Τῆς ἀγάπης [Ἐξ ἀγάπης GA 1909], ὁ θεῖος Ἀπόστολος, des.: διὰ τὸν Ἰσραὴλ φθέγξασθαι) |
| Γρηγ(ορίου) τοῦ Θεολόγ(ου) ἐκ τοῦ ἡττημ(ένου) | f. 143r | p. 309, ll. 27–34 | Rom 9.4 | Gregory of Nazianzus, *De fuga vel Apologetica vel De sacerdotio* (BHG 730c; CPG 3010.2;), PG35.465, ll. 15–26 (inc.: Ἐτόλμησέ τι καὶ μεῖζον [Καὶ τολμήσας τι μεῖζον GA 1909], des.: μόνον εἰ οὗτοι σώζοιντο) |
| Τοῦ Θεολόγ(ου) ἐκ τοῦ περὶ υἱοῦ β΄ λόγ(ου) | f. 198r | p. 362, ll. 32–35 | Rom 9.29 | Unidentified (*Theologica IVa vel De filio IIa* [(CPG 3010.30)]? (inc.: Ἐγκατέλιπε δὲ σπέρμα, des.: στρατιῶν ἢ κυριευόντων) |
| Γρηγ(ορίου) τοῦ Θεολό(γου) | f. 210v | pp. 375, ll. 25–34, 376, ll. 1–3 | Rom 10.9 | Gregory of Nazianzus, *De moderatione in disputando* (CPG 3010.32), PG36.201, l. 43–203, l. 8) (inc.: Οὐδὲν [add. οὖν GA 1909] δεῖ σοι, φησίν, des.: ἐκεῖθεν φυγεῖν βασάνους). |
| Γρηγ(ορίου) τοῦ Θεολό(γου) ἐκ τοῦ παλ(?) Ἰ(ησοῦ)ς | ff. 262v–263r | p. 429, ll. 5–13 | Rom 11.36 | Gregory of Nazianzus, *In sancta lumina* (CPG 3010.39); PG36.348, ll. 9–19 (inc.: *Ἡμῖν δὲ, εἷς θεὸς ὁ πατήρ* [Κἂν τοίνυν λέγωμεν, *εἷς θεὸς ὁ πατήρ* GA 1909], des. *εἰς τοὺς αἰῶνας. Ἀμήν*.) |
| Γρηγ(ορίου) τοῦ Θεολό(γου) | f. 274r | p. 440, ll. 7–9 | Rom 12.4–5 | Gregory of Nazianzus, *Ad Iulianum exaequatorem* (BHG 1918; CPG 3010.19); PG35. 1503, ll. 36–37 (inc.: Μὴ τοίνυν ἔστω τις κεφαλή, des.: μελῶν [μερῶν GA 1909] τοῦ σώματος) |
| Γρηγ(ορίου) τοῦ Θεολό(γου) ἐκ τοῦ περὶ υἱοῦ β΄ λόγ(ου) | f. 324rv | p. 492, ll. 4–23 | Rom 16.26 | Gregory of Nazianzus, *Theologica IVa vel De filio IIa* (CPG 3010.30), sect. 13, ll. 5–34 (inc.: Καὶ γὰρ εἰ [εἰ γάρ GA 1909] Τῷ μόνῳ σοφῷ θεῷ, des.: ἀθλιώτερον ἢ ζημιωδέστερον;) |

| | | | | |
|---|---|---|---|---|
| Τοῦ Θεολό(γου) ἐκ τοῦ περὶ υἱοῦ β΄ λόγου | ff. 330v–331r | pp. 498, ll. 32–34, 499, ll. 1–8 | Rom 15.4 | Gregory of Nazianzus, *Theologica IVa vel De filio IIa* (CPG 3010.30), sect. 19, ll. 7–15 (inc.: [add. Πλὴν ὅταν ἀκούσῃς GA 1909] ὁ δέ [om. δέ GA 1909] θεός, ἢ [om. ἤ GA 1909] τοῦ σώζειν, des.: τὴν ἐξ ἀρετῶν οἰκείωσιν) |

Table 33: The scholia from Gregory of Nazianzus in GA 1909

As the table above illustrates, all the scholia from Gregory of Nazianzus are preceded by the alternative attribution of Gregory the Theologian, either as Γρηγορίου τοῦ Θεολόγου or simply as τοῦ Θεολόγου, in six cases combined with the reference to the original source. The extracts attested by the catena of GA 1909 are all from the thirty-five *Orationes* of Gregory of Nazianzus, apart from a short scholium on Rom 9.29 which remains unidentified, but it can be an excerpt from the Oratio 30 (or the second oration to the Son), as the reference next to the scholium seems to suggest (Τοῦ Θεολόγου ἐκ τοῦ περὶ υἱοῦ β΄ λόγου).

In three cases, the incipits of the scholia diverge from those of the direct tradition, due to the presence of additional material which probably comprises direct addresses to the reader (Σὺ δὲ πρὸς τὸν λέγοντα, Κἂν τοίνυν λέγωμεν, Πλὴν ὅταν ἀκούσῃς).

Eight scholia are ascribed to Maximus the Confessor in GA 1909, all preceded by the abbreviated attribution Μα(ξίμου) and, in one occurrence (f. 199v), along with the additional reference to the main source (Ἐκ τῶν πρὸς Θαλάσσιον). All these scholia came from either the *Quaestiones ad Thalassium* (CPG 7688) and the *Quaestiones et Dubia* (CPG 7689), as pointed out by Van Deun, to whom I refer for a complete analysis of the extracts.[86]

[86] P. Van Deun, 'Les extraits de Maxime le Confesseur contenus dans les chaînes sur le Nouveau Testament, abstraction faite des évangiles', *Orientalia Lovaniensia Periodica*, 23 (1992), 205–217, (pp. 208–209). As sources for extracts of Maximus the Confessor in Pauline catenae, Van Deun considers also GA 1953 (CPG C166) for Romans (pp. 212–214), and the catena attributed to Nicetas of Heraclea, based on Milan, VBA, E 2 inf. (GA 1983) for Hebrews (pp. 209–212).

Following the extracts from Gregory of Nazianzus and Maximus the Confessor, the catena of GA 1909 assigns four scholia to Methodius of Olympus. These scholia correspond to four numbered extracts of the Pseudo-Oecumenian tradition, namely 378 (f. 35r),[87] attributed to Μεθοδίου Πατάρεως, and 385 + 385ex + 385Ph (ff. 42v–44r), 408 (f. 58v), and 769 (f. 310v), simply attributed to Μεθοδίου.[88] The collation between the scholia of the Pseudo-Oecumenian tradition, the extracts from GA 1909, and the original source as in Bonwetsch's edition, illustrates that the compiler of GA 1909 associates the marginal attribution to Methodius with the scholia of the Pseudo-Oecumenian Catena that present a direct reference to the original source within the text of the exegesis, that is οὕτως ὁ ἐν ἁγίοις Μεθόδιος ἐν τῷ περὶ ἀναστάσεως λόγῳ. The only exception comprises scholium 513 on Rom 9.2, which is absent from GA 1909. Overall, the text of scholia attributed to Methodius by GA 1909 correspond almost verbatim to that of Pseudo-Oecumenian tradition, apart from the repetition of biblical lemmata at the beginning (Τὸ *φρόνημα,* φησίν, *τῆς σαρκὸς* [Rom 8.7] [408], and Ἐκλάβοι δ' ἄν τις τό, *ἵνα ζώντων καὶ νεκρῶν κυριεύσῃ* [Rom 14.9] [769]), or the inclusion of statements from the compiler of the catena (Ἔφη δέ τις ἁμαρτίαν [378]).[89]

In addition to the scholia mentioned above, three extracts are attributed to Clement of Alexandria (ca. 150–215), by the abbreviated title Κλήμ(εντος).[90] These short scholia

[87] Cramer, *Catenae*, IV, p. 196, ll. 24–25.

[88] Scholia 385 + 385ex + 385Ph: Cramer, *Catenae*, IV, p. 204, ll. 24–35, 205, 206, ll. 1–4; 408: p. 221, ll. 17–18; 769: p. 477, ll. 31–33.

[89] See 3.4.1 and table 11.

[90] On Clement of Alexandria's life and work, see Kannengiesser, *Handbook*, pp. 507–515, R.A. Sedlak, ed., 'Clement of Alexandria', in EBR online <https://doi.org/10.1515/ebr.clementofalexandria> , and CPG 1375–199. According to Devreesse, 'Chaînes exégétiques grecques,' coll. 1214–1215, fragments from Clement of Alexandria's commentary on the Pauline Epistles have been preserved in the manuscripts of the Pseudo-Oecumenian Catena (on 1 and 2 Corinthians, Galatians, and 1 Timothy), GA 1909 (on Romans, 1 and 2 Corinthians), and GA 1993 (CPG C160) (on 1 and 2 Corinthians and Galatians).

have been identified as extracts from Clements of Alexandria's *Stromata* (CPG 1377), commenting on Rom 8.38 (f. 123v; Cramer, p. 291, ll. 9–11), 10.4 (f. 204v; Cramer, p. 369, ll. 24–27), and 10.5 (f. 207r; Cramer, p. 372, ll. 6–9).[91] Apart from the scholium on f. 204v, which comprises an almost verbatim reproduction of the excerpt from the *Stromata*, the other two scholia are adapted versions of the original source as in the critical edition by Stählin, Früchtel and Treu.[92] In particular, for the extract on f. 123v the compiler of the catena realizes an abbreviated version of the passage from Clement's *Stromata*, by selecting only a few words to comment (ζωήν, θάνατον, ἀγγέλους, ἀρχάς and δυνάμεις) and including additional exegetical material which is absent from the original source (τὰ ἀποστολικὰ πνεύματα).

Additionally, three numbered scholia from the Pseudo-Oecumenian tradition are ascribed to Euthalius the Deacon (Εὐθαλ[ίου]).[93] While the first extract corresponds verbatim to the numbered scholium 856 (f. 343r), the second comment combines scholium 871 (Ὁρᾷς αὐτοῦ τὸ ἄτυφον [Καὶ ὅρα τὸ ἄτυφον αὐτοῦ GA 1909]…διὰ τὴν τῆς πίστεως

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[91] Rom 8.38: *Stromata* book 4, chapter 14, section 96, subsection 1, ll. 1–5 (inc.: Διαβόλου. «πέπεισμαι γὰρ ὅτι οὔτε θάνατος», ὁ κατ' ἐπιφορὰν τῶν διωκόντων [Ἢ ζωήν, τὴν κατὰ τὸν παρόντα βίον καὶ θάνατον τὸν κατ' ἐπιφορὰν τῶν διωκόντων GA 1909], des.: «οὔτε ἀρχαί» [καὶ ἀρχὰς καὶ δυνάμεις τὰ ἀποστολικὰ πνεύματα GA 1909]), 10.4: *Stromata* 2.9.42.5, ll. 1–4 (inc.: Οὐ γὰρ τὸ βούλημα τοῦ νόμου ἔγνωσάν τε καὶ ἐποίησαν [Καὶ μὴ γνόντες, μὴ δὲ ποιήσαντες τὸ βούλημα τοῦ νόμου GA 1909], des.: καὶ πίστει ἠκολούθησαν), 10.5: *Stromata*, 2.10.47.2, l. 2–4, l. 1 (inc.: [add. Ἢ ζωὴν λέγει GA 1909] τήν τε Ἑβραίων αὐτῶν ἐπανόρθωσιν, des.: διὰ τῆς ἡμετέρας διαθήκης [διακονίας GA 1909]).

[92] O. Stählin, L. Früchtel and U. Treu, eds., *Clemens Alexandrinus. Dritter Band. Stromata Buch VII und VIII. Excerpta ex Theodoto, Eclogae propheticae, Quis diues saluetur, Fragmente* (GCS, 17), 2 vols (Berlin: Akademie–Verlag, 1960–1970).

[93] The name of Euthalius is traditionally associated with the Euthalian Apparatus, the set of prologues and prefaces, and other prefatory material, which is placed before the Acts, the Catholic and the Pauline Epistles (see K. Elliott, ed., 'Euthalius', in EBR online <https://doi.org/10.1515/ebr.euthalius>). The two scholia from GA 1909 are also attested by Devreesse, 'Chaînes exégétiques grecques', col, 1223.

ὑμῶν ἐπίδοσιν), with the first half of scholium 864, preceded by ἀλλὰ καί to connect the two selected extracts (Ὡς μὴ αὐτὸς ὢν ἀξιόχρεως…καὶ τοῦ ἁγίου πνεύματος παρακαλῶ) (f. 347r).[94] The reasons for the attribution to Euthalius are still unclear since no reference to the author or the Euthalian Apparatus is attested in these numbered scholia from the Pseudo-Oecumenian Catena. A closer examination of the Euthalian apparatus might clarify whether these extracts echo some passages of this introductory material.

Finally, one long scholium on Rom 8.39 is attributed to the Ps. Dionysius the Areopagite (Τοῦ ἁγίου Διονυσίου τοῦ Ἀρειοπαγίτου) by the compiler of GA 1909 (ff. 125r–133v; Cramer, pp. 292, ll. 23–24, p. 293–299, 300, ll. 1–18).[95] It has been identified as an extract from *De Coelesti Hierarchia* (CPG 6600),[96] followed by additional unidentified text (p. 300, ll. 15–18; inc.: ‘Υφ’ ἑαυτῶν δὲ γινωσκόμεναι, des.: ἀπ’ αὐτῶν τῶν γραφῶν διδαχθήσεται).

### 5.2.2. The other scholia of GA 1909

#### 5.2.2.1. Chrysostom and Theodoret

The two Greek Church Fathers that are quoted most frequently in the catena of GA 1909 are John Chrysostom and Theodoret of Cyrrhus, with 211 and 141 extracts respectively.[97] Due

[94] 856: Cramer, p. 511, ll. 26–27, 871 + 864 (I): Cramer, p. 516, ll. 3–7.

[95] On Pseudo-Dionysius, see Kannengiesser, *Handbook*, pp. 928–930, and the entry P. Romen, ed., ‘Dionysius the Areopagite–Pseudo’, in EBR online <https://doi.org/10.1515/ebr.dionysiustheareopagitepseudo>. No indication of a fragment attributed to Pseudo-Dionysius is attested in Devreesse, ‘Chaînes exégétiques grecques’.

[96] G. Heil and A.M. Ritter, eds., *Corpus Dionysiacum II: Pseudo-Dionysius Areopagita. De coelesti hierarchia, de ecclesiastica hierarchia, de mystica theologia, epistulae* (PTS 36) (Berlin, Boston: De Gruyter, 1991), pp. 7–59 (pp. 26, ll. 11–50, l. 7 [inc.: Πάσας ἡ θεολογία τὰς οὐρανίας [οὐρανίους GA 1909] οὐσίας, des.: ἀριθμῶν συμμετρίαν]).

[97] CPG, p. 385, and Staab, *Die Pauluskatenen*, p. 50.

to the high number of scholia, further analysis is required to confirm whether the extracts from Chrysostom and Theodoret correspond to the scholia attested by the catena of GA 1915, and to analyze to what extent the text of the original source is adapted in the catena.

Based on a preliminary analysis of the Chrysostomian material in GA 1909 and Cramer's transcription of the manuscript, I was able to identify a total of 190 scholia ascribed to John Chrysostom, instead of the 211 extracts as in Staab and the CPG. These scholia are usually preceded by the abbreviated attribution to Chrysostom, but they can also be accompanied by synonymic titles like τοῦ Χρυσορειθρολόγου on Rom 15.25–27 (f. 342r; Cramer, p. 510), τοῦ Χρυσοχριστοστόμου on Rom 15.27 (f. 343v; Cramer, p. 512), and τοῦ Χρυσολόγου, on Rom 15.28–29 (f. 344r; Cramer, p. 512). Furthermore, one extract on Rom 16.9 (f. 351v; Cramer, p. 520) is accompanied by the double lemma Χρ(υσοστόμου) καὶ Θε(οδωρήτ)ου, while it is actually an adapted version of Theodoret's commentary on the same biblical passage.[98] Finally, two scholia on Rom 13.12 ad 14.4 are introduced by τοῦ αὐτοῦ and the additional qualification of ἐκ τοῦ κατὰ Ἰωά(ννην) (f. 300v; Cramer, p. 467), and τοῦ αὐτοῦ ἐκ τοῦ ὕφους (f. 306r; Cramer, p. 473), following two scholia with the standard attribution to Chrysostom. However, while the second extract is a literal quotation from Homily 26 of John Chrysostom,[99] the first scholium combines an excerpt from John Chrysostom's homilies on the Gospel of John (CPG 4425) with an internal reference to John 9.4 and Rom 13.12, and part of the scholium from Photius of Constantinople on the same biblical passage as in the Pseudo-Oecumenian manuscripts (527Ph). The table below

[98] Τὸ ***συνεργὸν*** (Rom 16.9) εἰπεῖν **τῶν τοῦ Χριστοῦ κηρυγμάτων καὶ ἀγώνων**, μεῖζον ἐγκώμιον. Καὶ γὰρ τὸ ἀγαπητὸν περιέχει GA 1909 | ***Συνεργὸν*** (Rom 16.9) **γὰρ αὐτὸν τῶν τοῦ Χριστοῦ κηρυγμάτων καὶ** τῶν **ἀγώνων** ἐκάλεσεν Lorrain, *Théodoret de Cyr*, p. 324.59, ll. 3–4.

[99] Field, *Ioannis Chrysostomi*, I, p. 407, A 2–10 (inc.: Ταῦτα δὲ, εἰ μὴ τὸν σκοπόν, des.: ἄγχων αὐτὸν καὶ ἐνοχλῶν).

illustrates how the scholia from the two sources have been excerpted and combined by the compiler of GA 1909. As usual, the sections in common have been highlighted in bold, and the biblical quotations in italics.

| John Chrysostom, *In Joannem* (homiliae 1-88) (CPG 4425) (PG59.309, ll. 31–40) | GA 1909, f. 300v, Cramer, *Catenae*, IV, p. 467, ll.14–28 |
|---|---|
| Καὶ γάρ, φησίν, *Ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικε* (Rom 13.12). **Νύκτα** γὰρ **τὸν παρόντα καλεῖ καιρόν, διὰ τοὺς ἐν σκότει καθημένους**, **ἢ διὰ τὸ** παραλαβεῖν αὐτὴν **τῇ ἡμέρᾳ ἐκείνῃ· ὁ δὲ Χριστὸς νύκτα** τὸ **μέλλον καλεῖ, διὰ τὸ τῶν** ἁμαρτημάτων **ἀνενέργητον**. **Ὁ δὲ** Παῦλος **νύκτα τὸν παρόντα βίον καλεῖ**, διὰ τὸ ἐν σκότει εἶναι τοὺς ἐν κακίᾳ διατρίβοντας καὶ ἀπιστίᾳ. **Πιστοῖς τοίνυν διαλεγόμενος ἔλεγεν· Ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν, ὡς μελλόντων ἀπολαύσεσθαι τοῦ φωτὸς ἐκείνου·** | [Διατί δὲ ὁ μὲν Χριστὸς, νύκτα τὸν μέλλοντα αἰῶνα ἐκάλεσεν, ἐν οἷς ἔφη, *ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι·* (John 9.4)] ὁ δὲ Παῦλος ἡμέραν, λέγων· *ἡ νὺξ προέκοψεν. Ἡ δὲ ἡμέρα ἤγγικεν*; (Rom 13.12) ὁ μὲν Παῦλος **νύκτα τὸν παρόντα καλεῖ καιρόν, διὰ τοὺς ἐν σκότει καθημένους· ἢ διὰ τὸ** παραβάλλειν **τὴν ἡμέραν** ταύτην, **ἐκείνῃ**. **Ὁ δὲ Χριστὸς νύκτα** τὸν μέλλοντα **καλεῖ,** διὰ τὸ τῶν ἁμαρτωλῶν ἀνενέργητον. **Πιστοῖς τοίνυν** ὁ Παῦλος **διαλεγόμενος, ἔλεγεν, ἡ νὺξ προέκοψεν. Ἡ δὲ ἡμέρα ἤγγικεν. Ὡς μελλόντων ἀπολαύσεσθαι τοῦ φωτὸς ἐκείνου**. Ἤ **νύκτα τὸν παρόντα βίον καλεῖ**, [ὅτι μηδὲν ὀνειράτων διαφέρει τὰ ἐν αὐτῷ. ἡμέραν δὲ τὸν μέλλοντα διὰ τὸ τὰ κρυπτὰ ἐν αὐτῷ φανεροῦσθαι]. **Πρὸς** τοίνυν **τὴν μέλλουσαν ἡμέραν, εἰκότως νύκτα καλεῖ τὸν παρόντα βίον. Πολλὰ γὰρ τῶν ἐν τούτῳ νῦν ὡς ἐν νυκτὶ κρυπτομένων, ἐκεῖ φανερὰ ὡς ἐν λαμπρᾷ ἡμέρᾳ γενήσεται.** |
| Photius of Constantinople, *Fragmenta in epistulam ad Romanos* (CPG C165.3) (Staab, *Pauluskommentare*, p. 535, ll. 15–17). | |
| **[…] εἰκότως δὲ τὸν παρόντα βίον νύκτα καλεῖ πρὸς τὴν μέλλουσαν ἡμέραν· πολλὰ γὰρ τῶν ἐν τούτῳ νῦν ὡς ἐν νυκτὶ κρυπτομένων, ἐκεῖ φανερὰ ὡς ἐν λαμπρᾷ ἡμέρᾳ γενήσεται […]** | |

Table 34: Scholium on Rom 13.12 in GA 1909 (John Chrysostom) and parallel text with the direct tradition (CPG 4425) and the Pseudo-Oecumenian Catena (527Ph)

As the table above illustrates, the text of the direct tradition is quoted almost verbatim, apart from the usual omission of connectives (γάρ), substitutions (τὸν μέλλοντα in place of τὸ μέλλον, and ταύτην instead of αὐτήν), and inversion of portions of text (Πρὸς τοίνυν τὴν

μέλλουσαν ἡμέραν, εἰκότως νύκτα καλεῖ τὸν παρόντα βίον). On the other hand, GA 1909 features additional unidentified text, which comprises mainly the repetition of the biblical quotations from John and Paul, and a paraphrased version of the extract from Chrysostom (Ὅτι μηδὲν ὀνειράτων… διὰ τὸ τὰ κρυπτὰ ἐν αὐτῷ φανεροῦσθαι).

Among the extracts attributed to Chrysostom by GA 1909, four scholia agree with the text of the Pseudo-Oecumenian tradition, comprising one anonymous scholium (438ex), one extract attributed to Chrysostom (707ex), one *Photianum* (527Ph), and one numbered comment (873). These scholia will be analyzed in section 5.5.3, which is devoted to the analysis of parallel scholia attributed to Chrysostom between the Pseudo-Oecumenian tradition and the other Pauline catenae.

Theodoret is associated with 128 scholia (141 according to Staab and the CPG), which are mainly extracts from his commentary on Romans. However, three comments are taken from other works of the exegete, namely the *Quaestiones in Octateuchum* (CPG 6200), and the *Haereticarum fabularum compendium* (CPG 6223), as evidenced by the repetition of the original source along with Theodoret's name in front of the relevant scholia: Θε(οδωρή)τ(ου) ἐκ τῶν 'Εἰς τὴν Ἔξοδ(ον)', Θε(οδωρή)τ(ου) ἐκ τοῦ 'Εἰς τοὺς Λευιτικούς', and Θε(οδωρή)τ(ου) ἐκ τοῦ 'περὶ Αἱρέσ(εως)'.[100] The table below summarizes the instances

[100] Θε(οδωρή)τ(ου) ἐκ τῶν 'Εἰς τὴν Ἔξοδ(ον)': ff. 182v–183r, Cramer, *Catenae*, IV, pp. 348, ll. 14–35, and 349, ll. 1–10, extract from N. Fernández Marcos and A. Sáenz-Badillos, eds., *Theodoreti Cyrensis quaestiones in Octateuchum* (*Textos y Estudios «Cardenal Cisneros»* 17) (Madrid: Poliglota Matritense, 1979), p. 105, ll. 11–15 (inc.: Μάλα [add. μὲν γάρ GA 1909] ῥᾴδιον ἦν τῷ θεῷ, des.: τῶν μετρίων κατεφρόνει μαστίγων [Cramer, *Catenae*, IV, p. 348, ll. 14–19]) + p. 106, l. 23–p. 107, l. 9 (inc.: Ὅτι δὲ ἡ ἀντιτυπία τῆς καρδίας, des.: ἐβαρύνετο, καὶ ἐσκληρύνετο [p. 348, ll. 19–29]) + p. 108, ll. 18–23 (inc.: Ἵνα δὲ καὶ ἔκ τινος εἰκόνος: des.: οἱ δὲ σκληρύνονται [p. 348, ll. 29–35]) + p. 110, ll. 7–16 (inc.: Καθάπερ δὲ πάλιν [ὥσπερ δέ GA 1909] οἱ ἰατροὶ, des.: τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ [p. 348, l. 35–p. 349, ll. 1–10]). Θε(οδωρή)τ(ου) ἐκ τοῦ 'Εἰς τοὺς Λευιτικούς': ff. 313v–314r, p. 481, ll. 10–19, extract from *Quaestiones in Octateuchum,* p. 166, ll. 7–11 (inc.: Διχῆ γὰρ διελών, des.: καὶ παρ' αὐτοῦ ἐσθιόμενον + additional unidentified text at the beginning: inc.: Μωσῆς

in which scholia identified as extracts from Theodoret's commentary on Romans have been attributed to other authors, such as Cyril of Alexandria or Theodore of Mopsuestia, and, on the other hand, the occurrences in which excerpts from Diodore of Tarsus have been misattributed to Theodoret. For the scholia erroneously assigned to Cyril and Theodore, the association with Theodoret was possible through the comparison with the direct tradition (PG82 and Lorrain's critical edition),[101] whereas for the remaining scholia Staab's collection of the fragments from Diodore preserved in GA 1915 were taken into account.

| Attribution | GA 1909 | Cramer, *Catenae*, IV | Biblical text | Source |
|---|---|---|---|---|
| Κύριλλου | f. 58rv | p. 220, ll. 24–32, p. 221, ll, 1–7 | Rom 8.5 | Theodoret, *Interpretatio in xiv epistulas Pauli* (CPG 6209), Lorrain, p. 249.37 (inc.: Τοῦ δέ [om. δέ GA 1909] περὶ τῆς δικαιοσύνης ἀψάμενος λόγου, des.: ἔτι τῇ ἁμαρτίᾳ δουλεύειν αἱρούμενον) |
| Θεοδώρου Μοψ. | f. 249r | p. 416, ll. 4–14 | Rom 11.24 | Theodoret, *Interpretatio in xiv epistulas Pauli* (CPG 6209), Lorrain, p. 294.42, ll. 5–13 (inc.: Εἰ σύ [add. οὖν φησιν GA 1909] ἀγριέλαιος ὤν, des.: εἰς σωτηρίαν προτρέπων). |
| Θεοδώρου Μοψ. | f. 302v | p. 469, ll. 21–23 | Rom 13.14 | Theodoret, *Interpretatio in xiv epistulas Pauli* (CPG 6209), Lorrain, p. 308.19, ll. 8–9 (Οὐχ ἵνα ἄλλο δέξωνται βάπτισμα, ἀλλ' ἵνα ὃ περίκεινται ἱμάτιον ἴδωσι [Ἐνδύσασθε οὖν, φησίν, τὸν κύριον, οὐχ ἵνα ἕτερον δεξώμεθα βάπτισμα. Ἀλλ' ἵνα ὃ περικείμεθα ἱμάτιον ἴδωμεν GA 1909]). |
| Θεοδωρήτου | ff. 337v–338r | p. 505, ll. 34–35, p. 506, ll. 1–12 | Rom 15.16 | Theodoret, *Interpretatio in xiv epistulas Pauli* (CPG 6209), Lorrain, p. 319.45, ll. 9–10 (inc.: Καὶ τὸ μὲν κήρυγμα *ἱερουργίαν* ἐκάλεσε [*Ἱερουργίαν* μὲν οὖν ἐκάλεσε GA 1900], des.: εὐπρόσδεκτον προσφοράν) (Cramer, p. 505, ll. 34–35, p. 506, ll. 1–2) + Photius, |

μέντοι τὰ μὲν καθαρὰ τῶν ζώων, des.: τὸν ἀληθινὸν θεόν, θεόν [p. 481, ll. 10–14]); Θε(οδωρή)τ(ου) ἐκ τοῦ 'περὶ Αἱρέσ(εως)': ff. 327r–328r, p. 495, ll. 8–35, p. 496, ll. 1–2, extract from *Haereticarum fabularum compendium,* PG83.465, l. 43–468, l. 38 (inc.: Βαλεντῖνος, [add. δέ GA 1909] καὶ Σεκουνδῖνος, καὶ Μάρκος, des.: τῶν αἰώνων ἀποκαλεῖν).

[101] Henceforth, simply Lorrain.

| | | | | |
|---|---|---|---|---|
| | | | | *Fragmenta in epistulam ad Romanos* (Staab, *Pauluskommentare*, p. 541, ll. 6–15) (inc.: Ἡ γὰρ ἐπικειμένη μοι ἀνάγκη, des.: ἔλαττον ἔργον διδασκάλου ποιῆσαι) (Cramer, p. 506, ll. 1–12). |
| Θεοδωρήτου | ff. 195v–196r | p. 360, ll. 16–30 | Rom 9. 27—28 | Diodore of Tarsus, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare*, p. 100, ll. 13–29 (inc.: Τοῦτο τὸ λόγιον διὰ τῶν μακαρίων ἀποστόλων [Ὅπερ διὰ τῶν μακαρίων ἀποστόλων GA 1909], des.: περικόπτειν [περιτέμνειν GA 1909] τὴν ἀκολασίαν) |
| Θεοδωρήτου | f. 204v | p. 369, ll. 21–23 | Rom 10.1–3 | Diodore of Tarsus, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare*, p. 101, ll. 5–7 (inc.: Οὐκ ἐπέγνωσαν (ἔγνωσαν GA 1909), φησίν, des.: ὑπ' αὐτοῦ [add. τοῦ νόμου GA 1909] μαρτυρουμένη) |

Table 35: Misattributions in GA 1909

Furthermore, in two occurrences the extracts attributed to Theodoret are the result of the combination of a portion of text from Theodoret's commentary on Romans and excerpts from other Greek Church Fathers commenting on the same biblical passage. For example, the scholium on f. 216rv is made up of an extract from Theodoret's commentary on Rom 10.8,[102] along with additional text identified as from Gennadius of Constantinople on the same biblical passage, based on GA 1915 (f. 156r),[103] and part of a scholium attributed to Theodore by GA 1915 (f. 156r).[104] The other scholium (f. 217rv) merges part of the text

[102] Lorrain, *Théodoret de Cyr*, p. 287.28, ll. 3–9, Cramer, *Catenae*, IV, p. 381, ll. 23–29 (Inc.: Πῶς γὰρ οἷον τε ἦν Ἰουδαίους, des.: λαληθῆναι τὸν λόγον τοῦ θεοῦ).

[103] Staab, *Pauluskommentare*, p. 397, ll. 16–21, Cramer, *Catenae*, IV, p. 381, ll. 29–35 (inc.: Ἀλλ' ἄρα, φησίν, ὁ θεός [Μή, τοίνυν, φησί, θεός GA 1909], des.: ὁ φθόγγος αὐτῶν [add. καὶ τὰ ἑξῆς GA 1909]).

[104] Staab, *Pauluskommentare*, p. 153, ll. 1–3, Cramer, *Catenae*, IV, p. 382, ll. 1–2 (inc.: Τὸ μενοῦνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν προδῆλον [τοῦτο δὲ προδῆλον GA 1909], des.: τοῖς παροῦσι δυνάμενον πράγμασιν [δυνάμενον τοῖς παροῦσι πράγμασιν GA 1909]).

from Theodoret's commentary on Rom 10.19,[105] with an excerpt from his *Quaestiones in Octateuchum*.[106]

#### 5.2.2.2. Cyril of Alexandria

Most of the scholia attributed to Cyril of Alexandria by GA 1909 have been collected by Pusey, using GA 1915 and 1953 as witnesses along with GA 1909. However, there are seventeen extracts that are not present in Pusey's edition because they are excerpts from other works of Cyril, which have been summarized in the following table.

| Attribution | GA 1909 | Cramer, *Catenae*, IV | Biblical text | Source |
|---|---|---|---|---|
| Κυ(ρί)λλ(ου) | f. 48v | p. 210, ll. 19–23 | Rom 8.2 | Cyril of Alexandria, *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), PG75.601, ll. 3–9 (inc.: Νόμον μέν [add. οὖν GA 1909] ἁμαρτίας, des.: ἀλλὰ μόνῳ θεῷ). |
| Κυ(ρί)λλ(ου) ἐκ τῶν Θησαυρῶν | f. 51r | p. 212, ll. 32–35, p. 213, ll. 1–8 | Rom 8.3 | Cyril of Alexandria, *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), PG75.600, ll. 33–47 (inc.: [add. Ἀλλ' ἐν τούτοις…ἐν οἷς ἔφη GA 1909] Οἶδα μέν, φησίν, [om. φησίν GA 1909] ὅτι ὁ νόμος πνευματικός ἐστι, des.: τὸ πνεῦμα αὐτὸ [αὐτοῦ GA 1909] νομοθετεῖ) |
| Κυ(ρί)λλ(ου) | ff. 55v–56r | p. 218, ll. 4–8 | Rom 8. 4 | Cyril of Alexandria, *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), PG75.352, ll. 41–47 (inc.: Εἰ δὲ ἠσθένησεν ὁ νόμος, des.: δι' ὧν ὁ νόμος λελάληται) |
| Κυ(ρί)λλ(ου) and τοῦ αὐτοῦ | ff. 64v–65v | p. 228, ll. 24–33, and | Rom 8.10 | The first extract remains unidentified (inc.: Δυσσεβοῦσι τοιγαροῦν λίαν, des.: καὶ ὁμοουσίου τῷ πατρί) (Cramer, p. 228, |

[105] Lorrain, *Théodoret de Cyr*, pp. 287–288.29, ll. 4–10, and Cramer, *Catenae*, IV, p. 382, ll. 32–34, p. 383, ll. 1–4 (inc.: Ἀσυνέτους δὲ ἡμᾶς προσηγόρευσε, des.: εὐσέβειά τε καῖ περιφάνεια).

[106] Fernández Marcos and Sáenz-Badillo, eds., *Quaestiones in Octateuchum,* chapter XLI, p. 258, l. 21, p. 259, ll. 1–10, and Cramer, *Catenae*, IV, p. 383, ll. 4–11 (inc.: Πῶς νοητέον τό [καὶ οὕτω δὲ ἐκλήψῃ GA 1909], des.: ὑμεῖς δὲ ὁρῶντες τῷ φθόνῳ τακήσεσθε).

| | | | | |
|---|---|---|---|---|
| | | 229, ll. 1–17 | | ll. 24–33, p. 229, ll. 1–7), the second is from Cyril of Alexandria, *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), PG75.568, ll. 29–41 (inc.: Δέχου μοι πάλιν ἐντεῦθεν [Δέχου οὖ καὶ ἐντεῦθεν GA 1909], des.: διὰ τὴν τῆς οὐσίας ταυτότητα) |
| τοῦ αὐτοῦ, Κυ(ρί)λλ(ου), and τοῦ αὐτοῦ | ff. 69rv | p. 233, ll. 19–28, and 29–34, p. 234, ll. 1–7 and 8–17 | Rom 8.11 | Unidentified extract, but similar to Cyril of Alexandria, *De sancta trinitate dialogi i-vii* (CPG 5216),[107] Aubert p. 655, l. 42–656, l. 3 (inc.: Τὸ τοίνυν ἰσουργεῖν δυναμένων, des.: διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν) + Cyril of Alexandria, *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), PG75.573, ll. 21–35 (inc.: Ἀλλ’ εἴπερ ἦν ὄντως ποίημα, des.: αὐτὴν τὴν φύσιν σημαίνουσα), and Cyril of Alexandria, *De sancta trinitate dialogi i-vii* (CPG 5216), Aubert p. 655, l. 33–656, l. 8 (inc.: Ζωοποιὸν τὸ πνεῦμά φασιν [Εἰ δὲ ζωοποιεῖν τὸ πνεῦμα GA 1909], des.: γενητοῦ τοῦ [om. τοῦ GA 1909] θεοῦ φύσιν) |
| Κυ(ρί)λλ(ου) | f. 75r | p. 240, l. 34, p. 241, ll. 1–7 | Rom 8.15 | Cyril of Alexandria, *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), PG75.569, ll. 28–36 (inc.: Οὐκοῦν εἰ τὸ πνεῦμα τὸ ἅγιον, des.: ἐν οἷς ἂν γένοιτο). |
| Κυ(ρί)λλ(ου) | f. 84rv | p. 250, ll. 24–33, p. 251, ll. 1–4 | Rom 8.20 | Cyril of Alexandria, *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), PG75.601, ll. 13–27 (inc.: Οὐκοῦν εἴπερ εἶναί φασι κτιστόν, des.: ἂν εἴη λοιπὸν οὐσίας δηλαδή [λοιπὸν ἂν εἴη οὐσίας δηλαδή GA 1909]) |
| Κυ(ρί)λλ(ου) | ff. 86v–87r | p. 253, ll. 24–32 | Rom 8.23 | Cyril of Alexandria, *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), PG75.288, ll. 5–15 (inc.: Εἰ δὲ στενάζει μὲν ἡ κτίσις [add. πᾶσα GA 1909], des.: δεσμῷ συνεχόμενα). |
| Κυ(ρί)λλ(ου) | f. 115rv | p. 282, ll. 8–30 | Rom 8.32 | Cyril of Alexandria, *De sancta trinitate dialogi i-vii* (CPG 5216), Aubert p. 508, l. 14–p. 509, l. 5 (inc.: [add. Σὺ δὲ ἀκούων ὅτι τὸν υἱὸν αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν, |

[107] .M. de Durand, ed., *Cyrille d'Alexandrie. Dialogues sur la Trinité*, III (SC 246) (Paris: Cerf, 1978).

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|---|---|---|---|---|
| | | | | σύνες, ὡς GA 1909] οἱ τὸν τῆς οὐσίας αὐτοῦ καρπόν, des.: κτίσμα δὲ καὶ κτίσεως μέρος). |
| Κυ(ρί)λλ(ου) ἐκ τῶν εἰς τὴν Γένε(σιν) | ff. 145v–150v | p. 312, ll. 5–35, to p. 316, ll. 1–33 | Rom 9.5 | Cyril of Alexandria, *Glaphyra in Pentateuchum* (CPG 5201), PG69.268, l. 27, to 277, l. 4 (inc.: [add. Ἰσραηλῖται δὲ ἐκλήθησαν…καὶ τίνων σύμβολα παραστῆσαι; GA 1909] Ἀναστὰς δὲ τὴν νύκτα ἐκείνην, des.: πρὸς τὸ τῷ θεῷ δοκοῦν [add. οὕτω τοίνυν Ἰσραὴλ…οἱ ἐξ αὐτοῦ Ἰσραηλῖται λέγονται GA 1909]) |
| Κυ(ρί)λλ(ου) ἐκ τῶν Θησαυρῶν | f. 151v | p. 318, ll. 4–8 | Rom 9.5 | Cyril of Alexandria, *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), PG75.305, ll. 32–36 (inc.: [add. Καί GA 1909] Εἰ μηδὲν τῶν γενομένων [γεγενημένων GA 1909] λέλεκταί, des.: ὅπερ ἀσεβὲς ἐννοεῖν) |
| Κυ(ρί)λλ(ου) ἐκ τῶν εἰς τὴν Γένε(σιν) | ff. 159v–161v | pp. 325, ll. 30–33, to p. 328, ll. 1–4 | Rom 9. 13 | Cyril of Alexandria, *Glaphyra in Pentateuchum* (CPG 5201), PG69.149, l. 26, to 153, l. 4 (inc.: [add. Σὺ δέ μοι σκόπει… νυμφευθείσης ἐκκλησίας GA 1909] Οὐκ ἠξίωσεν Ἀβραὰμ [ὡς γὰρ ὁ Ἀβραὰμ οὐκ ἠξίωσεν GA 1909], des.: οὕτως εὐφρανθήσεται κύριος ἐπὶ σοί) |
| Κυ(ρί)λλ(ου) ἐκ τῶν εἰς τὴν Γένε(σιν) | ff. 163r–167v | pp. 329, ll. 19–35, to p. 333, ll. 1–19 | Rom 9. 13 | Cyril of Alexandria, *Glaphyra inn Pentateuchum* (CPG 5201), PG69.157, l. 20, to p. 164, l. 27 (inc.: [add. Ὅτι δὲ τύπος ἦσαν…φέρε λέγωμεν. Ὁ μὲν Ἰσαὰκ GA 1909] εἰς εἰκόνα καὶ τύπον αὐτοῦ τέθειται [τύπον τέθειται τοῦ Χριστοῦ GA 1909] des.: εἰρηκόσι μοι· εἰς οἶκον κυρίου πορευσώμεθα [πορευσόμεθα GA 1909]) |
| Κυ(ρί)λλ(ου) | ff. 210v–211r | p. 376, ll. 4–19 | Rom 10.9 | Cyril of Alexandria, *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), PG75.460, ll. 11–24) (inc.: [add. Σὺ δέ μοι σκόπει. Ὅτι ἀλλαχοῦ εἰπὼν ὁ ἀπόστολος GA 1909] ὅτι ἤτέ ποτε ἀπεξενωμένοι, des.: πῶς ἂν εἴη καὶ ποίημα) |
| Κυ(ρί)λλ(ου) | f. 273r | p. 439, ll. 7–16 | Rom 12.5 | Cyril of Alexandria, *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), PG75.601, l. 45, to 604, l. 3 (inc.: Ὁ θεὸς ὥρισε μέτρον πίστεως, [ἐνταῦθα μὲν οὖν ὁ θεὸς, φησίν, ἐμέρισεν ἑκάστῳ μέτρον |

| | | | | |
|---|---|---|---|---|
| | | | | πίστεως GA 1909], des.: ἐκ θεοῦ πεφηνέναι λέγειν [om. λέγειν GA 1909]) |
| Κυ(ρί)λλ(ου) ἐκ τῶν Θησαυρῶν | f. 338r | p. 506, ll. 13–21 | Rom 15.16 | Cyril of Alexandria, *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), PG75.460, ll. 33–42 (inc.: Εἰληφέναι μὲν ἐν χάριτος μοίρᾳ [Ἀλλ' ὅρα καὶ ἐνταῦθα πῶς εἰληφέναι μὲν ἐν χάριτος μοίρᾳ GA 1909], des.: εἴπερ ἦν κτίσμα καὶ ποίημα). |
| Κυ(ρί)λλ(ου) ἐκ τῶν Θησαυρῶν | f. 339rv | p. 507, l. 35, p. 508, ll. 1–5 | Rom 15.17–19 | Cyril of Alexandria, *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), PG75.604, ll. 11–18 (inc.: Οὐκοῦν εἰ σημεῖα καὶ τέρατα, des.: ὅπερ ἐστὶ καὶ μόνον εἰπεῖν ἀσεβέστατον). |

Table 36: Extracts from other works of Cyril, absent from Pusey's edition, in GA 1909

In addition to the cases listed above —some of which transmit a reworked text by inserting additional unidentified material or rephrasing the text of the direct tradition— I was able to detect a few instances where the attribution to Cyril is associated with scholia from other authors. First, the Cyril scholium on Rom 8.5 (f. 58rv) has been identified as an extract from Theodoret's commentary on the same text passage.[108] In this instance, it is possible that the compiler attributed the scholium to Cyril rather than Theodoret, given the proximity to the following extract, from Cyril. Second, an excerpt from Basil of Caesarea, *Homiliae super Psalmos*, preceded by Ὅθεν ἐπειδὴ κατὰ τὸν ἀπόστολον, is attributed to Cyril (ff. 210rv), probably because of the similarity between the abbreviated titles Κυ(ρίλ)λ(λου)— Βα(σι)λ(είου).[109] Finally, two scholia correspond to 531Ph and 533Ph from the Pseudo-

[108] Cramer, *Catenae*, IV, pp. 220, ll. 24–32, p. 221, ll. 1–7; Lorrain, *Théodoret de Cyr*, p. 249.37 (Inc.: Τοῦ δέ [om. δέ GA 1909] περὶ τῆς δικαιοσύνης ἀψάμενος λόγου, des.: ἔτι τῇ ἁμαρτίᾳ δουλεύειν αἱρούμενον).

[109] Cramer, *Catenae*, IV, p. 375, ll. 12–24; PG29.436, ll. 9–22 (Inc.: Καρδίᾳ πιστεύεται εἰς δικαιοσύνην, des.: ἡ καρδία μελετάτω σύνεσιν).

Oecumenian tradition commenting on Rom 9.29 (f. 197r–198r),[110] and Rom 9.31 (ff. 199v–200r).[111] The latter *Photianum* is included within a composite scholium comprising a preceding extract from Cyril,[112] and the following scholium numbered 537 from the Pseudo-Oecumenian Catena.[113]

#### 5.2.2.3. Gennadius of Constantinople

Sixty-six scholia (sixty-seven according to Staab and the CPG) are attributed to Gennadius by GA 1909. Most of these are collected by Staab in *Pauluskommentare*, pp. 352–418, and collated with GA 1915 and 1900. In three occurrences, the scholia attributed to Gennadius correspond to extracts from other Greek Church Fathers, that are Apollinarius of Laodicea

[110] Cramer, *Catenae*, IV, p. 362, ll. 8–31. See further, Staab, *Pauluskommentare*, p. 522, ll. 4–26 (Inc.: Διά [add. δέ GA 1909] τούτων δεδίττεται καὶ ἐπιτιμᾷ αὐτοῖς, des.: ἐπ' αὐτῶν ἀνθούσας [ἀληθευούσας GA 1909] καὶ τελειουμένας τῶν πραγμάτων [om. τῶν πραγμάτων GA 1909] δεικνύουσιν).

[111] Cramer, *Catenae*, IV, p. 364, ll. 27–34. See further, Staab, *Pauluskommentare*, p. 522, ll. 27–35, p. 523, ll. 1–6 (inc.: Ἀπαιτεῖς [add. φησί GA 1909] λόγους, des.: καὶ τῆς τῶν πιστῶν σωτηρίας ἐξέπεσες).

[112] Pusey, *Ad Romanos*, p. 234, ll. 4–13 and Cramer, *Catenae*, IV, p. 364, ll 18–27.

[113] Cramer, *Catenae*, IV, p. 365, ll. 4–6 (inc.: Τί οὖν αἴτιον τοῦ μὴ φθάσαι, des.: ἄνθρωπος ὤν).

(f. 202rv),[114] Photius of Constantinople (f. 322rv),[115] and Theodore of Mopsuestia (ff. 341v–342r).[116]

Parallel analysis with the text of the GA 1915 has enabled me to identify the distinctive features of the catena of GA 1909 that support its secondary development. For instance, the scholium commenting on Rom 7.22–23 (f. 41rv) reverses the order of the sentences as attested by GA 1915 (f. 94r), besides omitting a sentence in the middle (Ἃ γὰρ ἐκεῖνος ἐπιτάττει…οὗτος ἀπέχεσθαι τούτων ἐπαναγκάζει), and a segment at the end (Τὸ μὲν γὰρ τὸ καὶ τὸ ποιῆσαι…μετὰ πολέμου λάφυρον κατακτώμενος), which are included into brackets in the table below. The table illustrates how the text of the original source (GA 1915) has been adjusted by the compiler of GA 1909. In this occurrence, the variant readings among the two witnesses are in bold and the biblical quotation (Rom 7.22) is italicized.

| GA 1915, f. 94r (Staab, *Pauluskommentare*, pp. 373–374 [Rom 7.22–23]) | GA 1909, f. 41rv (Cramer, *Catenae*, IV, p. 203, ll. 6–19) |
|---|---|
| *Συνήδομαι γάρ,* **φησί**, *τῷ νόμῳ τοῦ θεοῦ κατὰ* ***τὸν ἔσω ἄνθρωπον*** (Rom 7.22) **καὶ τὰ ἑξῆς.** Τῷ *γὰρ* ἀντὶ τοῦ τοίνυν **κἀνταῦθα** ἐχρήσατο· πάντων γὰρ τῶν…καὶ οἷον αἰχμαλώτῳ τινὶ | Νόμον δὴ **οὖν** ἁμαρτίας ἐν τοῖς μέλεσι, τὸ βούλημα καὶ τὸν σκοπὸν τῆς παθητῆς λέγει σαρκός, ἐπειδὴ καὶ παντὸς ἴδιον νόμου τὸ τοῖς ὑπ’ αὐτὸν τὰ **αὐτοῖς** δοκοῦντα |

[114] Cramer, *Catenae*, IV, p. 367, ll. 9–21. The scholium is attributed to Apollinarius of Laodicea by GA 1915 (f. 149v) and the association to the Church Father is confirmed by Staab (*Pauluskommentare*, p. 69, ll. 1–12), who believed that the internal reference to the edition of Aquila is further evidence in support of the attribution to Apollinarius (Περὶ μὲν γὰρ ἀρχὴν τῆς βίβλου γέγραπται περὶ τοῦ Κυρίου κατὰ τὴν ἔκδοσιν τοῦ Ἀκύλου, ᾗ συμπεφώνηκε καὶ ἡ ἀποστολική) (inc.: Κεῖται ἡ προκειμένη λέξις [Ἰστέον γε μὴν ὡς ἡ τοῦ λίθος προσκόμματος λέξις GA 1909], des.: ἐπὶ τοῦ θεϊκοῦ ἀξιώματος).

[115] Cramer, *Catenae*, IV, p. 490, ll. 4–14. The scholium corresponds to part of 798Ph on Rom 14.22 (inc.: Ἀντιπίπτον λύει [ἐν τούτοις δὲ καὶ ἀντιπίπτων ἔοικε λύειν GA 1909], des.: τὴν συνείδησιν ἔχων μαρτυροῦσαν). See Staab, *Pauluskommentare*, p. 539, ll. 5–17 (the scholium in GA 1909 covers ll. 5–16).

[116] Cramer, *Catenae*, IV, p. 510, ll. 17–20. The scholium is assigned to Thedodore of Mopsuestia by Staab, based on the attribution present in GA 1915 (f. 212r) (inc.: Τὸ ἀπὸ μέρους εἶπεν [Τὸ δὲ *ἐμπλησθῶ ἀπὸ μέρους*, ἀντὶ τοῦ, κατὰ τὸν ἐνδεχόμενον ἐμπλησθῶ GA 1909], des.: ἀφίκετο ὁ μακάριος Παῦλος). See, Staab, *Pauluskommentare*, p. 171, ll. 5–6.

| | |
|---|---|
| παρακεχρημένον μοι· [ἃ γὰρ ἐκεῖνος ἐπιτάττει, καὶ ὧν ἐκεῖνος ἔχεσθαί μοι κελεύει, οὗτος ἀπέχεσθαι τούτων ἐπαναγκάζει]. Νόμον δὲ ἁμαρτίας ἐν τοῖς μέλεσιν **αὐτοῦ** τὸ βούλημα καὶ τὸν σκοπὸν τῆς παθητῆς λέγει σαρκός, ἐπειδὴ καὶ παντὸς ἴδιον νόμου τὸ τοῖς ὑπ᾽ αὐτὸν τὰ **αὐτῷ** δοκοῦντα παρακελεύεσθαι. **Ἐγὼ τοίνυν οὐχ** ᾧ χαίρω νόμῳ, φησίν, ὑπακούω, ἀλλ᾽ ᾧ μὴ χαίρω· [οὐ πράττω γὰρ ἃ βούλομαι, ἃ δὲ μὴ βούλομαι πράττω], καὶ μᾶλλόν μου τῶν μελῶν **ὁ νόμος** τοῦ θείου νόμου κατακρατεῖ, καὶ πρὸς αὐτὸν ἀγωνιζόμενος ἀντισχεῖν οὐκ ἀρκῶ. [Τὸ μὲν γὰρ τὸ καὶ τὸ ποιῆσαι…ἀλλ᾽ ὁ τῶν μελῶν μου νόμος ἀμετραίνων οἴχεται μετὰ πολέμου λάφυρον κατακτώμενος]. | παρακελεύεσθαι· **καὶ ἐν τῷ** *συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ* (Rom 7.22). Τῷ *γὰρ*, ἀντὶ τοῦ τοίνυν, ὡς **καὶ ἐν ἄλλοις** ἐχρήσατο. πάντων γὰρ τῶν… καὶ οἷον αἰχμαλώτῳ τινὶ παρακεχρημένον μοι. **Οὐ γὰρ** ᾧ χαίρω νόμῳ, φησίν, ὑπακούω, ἀλλ᾽ ᾧ μὴ χαίρω· καὶ μᾶλλόν μου τῶν μελῶν ὁ **θεῖος οὐδαμῶς** νόμος τοῦ θείου νόμου κατακρατεῖ, καὶ πρὸς αὐτὸν ἀγωνιζόμενος ἀντισχεῖν οὐκ ἀρκῶ. |

Table 37: Scholium on Rom 7.22 (Gennadius) in GA 1915 and 1909

In addition to reversing the order of the sentences as in GA 1915 and omitting exegetical material, the catena of GA 1909 replaces the original αὐτῷ with αὐτοῖς, and κἀνταῦθα with καὶ ἐν ἄλλοις as well as adding or omitting linking words and conjunctions, such as οὖν and φησί.

Despite being defective of extensive portions of exegesis, on several occasions GA 1909 merges the comments from Gennadius with excerpts from other patristic sources, namely 459Ph + 455Ph, combined with a scholium on Rom 8.27 (ff. 94v–95r),[117] and 596Ph,

[117] Cramer, *Catenae*, IV, p. 261, ll. 21–34, p. 262, ll. 1–5. See further, Staab, *Pauluskommentare*, p. 511, ll. 32–34 (inc.: [add. Ἁγίους δέ φησιν, τοὺς πιστούς…διὰ τῆς εὐχῆς ἁγιαζομένους GA 1909] Ἢ ὅτι [ὑπὲρ ἁγίων φησίν. Ἀντὶ τοῦ GA 1909] ὑπὲρ καθαρῶν [add. φησίν GA 1909], des.: τὸν ἁγιασμὸν ἐπιποθούντων) + p. 511, ll. 29–31 (Οὐκ εἶπεν ἐντυγχάνει, ἀλλ᾽ ὑπερεντυγχάνει, τὴν σύντονον καὶ κατεσπουδασμένην δηλῶν ἔντευξιν, καὶ ὅτι καὶ ἀνύσει ὑπὲρ ὧν ὑπερεντυγχάνει [om. καὶ ὅτι καὶ ἀνύσει ὑπὲρ ὧν ὑπερεντυγχάνει GA 1909]). The scholium from Gennadius corresponds to Staab, *Pauluskommentare*, p. 382 (Rom 8.27).

recorded at the end of the scholium on Rom 11.6 (f. 226r).[118] In another instance, namely a comment on Rom 8.17–18 (f. 78r), the additional text at the end of the scholium corresponds to the biblical lemma of Rom 8.18 introducing the following extract from John Chrysostom, which usually opens a new section of exegesis (inc.: Λογίζομαι γὰρ ὅτι, des.: ἀποκαλυφθῆναι εἰς ἡμᾶς).[119] Furthermore, some scholia have a different incipit compared to the same extracts in GA 1915. These are mainly indications to the reader by the compiler of the catena or references to the content of the scholium, especially when a block of exegesis is omitted at the beginning of the extract. These alternative incipits can include Ἕτερος δὲ τοῦτο οὕτως ἑρμήνευσεν, placed before the scholium on Rom 9.14–21 (ff. 184r–186r),[120] or Σὺ δέ μοι καὶ ἀπαρχὴν μὲν νοήσεις on Rom 11.16 (f. 244r).[121]

Finally, paraphrased abridged versions of the same scholia as in GA 1915 are also attested. Two instances are worthy of attention and comprise the scholia on Rom 8.19 and 9.22–28, as the table below illustrates. In these two cases, the catenist of GA 1909 abbreviates the text of the original source (GA 1915) by extracting selected passages (Ἀποκάλυψιν, κεκρύφθαι, τῷ Χριστῷ, and σύμπαν νόημα), in bold, and providing editorial changes to adapt them to the new context (Ἥτις ἐστὶ τὸ ἀπεκδέχεσθαι ἀποκαλυφθῆναι τὴν τέως κεκρυμμένην ἐν Χριστῷ ζωὴν ἡμῶν. Οὕτως ἔχειν εἰπὼν τὸ σύμπαν νόημα).

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[118] Cramer, *Catenae*, IV, p. 392, ll. 4–34. See further, Staab, *Pauluskommentare*, p. 524, ll. 4–29 (inc.: [Add. Ὥστε GA 1909] Εἰ χάριτι ἐκλεγομεθα, ῥᾴδιον τὸ προσελθεῖν καὶ πιστεῦσαι Χριστῷ, des. οὐκέτι μένει τὸ ἔργον ἔργον). The scholium from Gennadius matches Staab, *Paulsukommentare*, p. 398 (Rom 11.6).

[119] Cramer, *Catenae*, IV, p. 244, ll. 18–19.

[120] Cramer, *Catenae*, IV, p. 349, ll. 30–35, to 351, ll. 1–5. The scholium is defective of the section between Staab, *Pauluskommentare*, p. 390, ll. 26–27, p. 391, ll. 1–25 (inc.: Τί οὖν ἐροῦμεν, des.: σύ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ), as in GA 1915 (ff. 140v–142r).

[121] Cramer, *Catenae*, IV, p. 410, ll. 21–25. See further, Staab, *Pauluskommentare*, p. 400 (Rom 11.16).

| GA 1915, f. 109r (Staab, *Pauluskommentare*, p. 379, ll. 22–28) | GA 1909, f. 81rv (Cramer, *Catenae*, IV, p. 247, ll. 16–19) |
|---|---|
| Τοσοῦτόν ἐστιν, φησί, τῆς εἰς ἡμᾶς ἀποκαλυφθησομένης δόξης τὸ περιόν, ὡς καὶ **τὴν ἀποκαραδοκίαν τῆς κτίσεως**, τοῦτ' ἔστι **τὴν ἄποθεν** αὐτῆς **προσδοκίαν**, δήλην ὑπάρχειν ὅτι τὴν ἀποκάλυψιν ἀπεκδέχεται τῶν υἱῶν τοῦ θεοῦ. **Ἀποκάλυψιν** μὲν οὖν ἔφη τῶν υἱῶν τοῦ θεοῦ διὰ τὸ **τέως** τὴν ζωὴν ἡμῶν **κεκρύφθαι** σὺν **τῷ Χριστῷ** ἐν τῷ θεῷ. Τὸ μέντοι **σύμπαν νόημα** τοιοῦτόν ἐστιν· […] | Ἔφη δέ τις **ἀποκαραδοκίαν τῆς κτίσεως**, **τὴν ἄποθεν προσδοκίαν** αὐτῆς. Ἥτις ἐστὶ τὸ ἀπεκδέχεσθαι **ἀποκαλυφθῆναι** τὴν **τέως κεκρυμμένην ἐν Χριστῷ** ζωὴν ἡμῶν. Οὕτως ἔχειν εἰπὼν τὸ **σύμπαν νόημα**. […] |
| GA 1915, ff. 144v–145r (Staab, *Pauluskommentare*, p. 394, ll. 17–23) | GA 1909, f. 193v–194r (Cramer, *Catenae*, IV, p. 358, ll. 19–22) |
| […] ὥστε καὶ νῦν παραπλησίως, φησί, τῇ αὐτοῦ κρίσει τε καὶ προγνώσει **δικαίᾳ** τοὺς **ἐξ Ἰουδαίων** τε ἡμᾶς **προσδραμόντας** αὐτῷ **κέκληκεν** ὁ θεός, **καταλελοιπὼς τοὺς οὐ βουληθέντας**. Καὶ καινὸν οὐδὲν παρὰ τὰ πρόσθεν οὐδὲ ἀλλοιότερόν ἐστι τὸ συμβὰν ἐφ' ἡμῶν καὶ τῶν αὐτῶν ἐχόμενος ἔτι **δείκνυσι** καὶ **ἐκ προφητῶν** τὸ αὐτὸ τοῦτο πολλάκις **προμηνυθέν**, καὶ πρῶτον μὲν τίθησι τὴν τοῦ Ὡσηὲ περὶ τούτου φωνὴν δι' ἧς Ἰσραηλιτῶν τε τῶν μὲν εἰς αἰχμαλωσίαν ἀποβολή […] | **Δείκνυσι** τοίνυν καὶ **ἐκ** τῶν **προφητῶν προμηνυθέν**, ὡς ἐσόμενον τὸ **δικαίως** καὶ **ἐξ Ἰουδαίων** καὶ ἐξ ἐθνῶν **τοὺς προδραμόντας κληθῆναι**· **τοὺς** δὲ **μὴ βουληθέντας**, **καταλειφθῆναι**. Καὶ πρώτην παράγει τὴν […] |

Table 38: Scholia on Rom 8.19 and 9.22–28 (Gennadius) in GA 1915 and 1909

### 5.2.2.4. Severian of Gabala, Theodore of Mopsuestia and Diodore of Tarsus

Among the sixteen scholia attributed to Severian of Gabala by GA 1909, three correspond to the scholia 359ex (f. 2rv), 360ex (f. 7rv) and 414ex (f. 67r) from the Pseudo-Oecumenian tradition.[122] The first two extracts, namely 359ex and 360ex on Rom 7.7–8, are recorded by

[122] Cramer, *Catenae*, IV, p. 164, ll. 20–33 (359ex), p. 169, ll. 3–12 (360ex) and p. 231, ll. 9–10 (414ex).

Staab among the scholia from Diodore of Tarsus, according to the attribution attested by GA 1915 (ff. 75v and 77r).[123] Likewise, several other scholia attributed to Severian by GA 1909 are assigned by Staab mainly to Diodore, based on the version found in the catena of GA 1915. These comprise three scholia commenting on Rom 7.9–11 (f. 12v),[124] 8.15 (f. 74r)[125] and 11.12 (f. 238rv).[126] In particular, the latter scholium has additional exegetical material both at the beginning (inc.: Ἢ πλοῦτον κόσμου τὸ παράπτωμα αὐτῶν εἰπών, des.: σωτηρίας πρόφασις γέγονε τῷ κόσμῳ) and the end (inc.: Ἤτοι ἐπειδὴ ἡ ἄνω λογικὴ φύσις ἐδοξολόγει τὸν θεόν, des.: πλήρωμα δέ ἐστι τὸ ὅλον ὡς πρὸς τὸ ὀλίγον), which I could not associate with any patristic source. One short comment on Rom 9.25 (f. 143r) is absent from Staab's collection of extracts from either Severian or Diodore and Theodore (Τὴν ὑπερβολὴν οὖν τοῦ εἰς Χριστὸν ἐνδεικνύμενος φίλτρου, τοῦτό φησιν).[127]

Among the forty-four scholia attributed to Theodore of Mopsuestia, fourteen are included among the scholia from Diodore of Tarsus in Staab, *Pauluskommentare*, pp. 83–112, and they are listed in the table below. On the other hand, only three scholia are attributed to Diodore by GA 1909, namely those commenting on Rom 10.5 (f. 207r),[128] 11.12 (f. 237v), and 11.32 (f. 257v),[129] the second recorded by Staab among the extracts from Theodore of Mopsuestia according to the attribution provided by GA 1915 (f. 165r).[130]

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[123] Staab, *Pauluskommentare*, pp. 87–88 (Rom 7.7 and Rom 7.8).

[124] Cramer, *Catenae*, IV, p. 174, ll. 4–12 and Staab, *Pauluskommentare*, p. 88 (Rom 7.9–11).

[125] Cramer, *Catenae*, IV, p. 239, ll. 24–31 and Staab, *Pauluskommentare*, p. 92 (Rom 8.15).

[126] Cramer, *Catenae*, IV, p. 404, ll. 15–34 and Staab, *Pauluskommentare* (Rom 11.12).

[127] Cramer, *Catenae*, IV, p. 309, ll. 25–26

[128] Cramer, *Catenae*, IV, p. 372, ll. 10–12 and Staab, *Pauluskommentare*, p. 101 (Rom 10.4–5).

[129] Cramer, *Catenae*, IV, p. 424, ll. 10–23 and Staab, *Pauluskommentare*, p. 104, ll. 15–17, p. 105, ll. 1–17.

[130] Cramer, *Catenae*, IV, p. 403, l. 34, p. 404, ll. 1–9 and Staab, *Pauluskommentare*, p. 156 (Rom 11.12).

| Attribution | GA 1909 | Cramer, *Catenae*, IV | Biblical text | Source |
|---|---|---|---|---|
| Θεοδώρου Μοψ(ουεστίας) | 26v–27r | p. 188, ll. 14–24 | Rom 7.15 | Diodore, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare*, p. 89, ll. 1–8 (inc.: Οὐχ ὅτι τὴν ἁμαρτίαν ὅτι ἁμαρτία ἐστὶν ἀγνοῶν [Οὐκοῦν ὡς ἀγνοῶν μετὰ τὸν νόμον τὴν ἁμαρτίαν GA 1909], des.: οἳ καὶ ἔξω ἁμαρτίας διὰ τὴν χάριν γεγόναμεν [ὡς δι' αὐτὴν ἔξω γεγονότες ἁμαρτίας. Ὑφ' ἧς οὐ κατεχόμεθα, ἐὰν μὴ δράμωμεν εἰς αὐτήν GA 1909]) |
| Θεοδώρου Μοψ(ουεστίας) | 38r | p. 199, ll. 19–24 | Rom 7.21 | Diodore, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare,* p. 89, ll. 9–13 (inc.: Τῷ *εὑρίσκω τὸν νόμον* λείπει τὸ δυσκατόρθωτον· [Ἢ τῷ *εὑρίσκω τὸν νόμον* πρόσθες ὡς λεῖπον, τὸ δυσκατόρθωτον GA 1909], des.: ἐστὶ μετιέναι τὴν κακίαν) |
| Σευηριανοῦ καὶ Θεοδώρου | 56v–57r | p. 219, ll. 4–15 | Rom 8.3–4 | Diodore, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare*, p. 90, ll. 16–17, p. 91, ll. 1–16 (inc.: Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός. Οὐχ ὁ νόμος, φησίν, [Τέως δὲ οὐχ ὁ νόμος, φησίν GA 1909], des.: παρέλκει δὲ τὸ καί [add. ἣν κατέκρινεν ἐν τῇ σαρκὶ αὐτοῦ GA 1909]) |
| Θεοδώρου Μοψ(ουεστίας) | 63v | p. 226, ll. 29–33 | Rom 8.9 | Diodore, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare,* p. 91, ll. 25–31 (inc.: Ὑμεῖς δέ, φησίν …οἰκεῖ ἐν ὑμῖν [Ἢ ἐν δισταγμῷ, τὸ *εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν* GA 1909], des.: καὶ τὴν σπουδὴν διακόψαι ἱκανόν [δυνατόν GA 1909]) |
| Θεοδώρου Μοψ(ουεστίας) | 85r–86r | p. 252, ll. 1–29 | Rom 8.20–21 | Diodore, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare*, p. 94, ll. 15–35, p. 95, ll. 1–4 (inc.: Τῆς ὑλώδους φύσεως δεδουλωμένης τῷ πονηρῷ καὶ ἐπιβουλευομένης [Καὶ ἄλλως δὲ ἡ ὑλώδης, φησί, φύσις ἐδουλώθη τῷ πονηρῷ, καὶ ἐπιβουλεύεται GA 1909], des.: τοῦ θεοῦ ἀπεκδέχεται [add. ὅτε καὶ πάντα ἀνακαινισθήσεται…ὡς καὶ ματαιότητα GA 1909]) |

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| Θεοδώρου Μοψ(ουεστίας) | 97v–98r | p. 265, ll. 10–28 | Rom 8.29–30 | Diodore, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare*, p. 95, ll. 11–19 (different text: inc.: Ἢ καὶ οὕτως. Διὰ τοῦτό φησι συνεργεῖ, des.: εἰκὼν γὰρ τοῦ πατρὸς ὁ υἱός) |
| Θεοδώρου Μοψ(ουεστίας) | 154v–155v | p. 321, ll. 5–35, p. 322, ll.1–2 | Rom 9.6–9 | Diodore, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare*, p. 96, ll. 29–31, p. 97, ll. 1–17 (inc.: Ἐπειδή [add. τοίνυν GA 1909] τὰ τοῖς Ἰσραηλίταις ἐπηγγελμένα, des.: οὕτω καὶ ἐπὶ τῶν ἐθνῶν). |
| Θεοδώρου Μοψ(ουεστίας) | 162rv | p. 328, ll. 24–34, p. 329, ll. 1–4 | Rom 9.11 | Diodore, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare*, p. 98, ll. 1–12 (inc.: Ἰδίωμά ἐστι γραφικὸν ἐκ τῆς Ἑβραΐδος [Περὶ δὲ τοῦ *ἡ κατ' ἐκλογὴν πρόθεσις* ἰδίωμα γραφικὸν ἔφη τις ἐκ τῆς Ἑβραΐδος GA 1909], des.: βούλεται ὁ ἀπόστολος λέγειν) |
| Θεοδώρου Μοψ(ουεστίας) | 229v | p. 395, ll. 27–32 | Rom 11.8 | Diodore, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare*, p. 103, ll. 1–8 (different text: inc.: Ἢ *ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,* des.: ἀλλ' *οὐ κατ' ἐπίγνωσιν.*) |
| Θεοδώρου Μοψ(ουεστίας) | 250r | p. 417, ll. 11–24 | Rom 11. 25–26 | Diodore, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare*, p. 104, ll. 9–14 (inc.: [Add. Ταῦτά γε μὴν λέγω φησίν, des.: ἀλλὰ πλῆρες εἶναι καὶ τέλειον GA 1909] Τί ἐστι *καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται*; ὥσπερ πάντα τὸν κόσμον καὶ πάντα τὰ ἔθνη [ὥσπερ δὲ πάντα τὰ ἔθνη GA 1909], des.: τοὺς μέλλοντας προσιέναι τῇ πίστει) |
| Θεοδώρου Μοψ(ουεστίας) | 275r | p. 441, ll. 10–15 | Rom 12.6–8 | Diodore, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare*, p. 105, ll. 28–29, p. 106, ll. 1–7 (inc.: Εἴτε προφητείαν, φησί, κατὰ τὴν ἀναλογίαν τῆς πίστεως. Ἐλλειπῶς εἴρηται τοῦτο· [Ἕτερος δέ, ἐλλιπῶς ἔχειν ἔφη. GA 1909], des.: ἐγκεχείρισται ὑπουργίᾳ [λειτουργίᾳ GA 1909]) |
| Θεοδώρου Μοψ(ουεστίας) | 310rv | p. 477, ll. 19–30 | Rom 14.7–9 | Diodore, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare*, p. 109, ll. 28–30, p. 110, ll. 1–10 (inc.: Εἰς τοῦτο γάρ…ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. Τί οὖν; [om. Εἰς τοῦτο |

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|---|---|---|---|---|
| | | | | γάρ…ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. Τί οὖν GA 1909], des.: καὶ τῆς ἀναστάσεως ἀπαρχὴ ἐγένετο). |
| Θεοδώρου Μοψ(ουεστίας) | 340r | p. 508, ll. 30–32 | Rom 15.20 | Diodore, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare*, p. 111, ll. 15–19 (inc.: Οὕτω δὲ φιλοτιμούμενον…ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ, οὐχ ὡς ἀπευχόμενος [Τοῦτο δὲ ἐποίει, οὐχ ὡς ἀισχυνόμενος GA 1909], des.: ἀλλοτρίων ἔργων ὑφαρπάζειν δόξαν). |
| Θεοδώρου | 356v | p. 526, ll. 12–14 | Rom 16.20 | Diodore, *Fragmenta in epistulam ad Romanos* (CPG 3819), Staab, *Pauluskommentare*, p. 111, ll. 20–25 (inc.: Θέλω δὲ ὑμᾶς… ὡς αἱ περιστεραί. Ἀκεραιότης μέν [om. Θέλω δὲ ὑμᾶς… ὡς αἱ περιστεραί. GA 1909], des.: εἰς κακουργίαν [μωρίαν GA 1909] ἐκπίπτει) |

Table 39: The scholia attributed to Theodore of Mopsuestia in GA 1909 but recorded as from Diodore of Tarsus in Staab

As the table above illustrates, the scholia in GA 1909 both omit part of the incipit as in GA 1915, comprising mainly the repetition of the biblical lemmata — e.g., the Εἰς τοῦτο γάρ…ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ (Rom 14.7–9), Οὕτω δὲ φιλοτιμούμενον…ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ, οὐχ ὡς ἀπευχόμενος (Rom 15.20), and Θέλω δὲ ὑμᾶς… ὡς αἱ περιστεραί (Rom 16.19) — and attest to paraphrased versions of the same beginning, such as for the scholium commenting on Rom 8.20–21 (Καὶ ἄλλως δὲ ἡ ὑλώδης, φησὶ, φύσις ἐδουλώθη τῷ πονηρῷ, καὶ ἐπιβουλεύεται). In three instances, namely the scholia on Rom 8.29–30, 11.8 and 11.25–26, the extracts attributed to Theodore in GA 1909 retain additional unidentified text compared to the same scholia from Diodore in GA 1915.

Among the remaining scholia attributed to Theodore by both GA 1909 and 1915, some are worthy of consideration. First, the scholium commenting on Rom 8.15 in GA 1915

(f. 106r) corresponds to two separate extracts in GA 1909.[131] The first one covers Staab's lines 11–13, 15–18 and is attributed to Theodore of Mopsuestia (f. 74r),[132] while the second half, matching lines 21–26, is attributed to Theodoret of Cyrrhus by GA 1909 (f. 75r).[133] However, the examination of the text from Theodoret's commentary on the same text passage does not show any parallelism, and the attribution to Theodoret is probably related to the misreading of a similar abbreviation. As in the previous case, Staab included the scholium on Rom 12.6, which is attributed to Theodoret by GA 1909 alone (ff. 274v–275r), among the extracts from Theodore of Mopsuestia.[134] It is unclear why Staab attributed the scholium to Theodore, since the second half of the extract is a verbatim reproduction of the passage from Theodoret's commentary on Rom 12.6.[135]

In other occurrences, GA 1909 transmits an abridged text compared to GA 1915. For example, the scholium on Rom 8.19 (f. 81v) comprises only the last section of the long extract in GA 1915 commenting on the same biblical passage (ff. 109v–110r).[136] On the other hand, the scholium includes additional unidentified text at the beginning of the extract, which probably consists of a summary of the deleted section from GA 1915.[137] Likewise,

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[131] Staab, *Pauluskommentare*, p. 136 (Rom 8.15).

[132] Cramer, *Catenae*, IV, p. 239, ll. 32–35, p. 240, ll. 1–3 (inc.: Οὐ γὰρ ἐλάβετε πνεῦμα δειλίας [῾Η τάχα τὸ οὐκ ἐλάβετε πνεῦμα GA 1909]; des.: πνεῦμα υἱοὺς ἐργαζόμενους).

[133] Cramer, *Catenae*, IV, p. 240, ll. 27–33 (inc.: [add. ῾Η καί GA 1909] ἐπειδὴ τῶν νηπίων ἴδιόν, des.: τῆς μετουσίας τῶν ἀγαθῶν κομισάμενοι [τῶν ἀγαθῶν τῆς μετουσίας ἐκομίσαντο GA 1909]).

[134] Cramer, *Catenae*, IV, p. 441, ll. 4–9 and Staab, *Pauluskommentare*, p. 161 (Rom 12.6).

[135] Lorrain, *Théodoret de Cyr*, p. 301.5–6 (inc.: Οὕτω [add. γὰρ φησί GA 1909] νοητέον, des.: ὑπὸ τῆς θείας κεχορήγηνται χάριτος).

[136] Staab, *Pauluskommentare*, p. 138, ll. 29–36 (inc.: Πολλάκις τὰ καθ' ἡμᾶς ἀπελπίσασα, des.: τοῦ θεοῦ χρηματίσαντας).

[137] Cramer, *Catenae*, IV, p. 248, ll. 4–9 (inc.: ῎Ετερος δὲ κτίσιν μὲν λέγειν τὸν Παῦλον, des., καὶ ἐπισφιγγόντων ἑαυτοῖς τοῦ θανάτου τὴν ἀπόφασιν, τόγε ἐφ' ἡμῖν).

the extract attributed to Theodore on Rom 9.25–26 (f. 193v) looks like an abridged version of the scholium commenting on the same biblical passage in GA 1915 (f. 146r), as Staab already pointed out.[138] In this case, the compiler of GA 1909 only selects a few words from the original source, comprising the reference to Hosea (Ἐπὶ γὰρ τῆς τῶν ἐθνῶν κλήσεως τὸν Ὡσηὲ μαρτυρίαν παράγει), Isaiah (Ἐπὶ δὲ τοῦ Ἰσραὴλ τὸν Ἡσαΐαν) and part of the biblical lemma (Ὅμως κατὰ τὴν ἱστορίαν τὸ οὐ λαός μου ἐπὶ τὸν Ἰσραὴλ εἴρηται).

#### 5.2.2.5. Basil of Caesarea

Twenty-nine scholia (thirty-two in the CPG and Staab) are attributed to Basil of Caesarea in GA 1909. As the table below illustrates, these are taken both from Basil's homiletic works, comprising the *Homiliae super Psalmos* (CPG 2836), *Homilia de Spiritu Sancto* (CPG 2926), *Quod Deus non est auctor malorum* (CPG 2853) and *Homilia in martyrem Julittam* (CPG 2849), the ascetical books, such as the *Asceticon magnum sive Quaestiones* (CPG 2875), and the treatises, like the *Adversus Eunomium* (CPG 2837), and *De Spiritu Sancto* (CPG 2839). In addition to the standard attribution to Basil, the scholia are also introduced by expanded titles consisting of the name of the Greek Church Father and the reference to the work, that is ἐκ τοῦ εἰς λβ΄ ψα(λμόν), τοῦ αὐτ(οῦ) εἰς τ(ὸν) μδ΄, and τοῦ αὐτ(οῦ) εἰς τ(ὸν) λγ΄, or the additional specification of ἐκ τῶν ἀντιρρητικῶν for both the *Adversus Eunomium* and the *De spiritu sancto*, and ἐκ τῶν ἀσκητικῶν for the *Asceticon magnum sive Quaestiones.* The extract from Basil's *Homilia in martyrem Julittam* is preceded by ἐκ τοῦ περὶ εὐχαριστίας λόγου.

[138] Cramer, *Catenae*, IV, p. 358, ll. 16–18, and Staab, *Pauluskommentare*, p. 148 (Rom 9.25–26).

In one occurrence, that is the scholium on f. 210rv, the extract from the *Homiliae super Psalmos* is attributed to Cyril rather than Basil, possibly due to a misreading of the abbreviated title (Βαλ., Κυλ.) in the antegraph.

| Attribution | GA 1909 | Cramer, *Catenae*, IV | Biblical text | Source |
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| Βα(σιλείου) | f. 64v | p. 228, ll. 16–23 | Rom 8.10 | Basil of Caesarea, *Homilia de Spiritu Sancto* (CPG 2926), PG31.1432, ll. 21–30 (inc.: Ἐπεὶ πᾶσα ἡ ἐνέργεια τοῦ υἱοῦ, des.: Εἰ δὲ τὸ πνεῦμα ἐν ὑμῖν). |
| Βα(σιλείου) and Τοῦ αὐτοῦ | ff. 65v–66v | p. 229, ll. 19–21, and 22–35, p. 230, ll. 1–15 | Rom 8.10 | Basil of Caesarea, *De Spiritu Sancto* (CPG 2839),[139] ch. 18, sec. 46, ll. 10–12 (inc.: Ἀλλὰ καὶ πνεῦμα Χριστοῦ λέγεται [πνεῦμα δὲ Χριστοῦ λέγεται GA 1909], des.: οὗτος οὐκ ἔστιν αὐτοῦ), and *Adversus Eunomium* (CPG 2837), PG29.732, ll. 17–233, l. 25 (inc.: [add. Οὐ μὲν υἱος, τοῦ υἱοῦ τὸ πνεῦμα GA 1909] ἵνα ἡ τριὰς μὴ νομισθῇ πλῆθος ἄπειρον, des.: παρὰ τῷ προφήτῃ Δαβίδ) |
| Βα(σιλείου) | f. 69v | p. 234, ll. 19–30 | Rom 8.11 | Basil of Caesarea, *Homilia de Spiritu Sancto* (CPG 2926), PG31.1429, ll. 18–23 (inc.: Λογιζέσθω δὲ καὶ τὴν ἀποστολικὴν ἐξήγησιν περὶ τριάδος, ἐν ᾗ μίαν ἐνέργειαν ὁρῶμεν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος [Μίαν γὰρ ἐν τοῖς τρισὶν ὁρῶμεν ἐνέργειαν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος GA 1909], des.: τὴν ἰδίαν ἐνέργειαν ἀποδιδόναι [add. ὥς φησιν ὁ Παῦλος…ἀλλ’ ἐν ἅπασι τὸ ὁμοφυές GA 1909] |
| Βα(σιλείου) | f. 76rv | p. 242, ll. 12–28 | Rom 8.17 | Basil of Caesarea, *Adversus Eunomium* (CPG 2837), PG29.725, ll. 3–23 (inc.: Πῶς οὖν τὸ πνεῦμα συμμαρτυρήσει, des.: οὐκ ἄρα κτῆμα ἢ κτίσμα κυρίου) |
| Βα(σιλείου) | f. 99r | p. 266, ll. 23–27 | Rom 8.30 | Basil of Caesarea, *Adversus Eunomium* (CPG 2837), PG29.732, ll. 6–11 (inc.: Διὰ τοῦτο καὶ θεοῦ μὲν λόγος ὁ υἱός [ὁ υἱὸς λόγος GA 1909], des.: ῥῆμα [add. δέ GA 1909] ζῶν καὶ ἐνεργόν) |

[139] B. Pruche, ed., *Basile de Césarée. Traité du Saint-Esprit. Texte grec, introduction et traduction* (SC, 17bis), (Paris: Cerf, 1968).

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| Βα(σιλείου) | f. 99v | p. 267, ll. 5–16 | Rom 8.30 | Basil of Caesarea, *Adversus Eunomium* (CPG 2837), PG29.704, ll. 1–5 (inc.: Ἔτι δὲ καὶ πρὸς τοὺς διὰ υἱοθεσίας [Πρωτότοκος, πρὸς τοὺς διὰ υἱοθεσίαν GA 1909], des.: ἐν πολλοῖς ἀδελφοῖς) + 701, ll. 46–47 (Λεχθείη δ' ἄν, ὅτι καὶ ὁ πρὸ πάσης γεννήσεως πρωτότοκος ἐλέγετο [Λέγεται δὲ καὶ *πρωτότοκος τῆς κτίσεως* (Col 1.15)· ὡς πρὸ πάσης αὐτῆς ἐκ θεοῦ γεννηθείς + ἀλλ' οἱ τῇ κτίσει τοῦτον συντάττοντες GA 1909] + 701, ll. 40–45 (inc.: Εἰ πρωτότοκος, φασίν, des.: πρωτότοκον λέγεσθαι) + 701, ll. 25–26 (inc.: Εἰ [add. δέ GA 1909] πρὸ τῆς κτίσεως, des.: καὶ οὐ πρωτότοκος) |
| Βα(σιλείου) | f. 119rv | p. 286, ll. 23–35, p. 287, ll. 1–9 | Rom 8.34 | Basil of Casarea, *De Spiritu Sancto* (CPG 2839), ch. 6, sec. 15, ll. 16–79 (inc.: Τὸ γὰρ δεξιὸν οὐ τὴν κάτω χώραν δηλοῖ [Add. Ὅταν δὲ λέγῃ, *ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ* (Rom 8.34). Διὰ τοῦ δεξιοῦ GA 1909], des.: τὸ τῆς ἀξίας ὁμότιμον) |
| Βα(σιλείου) ἐκ τοῦ εἰς λβ΄ ψα(λμόν) | f. 136v | p. 303, ll. 13–22 | Rom 8. 39 | Basil of Caesarea, *Homiliae super Psalmos* (CPG 2836), PG29.333, ll. 39–49 (inc.: Τὴν μέν [add. οὖν GA 1909] εἰς τὸ εἶναι, des.: καὶ τὸ μόνιμον εἰς ἀρετὴν τῇ δωρεᾷ τοῦ ἁγίου πνεύματος ἔχοντες) |
| τοῦ αὐτ(οῦ) εἰς τ(ὸν) μδ΄ | f. 136v–137r | p. 303, ll. 23–27 | Rom 8.39 | Basil of Caesarea, *Homiliae super Psalmos,* (CPG 2836), PG29.388, ll. 33–38 (inc.: Οὐδεὶς γάρ [τε GA 1909] παρ' ἐκείνοις παῖς, des.: καὶ ἀτρέπτου τῆς συστάσεως σωζομένης) |
| τοῦ αὐτ(οῦ) εἰς τ(ὸν) λγ΄ | f. 137r | p. 303, ll. 28–35 | Rom 8.39 | Basil of Caesarea, *Homiliae super Psalmos* (CPG 2836), PG29.364, ll. 15–25 (inc.: [Add. Καί GA 1909] Παντὶ [add. δέ GA 1909] πεπιστευκότι εἰς τὸν κύριον, des.: καὶ φύλακας παρακαθίστησιν ὁ θεός [καὶ φύλακας ὁ θεὸς παρακαθίστησιν GA 1909]) |
| Βα(σιλείου) ἐκ τῶν ἀντιρρητικῶν | f. 151r | p. 317, ll. 26–30 | Rom 9. 5 | Basil of Caesarea, *Adversus Eunomium* (CPG 2837), PG29, p. 708, ll. 10–13 + ll. 4–6 (inc.: Ὁ δὲ ἐπὶ πάντων θεὸς ἐξ ἀνάγκης, des.: καὶ τοῦ πατρὸς εἶπεν + Οὐ λογισθήσεται ἕτερος πρὸς αὐτόν, μείζονα τοῦ πατρὸς νοητέον· […], ἀλλ' |

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| | | | | ἀμφότερα πρὸς τοὺς λεγομένους μὲν ψευδῶς, οὐκ ὄντας δέ [μείζονα οὐ γὰρ πρὸς αὐτὸν ἀντιδιέστελειν· ἀλλὰ πρὸς τοὺς λεγομένους μὲν ψευδῶς θεοὺς, μὴ ὄντας δέ GA 1909]) |
| Βα(σιλείου) ἐκ τοῦ ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός | f. 191rv | p. 356, ll. 5–23 | Rom 9.24 | Basil of Caesarea, *Quod Deus non est auctor malorum* (CPG 2853), PG31.340, ll. 20–p. 341, l. 4 (inc.: Ὥστε, κἂν λέγῃ πότε [om. πότε GA 1909] ὁ ἀπόστολος, des.: ὑπὸ τῆς ἄγαν κακίας ἀνίατος ἦν). |
| Βα(σιλείου) | ff. 247v–248r | p. 414, ll. 29–34, p. 415, ll. 1–2 | Rom 11.23 | Basil of Caesarea, *Asceticon magnum sive Quaestiones* (CPG 2875), PG31.1224, ll. 41–45, p. 1225, ll. 1–4 (inc.: Τοῦ Δαβὶδ εἰπόντος [Add. Τίνι δὲ διαφέρει χρηστότης ἀγαθωσύνης GA 1909], des.: ἐν ταῖς εὐεργεσίαις συγχρωμένην). |
| Βα(σιλείου) ἐκ τῶν ἀντιρρητικῶν | ff. 261r–262v | pp. 427, ll. 23–35, to p. 429, ll. 1–4 | Rom 11.36 | Basil of Caesarea, *De Spiritu Sancto* (CPG 2839), ch. 5, sect. 7, l. 13–8, l. 20 (inc.: Ἐπεὶ ὅτι γε αἱ φωναὶ ἀλλήλαις [Ὅτι δὲ τὸ ἐξ οὗ καὶ τὸ δι’ οὗ ἀλλήλοις GA 1909] οὐκ ἀντιτάσσονται, des.: ἐφ’ ἑνὸς προσώπου καὶ τοῦ αὐτοῦ τεταγμέναι). |
| Βα(σιλείου) ἐκ τῶν ἀσκητικῶν | ff. 265v–266r | p. 432, ll. 1–16 | Rom 12.1 | Basil of Caesarea, *Asceticon magnum sive Questiones* (CPG 2875), PG31.1236, ll. 18–36, (inc.: Λατρεία μέν [δέ GA 1909] ἔστιν, ὡς λογίζομαι, des.: καὶ ἡ συμβουλία [αἱ συμβουλίαι GA 1909] μου τὰ δικαιώματά σου). |
| Β(ασιλείου) ἐκ τῶν ἀσκητικῶν | ff. 268v–270r | p. 434, ll. 29–34, to p. 436, ll. 1–5 | Rom 12.2 | Basil of Caesarea, *Asceticon magnum sive Questiones* (CPG 2875), PG31.1273, l. 41–1276, l. 50 (inc.: [add. Πλὴν GA 1909] Πολλά ἐστιν, ἃ ὁ θεὸς θέλει, des.: Καὶ πᾶσαν δὲ ἐντολήν, καθὼς γέγραπται) |
| Βα(σιλείου) | f. 277v | p. 443, ll. 32–33 | Rom 12.10 | Basil of Caesarea, *Homiliae super Psalmos* (CPG 2836), PG29.489, ll. 16–18 (inc.: Ἔλεός ἐστι πάθος [Ἔστι δὲ ἔλεος πάθος GA 1909], des.: διατιθεμένων γινόμενον). |
| ἐκ τῶν ἀσκητ(ικῶν) τοῦ Βα(σιλείου) | f. 279v | p. 446, ll. 3–7 | Rom 12.14 | Basil of Caesarea, *Asceticon magnum sive Questiones* (CPG 2875), PG31.1244, ll. 40–45 (inc.: Ἡ [add. γὰρ |

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| | | | | GA 1909] στοργὴ κατ’ ἐπίτασιν, des.: εἰς ἀλλήλους φιλόστοργοι [add. ἄοκνοι, σπουδαῖοι GA 1909]. |
| ἐκ τῶν ἀσκητικῶν | f. 280v–281r | p. 447, ll. 7–11 | Rom 12.14 | Basil of Caesarea, *Asceticon magnum sive Questiones* (CPG 2875), PG31.1256, ll. 8–12 (inc.: [Add. Εἴποι δ’ ἄν τις ζέειν τῷ πνεύματι, καὶ τόν GA 1909] Ὁ διαπύρῳ προθυμίᾳ, des.: ἐν ταῖς ἐντολαῖς αὐτοῦ θελήσει σφόδρα). |
| Βα(σιλείου) ἐκ τοῦ περὶ εὐχαριστίας λόγου | ff. 283v–284v | p. 450, ll. 1–34, p. 451, ll. 1–2 | Rom 12.15 | Basil of Caesarea, *Homilia in martyrem Julittam* (BHG 972; CPG 2849), PG31.256, l. 30–260, l. 1 (inc.: [add. Ἴδωμεν δὲ τίσι συγχαίρειν εἰκός, καὶ τίσι συναλγεῖν GA 1909] δικαίοις μὲν συσκιρτᾷν καὶ συναγάλλεσθαι, des.: δι’ ὧν τὸν ἀδελφὸν ἀπωδύρατο). |
| ἐκ τῶν ἀσκητικῶν | ff. 285v–286r | p. 452, ll. 5–19 | Rom 12.17 | Basil of Caesarea, *Asceticon magnum sive Questiones* (CPG 2875), PG31.1256, ll. 19–34 (inc.: [add. Ἆρα δὲ τοῦ ἀποστόλου λέγοντος, ποτὲ μέν GA 1909] Μὴ γίνεσθε ἄφρονες, des. νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ). |
| ἐκ τῶν ἀσκητικῶν and ἐκ τῶν αὐτῶν | ff. 288v–289r | p. 455, ll. 6–10, ll. 11–20 | Rom 12.20 | Basil of Caesarea, *Asceticon magnum sive Questiones* (CPG 2875), PG31.1245, ll. 21–25 (inc.: [add. Εἴποι δ’ ἄν τις ὅτι τό, δότε τόπον τῇ ὀργῇ ἐστίν GA 1909] Ἤτοι τὸ μὴ ἀντιστῆναι τῷ πονηρῷ, des.: φεύγετε εἰς τὴν ἄλλην) and PG31.1200, ll. 10–20 (inc.: Ἐχθροῦ ἴδιον τὸ βλάπτειν [add. Τίς δὲ ὁ ἐχθρὸς ὃν ἀγαπᾶν προσταττόμεθα; Καὶ πῶς ἀγαπήσομεν αὐτόν GA 1909], des.: τῶν πρὸς τὸ ζῆν ἀναγκαίων). |
| Βα(σιλείου) | f. 302rv | p. 469, ll. 13–20 | Rom 13.14 | Basil of Caesarea, *Homiliae super Psalmos* (CPG 2836), PG29.412, ll. 27–36 (inc.: Οὐ κατὰ τὸν ἔξω ἄνθρωπον, des.: τὸν κατ’ ἀρετὴν βίον συμπεπληρωμένον ἐχούσης). |
| ἐκ τῶν ἀσκητικῶν | ff. 318v–320v | p. 486, ll. 12–35, to p. 488, ll. 1–18 | Rom 14.21 | Basil of Caesarea, *Asceticon magnum sive Questiones* (CPG 2875), PG31.1125, l. 1–1129, l. 4 (inc.: [add. Τί δέ ἐστι τὸ σκανδαλίζειν; Καὶ πῶς αὐτὸ φυλαξόμεθα; Καὶ εἰ ἐν παντὶ πράγματι φροντίζειν δεῖ τῶν σκανδαλιζομένων; GA 1909] Σκανδαλίζει μέν τις, des.: |

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| | | | | φησίν, ἐκ τῶν χειρῶν αὐτοῦ [φησίν GA 1909] ἐκζητηθήσεται). |
| ἐκ τῶν ἀσκητικῶν | ff. 328v–329r | p. 496, ll. 25–30 | Rom 15.1 | Basil of Caesarea, *Asceticon magnum sive Questiones* (CPG 2875), PG31.1200, ll. 46–48, 1201, ll. 1–5 (inc.: Εἰ τὸ βαστάζειν [βαστάζειν δέ GA 1909] ἐστὶ τὸ αἴρειν καὶ θεραπεύειν, des.: ἐπιμελείας οἱ ἀδύνατοι). |
| ἐκ τῶν ἀσκητικῶν | f. 356v | p. 526, ll. 15–19 | Rom 16.20 | Basil of Caesarea, *Asceticon magnum sive Questiones* (CPG 2875), PG31.1245, ll. 30–37 (inc.: Ὁ φρόνιμος μὲν ὡς ὁ ὄφις, [Ἔστι δὲ φρόνησις μὲν καὶ σοφία GA 1909], des.: Ὑμεῖς δὲ μὴ ἐκκακεῖτε καλοποιοῦντες. [τὰ ἀγαθὰ ποιοῦντες, μὴ ἐκκακεῖτε GA 1909] |
| Κυρίλλου | f. 210rv | p. 375, ll. 12–24 | Rom 10.9 | Basil of Caesarea, *Homiliae super Psalmos* (CPG 2836), PG29.436, ll. 8–22 (inc.: [Add. Ὅθεν GA 1909] Ἐπειδή, κατὰ τὸν ἀπόστολον, des.: ἡ καρδία μελετάτω σύνεσιν). |

Table 40: The scholia from Basil of Caesarea in GA 1909

As the table above illustrates, the examination of the incipit and explicit of each of the scholia shows that the text of the extracts from Basil is extensively reworked by the compiler of the catena, apart from a few exceptions that reproduce verbatim the text of the direct tradition. Besides the addition of linking words and conjunctions, the extracts of GA 1909 contain additional unidentified text either at the beginning or the end of the scholia. These can involve indications to the audience with reference to the biblical text, e.g. Ὅταν δὲ λέγῃ, *ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ* (Rom 8.34), or include biblical quotations for exegetical purposes, such as the literal citation from 1 Tim 6.13 (Παραγγέλλω σοι ἐνώπιον τοῦ θεοῦ τοῦ ζῳογονοῦντος τὰ πάντα), preceded by ὥς φησιν ὁ Παῦλος and followed by an abridged adaptation of John 10.27–28 (Τὰ πρόβατα τὰ ἐμὰ τῆς ἐμῆς φωνῆς ἀκούει, κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς) and Rom 8.11 (Ὁ ἐγείρας Ἰησοῦν ἐκ νεκρῶν, ζῳοποιήσει καὶ τὰ θνητὰ ὑμῶν σώματα διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν), the latter introduced by

ζωοποιούμεθα δὲ διὰ τοῦ πνεύματος, ὥς φησι Παῦλος (f. 69v). In addition to the above examples, other supplementary text can comprise reflections of the compiler of the catena, as in the series of questions preceding the text of Basil's *Asceticon magnum* on f. 318v (Τίς δὲ ὁ ἐχθρὸς ὃν ἀγαπᾶν προσταττόμεθα; Καὶ πῶς ἀγαπήσομεν αὐτόν;) and 328v (Τί δέ ἐστι τὸ σκανδαλίζειν; Καὶ πῶς αὐτὸ φυλαξόμεθα; Καὶ εἰ ἐν παντὶ πράγματι φροντίζειν δεῖ τῶν σκανδαλιζομένων;). Additionally, a long anonymous extract is placed before the first scholium attributed to Basil of Caesarea on f. 64v — an excerpt from Basil's *Homilia de Spiritu Sancto* (CPG 2926) — and resembles a contribution of the compiler who comments on the previous scholium from Chrysostom and introduces the subsequent comment from Basil.

> Ἀλλ' ὁ μὲν θεῖος Ἰωάννης ὁ Χρυσολόγος πατήρ, πρὸς τὰς διαφόρους ὑποστάσεις ἀπιδὼν, οὐ δεῖ, φησίν, Χριστὸν ἐνταῦθα τὸ πνεῦμα λέγειν, ἵνα μὴ συγχεθείη τὰ πρόσωπα. Ὁ δέ γε μέγας Βασίλειος ἐν τῷ 'Περὶ τοῦ ἁγίου πνεύματος λόγῳ', πρὸς τὴν τῆς ἐνεργείας τοῦ υἱοῦ διὰ τοῦ πνεύματος ἔκφανσιν ἀπιδὼν, Χριστὸν τὸ πνεῦμα ἐκάλεσεν, οὕτως εἰπών.

A final example concerns the comment of Basil of Caesarea on Rom 8.30 and is indicative of the way the original source has been reworked by GA 1909. Here, the compiler inverted the original sequence of the extracts as attested in Migne, and slightly modified the text of the exegesis, by omitting part of the biblical quotation (Ὅτι οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ [Rom 8.29]), adding (ἐνταῦθα, δέ), or deleting (ἔτι δὲ καί) linking words, and replacing the original words with variant readings, such as ὁ

μονογενής in place of υἱός, which is an evident error of dittography due to the proximity to the following μονογενής, and σοφοί rather than σοφέ.

| Basil of Caesarea, *Adversus Eunomium* (CPG 2837), PG29.701, ll. 25–46, p. 704, ll. 1–5 | GA 1909 (f. 99v, Cramer, *Catenae*, IV, p. 267, ll. 5–16) |
|---|---|
| Εἰ πρὸ τῆς κτίσεως ὁ υἱὸς οὐ γέννημά ἐστιν, ἀλλὰ κτίσμα, πρωτόκτιστος ἂν ἐλέγετο, καὶ οὐ πρωτότοκος […] Εἰ πρωτότοκος, φασίν, ὁ **υἱός**, οὐκέτι μονογενής· ἀλλ' ὀφείλει καὶ ἄλλος εἶναι, οὗ πρωτότοκος **λέγηται**. Καίτοιγε, ὦ **σοφὲ**, καὶ ἐκ Μαρίας τῆς παρθένου μόνος γεννηθείς…ὥστε οὐκ ἀνάγκη ἀδελφοῦ πρωτότοκον λέγεσθαι. **Λεχθείη** δ' ἂν, ὅτι καὶ ὁ πρὸ πάσης γεννήσεως **πρωτότοκος ἐλέγετο**· ***ἔτι δὲ καὶ*** πρὸς τοὺς διὰ υἱοθεσίας τοῦ ἁγίου πνεύματος ἐκ θεοῦ γεννωμένους, ὡς ὁ Παῦλός φησιν· ***Ὅτι οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ***, *εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς* (Rom 8.29). | **Πρωτότοκος,** πρὸς τοὺς δι' υἱοθεσίαν τοῦ ἁγίου πνεύματος ἐκ θεοῦ γεννωμένους. ὡς ὁ Παῦλος **ἐνταῦθα** φησὶ, *εἰς τὸ εἶναι πρωτότοκον ἐν πολλοῖς ἀδελφοῖς* (Rom 8.29) **λέγεται** δὲ καὶ ***πρωτότοκος τῆς κτίσεως*** (Col 1.15)· ὡς πρὸ πάσης **αὐτῆς ἐκ θεοῦ** γεννηθείς. ἀλλ' οἱ τῇ κτίσει τοῦτον συντάττοντες, εἰ πρωτότοκος, φασίν, **ὁ μονογενής**, οὐκέτι μονογενής· ἀλλ' ὀφείλει καὶ ἄλλος εἶναι οὗ πρωτότοκος **λέγεται**. Καίτοιγε, ὦ **σοφοί**, καὶ ἐκ Μαρίας τῆς παρθένου μόνος γεννηθείς…ὥστε οὐκ ἀνάγκη ἀδελφοῦ πρωτότοκον λέγεσθαι. Εἰ **δὲ** πρὸ τῆς κτίσεως ὤν, οὐ γέννημά ἐστιν ἀλλὰ κτίσμα, πρωτόκτιστος ἂν ἐλέγετο, καὶ οὐ πρωτότοκος. |

Table 41: Parallel analysis between the scholium from Basil on Rom 8.29 (GA 1909) and the extract from the direct tradition (CPG 2837)

### 5.2.2.6. Origen and Isidore of Pelusium

Among the eleven scholia attributed to Origen of Alexandria by GA 1909, eight correspond to the extracts recorded by Ramsbotham in his edition of the fragments of Origen's commentary on Romans preserved in catenae. Most of these scholia are also attested by GA 1915 and comprise part of the following extracts: Ramsbotham's extracts 39 on Rom 7.8–

11 (GA 1909 [ff. 13rv and 18r], 1915 [f. 79v]),[140] 41 on Rom 7.14 (GA 1909 [f. 25rv], 1915 [f. 85r]),[141] 43 on Rom 7.22–23 (GA 1909 [ff. 40v–41r], 1915 [f. 94v]),[142] 46 on Rom 8.7 (GA 1909 [f. 60rv], 1915 [f. 102r]), [143] 50 on Rom 8.33 (GA 1909 [f. 116v], 1915 [f. 119v)],[144] 52 on Rom 8. 39 (GA 1909 [ff. 124r–125r], 1915 [f. 123r]),[145] and 53 on Rom 12.20–21 (GA 1909 [f. 289rv], 1915 [f. 184v]).[146] In addition to the scholia shared by GA 1915, GA 1909 also transmits extracts from Origen's *Philocalia* (CPG 1502), preceded by

[140] Cramer, *Catenae*, IV, p. 174, ll. 26–35, and 175, ll. 1–6, and Ramsbotham, 'The Commentary of Origen, III', p. 14, sect. 39, ll. 5–18 (inc.: Πᾶς γὰρ [Ἅπας τοιγαροῦν GA 1909] ἄνθρωπος ἔζη χωρὶς νόμου ποτέ, des.: καὶ τὸ τῆς κολάσεως ἐπιτίμιον συνίσταται) + p. 179, ll. 13–18 and p. 14, sect. 39, ll. 25–30 (inc.: Κἀνταῦθα δέ τις νόμον τὸν φυσικὸν ἀπέδωκεν, des.: καὶ ἐξ ἀγαθοῦ θεοῦ ἐπαινετέον).

[141] Cramer, *Catenae*, IV p. 186, ll. 29–35, and 187, ll. 1–4, and Ramsbotham, 'The Commentary of Origen, III', p. 15, sect. 41.

[142] Cramer, *Catenae*, IV, p. 202, ll. 16–21, and Ramsbotham, 'The Commentary of Origen, III', p. 16, sect. 43 (inc.: Ἐν τοῖς μηδέπω κρατύνασι τὴν ἕξιν ἐπὶ τὰ βέλτιστα διαγράφει ὁ Παῦλος τὸν παρόντα λόγον· [Διαγράφει δὲ τὸν παρόντα λόγον ἐν τοῖς μηδέπω κρατύνασι τὴν ἕξιν ἐπὶ τὰ βέλτιστα GA 1909], des.: ἐπὶ τὸν τῆς ἁμαρτίας νόμον ἐν τοῖς σωματικοῖς μέλεσιν [om. ἐν τοῖς σωματικοῖς μέλεσιν GA 1909]).

[143] Cramer, *Catenae*, IV, p. 223, ll. 4–27, and Ramsbotham, 'The Commentary of Origen, III', p. 17, sect. 46 (inc.: Ἀφ' ὧν [add. Τοίνυν GA 1909] διδάσκει ὁ Παῦλος μανθάνομεν, des.: ἐν τοῖς ἐπουρανίοις).

[144] Cramer, *Catenae*, IV, p. 283, ll. 31–35, and p. 284, ll. 1–5, and Ramsbotham, 'The Commentary of Origen, III', p. 19, sect. 50, ll. 1–8 (inc.: Δοκεῖ μοι τοῦτο ἀναφέρεσθαι ἐπὶ τὸν διάβολον [Δόξειε δ' ἂν τοῦτο καὶ ἐπὶ τὸν διάβολον ἀναφέρεσθαι GA 1909], des.: ὡς γνόφον τὰς ἁμαρτίας αὐτῶν καὶ λευκάνας τοὺς πρότερον ἡμαρτηκότας ὡς χιόνα [om. καὶ λευκάνας τοὺς πρότερον ἡμαρτηκότας ὡς χιόνα GA 1909]).

[145] Cramer, *Catenae*, IV, p. 291, ll. 20–34, p. 292, ll. 1–19 and Ramsbotham, 'The Commentary of Origen, III', pp. 20–22, sect. 52, ll. 6–37 (inc.: Πρόσχες δὲ εἰ θάνατος μὲν παλαίει βουλόμενος χωρίσαι [Σὺ δὲ καὶ καθ' ἑτέραν ἐπιβολήν, πρόσχες εἰ θάνατος μὲν παλαίει βουλόμενος χωρίσαι GA 1909], des.: ὁπλισάμενον χωρισθῆναι αὐτῆς ἐάσει [ἐάσει αὐτῆς GA 1909]).

[146] Cramer, *Catenae*, IV, p. 455, ll. 29–35, and p. 456, ll. 1–15, and Ramsbotham, 'The Commentary of Origen, III', p. 22, sect. 53.

the monogram of the author (Ωργ.) and the reference to the original source (ἐκ τῆς φιλοκαλίας or ἐκ τῶν ἐκλογῶν).[147]

Eleven scholia are identified as extracts from the corpus of letters of Isidore of Pelusium. The letters are reported in their entirety (epistulae 75, 1727 and 1784) or fragmentarily, and comprise the following: 1990 (αϡϟ′; f. 9r),[148] 477 (υοζ′; ff. 61v–62r),[149] 1784 (αψπδ′; f. 96v),[150] 58 (νη′; ff. 140v–141v),[151] 75 (οε′; f. 266rv),[152] 1593 (αφϟγ′; f.

[147] Ff. 109r–111r: J.A. Robinson, *The Philocalia of Origen* (Cambridge: CUP, 1893), ch. 25, sect. 2, l. 1–sect. 3, l. 30 and Cramer, *Catenae*, IV p. 276, ll 14–33, to p. 278, ll. 1–15 (inc.: [Add. Προσχῶμεν δὲ ἄνωθεν…τάξιν τῶν εἰρημένων GA 1909] Δικαιοῖ ὁ θεὸς καλέσας πρότερον, des.: ἀλλὰ τόδε ἐνεργῆσαι τὸν δημιουργηθέντα αὐτεξούσιον); ff. 174v–180v: Robinson, *The Philocalia*, ch. 21, sect. 17, l. 1–sect. 23, l. 19, and Cramer, *Catenae*, IV, p. 340, ll 15–35, to p. 346, ll. 1–13 (inc.: Ἴδωμεν δὲ καὶ περί, des.: ἐπὶ τὰ κρείττονα ἢ ἐπὶ τὰ χείρονα [ἐπὶ τὰ χείρονα ἢ τὰ κρείττονα GA 1909]); f. 184r: Robinson, *The Philocalia*, ch. 21, sect. 21, ll. 14–26, and Cramer, *Catenae*, IV, p. 349, ll. 19–29 (inc.: [Add. Τὸ δέ GA 1909] Σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ, des.: σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ).

[148] Évieux, ed., *Isidore de Péluse. Lettres,* III, p. 378, ll. 3–7, and Cramer, *Catenae*, IV, p. 170, ll. 28–32 (inc.: Οὐ γὰρ [Οὔκουν GA 1909] τοῦτο αἰνίττεται; des.: οὐχ οὕτω δὲ σφοδρῶς).

[149] PG 78, Book 1, ep. 477, and Cramer, *Catenae*, IV, pp. 224, ll. 31–33, and p. 225, ll. 1–7 (inc.: Τὸ [add. γάρ GA 1909] τῆς σαρκὸς ὄνομα, des.: μετὰ σώματος ὡς ἀσώματος).

[150] Évieux, ed., *Isidore de Péluse. Lettres,* III, pp. 130, and 132, and Cramer, *Catenae*, IV, p. 263, ll. 30–34, p. 264, ll. 1–2.

[151] PG 78, Book 2, ep. 58, ll. 18–72 and Cramer, *Catenae*, IV, p. 307, ll. 19–34, p. 308, ll. 1–19 (inc.: Οὐδὲ τοσαῦτα ἂν [πῶς δ’ ἂν τοσαῦτα GA 1909] διεβεβαιώσατο, des.: περὶ τὸν [add. τοῦ GA 1909] Χριστοῦ πόθον).

[152] PG 78, Book 3, ep. 75, and Cramer, *Catenae*, IV, p. 432, ll. 17–35, and p. 433, ll. 1–2 (inc.: Ἐκείνους, ὦ θαυμάσιε, ὁ θεσπέσιος Παῦλος ὁρίζεται ἱερέας [Ἐκείνους οὖν ὁ Παῦλος ὁρίζεται ἱερέας GA 1909], des.: ἱερὸν τῆς ἁγνείας κατασκευάσῃ).

287rv),[153] 1889 (αωπθ΄; ff. 289v–290r),[154] 216 (σις΄; f. 294v),[155] 1727 (αψκζ΄; ff. 297v–298r),[156] and 456 (υνς΄; f. 301v).[157]

### 5.2.2.7. Gregory of Nyssa, John of Damascus, Apollinarius of Laodicea, Acacius of Caesarea, Didymus of Alexandria and Dionysius of Alexandria.

Seven scholia (eight according to Staab and the CPG) are attributed to Gregory of Nyssa in GA 1909 and comprise extracts from the *Contra Eunomium* (CPG 3135), *Refutatio confessionis Eunomii* (CPG 3136) and *De oratione dominica orationes V* (CPG 3160). The scholia are usually preceded by the standard attribution to Gregory, only in one occurrence along with the additional reference to the source (Ἐκ τοῦ κατά Εὐνομίον βπ΄ λόγου), as illustrated by the table below.

| Attribution | GA 1909 | Cramer | Biblical passage | Source |
|---|---|---|---|---|

[153] Évieux, ed., *Isidore de Péluse. Lettres,* II, pp. 307–308, ll. 6–30, and Cramer, *Catenae*, IV, p. 453, ll. 28–34, and p. 454, ll. 1–10 (inc.: Ὁ μέν [Om. μέν GA 1909] γὰρ εὐσεβὴς πῶς τῷ ἀσεβεῖ εἰρηνεύσει [τῷ ἀσεβεῖ πῶς εἰρηνεύσει GA 1909], des.: οὐδὲν παρὰ τὸ φῶς).

[154] Évieux, ed., *Isidore de Péluse. Lettres,* III, pp. 272–274, ll. 3–30 and Cramer, *Catenae*, IV, p. 456, ll. 16–35, and p. 457, ll. 1–7 (inc.: Τὸ γὰρ [Ἁπλῶς δὲ εἰπεῖν τὸ GA 1909] θαυμασθέν, des.: ὑπὸ τοῦ κακοῦ).

[155] PG 78, Book 2, ep. 216, ll. 36–42 and Cramer, *Catenae*, IV, p. 461, ll. 5–10 (inc.: Εἰ δέ τις ἀλιτήριος παρανόμως; des.: ὥσπερ ὁ Βαβυλώνιος τοὺς Ἰουδαίους).

[156] Évieux, ed., *Isidore de Péluse. Lettres,* III, p. 58, and Cramer, *Catenae*, IV, p. 464, ll. 22–27.

[157] PG 78, Book 1, ep. 456, ll. 3–4, and 6, and Cramer, *Catenae*, IV, p. 468, ll. 27–28 (inc.: Κῶμός [add. δέ GA 1909] ἐστιν, ᾧ φιλότης [om. ᾧ φιλότης GA 1909], μεθυστικὸς αὐλός, ἐγχρονίζοντος οἴνου […] τοὺς δαιτυμόνας· [καταθέλγων τοὺς δαιτυμόνας τοὺς ἐν οἴνῳ ἐγχρονίζοντας GA 1909]).

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| Γρη(γορίου) Νύ(σσης) | ff. 66v–67r | p. 230, ll. 32–35, p. 231, ll. 1–8 | Rom 8.10 | Gregory of Nyssa, *De oratione dominica orationes V* (CPG 3160),[158] oratio 3, p. 1160, ll. 43–57 (inc.: Κοινοῦ δὲ [γάρ GA 1909] ὄντος τοῦ υἱοῦ καὶ τοῦ πνεύματος [τῷ υἱῷ καὶ τῷ πνεύματι GA 1909], des.: κατὰ τὸ ἴσον δι' ἀναλύσεως [om. δι' ἀναλύσεως GA 1909] ἀντιστραφῆναι τὸν λόγον) |
| Γρη(γορίου) Νύ(σσης) | f. 86r | p. 252, ll. 30–35, p. 253, ll. 1–6 | Rom 8.21 | Gregory of Nyssa, *Contra Eunomium* (CPG 3135),[159] book 3, chapter 2, section 49, ll. 1–11 (inc.: Ἐπειδὴ γὰρ χαρὰ γίνεται τοῖς ἀγγέλοις [add. Ἤ ἀποκαραδοκίαν τῆς κτίσεως, καὶ ἀντὶ τοῦ τῶν ἀγγέλων νοητέον, καθὰ καὶ ἀνωτέρω δεδήλωται GA 1909], des.: προσάξουσι τῷ θεῷ τὴν προσκύνησιν [add. χαίροντες οἱ ἄγγελοι GA 1909]). |
| Γρη(γορίου) Νύ(σσης), and τοῦ αὐτοῦ | ff. 100v–107r | pp. 268, ll. 5–33, to 274, ll. 1–16 | Rom 8.29 | Gregory of Nyssa, *Refutatio confessionis Eunomii* (CPG 3136),[160] sect. 78, l. 1– 86, l. 6 (inc.: Ὁ [add. γάρ τοι GA 1909] μέγας Παῦλος εἰδώς, des.: τὸν πρωτότοκον τῇ διανοίᾳ παρεδεξάμεθα· [τὸν πρωτότοκον ἐνοήσαμεν GA 1909] (p. 268 l. 5, to p. 269, l. 30) + *Contra Eunomium*, book 3, ch. 2, sect. 47, l. 6–sect. 51, l. 8 (inc.: [Add. Διὰ πάντων τοίνυν δέδεικται πρωτότοκος ὁ υἱός, ὡς ἄνθρωπος ὀνομαζόμενος. Καὶ εἰ βούλει πάλιν ἐξετάσωμεν τὰ ῥητὰ ἐν οἷς πρωτότοκος εἴρηται GA 1909]· Ὅταν πάλιν εἰσαγάγῃ, des.: γεννωμένων ἐκ τοῦ ὕδατός τε καὶ τοῦ πνεύματος [ἐκ τοῦ ὕδατός τε καὶ τοῦ πνεύματος γίνεται GA 1909]) (p. 269, l. 31, to p. 270, l. 24) + sect. 52, l. 1–sect. 56, l. 6 (inc. Εἰ ταῦτα τοίνυν κατὰ λόγον, des: ὅτι παρὰ τοῦ πατρὸς ὁμοίως ὅ τε υἱὸς καὶ τὰ πάντα ἐγένετο [ὅτι παρὰ τοῦ πατρὸς τὴν ἡμῶν περιεβάλετο |

[158] C. Boudignon, M. Cassin, and J. Seguin, eds., *Grégoire de Nysse. Homélies sur le Notre Père* (SC 596) (Paris: Cerf, 2018), pp. 292–524.

[159] W. Jaeger, ed., *Gregorii Nysseni opera*, vols. 1.1 and 2.2 (Leiden: Brill, 1960), 1.1: pp. 3–409, 2.2: pp. 3–311.

[160] W. Jaeger, ed., *Gregorii Nysseni opera*, vol. 2.2, pp. 312–410.

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|---|---|---|---|---|
| | | | | σάρκα GA 1909] (p. 270, l. 25, to p. 271, l. 15) + Cyril, *Thesaurus de sancta consubstantiali trinitate*, PG75.404, ll. 4, to 413, l. 30 (inc.: [Add. Καί GA 1909] Πρωτότοκος [add. δὲ GA 1909] πάσης καλεῖται κτίσεως, des.: ὡς κτίστης καὶ δημιουργός) (p. 271, l. 16, to the end) |
| Γρη(γορίου) Νύ(σσης) | ff. 113r–115r | p. 280, ll. 19–34, to 282, ll. 1–7 | Rom 8.32 | Gregory of Nyssa, *Contra Eunomium* (CPG 3135), book 3, ch. 4, sect. 14, l. 1–sect. 17, l. 8 (inc.: Ὅταν οὖν λέγῃ ὅτι [Εἰπών γε μὴν ὁ Παῦλος GA 1909] Τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, des.: ἐν τοῖς νοήμασιν ἐφαρμόζων) (p. 280, l. 19, to p. 281, l. 14) + sect. 8, l. 5– sect. 10, l. 7 (inc.: Τὸ μὲν ἀνθρώπινον τῷ ἀνθρωπίνῳ [Τὰ μὲν οὖν ἀνθρώπινα, τῷ ἀνθρωπίνῳ GA 1909], des.: οὐκ ἐν τῇ θεότητι [+ φησίν GA 1909] (p. 281, ll. 14–31) + ch. 4, sect. 13, l. 3–14, l. 1 (inc.: Καὶ μηδεὶς οἰέσθω, des. τὸ ταπεινὸν συναφείᾳ τῆς φύσεως) (281, l. 31, to the end) |
| Γρη(γορίου) Νύ(σσης) | f. 136rv | p. 302, l. 35, p. 303, ll. 1–12 | Rom 8.39 | Gregory of Nyssa, *Contra Eunomium* (CPG 3135), book 3, ch., 5, sect. 63, l. 4– sect. 64, l. 7 (inc.: Αἱ παρὰ τοῦ Παύλου κατειλεγμέναι, des. φρεναπατᾷ ἑαυτόν) |
| Γρη(γορίου) Νύ(σσης) ἐκ τοῦ κατὰ Εὐνομίον β΄ λόγου | f. 151rv | p. 317, ll. 31–35, p. 318, ll. 1–3 | Rom 9. 5 | Gregory of Nyssa, *Refutatio confessionis Eunomii* (CPG 3136), sect. 109, ll. 6–13 (inc.: [Add. Εἰ τοίνυν ἐπὶ πάντων θεὸς ὁ σωτήρ GA 1909] οἱ τοίνυν ἀποξενοῦντες [add. αὐτὸν GA 1909] τῆς οὐσίας τοῦ πατρός, des.: εἰδωλολατρεῖν μὴ ἀρνείσθωσαν). |

Table 42: The scholia from Gregory of Nyssa in GA 1909

In addition to the distinctive adjustments of GA 1909, comprising the addition of unidentified material at the beginning, inversion of the word order and omission and inclusion of linking words, one case is paradigmatic for understanding the later reworking of the manuscript. The scholium on ff. 100r–107r is the result of the combination of an excerpt from Gregory of Nyssa, *Refutatio confessionis Eunomii* (CPG 3136), with a

composite scholium, recorded as τοῦ αὐτοῦ, which retains part of the text from the third book of Gregory, *Contra Eunomium*, and part of Cyril, *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), as shown in the table above. Like the preceding scholium from Basil of Caesarea (f. 64v), the extract commenting on Rom 8.39 (f. 136rv) is introduced by an additional reference to the author and the source of the extract made by the compiler of the catena: Ὁ μέντοι τῆς Νυσσαέων πρόεδρος Γρηγόριος, ἐν τῷ τέλει τοῦ κατὰ Εὐνομίου ἑβδόμου λόγου, οὕτω φησὶν περὶ αὐτῶν.

Seven scholia are attributed to John of Damascus, either with the full title, or simply with the sigla Δα. All the extracts have been identified as excerpts from the *Expositio fidei* (CPG 8043), and they comment on Rom 7.23 (ff. 41v–42v),[161] 8.30 (ff. 99v–100r, and 108rv),[162] 8.39 (ff. 133v–136r),[163] 9.21 (ff. 180v–181r),[164] 9.24 (ff. 191v–192v)[165] and 16.26

[161] P.B. Kotter, *Die Schriften des Johannes von Damaskos, vol. 2* (PTS 12) (Berlin: De Gruyter, 1973), pp. 3–239, in sect. 95, and Cramer, *Catenae*, IV, p. 203, ll. 20–34, p. 204, ll. 1–23 (inc.: [Add. Ὅπως δὲ τοῦτο γίνεται, σκόπει GA 1909] Ἀγαθὸν τὸ θεῖον καὶ ὑπεράγαθον, des.: τὰς ἐντολὰς τοῦ θεοῦ κατεργάσασθαι).

[162] Ff. 99v–100r: Kotter, *Johannes von Damaskos,* sect. 81, ll. 2–16, and Cramer, *Catenae*, IV, p. 267, ll. 17–34, p. 268, ll. 1–2 (inc.: [add. Ἀλλ' ἱστέον ὅτι GA 1909] Πρωτότοκός ἐστιν ὁ πρῶτος γεννηθεὶς, des.: αὐτὸς ὁ φύσει υἱὸς τοῦ θεοῦ πρωτότοκος ἐν ἡμῖν τοῖς θέσει καὶ χάριτι [Πατέρα μου, φύσει· πατέρα ὑμῶν, θέσει καὶ χάριτι GA 1909]); 108r: Kotter, *Johannes von Damaskos*, sect. 44, ll. 1–18, and Cramer, *Catenae*, IV, p. 275, ll. 6–25 (inc.: Χρὴ [add. γάρ GA 1909] γινώσκειν, ὡς πάντα μὲν προγινώσκει ὁ θεός, des.: καὶ ἐν τῇ κακίᾳ γινόμεθα).

[163] Kotter, *Johannes von Damaskos,* sect. 17, l. 2–sect. 18, l. 26, and Cramer, *Catenae*, IV, p. 300, ll. 19–35, 302, ll. 1–32 (inc.: Αὐτὸς τῶν ἀγγέλων ἐστὶ ποιητὴς καὶ δημιουργὸς ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν [Τούτους ὁ θεὸς ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρήγαγε GA 1909], des.: ὅθεν, ὅσα λέγουσι, γίνονται).

[164] Kotter, *Johannes von Damaskos*, sect. 92, ll. 6–21 and Cramer, *Catenae*, IV, p. 346, ll. 14–32 (inc.: [Add. Ὅτι μὲν γὰρ ὁ θεὸς πάντα τὰ σκεύη ποιεῖ, τὰ τε ἔντιμα καὶ τὰ ἄτιμα, δηλοῦν GA 1909] μόνος γὰρ αὐτός ἐστι τῶν ἁπάντων δημιουργός, des.: καὶ ποίησιν αὐτοῦ λέγειν σύνηθες [λέγειν GA 1909] τῇ θείᾳ [om. θείᾳ GA 1909] γραφῇ).

[165] Kotter, *Johannes von Damaskos*, sect. 94, and Cramer, *Catenae*, IV, p. 356, ll. 25–35, p. 357, ll. 1–10 (inc.: [Add. Εἰ δὲ λέγεις, τίνος ἕνεκεν προγινώσκων ὁ θεὸς τοὺς τοιούτους ἁμαρτάνειν μέλλοντας καὶ μὴ μετανοεῖν,

(ff. 326v–327r).[166] The presence of additional material at the beginning of most of the extracts, which it is not possible to associate with any patristic authority, is a further confirmation of the secondary development of this type of catena. As with the previous examples, this mainly comprises indications to the reader with reference to the content of the scholium whose exegesis is being provided, as supported by the second person (Εἰ δὲ λέγεις) and the imperative forms (ἄκουσον), as well as the introductory expressions (Ἀλλ' ἰστέον ὅτι).

Four scholia are attributed to Apollinarius of Laodicea, whose extracts have been collected by Staab in *Pauluskommentare*, pp. 57–82. Among these scholia, one is attributed to Gennadius (f. 202rv), but is included by Staab among the extracts from Apollinarius based on GA 1915 (f. 149v).[167] The comparison with the text of GA 1915, which is the repository of the highest number of extracts from Apollinarius of Laodicea, shows that the scholia in GA 1909 record the usual additional material at the beginning on the one hand, and omit extensive portions of exegesis on the other. For example, the long scholium on Rom 14.15 attested by GA 1915 on ff. 154r–155r is only partially recorded by the compiler of GA 1909 comprising the final part of the extract.[168]

Among the scholia from Acacius of Caesarea in catenae (Staab, *Pauluskommentare*, pp. 53–56), one extract is recorded by GA 1909 alone, where the comment is preceded by the unusual attribution Καίσαρ (GA 1909, f. 15r), one comprises an abridged version of the

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ἔκτισεν, ἄκουσον. GA 1909] Ὁ θεὸς δι' ἀγαθότητα, des.: κατίδοι τοῦτον ἐναπομένοντα [αὐτὸν κατίδοι ἐναπομένοντα GA 1909]).

[166] Kotter, *Johannes von Damaskos*, sect. 15, ll. 5–38, and Cramer, *Catenae*, IV, p. 494, ll. 13–33, p. 495, ll. 1–7 (inc.: Χρὴ τοίνυν [δέ GA 1909] γινώσκειν, des.: ὁ ὑπάρχων πρὸ τῶν αἰώνων).

[167] Cramer, *Catenae*, IV, p. 367, ll. 9–21 and Staab, *Pauluskommentare*, p. 69, (Rom 9.33).

[168] Staab, *Pauluskommentare*, p. 71, ll. 23–27.

same scholium as in GA 1915 (f. 133r), on Rom 9.11–14 (f. 162v),[169] and one reproduces almost verbatim the same extract as in GA 1915 commenting on Rom 13.1 (GA 1915, f. 185rv; 1909, f. 292v).[170]

Finally, GA 1909 (f. 35rv) involves a long scholium from Didymus of Alexandria on Rom 7, which excerpts material from the same extract as in GA 1915 (ff. 89v–92r),[171] and a short extract from Dionysius of Alexandria on Rom 11.26 (f. 251v; p. 418, ll. 22–23), which corresponds to the *Extravagans* 643ex of the Pseudo-Oecumenian tradition but with the addition of the biblical citation within the text of the exegesis, as pointed out in the previous chapter.

### 5.3. The catena of *Typus Vindobonensis* (CPG C164): GA 1953

GA 1953 is an alternating catena from the second half of the thirteenth century, comprising the exegesis on Romans and part of 1 Corinthians (1 Cor 1.11–12).[172] Besides being briefly described by Devreesse and included in the Karo-Lietzmann catalogue,[173] the manuscript

[169] Staab, *Pauluskommentare*, p. 54 (Rom 9.11–14), and Cramer, *Catenae*, IV, p. 329, ll. 5–7.

[170] Staab, *Pauluskommentare*, p. 56 (Rom 13.1), and Cramer, *Catenae*, IV, p. 458, l. 35, and 459, ll. 1–13.

[171] Staab, *Pauluskommentare*, p. 3, ll. 5–20 (inc.: [Add. Ἕτερος δὲ τὸν διάβολον εἶπεν ὡς GA 1909] Τὸ [add. τῆς GA 1909] ἁμαρτίας ὄνομα οὐκ οὐσίαν, des.: ἁμαρτίαν καλεῖ) and p. 5, ll. 21–38, p. 6, l. 1 (inc.: Καὶ γὰρ ἐν ψυχῇ μάλιστα λέγεται [ὃς μάλιστα ἐν τῇ ψυχῇ λέγεται GA 1909], des.: συνεργὸν ἔχει πρὸς τὸ κακὸν αὐτὸν τὸν διάβολον…ἐν ἐμοὶ ἁμαρτία [om τὸν διάβολον… ἐν ἐμοὶ ἁμαρτία GA 1909]).

[172] Parpulov, *Catalogue*, p. 212. According to Staab, *Die Pauluskatenen*, the manuscripts is from the fourteenth century.

[173] According to Devreesse, 'Chaînes exégétiques grecques', col. 1211, the compiler of the catena of GA 1953 recorded more recent authors compared to the other Pauline catenae, including John Climacus, Anastasius the Synaite, John of Damascus, Maximus the Confessor and Simon the Logothete (but cited in the introduction of the catena). However, some of them (Anastasius the Synaite, John of Damascus, Maximus the Confessor) are

was studied in detail only by Staab, who believes that the compiler of the catena of GA 1953 is the same as the *Catena Nicetae* on Hebrews (CPG C163).[174] The scholia are usually recorded with the attribution of the relevant Greek Church Father, which is placed either in the margin or before the beginning of the scholium and begins with an enlarged rubricated letter. Attributions to the Greek Church Fathers drastically decrease in the second half of the manuscript, since mainly numbered scholia from the Pseudo-Oecumenian Catena are attested. However, some abbreviated sigla are recorded both in front of the relevant *Extravagantes* and the numbered extracts. For example, the attribution to Theodoret is added in front of the numbered scholia 154 (f. 56r), 167 and 169 (f. 56v), 251 and 271 (f. 58v), the latter combined with the following excerpt from Oecumenius (271ex), besides being assigned to scholia 177exa (f. 57r), and 203exb and 203exc from Theodoret (f. 57v), and to extracts attributed to Oecumenius or Cyril by the Pseudo-Oecumenian manuscripts (377ex [f. 61r], and 477ex [part] + 478ex [f. 53v]). Due to the absence of parallel text between the numbered scholia and the extracts from Oecumenius and Cyril and the passages from Theodoret's commentary on the same biblical sections, it might be possible that the attribution to Theodoret was a scribal mistake of the compiler of the catena, probably influenced by the presence of preceding excerpts from John Chrysostom's homilies. In addition to Theodoret, numbered comments 244 + 245 are assigned to Severian (f. 58v),[175]

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also present in GA 1909, which is a contemporary catena (thirteen century). See also, Karo-Lietzmann, *Catalogue*, pp. 41–42.

[174] Staab, *Die Pauluskatenen*, pp. 83–91 (at p. 87).

[175] Staab, *Pauluskommentare*, p. 218 (Rom 4.20). Staab includes the numbered comments μδ΄ and με΄ from the Pseudo-Oecumenian Catena among the extracts from Severian based on the single case of GA 1953, despite acknowledging the Pseudo-Oecumenian authorship of the scholia given the similarity of the content with Chrysostom (Field, *Ioannis Chrysostomi*, I, pp. 119–120, E 6–C 6 [inc.: Ὅρα Παύλου φιλονείκιαν, des.: ὃ βίου μάλιστά ἐστιν ἴδιον). However, the comparison with the Chrysostomian text does not show any parallelism.

378 to Methodius, as in GA 1909, because of the internal reference to the author (f. 61r), and part of 383 (until τοῦ προτρέψασθαι οὐδὲν ἰσχύει, f. 61r) to Chrysostom, because of the similarity with John Chrysostom's homily on the same biblical passage (Rom 7.21).[176] On the other hand, two *Photiana* and twenty-three *Extravagantes* of the Pseudo-Oecumenian Catena,[177] along with thirty-four extracts from John Chrysostom's homilies on Romans, are anonymous and sometimes combined with the preceding or following extracts. Additionally, abbreviated biblical lemmata are attested only in the second half of the manuscript (ff. 55v–69r) to introduce some of the numbered scholia and the *Extravagantes* of the Pseudo-Oecumenian tradition.

The catena of GA 1953 comprises approximately 272 scholia, according to the CPG.[178] In addition to attesting most of the Greek Church Fathers reported by both *Typus Vaticanus* and *Monacensis*, and sharing many of the scholia from the Pseudo-Oecumenian tradition, GA 1953 includes an extract from John Climacus' *Scala Paradisi* (CPG 7852), preceded by the attribution Ἰωάννης τῆς Κλίμαχος (f. 48v),[179] and an excerpt from Didymus of Alexandria's *Fragmenta in psalmos e commentario altero* (CPG 2551), introduced by an

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[176] Field, *Ioannis Chrysostomi*, I, pp. 202–203, B 5–8: Ἀσαφὲς τὸ εἰρημένον. Ἔστι δὲ ἐπαινῶ τὸν νόμον, φησί, κατὰ τὸ συνειδός, καὶ αὐτὸν δὲ εὑρίσκω τὸν νόμον ἐμοὶ τῷ τὸ καλὸν ποιεῖν… Oec. | Ἀσαφὲς τὸ εἰρημένον· ***τί οὖν*** ἐστι ***τὸ λεγόμενον***; Ἐπαινῶ τὸν νόμον, φησί, κατὰ τὸ συνειδός, καὶ αὐτὸν δὲ εὑρίσκω ἐμοὶ τῷ ***βουλομένῳ*** τὸ καλὸν ποιεῖν Chrys.

[177] Scholia 124Ph (f. 55v) and 489Pha (f. 63v), 128ex (f. 55v), 166ex (f. 56v), 181exa (f. 57r), 203exa (f. 57v), 235exc (f. 58r), 236ex (f. 36v), 271exb (f. 59r), 273ex and 274ex (f. 59r), 286ex (ἄλλως) (f. 59v), 387ex (f. 61r), 486exa, 486exb and 489ex (f. 64r), 509ex (f. 64v), 648ex (f. 66r), 668ex and 707ex (f. 66v), 756ex (f. 67v), 783ex (f. 68r), 821ex (ἄλλως), 843ex and 863ex (ἢ οὕτως) (f. 68v).

[178] CPG, IV, pp. 388–389

[179] PG88.981, l. 35–965, l. 16 (Πονηρία [add. δέ GA 1953] ἐστίν, des.: καὶ οἰκείας σπουδῆς ἔπαρσις. Δαιμονιῶδες ἦθος). The scholium is preceded by additional text which has been identified as an extract from Gregory of Nazianzus*, Oratio de seipso et sede Constantinopolitana* (BHG 730x, CPG 3010.36), PG36. 269, ll. 32–35 (inc.: Ὡς ἀπόλοιτο ἐξ ἀνθρώπων ὁ φθόνος, des.: ὅτι τήκει τοὺς ἔχοντας).

additional reference to the source work (Διδύμου ἐκ τῶν στ΄ ψαλμῶν) (f. 53v).[180] While excerpts from Didymus of Alexandria's commentary on Romans are attested elsewhere, as in GA 1915 and 1909, this is the only occurrence in which an extract from his commentary on the Psalms is preserved through the indirect tradition of the Pauline catenae, besides the manuscripts Vatican City, BAV, Vat. Gr. 1682 and 1789 which are catenae on the Psalms. On the other hand, John Climacus is unattested elsewhere among the Pauline catenae I consulted for the thesis.

As for the other Pauline catenae, John Chrysostom is the most quoted Greek Church Father in the manuscript, with ninety-two attestations in contrast to the sixty recorded by CPG. On several occasions, the attribution to Chrysostom is associated with ἐκ τοῦ ὕφους ('from the series'), which, according to Staab, indicates that the compiler of the catena had at his disposal the original sources of the scholia.[181] Moreover, there are some cases where the anonymous extracts from John Chrysostom's homilies on Romans are combined with scholia from other Greek Church Fathers, or with excerpts from other Chrysostomian works. For instance, the scholium on 6v–8r is merged with an extract attributed to Theodoret and corresponding to a passage from his commentary on Romans, together with selected passages from John Chrysostom, *De mutatione nominum, homiliae 1–4* (CPG 4372).[182] In the second part of the manuscript, seven extracts from John Chrysostom's homilies on

[180] PG39.1176, C 14–D 4 (inc.: Ὅτι δὲ μὴ [ὅτι οὖν οὐ GA 1953] πάθος ἐπὶ θεοῦ ἡ ὀργή, des.: ὀργὴν ἐν τούτοις φησίν).

[181] Staab, *Die Pauluskatenen*, p. 89.

[182] Theodoret: Lorrain, *Théodoret de Cyr*, p. 137.1, 2, ll. 1–6 (inc.: Ὕπαρχοι μὲν (add. οὖν GA 1953) καὶ στρατηγοί, des.: ὑπὲρ πᾶσαν βασιλείαν ἠσπάζετο) + Chrysostom, CPG 4427: Field, *Ioannis Chrysostomi*, I, p. 7, D 10–E 4 (inc.: [add. Ἀλλά GA 1953] Τίνος ἕνεκεν μετέθηκε τὸ ὄνομα αὐτοῦ ὁ θεός, des.: καὶ πλείονος οἰκειώσεως ὑπόθεσιν λάβῃ [λάβει GA 1953]) + CPG 4372: PG51.126, l. 50–138, l. 22 (inc.: Τί δήποτε οὖν Σαῦλος ἐλέγετο, des.: καὶ τοῖς πόῤῥωθεν [πώῤῥωθεν GA 1953] οὖσι καὶ οὐχ ἑωρακόσιν αὐτόν).

Romans are embedded in numbered scholia and *Extravagantes* from the Pseudo-Oecumenian Catena, which correspond verbatim to 235exc and 236ex from Severian of Gabala,[183] and 375, 424, 438, 527 and 528 and 765.[184]

Additionally, sometimes the compiler of GA 1953 attributes to Chrysostom extracts that have been identified as numbered comments of the Pseudo-Oecumenian Catena, namely scholium 98 (f. 51r), 383 (f. 61r), which exhibits similarities with a passage from Chrysostom's on the same biblical text (Rom 7.21),[185] and the second half of 618 (f. 65v).

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[183] Field, *Ioannis Chrysostomi*, I, p. 117, C 7–D 8 (inc.: Ὃ δέ [om. δέ GA 1953] λέγει, τοιοῦτόν ἐστιν·, des. ἀλλ' ἠκρωτηρίασται ἡ τοῦ θεοῦ δωρεά· τὸ γὰρ κατέναντι) (f. 58rv); Field, p. 118, B 5–6 (Παρ' ἐλπίδα τὴν ἀνθρωπίνην, ἐπ' ἐλπίδι τῇ τοῦ θεοῦ) (f. 58v).

[184] Scholia 375 (inc.: Οὐ τοῦτο λέγει ὅτι βιάζεται, des.: εἰς τοῦτο [αὐτό GA 1953] συναρπάζομαι) + Field, *Ioannis Chrysostomi*, I, pp. 200–201, E 1–A 4 (inc.: Ὅτι καί [Ἢ καὶ οὕτως GA 1953] τό, Ὃ οὐ θέλω, εἴρηκεν [φησίν GA 1953], οὐχὶ [οὐ GA 1953] τὸ αὐτεξούσιον ἀναιρῶν, des.: Ἀλλ' ὃ μισῶ, τοῦτο ποιῶ) (f. 61r); 424 (inc.: [add. Τίνος ἕνεκεν GA 1953] οὐκ εἶπεν ὅσοι πνεῦμα θεοῦ λάβωσιν [ἔλαβον GA 1953], des.: τὴν ἡγεμονίαν ἐνδιδόασιν) + p. 227, B 9–10 (Τῇ δωρεᾷ τοῦ λουτροῦ θαῤῥήσαντες, τῆς μετὰ ταῦτα ἀμελήσωσι) + unidentified text (inc.: Ἀλλ' οὐ περὶ τοῦτο, des.: ὑπὸ τοῦ θείου πνεύματος) (f. 62v); 438 (part) (inc.: Ὃ λέγει τοιοῦτόν ἐστι καὶ αὕτη φησὶν ἡ κτίσις, des.: τῶν ἀγαθῶν τὴν ὑπερβολὴν δηλώσῃ) + p. 234, E 11–A 8 (inc.: Τοῦτο δὲ αὐτὸ καὶ ἐπὶ τῶν λυπηρῶν ποιοῦσι πολλάκις εἰσάγοντες [καὶ γὰρ καὶ οἱ προφῆται τοῦτο ποιοῦσι ποταμοὺς εἰσάγοντες GA 1953], des.: καὶ τὴν ἐπιθυμίαν τῆς ἀπαλλαγῆς τῶν κατεχόντων [τῶν ἐνταῦθα GA 1953] κακῶν) (f. 63r); 527 (inc.: [add. Τὶ οὖν ἐστι τὸ λόγον συντελῶν καὶ συντέμνων καὶ τίς ὁ συντετμήμενος λόγος GA 1953] Τὸ συντελῶν δηλοῖ ὅτι, des.: ὅ νῦν τῆς πίστεως λόγος) + p. 292, E 6–A 2 (inc.: [add. Τὸ δὲ *λόγον συντετμημένον ποιήσει κύριος ἐπὶ τῆς γῆς* (Rom 9.28) τοιοῦτόν ἐστιν GA 1953] Οὐ περιόδου [add. φησί GA 1953] χρεία καὶ πόνων [χρόνου GA 1953], des.: ἐκ νεκρῶν, σωθήσῃ [σωθήσει GA 1953]) + 528 (Ἔδωκέ φησιν [λόγος γάρ GA 1953] ὁ δὲ συντετμημένος καὶ συντετελεσμένος λόγος ὁ τῆς πίστεώς ἐστιν) (ff. 64v–65r); 765 (inc.: Ἔχομεν, φησί, κύριον [τοῦτό φησι ὅτι ἔχομεν κύριον GA 1953], des.: καὶ οὐ χρεία κρίνειν τὸν πλησίον ἢ ἐξουθενεῖν) + p. 408, C 1–3 (inc.: [add. ἢ ὅτι GA 1953] Οὐκ ἐσμὲν ἐλεύθεροι, des.: μᾶλλον ἡμῶν διαφέρει) (f. 68r).

[185] See note 175.

Among the fifty scholia attributed to Theodoret of Cyrrhus, almost exclusively from his commentary on the Pauline Epistles,[186] fourteen extracts are preceded by the attribution to the Greek Church Father together with the specification ἐκ τοῦ ὕφους, as for John Chrysostom. In one case, an extract from Theodoret's commentary on Romans is simply introduced by ἐκ τοῦ ὕφους, without the name of the source, and immediately follows an excerpt from Gregory of Nyssa, *Contra Eunomium* (f. 37rv).[187] Furthermore, on f. 39r a passage from Theodoret's *Ad Romanos* is combined with an extract from Cyril, *De adoratione et cultu in spiritu et veritate* (CPG 5200), which is introduced by the full reference Κυ(ρί)λλ(ου) περὶ τῆς ἐν πν(εύματ)ι λατρείας λόγου ς΄.[188]

Twenty-eight scholia are attributed to Gennadius of Constantinople, and are almost completely collected in Staab, *Pauluskommentare*, pp. 352–418.[189] As with the extracts of John Chrysostom and Theodoret, the excerpts from Gennadius' commentary on Romans are preceded by the reference to the Greek Church Father along with the further specification ἐκ

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[186] Only one scholium from Theodoret's *Quaestiones in Octateuchum* (CPG 6200) is attested: PG80.127, ll. 6–12 (inc.: [add. Σὺ δὴ μοι μάθε…οὐ προσκυνήσης GA 1953] Εἴδωλον καὶ [οὐ δέ GA 1953] ὁμοίωμα, des.: καὶ τῶν τούτοις παραπλησίων). The extract is preceded by Θεοδωρήτου ἐκ τῶν εἰς τὸν ἀπὸ τῆς θείας γραφῆς (f. 41r).

[187] The Theodoretan scholium corresponds to Lorrain, *Théodoret de Cyr,* p. 157.22, ll. 4–11 (inc.: Ἡ κτίσις, φησί [οὖν GA 1953], καὶ τὰ ἐν τῇ κτίσει γινόμενα, des.: καὶ αἱ παντοδαπαὶ οἰκονομίαι). The scholium from Gregory of Nyssa is taken from *Contra Eunomium* (CPG 3135), book 2, ch. 1, sect. 222, l. 6–sect. 224, l. 13 (inc.: [add. Διδασκόμεν γὰρ πᾶσα τοῦ ποιημάτος ὡς GA 1953] οὐδὲν τῶν ὄντων [αὐτῶν GA 1953] ἔκ τινος αὐτομάτου, des.: καὶ ἀφράστου δυνάμεως ἤρτηται) and is accompanied by the full title: Γρηγορίου Νύσσης ἐκ τοῦ πρὸς Εὐνομίον λόγου.

[188] PG68.421, l. 46–424, l. 6 (inc.: Εὐβουλίας γὰρ [om. γάρ GA 1953] ἁπάσης, des.: ᾐρημένοι τὴν ἀπόπτωσιν) + Lorrain, *Théodoret de Cyr,* p. 157.22, ll. 11-15 (inc.: Οὗ δὴ χάριν συγγνώμης [διὸ καὶ συγγνώμης εἰσίν GA 1953], des.: εἰς ἀπαλλαγὴν τῶν ἠπειλημένων κακῶν).

[189] Staab did not include a scholium on f. 28rv (inc.: Ἀκολούθως οὖν ἀπολογεῖται λοιπόν, des.: τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς) among the extracts from Gennadius, or Diodore, Theodore and Severian, which are sometimes confused with each other.

τοῦ ὕφους. The fact that all the scholia that receive this additional title are recorded only by GA 1953 is further evidence in support of Staab's hypothesis that the compiler of the manuscript drew that material from the direct tradition, now preserved only sparsely in Pauline catenae, which was available to him probably up to Rom 2.5. Indeed, the scholia from Gennadius which GA 1953 witnesses alongside the manuscripts of other Pauline traditions, namely the *Typus Vaticanus* and the Pseudo-Oecumenian Catena (89ex, 186ex, 204ex, 641ex and 762exb), are simply recorded with the attribution of the author. Nevertheless, there are a few scholia which are attested only by GA 1953 and are preceded by the simple title Γενναδ(ίου), without the reference ἐκ τοῦ ὕφους. On the other hand, the extract on Rom 1.9 is transmitted by both GA 1953 (f. 24v) and 1915 (f. 5r), but preceded by two different attributions, namely Gennadius for GA 1953 and Theodore for GA 1915. On the other hand, GA 1953 ascribes scholium 762exb on Rom 14.6 (f. 68r) to Severian of Gabala, against the consensus of GA 1915 and the manuscripts of the Pseudo-Oecumenian tradition that assign the extract to Gennadius.

The twenty-four scholia attributed to Cyril of Alexandria in GA 1953 have been transcribed in Pusey's edition of the extracts from Cyril's commentary on Romans in catenae. However, they comprise passages from other Cyrillian works, which include mainly the *Thesaurus de sancta consubstantiali trinitate* (CPG 5215), preserved fragmentarily also in the *Typus Monacensis,* as the reference to the source for the extracts on ff. 41v and 42v–43r indicates (Κυρίλλου ἐκ τῶν θησαυρῶν).[190] The other works from Cyril comprise the *De*

[190] Ff. 17r: PG75.597, D 5–7 (inc.: Εἰ τοίνυν διά, des.: λῦσαι τὰ δεσμὰ τοῦ θανάτου), appended to scholium 9Ph, 17v: PG75.597–600, D 7–A 3 (inc.: Ὁ Χριστὸς εἰς υἱὸν ἀληθινόν, des.: ἰσχύϊ τῇ διὰ [add. τοῦ ὁμοουσίου GA 1953] πνεύματος), 21r: PG75.453, B 9–C 10 (inc.: Εἰ [add. γάρ GA 1953] συμπαραλαμβάνεται Χριστὸς παρὰ τοῦ θεοῦ καὶ πατρός, des.: καὶ μετὰ [add. θεοῦ GA 1953] πατρὸς πάντα ἐνεργῶν), 38v: PG75.37, B 8–D 10 (inc.: Ὁ αὐτὸς [Παῦλος τοίνυν GA 1953] περὶ τοῦ λόγου [add. φησι GA 1953], des.: Ὁ ἑωρακὼς, ἐμὲ,

*adoratione et cultu in spiritu et veritate* (CPG 5200), preceded by Κυρίλλου περὶ τῆς ἐν πνεύματι λατρείας, *De sancta trinitate dialogi i-vii* (CPG 5216), introduced by Κυρίλλου ἐκ τῶν πρὸς Ἑρμείαν, *Contra Iulianum imperatorem* (CPG 5233), with the reference Κυρίλλου ἐκ τῶν κατά Ἰουλιανόν, and Cyril's commentary on John (CPG 5208).[191] On two occasions (ff. 22r and 24v), the scholia receive the attribution to Cyril of Alexandria, yet they have been identified as extracts from Theodore of Mopsuestia on Rom 1.8, based on GA 1915 (f. 4v),[192] and John of Damascus' *Sacra Parallela*, the latter introduced by Κυ(ρί)λλ(ου) ἐκ τῶν κατὰ Λοῦκ(αν).[193]

Twenty scholia are attributed to Basil of Caesarea and comprise extracts from his homiletic and ascetical works and treatises, also attested in GA 1909. These are preceded by the attribution to Basil, most often in combination with the reference to the source of the

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ἑώρακε καὶ τὸν πατέρα [add. μου GA 1953]), 41v: PG75.456, B 4–C 12 (inc.: Διότι [om. διότι GA 1953] γνόντες [add. φησίν GA 1953] τὸν θεόν, des.: εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν), 42v–43r: PG75.456, C 12–D 8 (inc.: Εἰ τοίνυν ἀλλάττει τὴν ἀλήθειαν, des.: εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν).

[191] CPG 5200: ff. 39r: PG68.421–424, C 12–A 7 (inc.: Εὐβουλίας γάρ [om. γάρ GA 1953] ἁπάσης, des.: ᾐρημένοι τὴν ἀπόπτωσιν), 46v: PG68.153–156, C 10–B 7 (inc.: [add. Ναί φησι GA 1953] Ἀλλ' ἔστι που πάντως, des.: ἠῤῥωστηκότες ἀποδεικνύμεθα); CPG 5216: ff. 20r: *Cyrille d'Alexandrie. Dialogues sur la Trinité*, Aubert p. 589, ll. 14–42 (inc.: Πλείστη γὰρ ὅση τοῦ πράγματος [Πλείστη δὲ τῆς ἀγιότητος GA 1953] ἡ διαφορά, des.: οὕτω τε [δέ GA 1953] θείας φύσεως κοινωνοὺς ἀναδεδειγμένους), 38rv: II, Aubert p. 527, l. 7, to p. 528, l. 11 (inc.: [add. Πρὸ οὖν τοὺς…δημιουργὸν εἴποι ἄν τις ὡς GA 1953] οὐδ' ἂν εἶεν ἔτι τῆς τοῦ πεποιηκότος, des.: Πῶς γὰρ οὔ); CPG 5233: 46r: W. Kinzig and T. Brüggemann, eds., *Kyrill von Alexandrien: Gegen Julian Buch 1-5 und Fragmente, Teil 1* (GCS Neue Folge 20) (Berlin, Boston: De Gruyter, 2016–2017), book 5, sect. 11, ll. 21–31 (inc.: Ἀλλὰ γὰρ ἀνθ' ὅτου, des.: πεσόντες εἰς τὰ αἰσχίω), 46rv: book 3, sect. 18, ll. 8–26 (inc.: Εἰ δέ, ἐπείπερ ἐστὶν ἀγαθός [add. ὁ θεός GA 1953] καὶ ἀπηχθημένον, des.: καθ' ἡμᾶς βουλή τε καὶ θέλησις [add. τοῦ θεοῦ GA 1953]); CPG 5208: f. 16r (inc.: Ἢ καὶ ἐπειδὴ ὁ τοῦ θεοῦ υἱός, des.: δι' ἐμφυσήματος ἐναργοῦς τὸ πνεῦμα χαρίζεται [Pusey, *Ad Romanos*, vol. 3, p. 135, ll. 14–15]).

[192] Staab, *Pauluskommentare*, pp. 113–114 (Rom 1.8). The extract attests to additional unidentified text at the end in GA 1953 (inc.: Αὐτὸς γὰρ ἡμῖν αἴτιος, des.: πρὸ αὐτόν καταλλάξας).

[193] PG96.280, B 8–C 2 (inc.: [add. Καὶ ὅθεν GA 1953] Ἡμεῖς νοητὴν καὶ πνευματικὴν ἀποπληροῦντες λατρείαν, des.: τῆς ἀληθοῦς εὐζωΐας οἱ τρόποι).

extract and in one instance along with the names of other two authors, that are Severian and Theodore (f. 48r). As the table below illustrates, the incipit and the explicit show that the text of the direct tradition has been reworked by the compiler of the catena, with the insertion of additional unidentified text at the beginning or end, the reversal of the word-order and reformulated sentences.

| Attribution | GA 1953 | Source |
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| Βασιλ(είου) | ff. 9v–10r | Basil of Caesarea, *De Spiritu Sancto* (CPG 2839), ch. 12, sec. 28, ll. 7–12 (inc.: Ἡ γὰρ τοῦ Χριστοῦ προσηγορία τοῦ παντός ἐστιν ὁμολογία [Ἀλλὰ καὶ τοῦ παντός ἐστι προσηγορία ἡ τοῦ Χριστοῦ προσηγορία GA 1953], des.: σου ἔλαιον ἀγαλλιάσεως [add. παρὰ τοὺς μετόχους σου GA 1953]). |
| Βασιλ(είου) | f. 11rv | Basil of Caesarea, *Adversus Eunomium* (CPG 2837), PG29.720, ll. 29–721, l. 1 (inc.: Πορεύου εἰς Δαμασκόν, des.: αὐθεντίᾳ φύσεως χρώμενον) |
| Βασιλ(είου) | f. 12r | Basil of Caesarea, *De Spiritu Sancto* (CPG 2839), ch. 15, sect. 35, ll. 69–71 (inc.: Εἰ τοίνυν τις ὁριζόμενος, des.: τοῦ προσήκοντος ἁμαρτεῖν) |
| Βασιλ(είου) | 18v–19r | Basil of Caesarea, *De Spiritu Sancto* (CPG 2839), ch. 2, sect. 4, l. 20–ch. 5, sect. 11, l. 11 (inc.: [add. Ἀλλ' οἱ εὐνομιανοὶ τὸ ἀνόμιον ἐπὶ τῆς ἁγίας τριάδος GA 1953] Ὅθεν τῷ μὲν θεῷ καὶ πατρί, ὥσπερ τινὰ κλῆρον ἐξαίρετον, des.: Καὶ ὅσα οὐδὲ ἀριθμῆσαι ῥᾴδιον) |
| Βασιλ(είου) | 19v | Basil of Caesarea, *Homilia in Psalmum 115* (CPG 2910), PG30.104, l. 19–p. 105, l. 5 (inc.: Πίστις [add. οὖν GA 1953] ἡγείσθω τῶν περὶ θεοῦ λόγων·, des.: γεωμέτρῃ [γεωμέτρει GA 1953], ἀμήχανον αὐτόν [αὐτῷ GA 1953]) |
| Βασιλείου ἐκ τῶν πρὸς Ἀμφιλόχιον κε(φαλαίων) | 23v–24r | Basil of Caesarea, *De Spiritu Sancto* (CPG 2839), ch. 26, sect. 62, l. 13–sect. 64, l. 23 (inc.: Οὗτός ἐστιν ὁ τόπος ὁ τῆς ἀληθινῆς λατρείας ἴδιος [Ἔστι δὲ καὶ τόπος τῆς τοιάυτης λατρείας ἴδιος τὸ ἅγιον πνεῦμα GA 1953], des.: καὶ ἡ ἰσότυπος σφραγὶς ἀναγόμεθα) |
| Βασιλείου ἐκ τοῦ εἰς τὸ μαρτύριον Ἰουλίτταν | 24v | Basil of Caesarea, *Homilia in martyrem Julittam* (BHG 972; CPG 2849), PG31.244, ll. 4–13 (inc.: Προσευχή ἐστιν αἴτησις [Ἔστι δὲ προσευχὴ αἴτησις GA 1953], des.: πληροῦσθαι τῆς προσευχῆς) |
| Βασιλείου ἐκ τῶν ἀσκιτικῶν (sic!) | 36v | Basil of Caesarea, *Asceticon magnum sive Questiones* (CPG 2875), PG31.1129, ll. 8–16 (inc.: Ὅταν [Καὶ ὅτε δέ GA 1953] τοῖς παρὰ τοῦ θεοῦ [om. τοῦ GA 1953] δεδομένοις ἀγαθοῖς, des.: οὔτε ἀφ' ὑμῶν, οὔτε ἀπὸ ἄλλων). |

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| Βασιλείου ἐκ τῆς ἑξαημέρου | 38r | Basil of Caesarea, *Homiliae in hexaemeron* (CPG 2835),[194] hom. 2, sect. 1, ll. 40–43 (inc.: [add. Ἔστι δὲ ἀόρατον GA 1953], τὸ δέ, ὃ τῇ φύσει [add. ὑπάρχειν GA 1953] ὁρατόν, des.: νῦν ἀόρατον [τὰ ἀόρατα GA 1953] ἡγούμεθα προσειρῆσθαι) |
| Βασιλείου ἐκ τοῦ ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός | 45v–46r | Basil of Caesarea, *Quod Deus non est auctor malorum* (CPG 2853), PG31.332, l. 3–345, l. 31 (inc.: Ἀμήχανον γὰρ ἐκτραπῆναι, des.: τῆς προαιρετικῆς καί [om. καί GA 1953] ἐμπράκτου) |
| Σευηριανοῦ, ? Μοψουεστίας, Βασιλείου ἐκ τῶν ἀσκητικῶν | 48r | Basil of Caesarea, *Asceticon magnum sive Questiones* (CPG 2875), PG31.1120, ll. 46–51 (inc.: [add. Ἐφευρετὰς δὲ κακῶν εἰπών…ἀλλὰ μέντοι φησὶν GA 1953] Ἀλαζὼν δὲ ὁ μὴ στοιχῶν [Ἀλαζὼν εἶναι τοὺς μὴ στοιχοῦντας GA 1953] τοῖς νενομοθετημένοις, des.: καὶ ὑπὲρ ὅ ἐστι [εἰσί GA 1953] φαίνεσθαι [φαινόμεθα GA 1953] ἐπιτηδεύων [om. ἐπιτηδεύων GA 1953], + p. 1100, l. 28–p. 1101, l. 15 (inc.: [add. Οἱ δὲ κατάλαλοι τίνες τέ εἰσι καὶ οἵας ἐπιτιμήσεως ἄξιοι νῦν ἀκριβῶς μάνθανε GA 1923] Δύο καιροὺς εἶναι ἡγοῦμαι, des.: ἀνεκδίκητον ἀφῆκεν ὁ θεός). |
| Βασιλ(είου) ἐκ τῶν ἀσκητικῶν and ἐκ τῶν αὐτῶν | 48r | Basil of Caesarea, *Asceticon magnum sive Questiones* (CPG 2875), PG31.1116, ll. 12–31 (inc.: [add. Πλεονεξία δὲ κρίνεται GA 1953] Ὅταν ὑπερβῇ τις τοῦ νόμου τὸν ὅρον, des.: καὶ μὴ εἰς θεὸν πλουτῶν [πλουσίων GA 1953] + PG31.1136, ll. 44–45, 1137, ll. 1–2 (inc.: [add. Καί GA 1953] Κακοήθεια μέν ἐστιν, ὡς λογίζομαι, des.: τὰ τῆς ἐπιβουλῆς κατεργάσηται [add. οὕτω δ’ ἄν τις τὸν δόλον ὁρίσαιτο GA 1953]) |
| Βασιλ(είου) ἐκ τῶν εἰς τὸν λγ΄ ψαλμόν | 48v | Basil of Caesarea, *Homiliae super Psalmos* (CPG 2836), PG29.373, ll. 50–51 (inc.: Ἔστι δὲ ὁ δόλος [Δόλος ἔστι GA 1953], des.: τῷ πλησίον προσφερομένη) |
| Ἐκ τῶν ἀσκητικῶν and Ἐκ τῶν αὐτῶν | 48v | Basil of Caesarea, *Asceticon magnum sive Questiones* (CPG 2875), PG31.1137, ll. 6–8 (inc.: [add. Ἐφευρεταὶ δὲ κακῶν εἰσίν GA 1953] Οἱ παρὰ τὰ συνήθη, des.: προσεπινοοῦντες καὶ ἐξευρίσκοντες), + 1248, l. 44–1249, l. 2 (inc.: Εἴ τις τὸ ἀγαθόν, des.: ἵνα φωτισθῇ), and unidentified text in between (inc.: Ἀλλὰ καὶ ἀσυνέτους, des.: λόγος γνώσεως ἀκούων); PG31.1280, ll. 4–11 (inc.: [add. Τὶς δὲ ὁ ἀσύνετος ἐκ τοῦ συνετοῦ κατὰ τὸ ἐναντίον διδάχθηται GA 1953] Ὅπερ ἐστὶν ἐπὶ τῶν βρωμάτων, des.: ὁ τοιοῦτος ἐπλήρωσε τὴν ἐντολὴν τὴν λέγουσαν· Ψάλατε συνετῶς [ὁ τοιοῦτός ἐστι συνετὸς ὁ δὲ ἐναντίοις ἔχων ἀσύνετος GA 1953]) |

[194] S. Giet, ed., *Basile de Césarée. Homélies sur l’hexaeméron, 2nd edn* (SC26 bis) (Paris: Cerf, 1968).

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|---|---|---|
| Βασιλ(είου) ἐκ τοῦ περὶ φθόνου | 48v | Basil of Caesarea, *De invidia* (CPG 2833), PG31.372, l. 32–373, l. 6 (inc.: Φθόνου γὰρ [om. γὰρ GA 1953] πάθος, des.: πέφυκε δαπανᾶν) + unidentified text as τοῦ αὐτοῦ ἐκ τῆς ἐν λακίζοις ὁμιλίας (inc.: Λύπη γάρ ἐστι, des.: καὶ ἰατρείας μὴ ἐπιδεχόμενον) |
| Βασιλείου ἐκ τοῦ εἰς τὸν λζ΄ ψαλμόν | 52v–53r | Basil of Caesarea, *Homilia in Psalmum 37*, PG30.85, ll. 7–37 (inc.: Πολλάκις δὲ εἴρηται, des.: τοῖς ἀξίοις [ἀνθρώποις GA 1953] χορηγούμενα). |

Table 43: The scholia from Basil of Caesarea in GA 1953

In addition to the scholia recorded above, six of the seven extracts from Maximus the Confessor in GA 1953 are attributed to Basil of Caesarea due to the confusion between the abbreviated minuscule sigla βα and μα. These are listed in Van Deun's article, to which I refer for a more detailed analysis of the extracts.[195] Additionally, another case of misattribution among the scholia from Basil is attested and concerns the extract on f. 48v, which is ascribed to Gregory of Nazianzus (Γρηγορίου τοῦ Θεολόγου) in place of Basil — the extract is from the *Homilia dicta in Lacisis* (CPG 2912).[196]

The next most quoted Greek Church Fathers in GA 1953 are Severian of Gabala and Origen. For both the authors, the scholia are preserved fragmentarily in catenae and edited by Staab.[197] The seventeen scholia from Severian are both shared by GA 1953 and 1915, such as the comments on Rom 1.1, 1.2, and 1.7, the latter along with the double lemma

[195] Van Deun, 'Les extraits de Maxime le Confesseur', pp. 212–214. According to Van Deun the extract from Maximus' *Expositio orationis dominicae* (CPG 7691), which is extensively reworked by the compiler of the catena of GA 1953, is also attested in other indirect traditions, comprising the *Florilegium Coislinianum* and the catena on Mark from Nicetas of Heraclea. Based on the collation between GA 1953 and the Nicetas' catena, Van Deun proves that these two manuscripts do not attest the same variant readings from the direct tradition; hence, it does not support Staab's hypothesis of a compilation of GA 1953 by Nicetas of Heraclea (p. 213, n. 45).

[196] PG31.1456, C 14–A 3 (inc.: Ὁ κεφαλὴν ἀλγῶν, des.: ἕκαστος ἐπαισχύνεται).

[197] Staab, *Pauluskommentare*, pp. 213–225, and K. Staab, 'Neue Fragmente aus dem Kommentar des Origenes', 74–82.

Ἀπολλιναρίου Σευηριανοῦ in GA 1915 (f. 3v),[198] or are attested by GA 1953 alone.[199] Similarly, of the sixteen extracts from Origen's commentary on Romans attested by GA 1953, five agree with the scholia transmitted from the *Typus Vaticanus* and edited by Ramsbotham.[200] These scholia include those commenting on Rom 1.10 (GA 1953 [f. 25v], 1915 [f. 5r]), 1.11–12 (GA 1953 [f. 27v], 1915 [f. 5v]), 1.13–14 (GA 1953 [f. 29rv], 1915 [f. 7r]), 1.18 (GA 1953 [f. 35v], 1915 [f. 10r]) and 2.7 (GA 1953 [f. 54r], 1915 [f. 16r]).[201] Overall, based on a preliminary analysis of the incipit and explicit, the major differences between GA 1953 and 1915 concern the presence of additional material in GA 1953, mainly comprising the repetition of the biblical lemma at the beginning of the scholium and an appendix to the extract on Rom 1.11–12 (Staab 8, Ramsbotham III) with an adapted citation of Eph 4.14 (Ἵνα μηκέτι ὦσι νήπιοι κλυδωνιζόμενοι [om. καὶ περιφερόμενοι GA 1953] παντὶ ἀνέμῳ).

Fourteen scholia are attributed to Photius and they are shared by both the GA 1915 and the Pseudo-Oecumenian Catena. These scholia correspond to extracts 1Ph (f. 8rv), 5Ph (f. 12r), 7Ph (f. 15v), 9Ph (f. 17r), 37Ph + 38Ph (f. 27rv), 47Ph and 49Ph (f. 33rv), 50Pha +

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198 Staab, *Pauluskommentare*, p. 213 (Rom 1.1, 1.2, and 1.7).

199 Rom 1.1 (Staab, *Pauluskommentare*, p. 213, ll. 1–2, and 10), 1.7 (p. 214, ll. 7–11), 1.27 (p. 214), 1.32–2.1 (p. 215), 2.5 (p. 215), 2.10 (p. 216, ll. 4–6) and 7.12 (pp. 219–220)

200 Ramsbotham, 'The Commentary of Origen, I', pp. 209–215.

201 Respectively, Staab's extract 7 = Ramsbotham's extract II (inc.: [add. Τέως οὖν εἶπεν· ὅπως εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς ἐσήμανεν ὅτι GA 1953], ἔστι χωρὶς θελήματος θεοῦ; des.: ἐν κακοῖς εὐοδία ἀνδρός), Staab 8 = Ramsbotham III (inc.: Ὡς ὄντος δὲ χαρίσματος μή [om. μή GA 1953] πνευματικοῦ, des.: οὕτως, ὃς δὲ οὕτως, followed by additional text in GA 1953: Ὅμως ὁ Παῦλος θέλει αὐτοῖς…κλυδωνιζόμενοι παντὶ ἀνέμῳ); Staab 10 = Ramsbotham IV (inc.: [add. Τὸ δὲ ἵνα καρπὸν σχῶ καὶ ἐν ὑμῖν GA 1953] ἔστιν δὲ ἐνταῦθα καθ' ὑπερβατὸν [καθ' ὑπερβατὸν νοήσῃς GA 1953], des.: καὶ οὕτως ἀπέδωκε τῇ τοῦ λόγου ἀκολουθίᾳ τὴν τάξιν); Staab 13 = Ramsbotham V (inc.: Ἔοικε δὲ λέγεσθαι ὀργὴ καὶ ὁ διάκονος, des.: ἑτέρα δὲ ἀπ' οὐρανοῦ μέν, οὐ θεοῦ δέ [Ramsbotham, p. 215, l. 16]); Staab 15 = Ramsbotham VI (inc.: Καὶ ὀργὴ μέν ἐστι ὁ ἐπόμενος τοῖς ἁμαρτάνουσιν, des.: ὡς ἐν ὀπῇ κατὰ τὸν ὄφιν ἐμφωλεύειν).

50Phb (f. 33v), 63Phb (f. 40r), 72Ph (f. 42v), 99Ph (f. 51r), and to one *Extravagans* from Oecumenius, that is 72ex (f. 42r).[202] Besides the usual adaptations of GA 1953, comprising the inclusion of connectives and conjunctions (φησί, τουτέστιν, δέ, καί), and the omission of the biblical lemmata at the beginning, a longer unidentified extract (inc.: Θεοῦ ἔστι δὲ τὸ ἐν δύναμει καὶ οὕτως ἔκλαβεν, des.: υἱὸς τοῦ θεοῦ κἂν εἶπεν φησι σάρκι) followed by an extract from Basil's *Thesaurus* (PG75.597, ll. 51–53, inc.: Εἰ τοίνυν διὰ τὸ ἐκ νεκρῶν ἀναστῆναι, des.: λῦσαι τὰ δεσμὰ τοῦ θανάτου) is appended to scholium 9Ph.

Ten scholia are attributed to Theodore of Mopsuestia, sometimes with the name and the further σχόλιον or ἐκ τῶν σχόλιων, and not attested elsewhere.[203] Following Theodore, eight scholia are assigned to Gregory of Nyssa, five with the attribution, and three with the title along with the reference to the source, namely Γρηγορίου Νύσσης + ἐκ τῆς εἰς τὸν πατέρα ἡμῶν β΄ ὁμιλίας (ff. 24v–25r), ἐκ τοῦ πρὸς Εὐνόμιον λόγου (f. 37r), and ἐκ τοῦ πρὸς βς΄ τοῦ Εὐνομίον λόγου (f. 53rv). These have been sourced to Gregory's *Refutatio*

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[202] Scholia 1Ph (inc.: Προέταξε τὸ Παῦλος [δὲ οὗτος ἐνταῦθα τὸ Παῦλος GA 1953] μηδὲ διαιρεῖν, des.: τὸ δοῦλος εἶναι [add. Ἰησοῦ GA 1953] Χριστοῦ); 5Ph (inc.: Εὐαγγέλιον [add. δέ GA 1953] θεοῦ, ὅτι [add. τόν GA 1953] θεὸν εὐηγγελίζετο [εὐηγγελίζοντο GA 1953], des.: περὶ τοῦ [add. ὡς GA 1953] ἀληθῶς υἱοῦ αὐτοῦ ἐλάλησεν [αὐτοῦ υἱοῦ ἐλάλει GA 1953]); 7Ph (inc.: οὐκ εἶπεν περὶ Υἱοῦ αὐτοῦ, des.: καὶ μονογενῆ δηλῶν); 9Ph (inc.: Τοῦ ὁρισθέντος [add. φησὶ τουτέστιν GA 1953] ἐπιγνωσθέντος, des.: ὡς ἀληθινῷ θεῷ καὶ υἱῷ); 37Ph + 38Ph (inc.: [add. Τὸ δὲ διὰ τῆς ἐν ἀλλήλοις πίστεως καὶ οὕτως ἐστὶν ἐκλαβεῖν οὐκ ἐμοῦ, φησίν, ἐστὶ μόνον GA 1953] Τὸ μεταδοῦναι ὑμῖν χάρισμα, des.: οὕτως ἑκάτεροι παρακαλοῦνται); 47Ph (inc.: Ἰουδαίῳ δὲ πρῶτον. Ὁ γὰρ Ἰουδαῖος ἀπαιτεῖται πρῶτον [Διὸ καὶ Ἰουδαίους ἀπαιτεῖται πρῶτον GA 1953], des.: εἰς Χριστὸν ἤπερ τὰ ἔθνη); 49Ph (inc.: Δικαιοσύνη γὰρ θεοῦ, φησίν [εἴποι δ' ἄν τις δικαιοσύνη θεοῦ GA 1953], des.: καὶ ὅτι πάντα τὰ ἀγαθὰ ἐκ θεοῦ); 50Pha + 50Phb (inc.: Ἐκ πίστεως [add. φησίν GA 1953] εἰς πίστιν πιστεύειν, des.: τοσούτων ἀγαθῶν θησαυρῶν ἡμῖν προξενοῦν); 63Phb (inc.: Διότι [καί GA 1953] γνόντες τὸν θεόν, des.: καὶ περιῆψαν αὐτὰ τοῖς ἔργοις τῶν χειρῶν αὐτῶν); 72Ph (inc.: Τό [ἢ ὁ θεὸς φησι GA 1953] παρέδωκεν αὐτοὺς ὁ θεός, des.: καὶ τῇ τῶν συγγραμμάτων ἑρμηνείᾳ [τῶν τε καθ' ἡμᾶς καὶ τῶν ἔξω GA 1953]); 99Ph (inc.: Ὑπερβολὴν παρανομίας λέγει, des.: ὥστε πολλῷ μᾶλλον ἑαυτοὺς προκατέκρινον).

[203] Staab, *Pauluskommentare*, pp. 113–172. The scholia from GA 1953 occur on pp. 113 (Rom 1.1, 1.7), 114 (Rom 1.9, 1.11, 1.13), and 115 (Rom 1.18, 1.25, 1.26, 2.2).

*confessionis Eunomii* (CPG 3136), *Testimonia adversus Judaeos* (CPG 3221), *De oratione dominica orationes V* (CPG 3160), and *Contra Eunomium* (CPG 3135), which are also transmitted, within the indirect tradition, by GA 1909.[204]

Furthermore, seven scholia are associated with John of Damascus, in three cases with an additional mention of the work (Δαμασκηνοῦ ἐκ τῶν κεφαλαίων [ff. 46r and 48v] + ,κε' [f. 33r] and ,ε' [f. 44r]). These comprise mainly extracts from his *Expositio fidei* (CPG 8043),[205] apart from a short comment on f. 48v which is attributed to John of Damascus but is frequently attested by the scholiastic Byzantine tradition, except for the Greek Church Father (Φθόνος ἐστὶ λύπη ἐπ' ἀλλοτρίοις ἀγαθοῖς).

Five scholia correspond to Isidore of Pelusium's *Letters* 213 (,σιγ΄) (f. 39v), 1245 (ασμε΄) (f. 45rv), 1323 (ατκγ΄) (f. 50rv) and part of 1437 (αυλζ΄) (f. 50v), including scholium

[204] CPG 3136: ff. 8v–9r, sect. 30, ll. 3–15 (inc.: Εἰ δέ [οὖν GA 1953] οὐκ ἔστι θεὸς ὁ μὴ φύσει θεὸς ὤν, des.: ὅτι κύριος Ἰησοῦς εἰς δόξαν θεοῦ πατρός); CPG 3221: ff. 13r–14v, PG46.200, l. 41–217, l. 31 (inc.: Οὗτος ὁ θεὸς ἡμῶν·, des.: ὑποπόδιον τῶν ποδῶν σου) and f. 16rv, PG64.204, l. 35–205, l. 7 (inc.: Ὤμοσε κύριος τῷ Δαβὶδ ἀλήθειαν, des.: ἀνωρθωμένος ἕως αἰῶνος); CPG 3160: ff. 24v–25r, PG44.1137, l. 37–1140, l. 1 (inc.: [Add. Διαφέρει δὲ εὐχὴ προσευχῆς GA 1953] Ὅτι εὐχὴ μέν ἐστιν ἐπαγγελία, des.: τῷ θεῷ γινομένην πρόσοδον [πρόσοδον γινομένην GA 1953] διερμηνεύει); CPG 3135: f. 37r, book 2, ch. 1, sect. 222, l. 6–sect. 224, l. 13 (inc.: [add. Διδασκόμεν γὰρ πᾶσα τοῦ ποιημάτος ὡς GA 1953] Οὐδὲν τῶν ὄντων [αὐτῶν GA 1953] ἔκ τινος αὐτομάτου, des.: καὶ ἀφράστου δυνάμεως ἤρτηται), and f. 53rv, book 2, ch. 1, sect. 418, l. 1–p. 426, l. 1 (inc.: Ἐπεὶ δέ [γὰρ ἡμᾶς GA 1953] οὐκ ἐνδέχεται τὸ τῇ φύσει βραχύ [τοὺς τῇ φύσει βραχεῖς GA 1953], des.: ἐν τῷ καλῷ παγιότητος [add. τοῦ θεοῦ τὰ διὰ τῶν ἀξιῶν καὶ ἀγαθῶν δυναμένων τοῖς ἀξίοις χορηγούμενα GA 1953]).

[205] Ff. 9v: sect. 79, ll. 2–31 (inc.: Οὐχ, ὥς τινες ψευδηγοροῦσι, des.: οὔπω δὲ ταῦτα ἐγεγόνει), 11v: sect. 44, ll. 2–8 (f. 11v) (inc.: Χρή [add. γάρ GA 1953] γινώσκειν, ὡς πάντα, des.: κατὰ τὴν ἀγαθότητα καὶ τὴν δικαιοσύνην αὐτοῦ [κατὰ τὴν δικαιοσύνην καὶ ἀγαθότητα αὐτοῦ GA 1953], 15v–16r: sect. 77, ll. 3–8 (inc.: [add. Καί GA 1953] Διὰ τί ὁ υἱὸς ἐνηνθρώπησε…πατὴρ ὁ πατὴρ καὶ οὐχ υἱός, des.: καὶ οὐκ ἐξέστη τῆς οἰκείας ἰδιότητος [ἰδικῆς υἱότητος GA 1953]), 33r, sect. 45, ll. 27–36 (inc.: Καὶ ἐπειδή [ἐπειδὴ γάρ GA 1953] θεότητος ἐλπίδι, des.: τοῦ ἀπόρου λύσιν εὐπρεπεστάτην), 44r: selected parts from sect. 39, 40, and 43, 46r: sect. 94, ll. 3–18 (inc.: [add. Ἀλλά GA 1953] Τίνος ἕνεκεν προγινώσκων…Ὁ θεὸς δι' ἀγαθότητα ἐκ τοῦ μὴ ὄντος, des.: κατίδοι τοῦτον ἐναπομένοντα [αὐτὸν κατίδῃ ἐναπομένοντα GA 1953]).

95ex from the Pseudo-Oecumenian Catena (ασμδ΄) (f. 50r),[206] and three are excerpts from Gregory of Nazianzus *Theologica IVa, vel De Filio IIa* (CPG 3010.30), and *In sancta lumina* (CPG 3010.39), including the scholium wrongly attributed to Gregory but from Basil of Caesarea's *Homilia de Lacticis*.[207]

Finally, GA 1953 shares with *Typus Vaticanus* one scholium from Acacius of Caesarea's fragments on Romans (GA 1953 [f. 33r]; 1915 [f. 8v]), which includes part of comment 51exc from the Pseudo-Oecumenian Catena,[208] and one extract from Eusebius of Emesa's commentary on Romans preserved in catenae (GA 1953 [f. 10v]; 1915 [f. 1rv]).[209] Moreover, the numbered extract 378 from the Pseudo-Oecumenian tradition is attributed to Methodius (f. 61r), as in GA 1909 (f. 35r), and one extract assigned to Anastasius the Synaite has been identified as a passage from his *Quaestiones et responsiones* (CPG 7746) (f. 24r).[210]

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[206] Letters 213 (σιγ΄): PG78, ll. 45–12 (inc.: Παρ' αὐτοῖς μέν [add. γάρ GA 1953] ὄγκος ἦν πολὺς ἀληθείας χηρεύων, des.: ἡ πλάνη αὐτῶν [add. πᾶν GA 1953] εὐφώρατος γέγονεν), 1245 (ασμε΄): Évieux, ed., *Isidore de Péluse. Lettres,* I, p. 228 (inc.: Ἐπειδὴ γέγραφας [Εἰ δὲ διαπορεῖς GA 1953] δι' ἣν αἰτίαν παρέδωκεν αὐτούς, des.: ἀλλ' ὁρμήσαντας εἰς αὐτὸν ἀφείς), 1323 (ατκγ΄): Évieux, ed., *Isidore de Péluse. Lettres,* I, pp. 363–364 (inc.: [add. Ἐπειδή GA 1953] Ὁ ἁμαρτάνων μέν τι, γινώσκων δέ, des.: οὐκ ἂν τοῦ ἁμαρτάνειν παύσοιτο), part of 1437 (αυλζ΄): Évieux, ed., *Isidore de Péluse. Lettres,* II, p. 58, ll. 1–13 (inc.: Κακὸν μέν [add. οὖν GA 1953] τὸ ἁμαρτάνειν, des.: τοῦ πράττειν χεῖρον εἰκότως ὡρίσατο).

[207] CPG 3010.30: ff. 10r: sect. 21, ll. 12–15 (inc.: Χριστὸς δέ [οὖν καλεῖται GA 1953], διὰ τὴν θεότητα, des.: καὶ ποιῆσαι θεὸν τὸ χριόμενον), 12r: sect. 18, ll. 6–9 (inc.: Ἡ μὲν γὰρ τοῦ θεοῦ [ἡ δὲ θεὸς προσηγορία δέ GA 1953], des.: πῦρ καταναλίσκον [καταναλίσκων GA 1953] ἐντεῦθεν λέγεται); CPG 3010.29: f. 19rv: PG36.348, ll. 9–19 (inc.: Ἡμῖν δέ [γὰρ GA 1953], εἷς θεὸς ὁ πατήρ, des. εἰς τοὺς αἰῶνας. Ἀμήν.).

[208] Staab, *Pauluskommentare*, p. 53 (Rom 1.17).

[209] Staab, *Pauluskommentare*, p. 46 (Rom 1.1).

[210] J.A. Munitiz and M. Richard, eds., *Anastasii Sinaitae Questiones et Responsiones* (CCSG 59) (Turnhout: Brepols, 2006), pp. 4–165, Quaestio 6, sect. 1, l. 9–sect. 5, l. 51 (inc.: Ὅμως ἐκ διαλέξεώς τινος ἱερᾶς ἀνδρῶν ἱερῶν [Καὶ ἐκ διαλέξεώς τινος ἀνδρὸς ἱεροῦ ἀνδρῶν GA 1953], des.: πλήρωμα τῆς τριάδος κατοικοῦν).

### 5.4. The catena of Athos, M. Παντοκρατόρος, 28 (CPG C166) (GA 1900)

GA 1900 is a frame catena on the Pauline Epistles from the beginning of the tenth century, with the biblical text in minuscule and the commentary in semi-majuscule script.[211] The manuscript is lacking the first complete five chapters of Romans (it begins on Rom 6.6), and on f. 5rv a supplementary thirteenth-century hand inserts only the biblical text from Rom 7.13–8.3. The scholia, mainly extracts from the initial series in the Pseudo-Oecumenian Catena, are unnumbered and the few *Extravagantes*, which comprise almost exclusively the Oecumenian extracts from the Pseudo-Oecumenian tradition, are not attributed.[212] On the other hand, the extracts from Acacius, Apollinarius, Diodore, Theodore, Gennadius and Chrysostom, which GA 1900 shares with *Typus Vaticanus* and *Monacensis*, are usually preceded by an attribution, placed both in the margin and immediately before the scholium. As Staab observes, these additional lemmatized scholia have nothing to do with the *Extravagantes* of the *Normaltypus* and are recorded from f. 12r onwards as a separate group, either on the lower margin and visually separated from the Pseudo-Oecumenian exegesis, or immediately after the block of numbered scholia. This led Staab to believe that these scholia were part of a later stage of exegetical material.[213] However, some numbered scholia of the Pseudo-Oecumenian Catena are also recorded in the lower margins of ff. 1r–11v, along with an extract from Clement of Alexandria's *Stromata* (CPG 1377) (f. 10r) and an *Extravagans*

[211] The tenth century date is supported by Staab (Staab, *Die Pauluskatenen*, p. 247) and Parpulov (Parpulov, *Catalogue*, p. 213), while Zawadzki proposed to date the manuscript to the eighth/ninth century, based mainly on Lambros, *Catalogue*, I, p. 95 [n. 1062] (Zawadzki, 'Neue griechische Fragmente', p. 262, 'Zwei unbekannte griechische Fragmente', p. 29, n. 1, and 'Der verlorene Schluss', pp. 279–280).

[212] Scholia 460 + 461 (f. 8v) are preceded by a *signe de renvoi*, placed also above the relevant biblical passage.

[213] Staab, *Die Pauluskatenen*, p. 248.

from the *Normaltypus*, namely 444ex from Oecumenius.[214] These scholia comprise extracts numbered 312 (f. 1r), 322 (f. 1v), 333 + 334 (f. 2r), 338 and 339 (f. 2v), 352 and 353 (f. 3v), 366 (f. 4v), 409–412 (f. 6r), 421 and 422 (f. 6v), 443 + 444 + 444ex (f. 7v), 451 (f. 8r), 471 (f. 9r), 479 and 480 (f. 9v), 492 (f. 10v), 496 + 497 (f. 11r), 502 + 503 and 504 (f. 11v). In some instances, a decorative trait is placed at the end of the last scholium of the numbered sequence before the isolated extracts of the lower margins (312, 338 and 339, 352 and 353, 409–412, 421 and 422, 451, 496 + 497, and 502 + 503, 504), probably to indicate the end of the primary section of comments.

The other extracts transmitted by GA 1900 comprise scholia from Greek Church Fathers mainly attested only in catenae, in particular GA 1915 and 1909, apart from two extracts from John Chrysostom's homilies on Romans, which are recorded with signs after group of scholia 455 + 455ex (the latter from Oecumenius) on f. 8v.[215] These scholia include forty-three extracts from Gennadius of Constantinople,[216] thirty-five from Diodore of Tarsus,[217] eighteen from Theodore of Mopsuestia,[218] three from Acacius of Caesarea[219] and one from Apollinarius of Laodicea,[220] all recorded either with the attribution or anonymously. In particular, two scholia are attributed to the wrong source. First, the

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[214] The scholium corresponds to an excerpt from book 4, ch. 14, sect. 96, sub. 1, ll. 3–5, sub. 2, ll. 1–4 (inc.: Ὁ κατ' ἐπιφορὰν τῶν διωκόντων, des.: ἡ τοιάδε ἐνέργεια) (Stählin, Früchtel and Treu, eds., *Clemens Alexandrinus. Zweiter Band. Stromata Buch I-VI*).

[215] PG60, p. 533, ll. 22–43 (inc.: Διόπερ ἀναγκαῖον διδάξαι, des.: τὰ συμφέροντα πᾶσιν αἰτεῖ) and ll. 47–51 (inc.: Ὁρᾷς, ὅτι οὐ περὶ τοῦ παρακλήτου ὁ λόγος, des.: Ὁ δὲ ἐρευνῶν τὰς καρδίας).

[216] Staab, *Pauluskommentare*, pp. 352–418.

[217] Staab, *Pauluskommentare*, pp. 83–112.

[218] Staab, *Pauluskommentare*, pp. 113–172.

[219] Staab, *Pauluskommentare*, pp. 53–56.

[220] Staab, *Pauluskommentare*, p. 74 (Rom 11.24)

scholium commenting on Rom 10.10 (f. 15v) is ascribed to Theodore or Theodoret (Θεοδώ[ρου]) by GA 1900 but has been included by Staab among the extracts from Acacius of Caesarea, based on the same attribution attested in GA 1915 (f. 152v) — the scholium is also recorded by GA 1923 (560ex, f. 54r) —, and the absence of parallel text from Theodoret's commentary on Rom 10.10.[221] Additionally, the scholium on Rom 13.10 is associated with Diodore by GA 1900, but has been identified as an extract from Theodore, based on GA 1915 (f. 189v).[222]

Overall, GA 1900 attests to abbreviated versions of the same scholia as in GA 1915, comprising the omission of the biblical lemmata at the beginning or the end, and the exclusion of exegetical material. In several cases, longer extracts from GA 1915 have been split into two or more subsequent scholia by the compiler of GA 1900. For instance, the scholium from Diodore of Tarsus on Rom 11.30–32 (GA 1900 [f. 21v], 1915 [f. 172v]), is divided into three separate anonymous extracts in GA 1900, which omits the exegetical text at the beginning (Τὸ λεγόμενον τοιοῦτόν ἐστιν…τῆς μετανοίας ἐξουσία) and the biblical quotation matching Staab's lines 14–15 (Ἢ καὶ τὸ συνέκλεισεν εἰς ἀπείθειαν).[223] In addition to the scholia from the Greek Fathers shared with GA 1915, the relationship between the main witness of the *Typus Vaticanus* and GA 1900 is further supported by the presence of a scholium (GA 1915 [f. 160r], 1900 [f. 18r]), absent elsewhere, which seems to be a

[221] Staab, *Pauluskommentare*, p. 55, ll. 14–24. GA 1900 omits the repetition of the biblical lemma at the beginning.

[222] Staab, *Pauluskommentare*, p. 163, ll. 1–5.

[223] The first scholium covers Staab, *Pauslukommentare*, p. 104, l. 17–p. 105, ll. 1–10 (inc.: Τὸ δὲ ἵνα καὶ αὐτοὶ ἐλεηθῶσιν, des.: πράττειν ἃ βούλεται), and is followed by a second comment corresponding to ll. 10–14 (inc.: Συνέκλεισεν οὖν ὁ θεός, des.: ἐπιστρέψαντας ἐλεήσῃ), and a third one, matching ll. 15–17 (inc.: Ἀντὶ τοῦ διήλεγξεν, until the end [σώζωνται GA 1900 ex διασώζωνται GA 1915]).

contribution of the compiler of the catena, rather than an actual exegetical comment on the biblical text (Rom 11.6):

> Τὸ *εἰ δὲ ἐξ ἔργων νόμου* (om. *νόμου* GA 1915) *οὐκέτι ἔστιν χάρις* καὶ τὰ ἐξῆς (ἐπεὶ τὸ *ἔργον οὐκέτι ἔστιν ἔργον* GA 1915), Ἰωάννης καὶ Γεννάδιος καὶ Θεοδώρητος (Θεόδωρος GA 1915) καὶ Διόδωρος παράγουσι. Κύριλλος καὶ Θεόδωρος (Θεοδώρητος GA 1915) οὐ τιθέασιν, οὐ δὲ ἔν τισιν κεῖται τῶν ἀποστολικῶν ἀντιγράφων.[224]

Regarding the scholia in common with the Pseudo-Oecumenian tradition, GA 1900 records most of the numbered comments of the *Normaltypus*, from 307 to 920, apart from the extracts 500 (f. 11v), 545 (f. 14v), 613–617 (f. 19r), 623 (f. 19v), 686 (f. 23r), 709 (f. 24r), and the *Extravagantes* 649ex (f. 21r) and 808exa (f. 30r), both from Oecumenius. However, many of these numbered scholia are very short marginalia comprising textual explanations of the biblical passages or providing synonyms of the text under exegesis Ῥῆμα συγγνώμης [545], Τῇ ἀπιστίᾳ [623], Τουτέστι γέγονεν [613], and Ἐμοὶ τουτέστι παρ᾽ ἐμοί [709]). In addition to this, the manuscript omits all the other *Extravagantes* of the *Normaltypus*, except for the *Oecumeniana* and two anonymous scholia from the Pseudo-Oecumenian tradition, that are 684exc and 684exd (f. 23r). Furthermore, despite being a frame catena, GA 1900 has most features typical of alternating catenae. For example, all the scholia from Oecumenius are anonymous and with no signs, and, as already anticipated, there are no

[224] On the relationship between GA 1900 and 1915 (and overall, the Typus Vaticanus [C160]), see Zawadzki, ‘Neue griechische Fragmente’ (in particular, pp. 267–270) and Zawadzki, ‘Der verlorene Schluss’.

numbers for the main set of scholia and they are sometimes combined with each other.[225] However, despite combining several separate scholia from the Pseudo-Oecumenian Catena, the manuscript also splits 758 (f. 27r), 796 (f. 29v), 804 (f. 30r), 874 and 877 (f. 34v), 900 (f. 36r) and 907 (f. 36v) into two independent extracts.[226]

[225] Scholia 311 + 311ex (f. 1r), 313 + 314 (f. 1v), 333 + 334 (f. 2r), 344 + 345 (f. 3r), 356 + 357 and 359 + 360 (f. 4r), 363 + 364 (f. 4v), 409 + 410 and 411 + 412 (f. 6r), 414 + 415ex and 416 + 417 (f. 6v), 424 + 425, 426 + 426ex, 427 + 428 + 429 and 433 + 434 (f. 7r), 438 + 439 and 443 + 444 + 444ex (f. 7v), 445 + 446 and 448 + 449 + 449ex (f. 8r), 452 + 451ex, 453 + 454, 455 + 455ex and 460 + 461 (f. 8v), 474 + 475, 476 + 477 + 477ex (f. 9v), 482 + 483 (f. 10r), 489ex + 490 + 491 (f. 10v), 496 + 497 (f. 11r), 502 + 503 (f. 11v), 507 + 508 (f. 12r), 513 + 514 (f. 12v), 515 + 515ex, 517 + 518 and 519 + 520 (f. 13r), 528 + 529 (f. 13v), 540 + 530 + 531 + 531ex, 532 + 533, 534 + 535 + 536 and 537 + 538 (f. 14r), 539 + 540 (II), 541 + 542 + 543 and 549 + 546 + 547 + 548 (f. 14v), 550 + 551 + 552 (f. 15r), 559 + 560 (f. 15v), 563 + 564 and 565 + 566 (f. 16r), 570 + 571 and 575 + 576 (f. 16v), 579 + 580 + 581 and 582 + 583 + 584 (f. 17r), 590 + 591 and 593 + 594 (f. 17v), 610 + 611 and 618 + 619ex (f. 19r), 620 + 621 + 621ex and 628 + 629 + 630 (f. 19v), 644 + 645 and 648 + 648ex (f. 21r), 653 + 654 and 655 + 656 + 657 (f. 21v), 660 + 661, 665 + 666 and 668ex + 669 + 670 (f. 22r), 677 + 678 (f. 22v), 689 + 690 (f. 23r), 695 + 696 + 697 + 698 (f. 23v), 705 + 706 (f. 24r), 717 + 718, 720 + 721 and 723 + 724 (f. 25r), 731 + 732 (f. 25v), 734 + 735, 737 + 738 + 739 and 740 + 741 (f. 26r), 743 + 744 and 748 + 749 (f. 26v), 761 + 762 + 762exa (f. 27v), 768 + 769, 770 + 772 and 774 + 775 (f. 28r), 783 + 783ex and 785 + 785ex (f. 29r), 801 + 801ex, 803 + 803ex and 809 + 810 (f. 30r), 819 + 820 and 821 + 821ex + 822 (f. 31r), 830 + 831 and 833 + 834 + 835 + 836 (f. 31v), 843 + 844 (f. 32v), 851 + 852 (f. 33r), 860 + 861 and 863 + 863ex (f. 33v), 866 + 867 (f. 34r), 890 + 891 (f. 35v), 908 + 909 and 911 + 912 (f. 36v), 915 + 916 (f. 37r).

[226] Scholium 758 (I) (inc.: Τοῦ θεοῦ, φησίν, ἐστιν, des.: αὐτοῦ καὶ ἡ ἔγερσις) and 758 (II) (inc.: Οὐκ ἐπειδὴ οὖν, des.: ἀλλότριος ἐστιν οἰκέτης), 796 (I) (inc.: Ὅρα πῶς ἐν τῷ πρός, des.: τυφλωττόντων ἴδιον [add. ἔστι GA 1900]) and 796 (II) (inc.: Σκανδαλίζεται [add. φησίν GA 1900] ὅπερ, des.: ἀσθενεῖ ὅπερ ὀλιγοπίστων [ὡς ὀλιγόπιστος GA 1900]), 804 (I) (inc.: Πῶς δέ, φησίν, ἐφανερώθη, des.: ἐπιτάξαντος γενέσθαι) and 804 (II) (inc.: Ταύτῃ δὲ τὸν ἄπιστον, des.: εἶπον ὁ θεὸς ἐνετείλατο), 874 (I) (Ἢ διὰ τὸν κύριον ἢ κατὰ κύριον καὶ ἀξίως τῶν ἁγίων) and 874 (II) (inc.: Ὃν τρόπον, φησίν, des.: καὶ τὸ εἶναι ἁγίαν), 877 (I) (inc.: Τὸ μέγιστον ἐγκώμιον, des.: τὴν ἁγίαν ψυχὴν τοῦ Παύλου) and 877 (II) (inc.: Αὐτοῦ ἐμοῦ, des.: τῆς οἰκουμένης), 900 (I) (inc.: Ξένον εἶδος συμβουλῆς ἱκέτου γὰρ ὑπέδυ πρόσωπον [πρόσωπον ὑπέδυ GA 1900]) and 900 (II) (inc.: Καὶ ἀδελφοὺς καλεῖ μετὰ πολλῆς τῆς τιμῆς), 907 (I) (inc.: Καὶ ὅτι οὐχ ὑμᾶς, des.: εἰς πάντας ἦλθεν) and 907 (II) (inc.: Πολλοὺς δὲ αὐτοῖς, des.: πρὸς τὴν κακὴν διδαχήν).

Finally, the analysis of the numbered scholia in GA 1900 offers further evidence in support of the relationship between GA 1900 and an alternating catena of Staab's *Normaltypus*, namely GA 1980 or 1919. Indeed, GA 1900 shares with GA 1980 — sometimes together with GA 1919 too — all the original readings against the other manuscripts of the Pseudo-Oecumenian Catena from the *Normaltypus* and *Erweiterter Typus* stages, as shown in the listed below. More precisely, GA 1900 attests to the same word order as GA 1980 (and 1919), and usually contains additional text, comprising mainly conjunctions (δέ, γάρ, καί), linking words and expressions (φησίν, ὡς εἰ εἶπεν), and the repetition of biblical lemmata (κατηργήθημεν). In particular, in scholium 344 (Rom 7.1), the omission of ἡμῶν ὄντων by the later tradition of the Pseudo-Oecumenian Catena is evidently an error of homeoteleuton between νεκρῶν and ὄντων, while in scholium 353 (Rom 7.5) the rest of the Pseudo-Oecumenian manuscripts contain an abridged version of the text as it appears in GA 1980 + 1919 and 1900, placing the last sentence of the extract (Τὰ οὖν διὰ τοῦ νόμου γνωριζόμενα) after ἐπιθυμήσεις, and omitting the last part of the comment (Πάθη αἰνίττεται). In other instances, the presence of a variant reading that does not fit in the context of the exegesis might relate to mistakes of the later tradition (GA 1997, 1923, 1905 and 91). These comprise the substitution of the more suitable περιουσίας (power/abundance) with περιστάσεως (occurrence) (scholia 364, 365 and 366), and ἵνα μὴ ἀποστῶσιν with ἵνα μὴ προστῇ (scholium 360).

Finally, there are cases in which the agreement between GA 1900, 1980 and 1919, and other witnesses of the Pseudo-Oecumenian Catena (GA 1905 and 91) offers further evidence in support of the separation of the branch of GA 1997 and 1923 from the rest of the manuscript tradition: e.g. scholium 317: ὡς οὕτως καὶ τὰ λοιπά GA 1997, 1923 | οὕτω

πάντα τὰ μέλη al., scholium 337: ταλαιπωρίας GA 1997, 1923 | πάλαι πονηρίας al., and scholium 364: τὸν γραπτὸν νόμον ὀρᾷς GA 1997, 1923 | τὸν γραπτὸν ὀρᾷς al.

**GA 1900 and the Pseudo-Oecumenian Catena: word-order.**

Scholium 307 (Rom 6.7): ὁ γάρ **φησιν** ἀποθανών GA 1900, 1980, 1919 | ὁ γάρ ἀποθανών, **φησι** GA 1997, 1923, 91.

Scholium 308 (Rom 6.8): ἐκείνην **δηλονότι** καὶ ἀγήρω GA 1900, 1980, 1919 | ἐκείνην καὶ ἀγήρω **δηλονότι** GA 1997, 1923, 91.

Scholium 309 (Rom 6.9): ὁ Χριστὸς **ἐγερθείς** GA 1900, 1980, 1919 | ὁ **ἐγερθεὶς** Χριστός GA 1997, 1923, 91; διὰ τοῦτο **γὰρ** καὶ ἀπέθανεν GA 1900, 1980, 1919 | διὰ **γὰρ** τοῦτο καὶ ἀπέθανεν GA 1997, 1923, 91.

Scholium 315 (Rom 6.12): ἡ πρὸς τὴν ἁμαρτίαν **πάλη** GA 1900, 1980, 1919 | ἡ **πάλη** ἡ πρὸς ἁμαρτίαν GA 1997, 1923, 91.

Scholium 317 (Rom 6.13): ἐλεημοσύνης ποιῆσαι **καὶ ἁρπαγῆς** GA 1900, 1980 | ἐλεημοσύνης **καὶ ἁρπαγῆς** ποιῆσαι GA 1919, 1997, 1923, 91.

Scholium 320 (Rom 6.13): οὕτως, **φησί**, παραστήσατε ἑαυτούς GA 1900, 1980 | οὕτως ἑαυτούς, **φησί**, παραστήσατε GA 1919, 1997, 1923, 91.

Scholium 322 (Rom 6.14): ἐὰν μή, **φησίν**, ἑαυτούς GA 1900, 1980, 1919 | ἐάν, **φησί**, μὴ ἑαυτούς GA 1997, 1923, 1905, 91; ὑπὸ τὴν Χριστοῦ **χάριν** GA 1900, 1980, 1919 | ὑπὸ τὴν **χάριν** Χριστοῦ GA 1997, 1923, 1905, 91; ἐὰν **μὴ** ἡμεῖς ῥαθυμήσωμεν GA 1900, 1980, 1919 | ἐὰν ἡμεῖς **μὴ** ῥαθυμήσωμεν GA 1997, 1923, 1905, 91.

Scholium 336 (Rom 6.20): τουτέστιν οὐκ ἦτε ὑποτεταγμένοι αὐτῇ **ἐν οὐδενί** GA 1900, 1980, 1919 | τουτέστιν **ἐν οὐδενὶ** ἦτε ὑποτεταγμένοι αὐτῇ GA 1997, 1923, 1905, 91.

Scholium 337 (Rom 6.21): τὸ ὄφελος, **φησίν**, ὑμῖν GA 1900, 1980, 1919 | τὸ ὄφελος ὑμῖν, **φησίν** GA 1997, 1923, 1905, 91.

Scholium 355 (Rom 7.6): τῷ ρυσαμένῳ τοῦ θανάτου **ἡμᾶς** GA 1900, 1980 | τῷ ρυσαμένῳ **ἡμᾶς** τοῦ θανάτου GA 1919, 1997, 1923, 1905, 91.

Scholium 358 (Rom 7.7): ὅτι **λοιπὸν** ἐν γνώσει GA 1900, 1980 | ὅτι ἐν γνώσει **λοιπόν** GA 1919, 1997, 1923, 1905, 91.

Scholium 884 (Rom 16.7): χαλεπώτερα γὰρ ἔπασχον **αἰχμαλώτων** GA 1900, 1980 | χαλεπώτερα γὰρ **αἰχμαλώτων** ἔπασχον GA 1919, 1997, 1923, 1905, 91.

Scholium 905 (Rom 16.18): ἄχρι, **φησί**, ῥημάτων ἡ θεραπεία GA 1900, 1980, 1919 | ἄχρι ῥημάτων ἡ θεραπεία **φησίν** GA 1997, 1923, 1905, 91.

**GA 1900 and the Pseudo-Oecumenian Catena: substitutions.**

Scholium 310 (Rom 6.10): ὑπεύθυνος θανάτῳ GA 1900, 1980, 1919 | ὑπεύθυνος θανάτου GA 1997, 1923, 91.

Scholium 312 (Rom 6.11): ἅπαξ ζήσεσθε GA 1900, 1980 | ἅπαξ ζήσετε GA 1919, 1997, 1923, 91; ἐχρῆν εἶναι GA 1900, 1980 | χρεὼν εἶναι GA 1919, 1997, 1923, 91.

Scholium 315: θνητόν (add. τὸ GA 1919) σῶμα GA 1900, 1980, 1919 | θνητῷ σώματι GA 1997, 1923, 91.

Scholium 316 (Rom 6.13): μὴ ἀποτελεῖται GA 1900, 1980 | μὴ ἀποτελεῖτε GA 1919, 1997, 1923, 91.

Scholium 317: οὕτω πάντα τὰ μέλη GA 1900, 1980, 1919, 91 | ὡς οὕτως καὶ τὰ λοιπά GA 1997, 1923.

Scholium 322: ἀπαγορεύοντα μόνον τὴν ἁμαρτίαν GA 1900, 1980 | ἀπαγορεύοντα μὲν τὴν ἁμαρτίαν GA 1919, 1997, 1923, 1905, 91.

Scholium 329 (Rom 6.17): καὶ τοῦ ἐκ ταύτης θανάτου GA 1900, 1980 | καὶ τῷ ἐκ ταύτης θανάτῳ GA 1919, 1997, 1923, 1905, 91.

Scholium 337: πάλαι πονηρίας GA 1900, 1980, 1919, 1905, 91 | ταλαιπωρίας GA 1923, 1997; ὅτι ἐρυθριᾶτε πράξαντες αὐτήν GA 1900, 1980 | ὅτι καὶ μετὰ ἀπαλλαγὴν αἰσχυνεταί τις ἐπ' αὐτῇ GA 1919, 1997, 1923, 1905, 91.

Scholium 338 (Rom 6.22): οὐ τοῦτον ἀλλὰ τὸν νοητόν GA 1900, 1980 | τοῦτον δὴ τὸν νοητόν GA 1919, 1997, 1923, 1905, 91.

Scholium 341 (Rom 6.23): τὰ ὀψώνια ἤγουν ὁ καρπός GA 1900, 1980 | τὰ ὀψώνια οἷον ὁ καρπός GA 1919, 1997, 1923, 1905, 91.

Scholium 351 (Rom 7.4): τὸ πᾶν ἐκείνῳ πράττοντες GA 1900, 1980 | τὸ πᾶν ἐκεῖνο πράττοντες GA 1919, 1997, 1923, 1905, 91.

Scholium 360 (Rom 7.7): τῆς ἐντολῆς τουτέστιν τοῦ νόμου GA 1900, 1980 | τῆς ἐντολῆς ἡ ἐστιν ὁ νόμος GA 1919, 1997, 1923, 1905, 91; ἵνα μὴ ἀποστῶσιν αὐτοῦ GA 1900, 1980 | ἵνα μὴ προστῇ αὐτοῖς GA 1919, 1997, 1923, 1905, 91.

Scholium 361 (Rom 7.8): ἐπετέλεσα GA 1900, 1980 | ἐποίησα GA 1919, 1997, 1923, 1905, 91.

Scholium 364 (Rom 7.9): ἐκ περιουσίας ἔβλεψεν (ἔβλαψεν GA 1980) ὁ νόμος GA 1900, 1980 | ἐκ περιστάσεως ἔβλαψεν ὁ νόμος GA 1919, 1997, 1923, 1905, 91.

Scholium 365 (Rom 7.10): ἀλλ’ ἡ περιουσία GA 1900, 1980 | ἀλλ’ ἡ περίστασις GA 1919, 1997, 1923, 1905, 91; κατέβλαψεν ἤ GA 1900, 1980, 1919 | ἔβλαψεν εἰ GA 1997, 1923, 1905, 91; ἡμῶν GA 1900, 1980 | ἐμῶν GA 1919, 1997, 1923, 1905, 91.

Scholium 366 (Rom 7.11): ἐκ περιουσίας GA 1900, 1980 | ἐκ περιστάσεως GA 1919, 1997, 1923, 1905, 91; λοιπὸν καὶ ἵνα GA 1900, 1980 | ποιεῖ δὲ τοῦτο ἵνα GA 1919, 1997, 1923, 1905, 91; τὸ ἀφεῖναι GA 1900, 1980 | τοῦ ἀφεῖναι μὲν GA 1919, 1997, 1923, 1905, 91.

Scholium 883 (Rom 16.6): εἰς ὑμᾶς GA 1900, 1980, 1919 | εἰς ἡμᾶς GA 1997, 1905, 1923, 91; πῶς οὖν εἴρηται γυναικὶ διδάσκειν (διδάσκειν γυναικί GA 1980) GA 1900, 1980, 1919 | πῶς οὖν εἶπε, φησί, γυναικὶ δὲ διδάσκειν GA 1997, 1923, 1905, 91.

Scholium 891 (Rom 16.11): ἦσαν τουτέστι πιστοί GA 1900, 1980, 1919 | ἦσαν ὃ ἐστι πιστοί GA 1997, 1923, 1905, 91.

Scholium 898 (Rom 16.16): ἅγιον GA 1900, 1980 | ἁγίῳ GA 1919, 1997, 1923, 1905, 91.

Scholium 901 (Rom 16.17): διῃρεῖσθαι GA 1900, 1919 | διῃρῆσθαι GA 1980, 1997, 1923, 1905, 91.

Scholium 903 (Rom 16.17): ὑμῶν ἐπισείουσαι GA 1900, 1980 | ἡμῶν ἐπεισιοῦσα GA 1919, 1997, 1923, 1905, 91.

Scholium 918 (Rom 16.23): βιοῦν ἢ πιστεῦσαι GA 1900, 1980, 1919 | βιοῦν ἢ πιστεύειν GA 1997, 1923, 1905, 91.

**GA 1900 and the Pseudo-Oecumenian Catena: omissions/additions.**

Scholium 312: λογίζεσθε **οὕτω** πῶς GA 1900, 1980, 1919 | λογίζεσθε πῶς GA 1997, 1923, 91; ζῶντας δὲ τῷ θεῷ GA 1900, 1980 | ζῶντας δὲ **εἰς τὰ κατὰ** θεόν GA 1919, 1997, 1923, 91.

Scholium 314 (Rom 6.14): ἐπὶ πολύ GA 1900, 1980 | ἐπὶ **τὸ** πολύ GA 1919, 1997, 1923, 91; τοῦτο γὰρ **τὸ** βασιλεῦσθαι GA 1900, 1980, 1919 | τοῦτο γὰρ βασιλεῦσθαι GA 1919, 1997, 1923, 91.

Scholium 322: ῥύσασθαι **ἔτι** δὲ **μή** (ἐπὶ GA 1980ac, ἔτι GA 1980pc?) GA 1900, 1980 | ῥύσασθαι δέ GA 1919, 1997, 1923, 1905, 91.

Scholium 334 (Rom 6.19): οὐκ εἶπε **δὲ** τῆς GA 1900, 1980 | οὐκ εἶπε τῆς GA 1919, 1997, 1923, 1905, 91; ἐγίνετο **τοῦτο δέ φησιν** ἀνεπαχθῆ GA 1900, 1980, 1919, 91 | ἐγίνετο ἀνεπαχθῆ GA 1997, 1923, 1905.

Scholium 338: τὸ **γάρ** τέλος GA 1900, 1980 | τὸ τέλος GA 1919, 1997, 1923, 1905, 91; ὥσπερ τῇ ἀκαρθασίᾳ GA 1900, 1980, 1919, 91 | ὥσπερ **καὶ** τῇ ἀκαρθασίᾳ GA 1997, 1923, 1905.

Scholium 344 (Rom 7.1): νεκρῶν **ἡμῶν ὄντων** νῦν [add. δὲ GA 1919] θέλει GA 1900, 1980, 1919 | νεκρῶν νῦν δὲ θέλει GA 1997, 1923, 1905, 91.

Scholium 345 (Rom 7.2): οὐκ εἶπεν **δὲ** ἀνδρός GA 1900, 1980 | οὐκ εἶπεν ἀνδρός GA 1919, 1997, 1923, 1905, 91.

Scholium 346 (Rom 7.2–3): τοὺς πιστεύοντας **τῷ Χριστῷ** GA 1900, 1980, 1919, 1862 | τοὺς πιστεύοντας GA 1997, 1923, 1905, 91.

Scholium 353 (Rom 7.5): οὐκ ἐπιθυμήσεις καὶ πάλιν GA 1900, 1980 | οὐκ ἐπιθυμήσεις **τὰ διὰ τοῦ νόμου γνωριζόμενα** καὶ πάλιν GA 1919, 1997, 1923, 1905, 91; ἀλλὰ ἐνηργεῖτο **τὸ οὖν διὰ τοῦ νόμου γνωριζόμενα πάθη αἰνίττεται** GA 1900, 1980, 1919 | ἀλλὰ ἐνηργεῖτο GA 1997, 1923, 1905, 91.

Scholium 355: ἀπὸ τοῦ νόμου **κατηργήθημεν** τουτέστιν GA 1900, 1980, 91 | ἀπὸ τοῦ νόμου τουτέστιν GA 1919, 1997, 1923, 1905.

Scholium 360: οὐχ ὁ νόμος **γὰρ** αἴτιος, φησί (om. φησί GA 1980) τῆς ἁμαρτίας GA 1900, 1980 | οὐχ ὁ νόμος αἴτιος, φησί, τῆς ἁμαρτίας GA 1919, 1997, 1923, 1905, 91; ὅρα **δὲ** πῶς GA 1900, 1980 | ὅρα πῶς GA 1919, 1997, 1923, 1905, 91.

Scholium 362 (Rom 7.9): ἀνενέργητος **ὡς εἰ εἶπεν** εἰ καὶ ἐνήργει GA 1900, 1980, 1919 | ἀνενέργητος εἰ γὰρ ἐνήργει GA 1997, 1923, 1905, 91; καὶ πρὸ τοῦ νόμου **ἡ ἁμαρτία** ἀλλ' GA 1900, 1980, 1919 | καὶ πρὸ τοῦ νόμου ἀλλ' GA 1997, 1923, 1905, 91; καθεύδειν, **φησίν,** ἐδόκουν GA 1900, 1980, 1919 | καθεύδειν ἐδόκουν GA 1997, 1923, 1905, 91.

Scholium 363 (Rom 7.9): τὴν ἐν **τῷ** παραδείσῳ ζωήν GA 1900, 1980, 1919 | τὴν ἐν παραδείσῳ ζωήν GA 1997, 1923, 1905, 91.

Scholium 364: τὸν γραπτὸν ὁρᾷς GA 1900, 1980, 1919, 1905, 91 | τὸν γραπτὸν **νόμον** ὁρᾷς GA 1997, 1923.

Scholium 365: ὁ δὲ νόμος **ὡς** εὐεργέτης GA 1900, 1980, 1919 | ὁ δὲ νόμος εὐεργετῶν GA 1997, 1923, 1905, 91.

Scholium 877 (Rom 16.3): ψυχὴν **τοῦ** Παύλου αὐτοῦ GA 1900, 1980, 1919 | ψυχὴν Παύλου αὐτοῦ GA 1997, 1923, 1905, 91.

Scholium 878 (Rom 16.3–4): τὴν τῶν χρημάτων GA 1900, 1980 | τὴν **ἐκ** τῶν χρημάτων GA 1919, 1997, 1923, 1905, 91.

Scholium 880 (Rom 16.5): οὕτω δὲ ἦσαν **οὗτοι** (οὕτω δὲ **οὗτοι** ἦσαν GA 1980) GA 1900, 1980, 1919 | οὕτως δὲ ἦσαν GA 1997, 1923, 1905, 91; ὅτι τὸν οἶκον GA 1900, 1980 | ὅτι **καὶ** τὸν οἶκον GA 1919, 1997, 1923, 1905, 91.

Scholium 885 (Rom 16.7): τὸ δὲ ἐπισήμους GA 1900, 1980 | τὸ δὲ **καὶ** ἐπισήμους GA 1919, 1997, 1923, 1905, 91.

Scholium 892 (Rom 16.12): περὶ **τῆς** Μαρίας GA 1900, 1980, 1919 | περὶ Μαρίας GA 1997, 1923, 1905, 91.

Scholium 904 (Rom 16.17): οὐ δουλεύουσι Χριστῷ GA 1900, 1980, 1919, 1862 | οὐ δουλεύουσι **τῷ** Χριστῷ GA 1997, 1923, 1905, 91.

### *Lectiones singulares* of GA 1900

Scholium 309: ὅτι Χριστός GA 1900 | ὅτι **ὁ** Χριστός al.

Scholium 309ex (Rom 6.9): συναναπεμπόμενον GA 1900 | συναναπεμπομένου al.

Scholium 331 (Rom 6.17): ὅρον κανόνα GA 1900 | ὅρον **καὶ** κανόνα al.

Scholium 341: ἐπέρχεται GA 1900 | ἐπεξέρχεται al.

Scholium 349 (Rom 7.4): τοῦ θανέντος GA 1900 | τοῦ θανατωθέντος al.

Scholium 356 (Rom 7.6): δουλείαν τὴν τοῦ Πνεύματος GA 1900 | δουλείαν **ἀκριβεστέραν** τὴν τοῦ Πνεύματος al.

Scholium 357 (Rom 7.6): ἔδειξεν τοῦ νόμου **τὸ σαθρόν** GA 1900 | ἔδειξεν **τὸ σαθρὸν** τοῦ νόμου al.

Scholium 878: αὐτοὺς συνεισφοράν GA 1900 | **εἰς** αὐτοὺς συνεισφοράν al.

Scholium 892: κοπιώσας **ἔλεγεν** GA 1900 | κοπιώσας **λέγει** al.

Scholium 894 (Rom 16.13–14): τὸ εἶναι καὶ **τὸν υἱὸν** ἀνεπίληπτον GA 1980 | καὶ **τὸν υἱὸν** ἀνεπίληπτον GA 1900 | **τὸν υἱον** εἶναι ἀνεπίληπτον al.

Scholium 900 (Rom 16.17): **πρόσωπον** ὑπέδυ GA 1900 | ὑπέδυ **πρόσωπον** al.

### 5.5. The Scholia in common with the Pseudo-Oecumenian Catena

This section comprises an examination of the *Extravagantes* across these additional Pauline catenae and the manuscripts of the Pseudo-Oecumenian tradition. As with chapter 3, critical editions of the sources available through the direct tradition have been consulted (Basil of Caesarea, Gregory of Nyssa, John Chrysostom, Isidore of Pelusium, and Theodoret of Cyrrhus), while for the remaining Church Fathers Staab's *Pauluskommentare* has been considered. The *Photiana* have been excluded from the present research since Coppola already provided a thorough investigation on these scholia based on the manuscripts of the Pseudo-Oecumenian Catena and *Typus Vaticanus* (GA 1915).[227] The aim of this subchapter is to offer new material on the relationship between the Pauline catenae, which, apart from Staab and Panella,[228] was an underestimated topic of research which requires further elucidations.

[227] Coppola, *A new analysis*.

[228] Staab, *Die Pauluskatenen* and Panella, *The Pseudo-Oecumenian Catena*.

### 5.5.1. Basil of Caesarea and Gregory of Nyssa

Both scholia 399ex and 510exb from Basil of Caesarea are attested in GA 1915 (ff. 100r and 142r), 1909 (ff. 55v and 183v) and 1953 (ff. 62r and 64v). As for scholium 399ex, GA 1915 records a text closer to the direct tradition compared to the rest of the Pseudo-Oecumenian manuscripts. Indeed, alongside GA 1953 the manuscript retains the original ταῦτα between ἐπιρρυπαίνει and ὡς, which is omitted by both the Pseudo-Oecumenian Catena and GA 1909, but shares with the rest of the catena tradition the variant reading παραδεξάμενος πρὸς βεβαίωσιν in place of παραδεχόμενος εἰς βεβαίωσιν of Basil's text. In GA 1953, the extract bears an attribution to Basil and a reference to the original work (Ὁ μέγας Βασιλεὺς ἐν τῇ πρὸς Σωζοπο[λιτάνους] ἐπιστολ[ῆς]) and is part of a composite scholium which comprises the previous numbered extract 399 and the following excerpt from John Chrysostom's homily on Romans,[229] along with the subsequent numbered scholia 400 and part of 401 (until δηλαδὴ ἀναμάρτητον) from the Pseudo-Oecumenian tradition.

Regarding scholium 510exb from the homily *Quod Deus non est auctor malorum* (CPG 2853; PG31.341, ll. 4–8), GA 1915 shares with the Pseudo-Oecumenian tradition the additional reference to Pharaoh (Θεὸς τὸν Φαραώ), which aims to adapt the extract to the content of the catena but substitutes the word διαφανῇ of the original source and the Pseudo-Oecumenian Catena with ἀναφανῇ. On the other hand, GA 1909 almost reproduces verbatim the text from the direct tradition yet comprises additional text from Basil' homily matching PG31, p. 341, ll. 8–13.[230] The same scholium is attested also in GA 1953 and corresponds almost literally to the Pseudo-Oecumenian Catena, except for the omission of τόν before

[229] Field, *Ioannis Chrysostomi*, I, p. 210, A 2–3 ([add. Ἡ GA 1953] Ὡσανεὶ ἔλεγεν, ὅτι [om. ὅτι GA 1953] μέγα [μεγάλα GA 1953] ἡμαρτηκυῖαν ἤλεγξε, καὶ τότε αὐτὴν κατεδίκασεν).

[230] Inc.: Διὰ τοῦτο ἀπὸ μικροτέρων πληγῶν, des.: ὑπὸ τῆς συνηθείας ἐμμελετήσαντα.

Φαραώ, and the substitution of the first αὐτοῦ with αὐτῷ and διαφανῇ with διαφανείη, which is an itacistic mistake.

The collation of scholium 510exa among the manuscripts of the Pseudo-Oecumenian Catena, and the group of GA 1915 (f. 142r), 1909 (f. 182v)[231] and 1953 (f. 64v) shows that both GA 1915 and 1953 retain the same readings of the direct tradition as attested in Daniélou's edition of *De Vita Moysis*, which are also witnessed by GA 627 and listed in 3.4.6, to which I refer. On the other hand, GA 1909, while sharing the distinctive readings of the Pseudo-Oecumenian manuscripts against GA 1915, 1953 and the direct tradition, includes additional linking words (δὲ γε) at the beginning of the scholium, and places νοητέον immediately after τὸν Αἰγύπτιον τύραννον.

### 5.5.2. Acacius of Caesarea

Among the nine scholia from Acacius of Caesarea on Romans collected by Staab,[232] only one extract is attested by both GA 1915 (f. 8v) and 1953 (f. 33r) alongside the Pseudo-Oecumenian manuscripts, namely scholium 51exc on Rom 1.17. According to Staab, GA 1915 records the scholium twice: once on f. 8r as an anonymous extract within the catena and placed after a scholium from Apollinarius of Laodicea on the same biblical passage (Rom 1.16–17), and once as written by a supplementary hand in the outer margin on f. 8v, which constitutes an expanded version of the extract as in the manuscripts of the Pseudo-Oecumenian Catena.[233] On the other hand, GA 1953 paraphrases the text of the scholium as

[231] Cramer, *Catenae*, IV, p. 348, ll. 9–13.

[232] Staab, *Pauluskommentare*, pp. 53–56.

[233] Staab, *Pauluskommentare*, p. 53, ll. 1–5 (inc.: Δικαιοσύνη θεοῦ; des.: ὁμοίως ἀποκαλύπτεται).

in GA 1915 and the Pseudo-Oecumenian tradition by replacing the dative form (τῷ μὲν Ἰουδαίῳ/ τῷ δὲ Ἕλληνι) with the nominative (Ὁ μὲν οὖν Ἰουδαῖος/ὁ δὲ Ἕλλην), and the original reading θετοῦ νόμου with the *facilior* γραπτοῦ νόμου. Furthermore, GA 1953 comprises additional text which complements the subject of the sentence (Ἥκει πίστιν) and integrates the omission of the biblical lemma at the beginning (Ἐκ πίστεως εἰς πίστιν) but avoids the repetition of εἰς τὴν αὐτὴν Ἰησοῦ Χριστοῦ πίστιν at the end of the scholium. Additionally, in GA 1915 (f. 152v) scholium 560ex comprises additional text, compared to GA 1923, as I already discussed in 3.4.4.

### 5.5.3. John Chrysostom

Among the scholia attributed to John Chrysostom by GA 1915, ten correspond to the Chrysostomian extracts in the Pseudo-Oecumenian Catena. These are the *Extravagantes* 118exb (f. 17r), combined with the preceding scholia 118 and 118exa, 120ex (f. 17v), 203exa (f. 31v), 274ex (f. 47r), 438ex (f. 108v), 707ex (f. 183v), 779exb (f. 198v), 812ex (f. 204v) and 824ex (f. 207r). Some of the scholia are also attested by GA 1909, namely 438ex (ff. 79v–80r), 707ex (f. 288rv), 812ex (f. 329rv) and 824ex (ff. 332r–333v),[234] and GA 1953, including 118exb (f. 55v), 203exa (f. 57v), 274ex (f. 59r), 438ex (f. 63r), 707ex (f. 66v) and 812ex (f. 68r). In some occurrences, the text of the Pseudo-Oecumenian Catena is enclosed within longer scholia in GA 1915, such as for 120ex on Rom 12.4 and 203ex on Rom 4.1.[235]

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[234] Scholia 438ex: Cramer, *Catenae*, IV, p. 246, ll. 5–26, 707ex: p. 454, ll. 17–33, 812ex: p. 496, ll. 31–34, p. 497, ll. 1–25 and 824ex: p. 500, ll. 13–33, p. 502, ll. 1–3.

[235] Field, *Ioannis Chrysostomi*, I, p. 64, D 4–E 3 (inc.: Φύσει δὲ ὅταν εἴπῃ, τοῖς ἐκ φύσεως λέγει λογισμοῖς, des.: ἐν ταῖς καρδίαις αὐτῶν), and Field, *Ioannis Chrysostomi*, I, p. 96, D 1– E 6 (inc.: Εἶδες σύνεσιν ποικίλην καὶ ἄφατον; des.: νόμου τὸ θέλημα).

The collation with the text of Chrysostom in Field's edition and the manuscripts of the Pseudo-Oecumenian Catena shows that GA 1915 features a text closer to the Pseudo-Oecumenian manuscripts than to the direct tradition for scholium 203exa, as the table below illustrates. The variations attested by both the catena traditions against the original source comprise the reversal of the word-order (Ἔργον ἦν τοῦ νόμου rather than τί ἦν τοῦ νόμου τὸ ἔργον), the inclusion of additional text (Τοῦτο ποιῆσαι) and, on the other hand, the omission of extensive portions of exegetical material (Καὶ τίνος ἕνεκεν ἅπαντα ἔπραττεν, and καὶ δι' ὃ πάντα ἔπραττεν ἐκεῖνος, τοῦτο αὕτη εἰς τέλος ἤγαγεν). In addition, the previous section, which is omitted by the Pseudo-Oecumenian Catena, is a paraphrased version of Chrysostom involving the omission of considerable portions of text (Ὅρα τῆς Παύλου δυνάμεως…Δείκνυσι γὰρ ἐνταῦθα, and Καθάπερ…ἔστησε), and substitutions — ἔδοξεν in place of ἔδειξεν, λυμαίνεται τῷ νόμῳ ἡ πίστις instead of λυμαινομένην τῷ νόμῳ τὴν πίστιν, and βοηθεῖ […] νόμος τῇ πίστει προοδοπεῖ rather than βοηθοῦσαν […] καὶ αὐτὸν τῇ πίστει προοδοπεῖ. On the other hand, GA 1953 (f. 57v) features approximately the same text as the Pseudo-Oecumenian tradition, apart from the additional unidentified text at the end of the scholium (Πάντα γὰρ… τῷ σωθῆναι τὸν ἄνθρωπον). The variant readings are in bold, and the additional text from the direct tradition is into brackets.

| Pseudo-Oecumenian Catena | GA 1915, f. 31v | GA 1953, f. 57v | John Chrysostom, Homily 7 (Field, *Ioannis Chrysostomi,* I, p. 96 D 1– E 6) |
|---|---|---|---|
| **Ἔργον ἦν τοῦ νόμου**, ὥστε δίκαιον ποιῆσαι τὸν ἄνθρωπον. Ἀλλ' οὐκ ἴσχυσε· τοῦτο ποιῆσαι πάντες, γάρ, φησίν, ἥμαρτον· ἡ πίστις δὲ ἐλθοῦσα **τοῦτο** κατώρθωσεν ὁμοῦ γάρ τις ἐπίστευσε καὶ ἐδικαιώθη. Οὐκοῦν | Εἶδες σύνεσιν ποικίλην καὶ ἄφατον; Αὐτῷ γὰρ τῷ εἰπεῖν, ἱστῶμεν, **ἔδοξεν** οὐχ ἑστῶτα, ἀλλὰ καταλελυμένον. Καὶ **ὅτι** οὐ μόνον οὐ **λυμαίνεται** τῷ νόμῳ **ἡ πίστις**, ἀλλὰ καὶ **βοηθεῖ**, ὥσπερ οὖν καὶ | Πῶς ἵστησι [τὸν νόμον, ἀλλὰ νομοθετήσαν]. **Ἔργον ἦν τοῦ νόμου**, ὥστε δίκαιον ποιῆσαι τὸν ἄνθρωπον. Ἀλλ' οὐκ ἴσχυσε· τοῦτο ποιῆσαι πάντες, γάρ, φησίν, ἥμαρτον· **ἐλθοῦσα δὲ** ἡ πίστις | Εἶδες σύνεσιν ποικίλην καὶ ἄφατον; Αὐτῷ γὰρ τῷ εἰπεῖν, Ἱστῶμεν, **ἔδειξεν** οὐχ ἑστῶτα, ἀλλὰ καταλελυμένον. Καὶ [ὅρα τῆς Παύλου δυνάμεως…Δείκνυσι γὰρ ἐνταῦθα] οὐ μόνον οὐ **λυμαινομένην** τῷ |

| | | | |
|---|---|---|---|
| ἔστησε τοῦ νόμου τὸ θέλημα. | **ὁ νόμος** τῇ πίστει **προοδοπεῖ**. Πῶς **δὲ** ἔστησε, φησί;<br>**Ἔργον ἦν τοῦ νόμου**, ὥστε δίκαιον ποιῆσαι τὸν ἄνθρωπον. Ἀλλ' οὐκ ἴσχυσε· τοῦτο ποιῆσαι πάντες, γάρ, φησίν, ἥμαρτον· ἡ πίστις δὲ ἐλθοῦσα αὐτὸ κατώρθωσεν· ὁμοῦ γάρ τις ἐπίστευσε καὶ ἐδικαιώθη. Οὐκοῦν ἔστησε τοῦ νόμου τὸ θέλημα. | τοῦτο κατώρθωσεν ὁμοῦ γάρ τις ἐπίστευσε καὶ ἐδικαιώθη. Οὐκοῦν ἔστησε **ἡ πίστις** τοῦ νόμου τὸ θέλημα [πάντα γὰρ τὰ ἐν τῷ νόμῳ ἐπλήρου τὸ ἐν τῷ σωθῆναι τὸν ἄνθρωπον]. | νόμῳ **τὴν πίστιν**, ἀλλὰ καὶ **βοηθοῦσαν** αὐτῷ, ὥσπερ οὖν καὶ **αὐτὸν** τῇ πίστει **προοδοπεῖ**. [Καθάπερ…ἔστησε].<br>Καὶ πῶς ἔστησε, φησί; **Τί ἦν τοῦ νόμου** τὸ ἔργον, [καὶ τίνος ἕνεκεν ἅπαντα ἔπραττεν]; Ὥστε δίκαιον ποιῆσαι τὸν ἄνθρωπον. Ἀλλ' [ἐκεῖνος μὲν τοῦτο] οὐκ ἴσχυσε· Πάντες γὰρ, φησίν, ἥμαρτον· ἡ πίστις δὲ ἐλθοῦσα αὐτὸ κατώρθωσεν· ὁμοῦ γάρ τις ἐπίστευσε καὶ ἐδικαιώθη. Οὐκοῦν ἔστησε τοῦ νόμου τὸ θέλημα [καὶ δι' ὃ πάντα ἔπραττεν ἐκεῖνος, τοῦτο αὕτη εἰς τέλος ἤγαγεν]. |

Table 44: Scholium 203exa (Chrysostom) in the catenae (Pseudo-Oecumenian tradition, GA 1915 and 1953) and the direct tradition (Field's edition)

In addition to previous scholia, GA 1915 incorporates the extracts 274ex and 438ex of the Pseudo-Oecumenian Catena within longer scholia which comprise additional text from Chrysostom's homilies on Rom 5.14 and 8.19.[236] Besides GA 1915, the first scholium is also recorded in GA 1953, where is merged with the previous numbered extract 273 (inc.: Μωσέα φησί [ἐνταῦθα GA 1953] πᾶσαν τὴν παλαιάν, des.: μὴ ἁμαρτήσαντας δέ φησί [om. φησί

[236] Field, *Ioannis Chrysostomi*, I, pp. 142–143, E 7–E 7 (inc.: Τὸ *Ἄχρι νόμου*, τινὲς τὸν χρόνον [add. αὐτόν GA 1915] ἐκεῖνον, des.: οὐκ ἴσον διάβολος καὶ θεός), and p. 234, E 2–A 8 (inc.: Ὃ γάρ [om. γάρ GA 1915] λέγει, τοιοῦτόν ἐστιν· Ἡ κτίσις αὕτη σφόδρα ὠδίνει, des.: καὶ τὴν ἐπιθυμίαν τῆς ἀπαλλαγῆς τῶν κατεχόντων κακῶν).

GA 1953] τοὺς πρὸ τοῦ νόμου), and the comment 273ex, anonymous in *Typus Vindobonensis* but attributed to Oecumenius by the majority of the Pseudo-Oecumenian manuscripts (inc.: Οὐκ ἐπειδὴ οἱ πρὸ τοῦ νόμου, des.: οἱ ἄνθρωποι καίτοι ἁμαρτάνοντες). While GA 1915 reproduces verbatim the text of the direct tradition, GA 1953 comprises the same portion of text as in the Pseudo-Oecumenian Catena, with variant readings comprising the substitution of the original πρόξενος and ἐχαρίσατο with the *faciliories* αἴτιος and ἐδωρήσατο. Similar to the previous cases, the compiler of GA 1953 combines scholium 438ex with part of the previous numbered comment 438 (inc.: Ὃ λέγει τοιοῦτόν ἐστι καὶ αὕτη, des.: τὴν ὑπερβολὴν δηλώσῃ). In addition to the previous extracts, scholium 707ex is attested by the consensus of the Pauline catenae — GA 1915 (f. 183v), 1909 (f. 288rv) and 1953 (ff. 66v–67r) — along with the manuscripts of the Pseudo-Oecumenian Catena. However, each of the witnesses attests to a different type of text. In GA 1915, the extract comprises an almost verbatim reproduction of the direct tradition[237] retaining the incipit Ποία ὀργῇ; τῇ τοῦ θεοῦ which is omitted by the Pseudo-Oecumenian manuscripts, and the original reading αὐτῷ in place of αὐτόν of GA 1923, 1905 and 1997. However, the manuscript shares with GA 627 alone the variant ἐπιθυμεῖ ὁ ἀδικηθεὶς ἰδεῖν instead of ἐπιθυμεῖ ἰδεῖν ὁ ἀδικηθείς of the original source, and ὁ ἀδικηθεὶς ἐπιθυμεῖ ἰδεῖν of the Pseudo-Oecumenian Catena. On the other hand, in GA 1909 the scholium comprises a longer section of exegesis than both the Pseudo-Oecumenian tradition and GA 1915,[238] but omits the portion of text between ψώμιζε αὐτόν and ἐν τῷ ἀγαθῷ τὸ κακόν. Additionally, the example provided by GA 1953 is a further confirmation of the secondary development

[237] Field, *Ioannis Chrysostomi*, I, p. 376, D 7–E 2.

[238] Field, *Ioannes Chrysostomi*, I, p. 376, D 7–A 7 (inc.: Ποία ὀργῇ [add. διδόναι τόπον λέγει GA 1909], des.: ὡς ἐχθρὸν κολαζόμενον ἰδεῖν).

of the catena: in this instance, only a part of the comment from Chrysostom, that is ἐπειδὴ τοῦτο μάλιστα ἐπιθυμεῖ ὁ ἀδικηθεὶς ἐκδικίας, is combined with the previous numbered extracts 707 (inc.: Τυχεῖν τοῦτο αὐτὸ ἐπαγγέλλεται, des.: σὺ μὴ ἀμύνῃ ἥξει ἡ ὀργή) and 708 from the Pseudo-Oecumenian Catena (Παραμυθούμενος πλέον [δὲ GA 1953] τὸν ἠδικημένον ἤγαγε [add. καὶ GA 1953] τὴν [add. προφητικὴν GA 1953] μαρτυρίαν).

Unlike the previous example, for scholium 812ex on Rom 15.8 GA 1915 preserves a text which retains part of the readings from the original source and part of the variants from the Pseudo-Oecumenian tradition. On the one hand, GA 1915 agrees with the Pseudo-Oecumenian manuscripts in omitting the section Καὶ τίνος ἕνεκεν οὐκ εἶπεν…ὅτι ἄνθρωπος γέγονεν, ἀλλ' ὅτι καὶ ὑβρίσθη from the direct tradition, and replacing the original ἡμέτερον with ἡμῶν, which is in turn is also shared by GA 1953. On the other hand, the readings of the direct tradition attested by GA 1915, together with GA 627 from the Pseudo-Oecumenian Catena, and GA 1953, comprise the retention of the biblical lemma (Τί δέ ἐστιν, Οὐχ ἑαυτῷ ἤρεσεν), and the original readings ἤθελε, ὅμως and σκοπεῖν that have been omitted or adapted (ἐσκόπησεν) by the other Pseudo-Oecumenian manuscripts. In GA 1909, the scholium is enclosed in a longer extract than GA 1915 but is defective of two central passages (Οὕτω γὰρ καὶ δόξης ἀπολαύσῃ…ἂν πρὸς οἰκοδομὴν τοῦτο ποιῇς, and Καὶ γὰρ ὅτε περὶ ἐλεημοσύνης ἔλεγεν…σε ἐπέπεσον ἐπ' ἐμέ).

In addition to reporting all the scholia attributed to Chrysostom by the manuscripts of the Pseudo-Oecumenian Catena, GA 1915 places the lemma to Chrysostom (Ἰωάννου), sometimes followed by τοῦ αὐτοῦ (170, 175, 189, 190, 198, 205 and 210), in front of the following numbered extracts: 118+118exa (f. 17r), 154 (f. 22rv), 169 and 170 (f. 26r), 174 and 175 (f. 26v), 188, 189 and 190 (f. 29r), 197 and 198 (f. 30v), 199 + 200 (f. 31r), 204 and 205 (f. 32v), 206 (f. 36r), 209 and 210 (f. 34v), 216 (ff. 35v–36r), 218 (f. 36r), 226 (f. 37r),

and 258 (f. 43r). The analysis of the text of the numbered scholia of the Pseudo-Oecumenian Catena with GA 1915 shows that, overall, the manuscript preserves a text closer to the older tradition of the Pseudo-Oecumenian manuscripts, by sharing the same readings as GA 1980 and 1919, which are representatives of the stage in between the *Urkatena* and the *Normaltypus*, against GA 1997, from the *Normaltypus*–CE3, and the manuscripts of the *Expanded Type*. The following list comprises the instances in which GA 1915 has the same word order as GA 1980 and 1919, against the rest of the Pseudo-Oecumenian manuscripts.

> Scholium 170 (Rom 3.9): πλέον **τῷ Ἰουδαίῳ** GA 1915, 1980, 1919 | **τῷ Ἰουδαίῳ** πλέον GA 1997, 1923, 91; οὖν ἔχει τοῦ ἄλλου **πλέον** GA 1915, 1980, 1919 | οὖν ἔχει **πλέον** τοῦ ἄλλου GA 1997, 1923, 91.
>
> Scholium 198 (Rom 3.27): ἐξεκλείσθη **καύχησις** GA 1915, 1980 | ἐξεκλείσθη ἡ **καύχησις** GA 1919 | **καύχησις** ἐξεκλείσθη GA 1997, 1923, 91.
>
> Scholium 199 + 200 (Rom 3.28–29): τοιγαροῦν **φησιν** λέγομεν GA 1915, 1980, 1919 | τοιγαροῦν λέγομεν, **φησίν** GA 1997, 1923, 91.
>
> Scholia 204 and 205 (Rom 4.1): κατὰ σάρκα **ἡμῶν** πατέρα GA 1915, 1980, 1919 | κατὰ σάρκα πατέρα **ἡμῶν** GA 1997, 1923, 91.
>
> Scholium 226 (Rom 4.13): ᾧ Ἰουδαῖε **ποιεῖν** τὸν Ἀβραάμ GA 1915, 1980, 1919 | **ποιεῖν** ᾧ Ἰουδαῖε τὸν Ἀβραάμ GA 1997, 1923, 91.

GA 1915 also omits words or preserves additional text in accordance with GA 1980 and 1919, against the other manuscripts of the Pseudo-Oecumenian Catena.

Scholium 118 (Rom 2.12): συνηγορεῖ **αὐτός** GA 1915, 1980 | συνηγορεῖ GA 1919, 1997, 1923, 91.

Scholium 154 (Rom 3.1): ἀπαράδεκτον ἔτι οὖσαν GA 1915, 1980, 1919, 91 | ἀπαράδεκτον **εἶναι** ἔτι οὖσαν GA 1997, 1923.

Scholium 170: καὶ **τὸν** Ἠσαΐαν GA 1915, 1980, 1919 | καὶ Ἠσαΐαν GA 1997, 1923, 91.

Scholium 175: (Rom 3.16): τὰς ἁμαρτίας **λέγει** οὐδέν GA 1915, 1980, 1919 | τὰς ἁμαρτίας οὐδέν GA 1997, 1923, 91.

Scholium 199 + 200: ἐκ **τοῦ** νόμου GA 1915, 1980, 1919 | ἐκ νόμου GA 1997, 1923, 91; καὶ οὐχὶ πάντα (add. τόν GA 1862) **ἄνθρωπον** (add. τόν GA 91) πιστεύοντα GA 1915, 1980, 1862 | καὶ οὐ πάντα **τὸν** πιστεύοντα GA 1919, 1997, 1923.

Scholia 204 and 205: ἐπιτετυχηκέναι **λέγομεν** δικαιοσύνης GA 1915, 1980 | ἐπιτετυχηκέναι δικαιοσύνης GA 1919, 1997, 1923, 91; καλῶς δέ [om. δέ GA 1915] **ὡς** πρὸς Ἰουδαίους GA 1915, 1980 | καλῶς πρὸς Ἰουδαίους GA 1919, 1997, 1923, 91; εἰς σπέρμα **τῷ Ἀβραάμ** GA 1915, 1980, 1919 | εἰς σπέρμα GA 1997, 1923, 91.

Scholium 218 (Rom 4.11): ὅλως, **φησίν,** ἐδεήθη περιτομῆς GA 1915, 1980, 1919 | ὅλως ἐδεήθη αὐτῆς GA 1997, 1923, 91.

Scholium 258: πόθεν **γάρ** φησι GA 1915, 1980 | πόθεν φησί GA 1919, 1997, 1923, 91.

The following variant readings comprise substitutions made by GA 1997, 1923 and 91 in order to avoid unnecessary repetitions (e.g., φυλάξαντας τὸν νόμον echoes the preceding

πιστευθῆναι τὸν νόμον), are the result of a misreading of the abbreviations (e.g., πάντως | πάντες), or of omissions due to homeoteleuton (e.g., ἐπειδὴ μή | ἐπεὶ μή). In one case, the group of GA 1923, 91 and 1997 replaces the original ἀπό with ἐκ.

> Scholia 169 and 170: φυλάξαντας **τὸν νόμον** GA 1915, 1980 | φυλάξαντας **αὐτόν** GA 1919, 1997, 1923, 91.
> Scholium 188 (Rom 3.23): καὶ τὸ **πάντως** ὁμοτίμως GA 1915, 1980 | καὶ τὸ **πάντες** ὁμοτίμως GA 1919, 1997, 1923, 91.
> Scholia 204 and 205: καλεῖ **ἐπειδὴ** μή GA 1915, 1980, 1862 | καλεῖ **ἐπεὶ** μή GA 1919, 1997, 1923, 91; ἀλλ' **ἀπὸ** πίστεως GA 1915, 1980, 1919 | ἀλλ' **ἐκ** πίστεως GA 1997, 1923, 91.

Finally, *lectiones singulares* of GA 1915 are also attested and comprise the omission of the article before Ἰουδαῖος τοῦ νοητοῦ, the interchangeable comparative forms πλεῖον–πλέον, and the substitution of δωρεάν for δωρεᾶς, probably due to a misreading of the abbreviated ending (scholium 189). In one occurrence, namely the scholium 190, GA 1915 shares the reading of GA 1997, 1923 and 91 (Ἐν Χριστῷ Ἰησοῦ διὰ Ἰησοῦ Χριστοῦ) against GA 1919 and 1980 (Ἐν Χριστῷ Ἰησοῦ ***ἀντὶ*** διὰ Ἰησοῦ Χριστοῦ).

### 5.5.4. Theodoret of Cyrrhus

GA 1915 preserves almost all the scholia attributed to Theodoret of Cyrrhus by the manuscripts of the Pseudo-Oecumenian Catena, with the only exception of the short comments 51exa on Rom 1.17 and 128ex on Rom 2.17, which are recorded by GA 1953 along with the Pseudo-Oecumenian tradition, 135ex on Rom 2.22 and 313ex on Rom 6.12,

which are omitted by all the additional Pauline catenae.[239] In particular, the latter is replaced by GA 1915 (f. 63v) with other extracts from the Antiochene exegetes commenting on the same biblical passage, namely Diodore of Tarsus, comprising part of scholium 321ex attributed to Theodore by GA 1919 (f. 29r), and Theodore of Mopsuestia.[240] Among the extracts from Theodoret of Cyrrhus in GA 1915, scholia 367ex, 415exb, 539ex and 779exa are shared by GA 1909,[241] while comments 51exb, 128ex, 177exa, 203exc, 367ex and 486ex are recorded by GA 1953 as well.[242] Overall, the extracts from Theodoret in GA 1915 are usually preceded by the expanded attribution to the Greek Church Father, but in one instance, namely 177exa on Rom 3.19 (f. 27r), the scholium receives a wrong attribution to Theodore (Θεοδώρου) even though it is an almost verbatim reproduction of a Theodoretan passage.[243] Likewise, GA 1953 too assigns scholium 367ex (f. 60v), an extract from Theodoret's commentary on Rom 7.12, to Severian of Gabala.[244] In one instance, scholium 415exb, the correct attribution to Theodoret is provided by both GA 1915 (f. 103rv) and 1909 (f. 63v), whereas all the Pseudo-Oecumenian manuscripts assign the extract to Chrysostom, as already illustrated in 3.4.11. The attribution to Theodoret rather than Chrysostom is

[239] Scholia 51exb (f. 8v), 74exa (f. 13r), 154ex (f. 22v), 177exa (f. 27r), 203exb (f. 31v), 203exc (f. 32v), 235exb (f. 38v), 299ex (f. 57r), 305ex (f. 60r), 334ex (f. 66v), 351ex (f. 72r), 367ex (f. 81v), 415exb (f. 103v), 486exa (f. 122v), 539ex (f. 149r) and 779exa (f. 199rv).

[240] Staab, *Pauluskommentare*, p. 86 (Rom 6.12–14; scholium 321ex corresponds to ll. 7–10: inc.: Ποία ἁμαρτία οὐ κυριεύσει, des.: ἀλλὰ μᾶλλον τιμωρούμενον), and p. 122 (Rom 6.12–14).

[241] Scholia 367ex (f. 18r; Cramer, *Catenae*, IV, p. 179, ll. 19–23), 415exb (f. 63v; p. 227, ll. 4–13), 539ex (f. 201r; p. 365, l. 34–366, ll. 1–8) and 779exa (ff. 312v–313r; p. 480, ll. 8–14).

[242] Scholia 51exb (f. 32r), 128ex (f. 55v), 177exa (f. 57r), 203exc (f. 57v), 367ex (f. 60v) and 486exa (f. 63v).

[243] Lorrain, *Théodoret de Cyr,* p. 185.2, ll. 1–4.

[244] Lorrain, *Théodoret de Cyr*, pp. 235–237.21, ll. 1–2, 23, ll. 7–9.

confirmed by both the TLG and Lorrain's edition, where the scholium is enclosed within a longer extract on Rom 8.10.[245]

Overall, most of the scholia attested by the other Pauline catenae are included within longer extracts than in the Pseudo-Oecumenian manuscripts or can comprise additional text from other patristic sources. For instance, a short appendix from Chrysostom (Ἠκρωτηριάσθη τὰ τῆς δόξης αὐτῷ, ἀλλὰ μένει διαπαντός)[246] is embedded in scholium 74exa in GA 1915 (f. 13r), which encloses the comment from the Pseudo-Oecumenian Catena within a longer extract from Theodoret's *Ad Romanos*.[247] This additional excerpt from Chrysostom offers an exegesis of the same biblical passage (Ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας) and is preceded by ἀλλ' οὐ παρα τοῦτό φησι, which indicates that this is probably an addition from a marginal scholium without the indication of the source. In addition, GA 1915 includes scholium 486exa in a longer excerpt which comprises additional material from Theodoret's commentary on Rom 8.39 compared to the Pseudo-Oecumenian manuscripts.[248] The scholium ends with an appendix from an unidentified text, which is not attested either among the Pseudo-Oecumenian manuscripts or in GA 1953 which preserves the text as in the Pseudo-Oecumenian Catena (Οὐδὲ εἰ τὴν γέεννάν μοι τίς ἠπείλησεν δι' αὐτοῦ ἀποστῆναι τοῦ θεοῦ ἐδεδόικειν ἄν, ἀλλὰ πάντων ὁμοῦ τέρπων τε καὶ φοβερῶν ὑπερεώρων διὰ τὸ πρὸς αὐτὸν φίλτρον).

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[245] Lorrain, *Théodoret de Cyr,* p. 251.39, ll. 2–6.

[246] Field, *Ioannis Chrysostomi*, I, p. 42, E 7–8.

[247] Lorrain, *Théodoret de Cyr,* p. 159.25, 3–7 (inc.: Ὑποβάθρα, φησί, τὴς παρανομίας, des.: ὡς δὲ θεὸν προσκυνοῦντες).

[248] Lorrain, *Théodoret de Cyr,* p. 269.61, ll. 6–12 (inc.: Βάθος [add. μέν GA 1915] ὡς οἶμαι, des.: ἀλλ' ἐκεῖνα ποθεῖν δι' αὐτόν) and p. 271.61, ll. 2–4 (inc.: Οὐκ ἄν, [add. οὖν GA 1915] φησίν, ἑλοίμην, des.: περὶ τὸν θεὸν ἀγάπης). The section in between (inc.: Οὐδὲ γὰρ ὁ γνησίως, des.: οὕτω καὶ θεῖος ἀπόστολος) is omitted by GA 1915.

Overall, the analysis of the Theodoret scholia in GA 1915 shows that the manuscript is more conservative of the text of the direct tradition than the Pseudo-Oecumenian witnesses or the other Pauline catenae. As the list below summarizes, GA 1915 retains articles or linking words which are omitted by the Pseudo-Oecumenian manuscripts (δέ, τῷ), shares with the original source readings which have been subjected to copying mistakes, mainly because of a misreading of the abbreviations —e.g., αὐτόν rather than αὐτούς, μεγαλαυχούμενον in place of μεγαλαυχουμένους, προτίμησιν instead of περιτομήν, shared with GA 627, and ἐξενεγκοῦσαν rather than ἐπενεγκοῦσαν—, or simplified by the later tradition (ἐν ἑτέρᾳ ἐπιστολῇ rather than ἐν ἑτέρῳ, and προσόμοια in place of τοιούτων).

Scholium 74exa (Rom 1.25): Ἀλήθειαν **δὲ** τοῦ θεοῦ GA 1915, Theodoret (Lorrain, *Théodoret de Cyr,* p. 159.25, l. 4)[249] | ἀλήθειαν θεοῦ Pseudo-Oec.

Scholium 154ex (Rom 3.1): καὶ δείξας μάτην αὐτόν GA 1915, 627, Theodoret (Lorrain, p. 175.42, l. 1) | καὶ δείξας μάτην αὐτούς al.; μεγαλαυχούμενον ἵνα μή τις αὐτόν (om. αὐτόν GA 1915, 627) ὑπολάβῃ GA 1915, 627, Theodoret (Lorrain, p. 175.42, ll. 2–3) | προσηγορίᾳ μεγαλαυχουμένους ἵνα μή τις ὑπολάβῃ al.; τὴν προτίμησιν λέγει **τῶν ἐθνῶν**. Εἶτα GA 1915, 627, Theodoret (Lorrain, p. 175.42, l. 7, 43, l. 1) | τὴν περιτομὴν λέγει. Εἶτα al.

Scholium 203exc (Rom 4.1): πιστεῦσαι **τῷ** θεῷ GA 1915, 627, Theodoret (Lorrain, p. 193.11, l. 5) | πιστεῦσαι θεῷ al.; ἐπειδήπερ GA 1915, 627, Theodoret (Lorrain, p. 193.11, l. 6) | ἐπειδή al.; διὰ τοῦ σώματος ἐκπληροῦμεν GA 1915, Theodoret (Lorrain, p. 193.11, l. 6) | διὰ τῆς σαρκὸς ἐκτελοῦμεν Pseudo-Oec.; διὰ τοῦ ἐκτελοῦμεν GA 627.

[249] Henceforth, simply Lorrain.

Scholium 299ex (Rom 6.4): δόξαν **δὲ** τοῦ πατρός GA 1915, Theodoret (Lorrain, p. 215.34, ll. 6–7) | δόξαν τοῦ πατρός Pseudo-Oec.; ἐν ἑτέρᾳ, φησίν, ἐπιστολῇ GA 1915, Theodoret (p. 216. 34, l. 1) | ἐν ἑτέρῳ, φησίν, Pseudo-Oec.

Scholium 351ex (Rom 7.5): καῖ τὰ τούτοις προσόμοια GA 1915, Theodoret (Lorrain, p. 231.14, l. 3) | καὶ τῶν τοιούτων Pseudo-Oec.

Scholium 367ex (Rom 7.12): καλεῖ GA 1915, Theodoret (Lorrain, p. 235.21, l. 1) | λέγει Pseudo-Oec., GA 1953 | εἶπεν GA 1909; ἐξενεγκοῦσαν GA 1915, Theodoret (Lorrain, p. 237.23, l. 7) | ἐπενεγκοῦσαν Pseudo-Oec., GA 1909, 1953.

Scholium 539ex (Rom 9.33): οἱ ἑτέρως GA 1915, Theodoret (Lorrain, p. 283.20, l. 4) | οἱ ἑτέρωσε Pseudo-Oec.

Scholium 779exa (Rom 14.14): add. *οὐδέν φησι κοινὸν δι' αὐτοῦ* (Rom 14.14) Pseudo-Oec. (Lorrain, p. 312.29, l. 6); παρήγαγε GA 1915, 627, Theodoret (Lorrain, p. 312.29, l. 7) | παράγει Pseudo-Oec.

On the other hand, GA 1915 transposes the word-order as attested by the direct tradition, the manuscripts of the Pseudo-Oecumenian Catena and GA 1953 in the following cases.

Scholium 51exb (Rom 1.17): ὑποδεχόμενος χάριν GA 1915 | τὴν χάριν ὑποδεχόμενος Theodoret (Lorrain, p. 151.17, ll. 3–4), GA 1953 | τὴν χάριν δεξάμενος Pseudo-Oec.

Scholium 351ex (extra text) (Rom 7.5): τὸ μέν GA 1915 | μὲν τό Theodoret (Lorrain p. 231.14, l. 10).

Scholium 367ex (extra text) (Rom 7.12): τὴν ἐντολὴν τέθεικε GA 1915 | τέθεικε τὴν ἐντολήν Theodoret (Lorrain, p. 237.21, l. 3).

Additionally, GA 1915 either adds conjunctions and linking words (γάρ, καὶ πάλιν, φησί, καὶ τὰ ἑξῆς), or omits more or less extensive portions of text, both as the results of homeoteleuton, such as the omission of κεκοινώνηκας τῷ Χριστῷ…[κεκοινώνηκας], or as editorial decisions of the compiler, such as the deletions in Rom 7.12. In some occurrences, GA 1915 agrees with GA 627 and the other witnesses of the Pseudo-Oecumenian Catena in omitting or adding linking words or conjunctions, whereas only in one case, namely in scholium 779ex, the Pseudo-Oecumenian manuscripts retain εἰς μέσον from the original source against GA 1915.

Scholium 51exb: om. Τῇ ἐκ νεκρῶν ἀναστάσει…τῶν οὐρανῶν GA 1915, 1953 (Lorrain, p.151.17, ll. 5–6)

Scholium 74exa: δὲον **γὰρ** αὐτούς GA 1915, 627 | δὲον αὐτούς al. (Lorrain, p. 159.25, l. 5).

Scholium 154ex (Rom 3.1): om. οὕτω GA 1915, Pseudo–Oec. (Lorrain, p. 175.42, l. 1); om. αὐτόν GA 1915, Pseudo-Oec. (Lorrain, p. 175.42, l. 3).

Scholium 203exb: add. καὶ πάλιν ante ἄνωθεν GA 1915 (Lorrain, p. 191.10, l. 11); om. γὰρ καὶ post ἄνωθεν GA 1915, Pseudo-Oec. (Lorrain, p. 191.10, l. 11).

Scholium 299ex (extra text) (Rom 6.4): om. τῷ Χριστῷ…κεκοινώνηκας GA 1915 (Lorrain, p. 215.34, ll. 5–6), om. ἐν τοῖς εὐαγγελίοις ante λύσατε GA

1915 (Lorrain p. 217.34, ll. 8–9), om. γάρ post ἄνθρωπος GA 1915 (Lorrain p. 217.34, l. 6).

Scholium 305ex (extra text) (Rom 6.6): om. σαφέστερον GA 1915 (Lorrain p. 217.35, l. 6).

Scholium 334ex (Rom 6.19): add. φησί post τῇ φύσει μέτρῳ GA 1915, Pseudo-Oec. (Lorrain, p. 225.7, l. 1).

Scholium 351ex (extra text) (Rom 7.5): add. φησί ante διὰ τοῦ νόμου GA 1915 (Lorrain p. 231.14, l. 4).

Scholium 367ex (extra text) (Rom 7.12): om. καὶ τοὺς τῆς ἀρετῆς οὐκ ἀσπαζόμενοι πόνους GA 1915 (Lorrain, p. 235.21, l. 4); om. καὶ ἄρκτοι καὶ παρδάλεις τὰ ὅμοια δρῶσι GA 1915 (Lorrain, p. 235.21, ll. 9–10); om. οὐ δὲ συνειδὸς ὑπὸ τῶν γινομένων κεντούμενον GA 1915 (Lorrain, p. 235.21, ll. 10–11); om. καὶ εὔνουν εἶναι περὶ τὸν πεποιηκότα διδάσκων GA 1915 (Lorrain, p. 237.22, ll. 5–6).

Scholium 539ex (Pseudo-Oecumenian and extra text) (Rom 9.33): add. φησί post Ἐνόμισαν et post τῷ λίθῳ GA 1915 (Lorrain, p. 283.19, l. 12; 283.20, l. 2), add. καὶ τὰ ἐξῆς post γέγραπται GA 1915 (Lorrain, p. 283.20, l. 2).

Scholium 779exa (Pseudo-Oecumenian and extra text) (Rom 14.14): add. φησί post πέπεισμαι (Lorrain, p. 312.29, l. 4), add. καὶ τὰ ἐξῆς post δι’ αὐτοῦ (Lorrain, p. 312.29, l. 5), om. εἰς μέσον GA 1915 (Lorrain, p. 312.29, l. 7, Pseudo-Oec.).

Finally, GA 1915 records some variant readings against the text of the direct tradition, which concern different verb tenses, such as πιστεύειν instead of πιστεῦσαι, γεγένηται in place of

γέγονεν, δέχονται rather than δέξαιντο, and forms like ἐμφαίνει against ὑφαίνει, or substitutions of conjunctions (καί instead of οὖν, μέν rather than γάρ). Two cases are worthy of attention and demonstrate that the variant reading in GA 1915 is evidently a mistake against both the direct tradition and the Pseudo-Oecumenian Catena. The first example concerns the erroneous προσκόπτειν (to stumble, offence) of GA 1915 which, as already pointed out by Lorrain,[250] is nonsense within the context especially when compared with the more meaningful προσκοπεῖν ('to observe in advance') from the direct and indirect (Pseudo-Oecumenian Catena + GA 1909) tradition. In this occurrence, the substitution of the original προσκοπεῖν with προσκόπτειν might be the result of the harmonization with the narrow context, in accordance with the preceding προσέκοψαν and προσκόμματος. Likewise, the reading προσαγορευθέντα ('the stone that has been addressed') is a clear mistake from GA 1915 due to the proximity with the preceding προσ(πταίειν) and προσ(κοπεῖν), in place of the correct προαγορευθέντα ('the stone that has been prophesied'), which perfectly fits the context — it is preceded by προφητῶν— as well as being attested by the direct tradition, the Pseudo-Oecumenian manuscripts and GA 1909. Finally, one case comprises an abbreviated paraphrased version of the original source (Ἀτρέπτως γενόμενος ἄνθρωπος… παθὼν ὡς ἄνθρωπος).

> Scholium 51exb (and extra text): εἰς τὸ πιστεύειν GA 1915 | εἰς τὸ πιστεῦσαι Theodoret (Lorrain, p. 151.17, l. 5), Pseudo-Oec., GA 1953; ἀτρέπτως γενόμενος ἄνθρωπος καὶ πάσης ἁμαρτίας ἀμύνητον ἐν ἑαυτῷ δείξας τῆν ἀνθρώπου φύσιν ἑαυτὸν ὑπὲρ ἡμῶν παθὼν ὡς ἄνθρωπος GA 1915 | τὴν τοῦ

[250] Lorrain, *Théodoret de Cyr*, p. 76.

Ἀδὰμ ἐνδυσάμενος φύσιν, καὶ πάσης ἁμαρτίας φυλάξας ἀμύητον, ταύτην ὑπὲρ ἡμῶν προσενήνοχε Theodoret (Lorrain, p. 153.18, ll. 5–6).

Scholium 74exa (extra text): γέγονεν GA 1915 | γεγένηται Theodoret (Lorrain, p. 159.23, l. 3).

Scholium 154ex: Τί καὶ τὸ περισσόν GA 1915, 627 | Τί τὸ περισσόν Pseudo-Oec. | Τί οὖν τὸ περισσόν Theodoret (Lorrain, p. 175.42, l. 3).

Scholium 299ex (extra text): μὴ δέχονται GA 1915 | μὴ δέξαιντο Theodoret (Lorrain p. 217.34, l. 4).

Scholium 367ex (Pseudo Oecumenian and extra text): ἐμφαίνει GA 1915 | ὑφαίνει Theodoret (Lorrain, p. 237.21, l. 2); διδάσκουσαν GA 1915 | διδάξασαν Theodoret (Lorrain, p. 237.23, l. 7) and Pseudo-Oec.

Scholium 486exa (extra text): βάθος μὲν ὡς οἶμαι GA 1915 | βάθος ὡς οἶμαι Pseudo–Oec.; βάθος γὰρ ὡς οἶμαι Theodoret (Lorrain, p. 269.61, ll. 6–7).

Scholium 539ex: προσκόπτειν GA 1915, 1905 | προσκοπεῖν Pseudo-Oec., Theodoret (Lorrain, p. 283.20, l. 5); προσαγορευθέντα GA 1915 | προαγορευθέντα Pseudo-Oec., Theodoret (Lorrain, p. 283.20, l. 6).

Scholium 779ex (extra text): μεταλαγχάνοντος GA 1915 | μεταλαμβάνοντος (Lorrain, p. 312.29, l. 12).

Due to its defective status, GA 1909 records only a few of the scholia from the Pseudo-Oecumenian Catena, namely 367ex, 415exb, 539ex and 779exa, sometimes retaining

additional text from the original source (415exb,[251] 539ex[252] and 779exa[253]), as in GA 1915. In the case of 415exb, the inclusion of extra material from Theodoret is related to a different organization of the biblical text and the commentary in these two manuscripts compared to the Pseudo-Oecumenian tradition: indeed, in both GA 1915 and 1909 the scholium comments on Rom 8.9–10 (Εἰ δέ τις πνεῦμα Χριστοῦ… διὰ δικαιοσύνην), hence the insertion of the Theodoretan exegesis on Rom 8.9 (inc.: Ἐπειδὴ τό, *εἴπερ*, τέθεικεν, des.: διὰ τῶν ἑξῆς θεραπεύει). Both the manuscripts reproduce the text of the direct tradition almost verbatim, apart from the substitution of Χριστόν with θεόν by GA 1909 and the omission of the portion of text comprising *τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην* (Rom 8.10) … ἀλλὰ τῆς ἁμαρτίας, because of a *saute du même au même* (ἁμαρτίαν…ἁμαρτίας). Conversely, the compiler of GA 1909 records part of the biblical lemma (Ἐν τῷ δὲ πνεῦμα ζωή), to provide a further reference to the preceding πνεῦμα.

The analysis of 539ex shows that GA 1909 has some singular readings against the full agreement of the direct tradition and the catenae (GA 1915 + the Pseudo-Oecumenian Catena). These variants comprise the addition or omission of conjunctions and linking words (δέ, καί) and one *lectio singularis* (λόγον) which seems to be the result of a paleographical mistake.

> Διδάσκει **λοιπὸν** διὰ ποίαν αἰτίαν GA 1909 (Cramer, *Catenae*, IV, p. 365, l. 34) | **Εἶτα** διδάσκει διὰ ποίαν αἰτίαν GA 1915, Theodoret (Lorrain, p. 283.20,

[251] Lorrain, *Théodoret de Cyr*, p. 251.38, ll. 9–12, 251.39, ll. 1–6, and Cramer, *Catenae*, IV, p. 227, ll. 4–13 (inc.: Ἐπειδὴ τό, εἴπερ, τέθεικεν, des.: ἧς καρπὸς ἁξιέραστος ἡ ζωή).

[252] Lorrain, *Théodoret de Cyr,* 283.20, and Cramer, *Catenae*, IV, p. 365, l. 34–366, ll. 1–8.

[253] Lorrain, *Théodoret de Cyr*, p. 312.29, ll. 9–10 and Cramer, *Catenae*, IV, 480, ll. 12–14 (inc.: Αὐτὸς γὰρ καί, des.: σὺ μὴ κοίνου).

l. 1); προσπταίειν **δὲ** εἰώθασιν GA 1909 (p. 366, l. 1) | προσπταίειν εἰώθασιν GA 1915, Pseudo-Oec., Theodoret (p. 283.20, 4); πεπόνθασι **καὶ οἱ** Ἰουδαῖοι GA 1909 (p. 366, l. 3) | πεπόνθασι Ἰουδαῖοι GA 1915, Pseudo-Oec., Theodoret (p. 283.20, l. 5); προαγορευθέντα **λόγον οὐκ ἠδυνήθη** ἰδεῖν GA 1909 (p. 366, ll. 4–5) | προαγορευθέντα [προσαγορευθέντα GA 1915] **λίθον** ἰδεῖν **οὐκ ἠθέλησαν** GA 1915, Pseudo-Oec., Theodoret (p. 283.20, l. 6).

Finally, GA 1909 appends a short sentence at the end of scholium 779exa which reproduces verbatim the text of Theodoret and differs from GA 1915 and the Pseudo-Oecumenian manuscripts only in the replacement of τουτέστιν with the synonymic form ἀντὶ τοῦ.[254]

On the other hand, GA 1953 shares with GA 1915 and the Pseudo-Oecumenian tradition a higher number of comments than GA 1909. Apart from scholium 51exb, which is included within a longer extract from Theodoret on Rom 1.13–17 and preceded by the attribution Θεοδωρίτου (sic!) ἐκ τοῦ ὕφους,[255] all the other scholia record the same text as the Pseudo-Oecumenian tradition with the attribution (Θεοδώριτου [sic!], or Σευηριανοῦ for scholium 367ex) or anonymously. Only in the following cases, GA 1953 diverges from the Pseudo-Oecumenian Catena: it replaces ἐπιζητῶν, from the direct tradition and the Pseudo-Oecumenian manuscripts, with the incorrect ἐπιζητήν (scholium 128ex), omits ἀλλὰ τοῖς ἐν τῷ νόμῳ due to *saute du même au même* (Ἐν νόμῳ… ἐν τῷ νόμῳ) (scholium 177ex), retains the article τῷ before θεῷ, which is shared with GA 1915 and the Theodoretan text, and records the *lectio singularis* αὐτοῦ (scil. σώματος), echoing τοῦ σώματος of GA 1915 and

[254] Lorrain, *Théodoret de Cyr*, p. 312.29, ll. 9–10 (inc.: Αὐτὸς γὰρ καί, des.: σὺ μὴ κοίνου). See also, Cramer, *Catenae*, IV, p. 480, ll. 12–14.

[255] Lorrain, *Théodoret de Cyr*, pp. 149–152.14–18.

the original source, rather than τῆς σαρκός of the Pseudo-Oecumenian Catena (scholium 203exc).

### 5.5.5. Cyril of Alexandria

Out of the six scholia attributed to Cyril of Alexandria by the manuscripts of the Pseudo-Oecumenian Catena, four extracts, namely 60ex, 306ex, 418ex and 464ex, are recorded by GA 1915 (60ex, 306ex, 418ex), 1909 (418ex and 464ex) and 1953 (60ex). Scholium 303exa on Rom 6.5, which is an excerpt from the unattested twelfth book of Cyril's *Contra Iulianum imperatorem* (CPG 5233) as reported by the full title [Τ(οῦ) ἁγί(ου) Κυρίλλ(ου) ἐν τ(ῷ) ιβ΄ βιβ(λίῳ) κ(α)τ(ὰ) Ἰουλ(ιανοῦ)], is attested only among the Pseudo-Oecumenian manuscripts, as well as scholium 478ex, a short extract commenting on Rom 8.34 whose authenticity is uncertain due to the brevity of the scholium.

For scholium 60ex, in addition to attesting to additional text absent from the Pseudo-Oecumenian Catena, which comprises a short appendix to the extract in GA 1915 (Οὐκοῦν οὐδεμίαν εὑρήσουσιν ἀπολογίαν ἐν ἡμέρᾳ κρίσεως),[256] and a broader section of exegesis at the beginning in GA 1953 (inc.: Ἀόρατον τοίνυν τοῦ θεοῦ, des.: ποῦ πάντως ὑπερκειμένης),[257] both GA 1915 (f. 11r) and 1953 (f. 37v) transmit variant readings compared to the Pseudo-Oecumenian tradition. First, GA 1915 retains the article τήν before ὕπαρξιν while the manuscripts of the Pseudo-Oecumenian Catena and GA 1953 omit it. By attesting the article and omitting the preposition (πρός), GA 1915 relates ὕπαρξιν to the preceding τὴν φύσιν and does not associate it with κεκλημένων, as in the rest of the tradition

[256] Pusey, *Ad Romanos*, p. 176, l. 10.

[257] Pusey, *Ad Romanos*, p. 174, note.

(Καὶ κεκλημένων ἐν χρόνῳ πρὸς ὕπαρξιν). Second, GA 1953 replaces the original τῶν παρηγμένων with the *vox nihil* παρυπηργμένων, which seems the result of the insertion of an interlinear variant related to the preposition (παρά/ὑπέρ or ὑπό).

Likewise, scholium 306ex is attested only by GA 1915 and is included within a longer scholium.[258] The majority of the readings attested by GA 1915 (f. 59v) are also shared by GA 627 (f. 79v), apart from the omissions of καὶ τέλμασι (p. 192, l. 24) and καὶ περὶ ἁμαρτίας (p. 192, l. 29), which seem to be the result of whether an editorial decision of the compiler of GA 627 (and the Pseudo-Oecumenian tradition) to exclude additional words (πηλῷ and τέλμασι are synonyms), or an error of parablepsis (ἁμαρτίας, καὶ περὶ ἁμαρτίας). Besides, GA 627 matches the rest of the Pseudo-Oecumenian tradition in omitting other exegetical material and replacing it with an abbreviated text or linking words, such as τουτέστιν in place of καὶ οὐχὶ δὴ πάντως ἡ σὰρξ, ἀλλὰ (ll. 21–22), and καὶ τοῦτό φησιν (+ Ὁ ἅγιος Παῦλος) instead of ὅτι γὰρ ἐν Χριστῷ καὶ τοῦτο κατώρθωται τῇ ἀνθρωπείᾳ φύσει, πῶς ἂν ἐνδοιάσειέ τις, Παύλου λέγοντος ἐναργῶς (ll. 24–26).

Like the previous examples, GA 1915 (f. 104r)[259] and 1909 (f. 68v)[260] incorporates an additional quotation from John 2.19 (Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν), preceded by Ὅτι γὰρ αὐτὸς τὸν ἴδιον ἐζωοποίησε ναὸν, λέγει πρὸς Ἰουδαίους, between ὅ ἐστιν αὐτοῦ and οὐκοῦν in scholium 418ex.

Finally, scholium 464ex is recorded by GA 1909 along with the manuscripts of the Pseudo-Oecumenian Catena. Again, the scholium exhibits additional material which has omitted by the consensus of the Pseudo-Oecumenian manuscripts and into brackets in the

[258] Pusey, *Ad Romanos*, p. 191, ll. 14–30, to p. 193, ll. 1–2

[259] Pusey, *Ad Romanos*, p. 215, ll. 3–4.

[260] Cramer, *Catenae*, IV, p. 233, ll. 12–14.

table below. However, part of the incipit of the scholium is attested elsewhere in the indirect tradition, namely in Nicephorus the First's *Pseudo-Epiphanii* (ch. 7, ll. 67–70),[261] preceded by Ἔτι δὲ καὶ ὁ ἀοίδιμος Κύριλλος συνῳδὰ τούτοις φησίν, and in the *Refutatio et eversio defenitionis synodalis anni 815* by the same author (ch. 170, ll. 1–4), introduced by Καὶ ὁ ἀοίδιμος Κύριλλος ὁ τῆς μεγάλης Ἀλεξάνδρου ἱεράρχης.[262] This, and the fact that the omission of the middle section is an obvious error of homeoteleuton of the Pseudo-Oecumenian tradition (Τοῦ ἐπουρανίου…τοῦ Χριστοῦ), seems to support the hypothesis that this additional material was part of the original text of Cyril rather than a later inclusion by the compiler of GA 1909. Nevertheless, the other variant readings attested by GA 1909 highlight a later reworking of the catena. For example, the alternative reading υἱοῦ αὐτοῦ in place of θεοῦ of the Pseudo-Oecumenian Catena is probably a harmonization with the nearby τοῦ υἱοῦ αὐτοῦ, while the variant δικαίωσιν (vindication) rather than δικαιοσύνην (justice) is completely absurd in the context — Cyril makes a parallelism between the image of the earthly life (τοῦ χοϊκοῦ) made of disobedience (παρακοῇ) and sin (ἁμαρτίαις), symbolized by Adam, and the spiritual life (ἐπουρανίου), characterized by purity (ἁγιασμόν), justice (δικαιοσύνην) and obedience (ὑπακοήν), and exemplified by Jesus.

| Pseudo-Oecumenian Catena | GA 1909, f. 97v (Cramer, *Catenae*, IV, p. 264, ll. 29–33, p. 265, ll. 1–9, and Pusey, *Ad Romanos*, p. 220, ll. 19–26, p. 221, ll. 1–7) |
|---|---|
| Εἰκὼν τοῦ **θεοῦ** τις ἂν νοοῖτο σαφηνιεῖ λέγων αὐτός, *ὥσπερ γὰρ ἐφορέσαμεν τὴν εἰκόνα τοῦ* | [Πολλοὶ μέν, φησίν, οἱ κατὰ πρόθεσιν κλητοί·…ὡς ἔσονται σύμμορφοι τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ]. Εἰκὼν **δὲ** τοῦ **υἱοῦ αὐτοῦ**, τίς ἂν νοοῖτο, **πάλιν** σαφηνιεῖ λέγων αὐτὸς **ὁ μακάριος Παῦλος,** *ὥσπερ γὰρ ἐφορέσαμεν τὴν* |

[261] J.B. Pitra, ed., *Sancti Nicephori Antirrheticus liber quartus* (*Spicilegium Solesmense* 4) (Paris: Didot, 1858).

[262] J. Featherstone, ed., *Nicephori Patriarchae Constantinopolitani Refutatio et Eversio Definitionis Synodalis Anni 815* (CCSG 33) (Turnhout: Brepols, 1997).

| | |
|---|---|
| *χοϊκοῦ,* ***φορέσομεν*** *καὶ τὴν εἰκόνα τοῦ ἐπουρανίου* (1 Cor. 15.49). | *εἰκόνα τοῦ χοϊκοῦ,* ***φορέσωμεν*** *καὶ τὴν εἰκόνα τοῦ ἐπουρανίου* (1 Cor. 15.49). [Οἱ γὰρ τῶν σαρκικῶν ἐπιθυμιῶν ἀλογήσαντες, οὗτοι τὴν εἰκόνα μεμίμηνται τοῦ Χριστοῦ]. Τουτέστι, **τὴν ἐν ἁγιασμῷ πολιτείαν καὶ ζωήν.** Ὥσπερ γὰρ **εἰκόνος** τοῦ χοϊκοῦ, τουτέστιν Ἀδάμ, τὴν ἐν παρακοῇ καὶ ἁμαρτίαις ζωὴν εἶναί φαμεν, οὕτω καὶ εἰκόνα τοῦ ἐπουρανίου, τουτέστι Χριστοῦ, τὸν ἁγιασμὸν καὶ τὴν **δικαίωσιν** καὶ τὴν ὑπακοήν. [ὅσοι τοίνυν προεγνώσθησαν…οὗτοι καὶ κέκληνται]. |
| τουτέστι τὴν **ἐν ἁγιασμῷ ζωὴν τὴν πρὸς πᾶν ὁτιοῦν ἀμώμητον πολιτείαν.** Ὥσπερ γὰρ **εἰκόνα** τοῦ χοϊκοῦ, τουτέστιν Ἀδάμ, τὴν ἐν παρακοῇ **τε** καὶ ἁμαρτίαις ζωὴν εἶναί φαμεν οὕτω καὶ εἰκόνα τοῦ ἐπουρανίου, τουτέστι Χριστοῦ, τὸν ἁγιασμὸν καὶ τὴν **δικαιοσύνην** τὴν ὑπακοήν. | |

Table 45: Scholium 464ex (Cyril) in the Pseudo-Oecumenian manuscripts and GA 1909

### 5.5.6. Severian of Gabala

GA 1915 shares twelve of the fifteen scholia attributed to Severian of Gabala by the Pseudo-Oecumenian manuscripts, apart from 74exb, 756ex and 779exc. As already illustrated in section 3.4.9, these extracts are preceded by the attribution to either Severian of Gabala,[263] or Diodore of Tarsus, the latter usually included within longer scholia.[264] Additionally, among the scholia from Severian in GA 1953, five match the comments of the Pseudo-Oecumenian manuscripts,[265] one corresponds to scholium 367ex from Theodoret of Cyrrhus (f. 60v), and one merges the numbered extracts 244 and 245 (f. 58v). Finally, GA 1909 shares with the Pseudo-Oecumenian Catena and GA 1915 four scholia, namely 359ex (f. 2rv), 360ex (f. 7rv), 414ex (f. 67r) and 843ex (f. 340r), the latter along with GA 1953 too,

[263] Scholia 168ex (f. 26r), 215ex (f. 36r), 226ex (f. 37r), 235exc (f. 38v), 236ex (f. 39r), 414exa (f. 103v) and 736ex (f. 190r).

[264] Scholia 297ex (f. 56r), 359ex (f. 75v), 360ex (f. 77r), 736ex (f. 190r), 843ex (f. 211v) and 909ex (f. 216v).

[265] Scholia 168ex (ff. 56v–57r), 215ex (f. 58r), 226ex (f. 58v), 756ex (f. 67v, + preceding 757) and 843ex (f. 68v, + 844).

and GA 1900 only preserves the extract 736ex (f. 190r). The fact that almost half of the scholia attributed to Severian by the Pseudo-Oecumenian tradition are ascribed to Diodore by GA 1915, or Theodoret for the sole 367ex in GA 1953, is related to the problem of authenticity which characterized particularly the homilies of Severian of Gabala in the Byzantine era.[266] As in the case of the homilies, it is possible that the attribution of the Severian scholia to more valuable sources from the Antiochene school of exegesis such as Diodore, Theodoret and Chrysostom, was intended to preserve the memory of Severian from the oblivion it would have faced had it continued to circulate with the usual attribution. According to Voicu, this is related to the condemnation for heresy of Severus of Antioch in 536 and the exclusion of his fragments from contemporary exegetical sources: since Severus and Severian were often confused in the catenae, the attribution to Chrysostom would have allowed Severian's works to circulate, rather than acting as a *damnatio memoriae* of Severian.[267]

Nevertheless, the scholia attributed to Severian by the Pseudo-Oecumenian tradition and GA 1909 or 1953 do not correspond to the same extracts ascribed to Diodore of Tarsus

[266] For an overview on the problem of the authenticity of Severian homelies, usually associated to Chrysostom, see S.J. Voicu, 'In Illud: Quando ipsi subiciet omnia (CPG 4761), una omelia di Severiano di Gabala?', *RSBN* ns 17–19 (1980–1982), 5–11, S.J. Voicu, 'Nuove restituzioni a Severiano di Gabala', *RSBN* 30–31, ns 20–21 (1983–1984), 3–24, and S.J. Voicu, 'Il nome cancellato: la trasmissione delle omelie di Severiano di Gabala', *Reveue d'histoire des textes* ns 1 (2006), 317–333. A complete bibliography on the *status quaestionis* of Severian of Gabala's homilies is provided in S.J. Voicu, 'A century of progress on the Homilies of Severian of Gabala', in J. Leemans, G. Roskman and J. Segers, eds., *John Chrysostom and Severian of Gabala. Homilists, Exegetes and Theologians* (*Orientalia Lovaniensia*, 282; *Bibliothèque de Byzantion* 20) (Leuven, Paris, Bristol, CT: Peeters, 2019), pp. 259–283.

[267] In this case, Voicu criticizes Regtuit's conclusion in Regtuit, 'Severian of Gabala and John Chrysostom', pp. 135–149 (Voicu, 'Il nome cancellato', p. 332), and locates the switch from Severian to Chrysostom in the Constantinople of the mid-sixth century. On the confusion between Severus of Antioch and Severian of Gabala see also R. Devreesse, *Octateuque et Rois*, p. 178.

by GA 1915, but, as said above in this subchapter, are part of longer scholia with additional material. This comprises the repetition of biblical quotations, such as in the scholia commenting on Rom 6.1–4 (with 297ex),[268] and 16.19 (with 909ex),[269] and supplementary text absent elsewhere.

Two cases are worthy of consideration. First, scholium 359ex is recorded by GA 1909 (f. 2rv) along with GA 1915 (f. 75v) and the Pseudo-Oecumenian manuscripts and attests to approximately the same additional text as the *Typus Vaticanus*,[270] but attributes the extract to Severian, like the Pseudo-Oecumenian Catena. While retaining further material and comprising the same reading as GA 1915 against the Pseudo-Oecumenian tradition (Οὖν ὁ νόμος μὴ in place of ὧν καί), GA 1909 differs from GA 1915 by omitting part of the biblical lemma from Rom 2.14 (Οὗτοι νόμον μὴ ἔχοντες… νόμος), and replacing the original λογιστέον with λεκτέον, which is a *lectio facilior*. Furthermore, scholium 736ex is recorded twice in GA 1915: once as attributed to Severian (f. 190r) and verbatim reproducing the scholium as in the Pseudo-Oecumenian tradition, and once as a longer extract from Diodore (f. 190r). Interestingly, the scholium is also recorded by GA 1900 (f. 26r), preceded by the attribution to Diodore of Tarsus as in GA 1915, but with the same text as the Pseudo-Oecumenian manuscripts, which omits the entire section corresponding to lines 13–18 and 21–23 of Staab's edition.

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[268] Staab, *Pauluskommentare*, p. 85 (Rom 6.1–4; scholium 297ex covers ll. 17–18).

[269] Staab, *Pauluskommentare*, p. 111 (Rom 16.19; scholium 909ex covers ll. 21–23). Besides retaining the biblical lemma (Θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθὸν ἀκεραίους εἰς τὸ κακόν), the scholium includes a quotation from Mt 101.6, ll. 23–24 (Γίνεσθε φρόνιμοι…αἱ περιστεραί).

[270] Staab, *Pauluskommentare*, p. 87, Rom 7.7 (scholium 359ex covers ll. 6–9).

In scholium 360ex, the extract receives the attribution Διοδ(ώρου) by GA 1915 (f. 77r) but does not attest to additional text when compared with the manuscripts of the Pseudo-Oecumenian Catena. As the table below illustrates, GA 627 has singular readings against the rest of the manuscripts (τὸ ζωῆς) and shares the same text as the *Typus Vaticanus*, such as the addition of αὐτόν after αἴτιον or ποτὲ δὲ θάνατον in place of καὶ θάνατον of the Pseudo-Oecumenian tradition and GA 1909, or *Typus Monacensis*, like the replacements of the conjunction οὖν with γάρ. This is further evidence in support of the close relationship between GA 627 and 1915, against the later development of the Pseudo-Oecumenian Catena, corresponding to GA 1997, and GA 1923, 1905 and 91. In other cases, which have been described in detail in 3.4.9 (scholia 168ex and 215ex), GA 627 departs from the Pseudo-Oecumenian manuscripts to agree with GA 1915.

On the other hand, the analysis of GA 1909 confirms the same distinctive features of the manuscript as described in the 5.2, which seems to support the later reworking of this catena. Indeed, despite retaining the readings of the Pseudo-Oecumenian tradition, GA 1909 contains additional text at the beginning, which likely constitutes a personal contribution of the compiler of the catena (Εἰ δὲ βούλει, ἁμαρτίαν ὧδε νόησον), and a rearranged version of the ending as in the Pseudo-Oecumenian tradition and GA 1915 (Ἰστέον μέντοι ὅτι δι' ἑαυτοῦ ὁ ἀπόστολος τὸ κοινὸν δηλοῖ).

| Pseudo-Oecumenian Catena | GA 1915, f. 77r (Staab, *Pauluskommentare*, pp. 87–88 (Rom 7.8) | GA 1909, f. 7rv (Cramer, *Catenae*, IV, p. 169, ll. 1–12) |
|---|---|---|
| Ἁμαρτίαν ἔοικε λέγειν τὸν διάβολον. Ὥσπερ **οὖν** [**γάρ** GA 627] τὸν σωτῆρα ζωὴν ἡ γραφὴ καλεῖ καὶ δικαιοσύνην τῷ [**τό** GA 627] ζωῆς καὶ δικαιοσύνης αἴτιον [**add. αὐτόν** GA 627] εἶναι, οὕτω καὶ τὴν ἐναντίαν δύναμιν ἐκ τῆς οἰκείας | Ἁμαρτίαν ἔοικε λέγειν τὸν διάβολον. **Ὥσπερ τὸν** σωτῆρα ζωὴν ἡ γραφὴ καλεῖ καὶ δικαιοσύνην **τῷ** ζωῆς καὶ δικαιοσύνης αἴτιον **αὐτὸν** εἶναι, οὕτω καὶ τὴν ἐναντίαν δύναμιν ἐκ τῆς οἰκείας ἐνεργείας, ποτὲ μὲν ἁμαρτίαν, ποτὲ δὲ ψεῦδος | [Εἰ δὲ βούλει, ἁμαρτίαν ὧδε νόησον], τὸν διάβολον. Ὥσπερ **γὰρ** τὸν σωτῆρα ζωὴν ἡ γραφὴ καλεῖ καὶ δικαιοσύνην **τῷ** ζωῆς καὶ δικαιοσύνης αἴτιον εἶναι, οὕτω καὶ τὴν ἐναντίαν δύναμιν ἐκ τῆς οἰκείας |

| | | |
|---|---|---|
| ἐνεργείας, ποτὲ μὲν ἁμαρτίαν, **ποτὲ δὲ ψεῦδος καὶ θάνατον** [**ποτὲ δὲ θάνατον** GA 627] καλεῖ, οὕτω δὲ καὶ ἐν τοῖς ἑξῆς εἰπὼν· ἡ ἁμαρτία ἀνέζησεν, τὸν διάβολον **δηλοῖ. Λοιπὸν οὖν** διὰ τῆς ἐντολῆς ἀφορμὴν ὁ διάβολος **ἔλαβεν** ὅτι τὰ παραγγελματα τοῦ νόμου **ὡς** [**ὥσπερ** GA 627] ὕλην τινὰ τῆς ἑαυτοῦ τέχνης ποιησάμενος, εἰς τὸ ἐναντίον ταῖς ἐντολαῖς περιέτρεπε τὸν ἄνθρωπον. Δῆλον δὲ ὅτι δι' ἑαυτοῦ ὁ ἀπόστολος τὸν κοινὸν ἄνθρωπον δηλοῖ. | **ποτὲ δὲ θάνατον** καλεῖ, οὕτω δὲ καὶ ἐν τοῖς ἑξῆς εἰπὼν· ἡ ἁμαρτία ἀνέζησεν, τὸν διάβολον **ἁμαρτίαν ὀνομάζει. ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς. Πῶς οὖν ἀφορμὴν** διὰ τῆς ἐντολῆς **ἔλαβεν** ὁ διάβολος; ὅτι τὰ παραγγέλματα τοῦ νόμου **ὥσπερ** ὕλην τινὰ τῆς ἑαυτοῦ τέχνης ποιησάμενος, εἰς τὸ ἐναντίον ταῖς ἐντολαῖς περιέτρεπε τὸν ἄνθρωπον. Δῆλον δὲ ὅτι δι' ἑαυτοῦ ὁ ἀπόστολος τὸν κοινὸν ἄνθρωπον δηλοῖ. | ἐνεργείας, ποτὲ μὲν ἁμαρτίαν, **ποτὲ δὲ ψεῦδος καὶ θάνατον** καλεῖ, οὕτω καὶ ἐν τοῖς ἑξῆς εἰπὼν· ἡ ἁμαρτία ἀνέζησε, τὸν διάβολον **καλεῖ**. **Λοιπὸν οὖν διὰ** τῆς ἐντολῆς ἀφορμὴν ὁ διάβολος **ἔλαβεν** ὅτι τὰ παραγγέλματα τοῦ νόμου **ὡς** ὕλην τινὰ τῆς ἑαυτοῦ τέχνης ποιησάμενος, εἰς τὸ ἐναντίον ταῖς ἐντολαῖς περιέτρεπε τὸν ἄνθρωπον. **Ἰστέον μέντοι** ὅτι δι' ἑαυτοῦ ὁ ἀπόστολος τὸ κοινὸν δηλοῖ. |

Table 46: Scholium 360ex in the Pseudo-Oecumenian manuscripts (Severian), GA 1915 (Diodore) and 1909 (Severian)

### 5.5.7. Gennadius of Constantinople

All the scholia attributed to Gennadius of Constantinople by the Pseudo-Oecumenian manuscripts are also attested by the other Pauline traditions, either, as in the case of GA 1915, as a whole, or partially, as for the other manuscripts.[271] As already illustrated in 3.4.12, to which I refer for a detailed examination of the examples, the collation of the Gennadian scholia between the Pseudo-Oecumenian manuscripts and the other Pauline catenae enabled me to highlight some shared readings between GA 627 and 1915, especially for the scholia 89ex, 181ex and 204ex. Nevertheless, GA 1915 contains additional text which is absent elsewhere. For instance, scholium 286ex (f. 54rv) comprises the repetition of part of the biblical lemma at the beginning (Νόμος δὲ παρεισῆλθεν, φησί, ἵνα πλεονάσῃ τὸ

[271] GA 1915: 89ex (f. 13v), 181ex (f. 27v), 186ex (f. 28v), 204ex (f. 32v), 286ex (f. 54rv), 641ex (f. 170r), 762exb (f. 195r); GA 1953: 89ex (f. 47v), 186ex (f. 57r), 204ex (f. 57v), 641ex (ff. 65v–66r), 762ex (f. 68r); GA 1909: 641ex (f. 250v), 762exb (f. 308r); GA 1900: 762exb (f. 27v).

παράπτωμα), and an appendix which I could not identify in any other patristic authority: Ταῖς δὲ παρανομίαις τῆς ἁμαρτίας αὐξηθείσης εἰς πλῆθος ἡ ταύτην ἀναιροῦσα χάρις ὑπερμεγέθης εἰκότως πέφηνεν οὖσα.[272] Likewise, the manuscript records further text at the beginning of scholium 641ex on Rom 11.25 (f. 170r), which is absent from the Pseudo-Oecumenian manuscripts and both GA 1909 (f. 250v) and 1953 (ff. 65v–66r).[273] On the other hand, GA 1915, along with GA 1909, omits the reference to Isaiah at the end of the extract, which is attested by both the Pseudo-Oecumenian Catena and GA 1953 (Μαρτυρεῖ γὰρ αὐτὸ τοῦτο καὶ τὸ τοῦ Ἠσαΐου καὶ λόγιον γραφικόν).

Overall, GA 1953 shares the most distinctive readings of the Pseudo-Oecumenian tradition against GA 1915, such as the replacement of ἐπὶ τούτους with ἐπὶ τούτοις and μετασχεῖν with μετασχήσειν in scholium 186ex (f. 57r), and, vice versa, the text of GA 1915 against the Pseudo-Oecumenian manuscripts, as in scholium 204ex (f. 57v). However, the manuscript omits the last part of the scholium which is combined with the extract numbered 205 from the Pseudo-Oecumenian tradition.

Finally, GA 1909 shares only two scholia with the Pseudo-Oecumenian Catena, due the lacuna of the first seven chapters. In scholium 641ex, in addition to the correspondence with the Pseudo-Oecumenian Catena and GA 1953 against GA 1915, which comprise the *lectiones singulares* ἀποφαῖνον instead of ὑποφαῖνον, and ἐκλογῆς in place of ἐκλέξεως, the manuscript shares with GA 1953 the variant περὶ αὐτῶν in place of the original reading περὶ ἑαυτῶν of the Pseudo-Oecumenian manuscripts and GA 1915, but reports the singular reading ἄλλο μυστήριον φρικωδέστερον in place of μυστήριον φρικωδέστατον in the rest of the tradition. Additionally, the manuscript includes supplementary text at the beginning and

[272] Staab, *Pauluskommentare*, pp. 364–365 (Rom 5.20; scholium 286ex covers ll. 28–31, 1–2).

[273] Staab, *Pauluskommentare*, pp. 400–401 (Rom 11.25; scholium 641ex covers ll. 1–8).

the end of scholium 762exb (f. 308r), which is absent elsewhere and seems the result of the usual notes from the compiler of the catena (Ἤ περὶ τῆς τῶν ἡμερῶν παρατηρήσεως ὁ λόγος, and ἀλλὰ μὴν καὶ ὁ ἐσθίων ὡσαύτως).[274]

### 5.5.8. Oecumenius

Among the thirty-five scholia attributed to Oecumenius by GA 1915, twenty-eight are ascribed to Oecumenius by the manuscripts of the Pseudo-Oecumenian Catena and seven are recorded among the numbered scholia from most of the manuscripts of the Pseudo-Oecumenian tradition.[275] The scholia in GA 1915 are recorded with the standard abbreviated attribution or preceded by τοῦ αὐτοῦ. Furthermore, GA 1909 records fourteen Oecumenian scholia, together with two numbered comments (527 and 608), GA 1900 ten and GA 1953 six, sometimes in combination with numbered extracts or other *Extravagantes* and *Photiana* of the Pseudo-Oecumenian tradition.[276] Overall, the analysis of the text of the scholia attributed to Oecumenius among the manuscripts of the Pseudo-Oecumenian tradition and

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[274] Cramer, *Catenae*, IV, p. 475, ll. 17 and 21, and Staab, *Pauluskommentare*, pp. 410–410 (Rom 14.6).

[275] *Extravagantes*: 195ex (f. 30r), 258ex (f. 43r), 271exa–b (f. 46r), 273ex (f. 46v), 281exa (f. 53r), 284ex (f. 53r), 304ex (f. 59r), 311ex (f. 61v), 371ex (f. 85v), 415exa (f. 103v), 449ex (f. 113r), 451ex and 455ex (f. 115v), 509ex (f. 142r), 515ex (f. 145r), 531ex (f. 147v), 619ex (f. 167r), 621ex (f. 167v), 648ex (f. 171v), 762exa (f. 195r), 776ex (f. 198v), 783ex and 785ex (f. 200v), 792ex (f. 201v), 801ex and 808exa (f. 203v), 863ex (f. 213r). Numbered scholia: 241 (f. 39v), 261 (f. 43r), 270 (f. 45v), 276 (f. 50r), 527 (f. 142r), 608 (f. 162r) and 669 (f. 177r).

[276] GA 1909: 377ex (ff. 34v–35r), 387ex (f. 40v), 426ex (f. 73v), 444ex (f. 85r), 451ex (f. 93r), 509ex (f. 182v), 527 (f. 189r), 531ex (f. 192v), 608 + 608ex (f. 231v), 619ex (f. 241rv), 621ex (f. 244v), 648ex + 649ex (f. 253v), 668ex (f. 270r) and 863ex (f. 345r); GA 1900: 619ex (with 618) (f. 19r), 621ex (with 620 + 621) (f. 19v), 648ex (with 648) (f. 21v), 668ex (with 669) (f. 22r), 762exa (with 761 + 762) (f. 27v), 783ex (with 783), 785ex (with 785) and 792ex (f. 29r), 821ex (with 821 + 822) (f. 31r), 863ex (with 863); GA 1953: 619ex (with Field*, Ioannis Chrysostomi*, p. 335, D 2–7 + last part of 618) (f. 65v), 621ex (with 620 + 621) (f. 65v), 648ex (with part of 647 + 648) (f. 66r), 668ex (f. 66v), 783ex (with part of 783) (f. 68r) and 863ex (f. 68v).

the other Pauline catenae seems to confirm the more conservative nature of GA 1915 and 1900, which often share the same readings of the older tradition, e.g. GA 1919 and 1980, against the rest of the Pseudo-Oecumenian manuscripts. As the examples below illustrate, most of the variant readings attested by the Pseudo-Oecumenian tradition against the group of GA 1915, 1900, 1980 and 1919 comprise different verb tenses (ἐνέθηκεν and τέθεικε, in place of ἐντέθεικεν and ἔθηκεν), synonymic forms that sometimes appear to be simplified versions of those attested by GA 1915, 1980 and 1919 (λεπτή instead of καταλεπτή, ἔστι rather than ὑπάρχει, ὅ ἐστιν in place of τουτέστιν), and orthographic changes leading to nonsense words which do not fit into the context of the scholium, e.g. καθώσπερ (just as) in place of οὐχ ὥσπερ (not as), and τί rather than the original τίς from the biblical citation (τίς ἡ πρόσληψις; Rom 11.15).

> Scholium 258ex (Rom 5.5): καρδίᾳ καταληπτή GA 1915, 1980, 1919 | καρδίᾳ ληπτή GA 1997, 1923, 91.
>
> Scholium 271exb (Rom 5.13): ἐντέθεικεν GA 1915, 1980, 1919 | ἐνέθηκεν GA 1997, 1923, 91; ὧν καὶ Γρηγόριος ὑπάρχει GA 1915, 1919 | ὁμοίως καὶ ὁ ἐν ἁγίοις Γρήγοριος ὁ θεολόγος GA 1980 | ὧν ἐστι καὶ Γρηγόριος GA 1997, 1923, 91; τὴν ἐντολὴν τὴν δοθεῖσαν τῷ Ἀδὰμ **μὴ** φαγεῖν GA 1915, 1980, 1919 | τὴν ἐντολὴν τὴν Ἀδὰμ δοθεῖσαν (add. μὴ GA 91) φαγεῖν GA 1997, 1923, 91; τὴν γνῶσιν GA 1915, 1919 | τῆς γνώσεως GA 1980, 1997, 1923, 91.
>
> Scholium 311ex (Rom 6.10): ἔθηκεν GA 1915, 1919, 1980 | τέθεικε GA 1997, 1923, 91.

Scholium 527 (Rom 9.28): οὐχ ὥσπερ GA 1915, 1919 | καθώσπερ GA 1997, 1905, 1923, 91.

Scholium 619ex (Rom 11.15): τίς ἔσται GA 1915, 1909, 1919 | τί ἔσται GA 1900, 1953, 1997, 1905, 1923, 91.

Scholium 762exa (Rom 14.6): καὶ αὐτὸς αὐτὸ λέγει GA 1915, 1900, 1919 | καὶ αὐτὸς προεῖπεν GA 1997, 1905, 1923, 91.

Scholium 863ex (Rom 15.29): τουτέστιν GA 1915, 1900, 1953, 1919 | ὅ ἐστιν GA 1909, 1997, 1905, 1923, 91.

GA 1915, along with GA 1900, 1980 and 1919, records words, mainly articles or conjunctions, which are absent from the rest of the manuscripts of the *Normaltypus* (GA 1997), and the *Erweiterter Typus* (GA 1905, 1923 and 91).

Scholium 271exb: **μὴ** φαγεῖν GA 1915, 1919, 1980, 91 | φαγεῖν GA 1997, 1923.

Scholium 276ex (Rom 5.15): εἰ **ἂν** καθαροί GA 1915, 1980 | εἰ καθαροί GA 1919, 1997, 1923, 91.

Scholium 762exa: ἐπὶ δόγματος **ἢ** πίστεως GA 1915, 1900, 1919 | ἐπὶ δόγματος πίστεως GA 1997, 1905, 1923, 91.

Scholium 792ex: ὁ θεὸς διὰ **τοῦ** σταυροῦ GA 1915, 1900, 1919, 1862 | ὁ θεός **φησι** διὰ (add. τοῦ GA 91) σταυροῦ GA 1997, 1905, 1923, 91.

Finally, GA 1915 presents a different word order compared to more recent witnesses to the Pseudo-Oecumenian Catena in the following instances, in agreement with GA 1900, 1980 and 1919.

> Scholium 271exb: τὴν ἐντολὴν τὴν δοθεῖσαν **τῷ Ἀδὰμ** μὴ φαγεῖν GA 1915, 1919, 1980 | τὴν ἐντολὴν **τῷ Ἀδὰμ** δοθεῖσαν (add. μὴ GA 91) φαγεῖν GA 1997, 1923, 91.
>
> Scholium 515ex (Rom 9.22): **ἐκάλεσεν** ἐκ τοῦ ἡμῖν γνωρίμου GA 1915, 1909, 1919 | ἐκ τοῦ ἡμῖν γνωρίμου **ἐκάλεσεν** GA 1997, 1905, 1923, 91.
>
> Scholium 531ex (Rom 9.29): δύνῃ δὲ καὶ περὶ Χριστοῦ **νοῆσαι** τοῦτο GA 1915, 1919 | δύνῃ δὲ τοῦτο καὶ περὶ Χριστοῦ **νοῆσαι** GA 1997, 1905, 1923, 91 | Δύνασαι σπέρμα καλέσαι καὶ τὸν Χριστόν, ὡς καὶ τῷ ἁγίῳ Κυρίλλῳ δοκεῖ GA 1909.
>
> Scholium 785ex (Rom 14.16): ἡ μάχη **βλασφημίας** αἰτία GA 1915, 1900, 1919 | ἡ μάχη αἰτία **βλασφημίας** GA 1997, 1923, 1905, 91.
>
> Scholium 792ex (Rom 14.20): σὺ τοίνυν **καταλύεις** τὴν οἰκοδομὴν τοῦ θεοῦ (αὐτοῦ GA 1919) GA 1915, 1900, 1919 | σὺ δὲ τὴν οἰκοδομὴν **καταλύεις** αὐτοῦ (αὐτοῦ καταλύεις GA 91) GA 1997, 1905, 1923, 91.
>
> Scholium 863ex: **ὑμᾶς** καὶ πίστιν ἀλείψω GA 1915, 1900, 1953, 1919 | καὶ πίστιν **ὑμᾶς** ἀλείψω GA 1909, 1997, 1905, 1923 | καὶ πίστιν ἀλεῖψαι GA 91.

Nevertheless, despite retaining some of the readings of the older tradition, GA 1915 attests both *lectiones singulares* against the rest of the manuscripts and shared readings with GA 622 from Staab's *Spezialtypus* (CPG C165.2), not considered for the thesis. In these cases,

GA 1915 omits or includes articles, attests to a different word order compared to the rest of the tradition, or presents similar words, such as διαδοχήν in place of the more correct διδαχήν in relation to the preceding μίμησιν. In one case, namely scholium 621ex, it agrees with GA 1997, 1923 and 91 against GA 1980 and 1919.

> Scholium 271exb: ἀπείργοντο GA 1915 | ἀπείργοντα al.
>
> Scholium 273ex (Rom 5.14): ἥμαρτον GA 1915 | ἡμάρτανον al.
>
> Scholium 276 (Rom 5.15): τοῦ Ἀδάμ GA 1915, 622 | τὸ τοῦ Ἀδάμ al.
>
> Scholium 276ex: ἐνέργεια τὸ μεῖζον GA 1915, 622 | ἐνέργεια μεῖζον al.; ὁ ἐκ τοῦ Ἀδὰμ τὴν ἀρχὴν λαβών GA 1915 | ὁ τὴν ἀρχὴν ἐκ τοῦ Ἀδὰμ λαβών al.
>
> Scholium 284ex (Rom 5.19): διαδοχήν GA 1915 | διδαχήν al.
>
> Scholium 608 (Rom 11.10): εἰδέναι μηδὲ εἴδοιεν GA 1915 | εἰδέναι (ἴδεναι [sic!] GA 1919) μηδὲ ἴδοιεν GA 1997, 1905, 1923 | ἰδεῖν μηδὲ ἴδοιεν GA 91, 1909.
>
> Scholium 621ex (Rom 11.16): λειπόμενον GA 1919, 1905, 1900 | λείπει μόνον GA 1915, 1997, 1923, 91.

Regarding the text of GA 1909, the manuscript usually includes additional text or combines the Oecumenian scholia with other extracts from the Pseudo-Oecumenian Catena. For example, GA 1909 merges scholium 377ex with the following Oecumenian extract 382ex,[277] and an appended text which is absent from the manuscripts of the Pseudo-Oecumenian tradition (p. 427, ll. 6–11) and remains unidentified. Besides this additional unidentified extract, possibly a personal reflection of the compiler of GA 1909, the manuscript inserts the

[277] Staab, *Pauluskommentare*, p. 427, ll. 3–6.

repetition of the biblical lemma at the beginning of the scholium (Τάχα δὲ καὶ τὸ οὐκ οἰκεῖ ἐν ἐμοὶ ἀγαθὸν), and additional incidental text (Τὸ γὰρ οὐκ οἰκεῖ ταὐτὸν ἂν εἴποι τις τῷ) to introduce the second half of the scholium. In other occurrences, the additional text attested by GA 1909 comprises both the repetition of the biblical quotation at the beginning of the extract,[278] and the selection of exegetical material from other scholia of the Pseudo-Oecumenian Catena, as for scholium 426ex.

As the table below illustrates, the extract on Rom 8.25 is the result of the combination of scholium 426ex with selected parts of the previous *Photianum* (426Ph), and the following numbered comment (427). In addition to the selection of just a few words from these scholia, the reworking of the text comprises the substitution of the original οὕτως ἡγοῦμαι καὶ τὴν υἱοθεσίαν, with οὕτω καὶ ἡ υἱοθεσία, the inclusion of extra text to link the two excerpted sections (Οὔτε γὰρ κυρίως ἐκλήθησαν ἀλλὰ τυπικῶς), and the reversal of the word order.

| Pseudo-Oecumenian Catena (GA 1919 [f. 38v], 1997 [f. 29v], 1923 [f. 42r], 1905 [f. 13v], 91 [f. 90r], Staab, *Pauluskommentare*, p. 510 [Rom 8.15–17], p. 427 [Rom 8.15]) | *Typus Monacensis* (GA 1909; f. 73v; Cramer, *Catenae*, IV, p. 239, ll. 13–16) |
|---|---|
| [*Ἀλλ᾽ ἐλάβετε πνεῦμα* (Rom 8.15): πόθεν δῆλον πατέρα… καὶ κληρονόμοι = Staab, p. 510, ll. 5–17] οἱ δέ γε **Ἰουδαῖοι** [εἰ καὶ ἐκαλοῦντο τέκνα θεοῦ ἀλλὰ παμπόλλη… ἀλλ᾽ αὐτοτελῶς = Staab, p. 510, ll. 18–21] καὶ οἱ μὲν εἰ **καὶ** ἐκαλοῦντο **υἱοὶ** [ἀλλ᾽ οὐκ ἦν… καὶ πολλὴ ἄλλη διαφορά = Staab, p. 510, ll. 21–23) | ***Τάχα δέ,*** εἰ καὶ οἱ Ἰουδαῖοι θεοὶ ἐκαλοῦντο καὶ υἱοὶ θεοῦ, |
| [–] Ὥσπερ **πάντα** τὰ παρ᾽ αὐτοῖς τύπος ἦν τῶν ἡμετέρων **οὕτως ἡγοῦμαι καὶ τὴν υἱοθεσίαν.** | |

[278] Scholium 451ex: Τὸ πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν (Rom 8.25), 509ex: Ἐν δὲ τῷ*, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου* (Rom 9.17), and 668ex: τὸ δὲ *μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ* (Rom 12.2).

| | |
|---|---|
| *δουλείας πάλιν εἰς φόβον ἀλλ' ἐλάβετε πνεῦμα* (Rom 8.15): **Τὸν πνευματικόν**, φησί, νόμον οὐ γὰρ **ἔλαβον** καθολικῶς πνεῦμα Ἰουδαῖοι. | ὥσπερ τὰ παρ' αὐτοῖς **πάντα** τύπος ἦν τῶν ἡμετέρων, **οὕτω καὶ ἡ υἱοθεσία**·<br>***οὔτε γὰρ κυρίως ἐκλήθησαν ἀλλὰ τυπικῶς*** υἱοί, οὔτε καθολικῶς πνεῦμα **ἔλαβον**. |

Table 47: Scholium 426ex (Oecumenius) in the Pseudo-Oecumenian manuscripts and GA 1909 (426Ph + 426ex + 427)

A similar situation occurs for scholium 527 on Rom 9.28, which is combined with extracts from the following 527Ph under the attribution to Oecumenius.[279]

As with GA 1909, GA 1953 merges the Oecumenian scholia with comments from the Pseudo-Oecumenian Catena and additional text from other patristic sources. For example, in GA 1953 scholium 619ex on Rom 11.15 is part of a hybrid scholium attributed to Chrysostom, which comprises an excerpt from John Chrysostom's homily on Romans,[280] and the second half of the numbered comment 618, which is an almost verbatim adaptation of the Chrysostomian text commenting on the same biblical passage:

> Εἰ μὴ ἀνάστασις ἐκ νεκρῶν, **ἀλλ' ὥσπερ ἡ ἀνάστασις οὐ διὰ τὴν πρόσληψιν αὐτῶν** ἔσται, **οὕτως οὐδε ἡ σωτηρία** τῶν ἐθνῶν γέγονε **δι' αὐτοὺς**, ἀλλὰ λόγους αὐτοῖς χαρίζεται εἰς τὸ προτρέψασθαι Ps. Oec. catena | **ἀλλ' ὥσπερ ἡ ἀνάστασις** τῶν νεκρῶν **οὐ διὰ τὴν πρόσληψιν αὐτῶν**, **οὕτως οὐδὲ** νῦν **ἡ σωτηρία** ἡ ἡμετέρα **δι' αὐτούς** Chrys.

[279] Staab, *Pauluskommentare*, p. 429, ll. 4–23, Cramer, *Catenae*, IV, p. 360, ll. 31–35, p. 361, ll. 1–16.

[280] Field*, Ioannis Chrysostomi*, I, p. 335, D 2–7 (inc.: Εἰ ὀργιζόμενος αὐτοῖς, τοσαῦτα, des.: ἡ ἡμετέρα δι' αὐτούς).

### 5.5.9. Conclusion

This chapter has provided a description of the contents of the additional catenae on the Pauline Epistle, and a textual examination of the numbered scholia and the *Extravagantes* in common with the manuscripts of the Pseudo-Oecumenian Catena. Due to the impressive amount of material — GA 1915 and 1909 feature more than 1200 and 700 scholia respectively — the incipit and explicit of each scholium have been considered to investigate a) whether the attribution present in the manuscripts correspond to the direct tradition or to Staab's edition of the Greek Fathers in catenae, and b) if the compiler reproduces the scholia verbatim or rearranged them to the context of the catena. My analysis of the incipit and explicit of the scholia confirms Staab's conclusions about GA 1915 and 1909.[281] Both these manuscripts adapt the text of the original sources by omitting exegetical material, inserting linking words, repeating the biblical lemma at the beginning and comprising personal contributions from the compiler, both as separate scholia (f. 160r in GA 1915) and as part of the reworked extract. This is particularly evident in the catena of GA 1909, in which several scholia have been combined with other patristic sources, such as the scholium on f. 300v merging an extract from John Chrysostom's homily of John with part of 527Ph, or associated with the wrong Greek Church Father, e.g., the extracts from Theodoret attributed to Cyril of Alexandria (f. 58rv) and Theodore of Mopsuestia (ff. 249r and 302v).

Despite sharing the same structure of the catena — both GA 1915 and 1909 comprise longer sections of exegesis than the manuscripts of the Pseudo-Oecumenian Catena (mainly from Chrysostom and Theodoret), and share several scholia from Gennadius and Cyril which

[281] Staab, *Die Pauluskatenen*, p. 49.

are absent elsewhere —[282] GA 1909 has scholia from other Greek Church Fathers not attested in GA 1915, like Gregory of Nazianzus, Maximus the Confessor, Methodius of Olympus, Clement of Alexandria, Euthalius the Deacon and Dionysius the Areopagite. On the other hand, GA 1915 seems to focus more on the *Photiana*, which are almost entirely present, whereas only twenty-three scholia from Photius are included in GA 1909 out of the ninety-nine from Rom 7.6 to 16.25 (357Ph–895Ph).[283] This, along with the fact that the

[282] Among the 116 scholia attested by the Pauline Catenae from Rom 7.7 onwards, GA 1915 and 1909 share 55 scholia, six of which are also in common with GA 1900 (scholia on Rom 11.8, 11.16, 11.19–21, 12.4–9a, 13.1a, and 13.7–8), and two shared by the full agreement of the named catenae and the Pseudo-Oecumenian tradition (Rom 11.25 [641ex] and 14.6 [ 762exb]). Similarly, many of the scholia from Cyril's commentary in catenae are attested by both GA 1915 and 1909, except for seventeen extracts recorded only in GA 1909 (on Rom 7.8, 8.9, 8.14, 9.25, 9.27, 9.28, 11.15, 11.22, 11.28, 14.14, 14.16, 14.20 and 15.7).

[283] The scholia attested by GA 1909 include 357Ph (GA 1909, f. 4r; Cramer, *Catenae*, IV, p. 166, ll. 1–6), 366Ph (+366) (f. 17rv, p. 178, ll. 6–12 [366], 13–29 [366Ph]), 367Ph (f. 18rv, p. 179, ll. 24–34, p. 180, ll. 1–3), 368Ph (ff. 20r–21r; p. 381, ll. 25–33, p. 182, ll. 1–15), 374Pha (part, until εἶναι καὶ μισητά) + 374Phb (part, until οὐχὶ ἃ νῦν ποιῶ; f. 31rv, p. 192, ll. 24–34, p. 193, ll. 1–4), 383Pha + 383Phb (part, until καταλιπόντας τὸν νόμον; f. 38rv, p. 199, ll. 26–33, p. 200, ll. 1–15), 400Ph (part, until καὶ μὴ ἰσχύσασα ἑάλω καὶ ἥττηται; f. 56rv, p. 400, ll. 21–29), 409Ph (ff. 60v–61r, p. 223, ll. 28–33, p. 224, ll. 1–3), 449Pha (part, until εἰς [add. τό GA 1909] ἀγαθὸν συνεργοῦν; ff. 89v–90r, p. 256, ll. 22–34, p. 257, ll. 1–10), 469Ph (I: inc.: Τέθεικε δέ [τοίνυν GA 1909] τό, des.: μετὰ τὸν θάνατον ἀξιωθήσῃ; ff. 112v–113r, p. 280, ll. 3–12), 469Ph (II: inc.: [add. Ἐν τοῖς ἔμπροσθεν GA 1909] Εἰπὼν δὲ τοὺς πειρασμούς , des.: οἱ αἰτιώμενοι καὶ κατακρίνοντες; f. 116r, p. 283, ll. 16–23), 489Pha (abbreviated; f. 143rv, p. 310, ll. 5–23), 502Ph (part, until εὐηρέστησε τῷ θεῷ, ὁ δὲ οὐκέτι; ff. 162v–163r, p. 329, ll. 8–18), 609Ph (I, until ἀπὸ τοῦ πτώματος ἐπανόρθωσιν; f. 236rv, p. 402, ll. 4–20), 618Pha + 618Phb + 609Ph (II: inc.: Οὐ μόνον τῶν προσπταισάντων, des.: ἡ ἀπείθεια αὐτῶν νέκρωσις ἦν; ff. 241v–242r, p. 407, ll. 32–35, p. 408, ll. 1–22), 647Ph (ff. 254r–255r, p. 421, ll. 11–35, p. 422, ll. 1–4), 669Ph (f. 270rv, p. 436, ll. 9–23), 674Ph (part: inc.: Ἢ λέγω μὴ ὑπερφρονεῖν ὑμᾶς [Ἢ καὶ οὕτως λέγει. Μὴ ὑπερφρονεῖν ὑμᾶς GA 1909], des.: αὐτοῦ τὸ ἐπίταγμα [διάταγμα GA 1909] πληρῶ + 678Ph (ff. 271v–272r, p. 438, ll. 1–17), 682Ph (part, until ἐλπίζῃ τινὰ σωτηρίαν ἀνθρώπων ἁρπάσαι [ἐλπίζῃ σωτηρίαν κατορθῶσαι ἀνθρώπῳ GA 1909]; f. 275rv, p. 441, ll. 16–35, p. 442, ll. 1–5), 736Ph (part, until ἢ ὅτε ἐπιστεύσαμεν; ff. 299v–300r, p. 466, ll. 20–28), 760Ph (part: Οἱ μὲν ἡμέραν παρ' ἡμέραν ἤσθιον [Καὶ εἰ ἄρα ὁ μέν τις ἡμέραν παρ' ἡμέραν ἐσθίει GA 1909], des.: ἀλλὰ μόνης προαιρέσεως) + 762 (f. 307v; p. 474, ll. 23–30), 763Ph (part, until εἰς δόξαν κυρίου ποιοῦσιν ὃ [ὅπερ GA 1909] ποιοῦσιν; p. 475, ll. 23–34, p. 476, ll. 1–17).

scholia between GA 1915 and 1909 are extensively reworked in GA 1909, seems to support Staab's conclusion about two independent catena traditions.[284]

On the other hand, the analysis of the scholia among these named catenae showed that GA 1900 presents similarities with GA 1915 more than any other manuscript, by sharing many of the scholia from Diodore, Theodore and Gennadius. In addition to this, the relationship between these two witnesses is further supported by the scholium on Rom 11.6 (GA 1915 [f. 160r], 1900 [f. 18r]), which is clearly a personal contribution of the compiler of the catena of GA 1915 and not attested elsewhere, and by the similar readings in common with the earliest Pseudo-Oecumenian manuscripts, namely GA 1980 and 1919, for the numbered comments and the extracts from Oecumenius. Furthermore, the fact that GA 1900 does not quote verbatim the text from GA 1915 (limited to the scholia from Diodore, Theodore and Gennadius) but abbreviates it, either by eliminating biblical quotations (as in some excerpts from Diodore) or by omitting larger portions of the commentary, seems to be indicative of a later stage of GA 1900. The relationship between GA 1900 and *Typus Vaticanus* (CPG C160) was already pointed out by both Staab[285] and Zawadzky,[286] who seem to support my hypothesis of a dependence of GA 1900 from a lost antegraph of GA 1915, considering the earlier date of GA 1900.[287]

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[284] Staab, *Die Pauluskatenen*, p. 49.

[285] Staab, *Die Pauluskatenen*, p. 248.

[286] Zawadzki, 'Neue griechische Fragmente' (in particular, pp. 267–270) and Zawadzki, 'Der verlorene Schluss' (in particular, p. 280). According to Zawadzki, who dates GA 1900 to the eighth century as the oldest witness of among the Pauline catenae, the manuscript preserves a text for the 2 Cor which predates that of GA 1915 (p. 280).

[287] Kurysheva states that the manuscript should be date around the first half of the tenth century based on the marginal scholia in majuscule script, which is a peculiar feature of the manuscripts from the Arethas' library (М.А. КУРЫШЕВА, 'Помета Арсения Суханова в греческих рукописях Парижской Национальной

In addition to the scholia in common with GA 1915, GA 1900 shares most of the numbered scholia of the *Normaltypus*, from 307 to 920, and only the extracts of Oecumenius among the *Extravagantes*, as in GA 1980. The relationship with GA 1980 is further supported by the similarity of the layout — GA 1900 does not give numbers for the scholia which are normally numbered, and the extracts from Oecumenius are anonymous, despite being a frame catena — and the textual analysis. Indeed, the collation of the numbered scholia and the *Oecumeniana* between GA 1900 and the manuscripts of the Pseudo-Oecumenian Catena shows that GA 1900 shares with the older branch of the tradition (GA 1980 and, partially, 1919) almost all the original readings against the manuscripts of the *Normaltypus*–CE3 (GA 1997), and the *Erweiterter Typus* (GA 1923, 1905 and 91). Only in a few cases, namely the variant readings in scholia 317 (Ὡς οὕτως καὶ τὰ λοιπά | οὕτω πάντα τὰ μέλη) and 337 (ταλαιπωρίας | πάλαι πονηρίας), GA 1900 agrees with most of the manuscripts of the Pseudo-Oecumenian Catena apart from GA 1923 and 1997. This offers further evidence in support of the relationship between these two manuscripts (alongside GA 1905) against the rest of the manuscript tradition.

Finally, the comparison with the scholia of the Pseudo-Oecumenian Catena confirms the observations presented above. First, GA 1915 and 1909 usually englobe the *Extravagantes* from the Pseudo-Oecumenian manuscripts within longer scholia which comprise more extensive portions of exegesis.[288] However, GA 1915 seems to adhere more

Библиотеки и монастыря Пандократора на Афоне', *Специальные исторические дисциплины*, 2 (2018), 60–78 (pp. 70–71).

[288] See in particular, the scholia from Chrysostom (120ex, 203ex, 274ex, 438ex [GA 1915], 707ex, 812ex [GA 1909]), Theodoret (74ex and 486exa [GA 1915], 415exb, 539ex and 779exa [GA 1909], Cyril (306ex [GA 1915], 464ex [GA 1909], Severian–Diodore (297ex and 909ex [GA 1915]), and Gennadius (286ex and 641ex [GA 1915], 762ex [GA 1909]).

closely either to the original source, especially for the Chrysostom and Theodoret extracts, or to the older branch of the tradition, by sharing the same readings as GA 1980 and 1919 for the numbered scholia and the extracts from Oecumenius, and GA 627 for the *Extravagantes* (in particular, the comments from Cyril [306ex], Severian [306ex] and Gennadius [89ex, 181ex and 204ex]). On the other hand, GA 1915 presents singular readings against the consensus of the manuscripts of the Pseudo-Oecumenian tradition for both the numbered extracts and the scholia attributed to Oecumenius. These seem to be the result of various errors of the scribe of GA 1915, comprising itacistic mistakes (the *vox nihil* πρακταίων ex πρακτέων), or misreading of the final abbreviated endings in harmonization with the narrow context (the substitution of the correct δωρεάν with δωρεάς influenced by the preceding genitives δόξης and εὐεργεσίας). This could suggest that GA 1915 used GA 1980, or a shared lost antegraph, for the Oecumenian scholia and part of the numbered series of comments. In addition to that, the fact that the manuscript attributes to Chrysostom some of the numbered scholia of the Pseudo-Oecumenian Catena could provide further evidence in support of the dependence of GA 1915 on GA 1980 or a manuscript from the same catena type (Panella CE1): it is possible that the compiler of GA 1915 selects some of the numbered scholia from GA 1980, which describes the catena as an epitomized version of John Chrysostom's commentary on Romans (Τοῦ ἁγίου Ἰωάννου Χρυσοστόμου ἑρμηνεία τῶν δεκατεσσάρων ἐπιστολῶν τοῦ ἀποστόλου ἐν ἐπιτομῇ), and assigns them to Chrysostom possibly due to the attribution attested in the antegraph. The relationship between the catena of *Typus Vaticanus* and the earliest tradition of the Pseudo-Oecumenian Catena is further advanced by Panella, in describing the example of a numbered scholium from the Pseudo-Oecumenian Catena on 1 Cor 15.8, which is reproduced verbatim and attributed to

Chrysostom by GA 1915.[289] In doing so, she pointed out that Vatican City, BAV, Vat. Gr. 692 (GA 1993), which is a later witness of *Typus Vaticanus* without Romans, has many similar readings with the two earliest manuscripts of the Pseudo-Oecumenian tradition, that are GA 1980 and Athens, EBE, Gr. 100 (GA 075), not considered in my thesis because it lacks Romans.[290]

Finally, GA 1953 transmits many numbered scholia from the Pseudo-Oecumenian tradition, sometimes only partially and combined both with other *Extravagantes* of the Pseudo-Oecumenian Catena or with extracts from John Chrysostom's homilies.[291] A preliminary investigation of GA 1953 shows that the text of the Pseudo-Oecumenian scholia is largely revised by the compiler of the catena, who sometimes completely rearranges the text of the of the source (scholia 258, 273, 288 and 410). Further investigation will confirm whether Staab's identification of GA 1953 as one of the *Catena Nicetae* is correct or not, although Van Deun's analysis of the scholia from Maximus the Confessor seems to support

[289] Panella, 'Resurrection appearances', pp. 132–133.

[290] Panella, *The Pseudo-Oecumenian Catena*, pp. 140–151.

[291] Scholia 124, 133, 135, 136, 139, 154, 158, 160 + 162 + 163, 166 + 166ex (part), 167, 169, 174, 185, 195, 197 (part) + Field, *Ioannis Chrysostomi*, I, p. 93, D 6–E 3 (inc.: Ὥσπερ γὰρ τῆς κρίσεως ἐπιστάσης, des.: τοῦ νόμου διόρθωσιν), 205 ( + 204ex), 216 (part) + 218 (part) + 219, 226, 228 (part) + 229 (part), 230, 244 + 245, 251, 253, 256 (part) + 258 (adapt.), 261, 270, 273 (adapt.) + 273ex + 274ex, 286 + 288 (adapt.), 297, 298, 358 + 359ex, 361, 362, 363, 365 (part), 375 (part), 377, 378, 383 (I), 385 + 386 + 387ex + unid., 383 (II), 397, 399 + 399ex + unid. + 400 + 401 (part), 402 (part), 410 (adapt.), 426 + unid., 430 (part), 438 (part) + Field, *Ioannis Chrysostomi*, I, p. 234, E 11–A 8 (inc.: Τοῦτο δὲ αὐτό, des.: τῶν κατεχόντων κακῶν), 447 + 448 (part) + 449ex, 462 (part) + 466, 486 (part), 494 (part), 527 + Field, *Ioannis Chrysostomi*, I, p. 292, E 5–A 1 (inc.: Ὃ δὲ λέγει, τοῦτό ἐστιν, des.: ἐκ νεκρῶν, σωθήσῃ) + 528, 542, 556, 585 (part) + unid., 601 + 602, 614, 618 (I), 618 (II) + 619ex, 620 + 621 + 621ex, 647 + 648 + 648ex, 651 + 652, 664 + 665 + 666, 667, 676 + 677, 669ex + 669 (part), 702 (part), 703 (part), 705, 707, 707ex + 708, 711, 721 (part), 725, 730, 740 + 741 + 742, 743, 751, 754, 755, 757 + 756ex, 758, 760 + 761 + 762, 763, 765 + Field, *Ioannis Chrysostomi*, I, p. 408, C 1–3 (inc.: Οὐκ ἐσμὲν ἐλεύθεροι, des.: μᾶλλον ἡμῶν διαφέρει), 783 + 783ex, 784, 797, 798, 800, 803, 821, 843ex + 844, 863, 883, 920.

the second option.[292] Besides the Pseudo-Oecumenian Catena, it is difficult to say with absolute certainty which other catenary tradition GA 1953 uses as a source. On the one hand, the manuscript has a similar structure to GA 1909, involving the selection of works that are neglected by both *Typus Vaticanus* and the Pseudo-Oecumenian Catena and that do not strictly include commentaries on the Pauline Letters. For instance, both GA 1909 and 1953 preserve fragments from Cyril's *Thesaurus de sancta consubstantiali trinitate* (CPG 5215) and *De sancta trinitate dialogi i-vii* (CPG 5216), as well as from the homiletic and ascetical works of Basil of Caesarea (CPG 2836, 2837, 2839, 2849, 2853 and 2875) and Gregory of Nyssa (CPG 3135 and 3136), and the extracts from Maximus the Confessor (CPG 7688 and 7689) and John of Damascus' *Expositio fidei* (CPG 8043). On the other hand, the manuscript alone shares with GA 1915 five scholia from Origen, three extracts from Severian, and one comment from Eusebius on Rom 1.1, Acacius on Rom 1.17, and Gennadius (Theodore in GA 1915) on Rom 1.9. Moreover, the attestation of extracts of Gennadius and Theodore absent elsewhere and probably taken from the original commentary seem to support Staab's conclusion: GA 1953 is a 'typus unicus' that gathers material from all the indirect sources (*Typus Vaticanus*, *Monacensis* and Pseudo-Oecumenian Catena) and the direct traditions, but with an extensive reworking.

[292] Van Deun, 'Les extraits de Maxime le Confesseur', p. 213, n. 45.

# Chapter 6: Conclusion and further desiderata

The present research provided a comprehensive overview of the manuscript and textual tradition of the Pseudo-Oecumenian Catena on Romans, the oldest surviving catena on the Pauline Epistles. The main purpose of this thesis was to reconstruct the evolution of the text, from the unattested *Urkatena* (the original stage of the tradition, comprising the first layer of numbered comments), to the final phase of the so-called *Erweiterter Typ*us, which involves the additions of the *Scholia Photiana* to the row of numbered extracts and *Extravagantes* (the excerpts from the Greek Church Fathers). In this context, this investigation has offered new material to the previous works of Staab and Panella, which were two essential starting works for my analysis of the catena of the Ps. Oecumenius. For instance, the full examination of eight selected witnesses provides the first complete transcription of the original layer of 920 scholia of the Pseudo-Oecumenian tradition which will be available online on the University of Birmingham eTheses along with the transcription of the subsequent stages (*Corpus Extravagantium* and *Scholia Photiana*). In addition, a comprehensive evaluation of the content of the other Pauline catenae and a comparative analysis of the scholia in common with the Pseudo-Oecumenian Catena provide a complete overview of the New Testament catenae on Paul, with a particular focus on the exegetical material, the treatment of the sources and the examination of the relationship between the different catenae traditions. Furthermore, new manuscripts have been identified, as well as new stages of the tradition, such as for the manuscripts GA 1919 and 2962, or previously unknown versions of the text, e.g., the Abridged Version group, have been discovered.

In the introduction, I offered an overview of previous studies on the Pauline catenae, with a particular focus on the tradition associated with the sixth-century exegete Oecumenius. By comparing the distribution of the scholia in Donatus' edition with the manuscript Paris, BnF, Grec 219 (GA 91), which Staab considered as the *Vorlagehandschrift,* I was able to corroborate Panella and Lorrain's preliminary observations regarding a later copy of GA 91 used as the exemplar for the printed edition. Indeed, Donatus' edition features extensive quotations from Chrysostom and Theophylact that are absent from the manuscript, besides attesting to a different order of the epistles compared to GA 91: in the *editio princeps*, Hebrews is placed at the end of the *Corpus Paulinum*, followed by the Catholic Epistles, while in the manuscript it is located after 2 Thessalonians and the Catholic Epistles precede the Pauline section.

The second chapter offered the first-ever evaluation of the eighty-five manuscripts of the Pseudo-Oecumenian tradition, which were identified based on the incipit of the catena (Τὸ ἀποῦσι γράφειν αἴτιον τοῦ κεῖσθαι αὐτοῦ τὸ ὄνομα) and classified within different groups according to the nature of the exegetical content, namely the presence of the *Corpus Extravagantium* and the *Scholia Photiana*. The classifications made by Staab, Panella and Parpulov served as a starting point for the selection and the categorization of the witnesses, which were all investigated according to a test passage (Rom 7.7–13). Following Panella's methodology, I was able to identify multiple subunits within the main three groups (the *Normaltypus* [CPG 165.1], *Erweiterter Typus* [CPG C165.3], *Auszüge aus dem Normaltyp von Ps.-Ökumenius* [CPG C165.5]), based on a) a different numbering system (360–360, ξ′–ξθ′) and the way the two *Extravagantes* from Severian (360ex) and Theodoret (367ex) are recorded across the manuscripts, and b) the presence of additional text, mainly from Chrysostom's homilies, which is not part of the standard text of the catena. Moreover, the

philological analysis of the test passage was considered to determine the initial relationship between the manuscripts with the same variant readings compared with GA 1923, which was selected as the *Standard Text*, as well as the same distinctive organization of the exegetical material. This allowed me to isolate GA 1878 and 1971 (με΄–νε΄), GA 1932, 1952 and 2189 (ξε–οε), and GA 2001 and 2817 (ἄλλως–νη΄): the relationship between GA 1932, 1952 and 2189 was further supported by the omission of the same scholia compared to GA 1923 and the sharing of the same alternative beginning, which is Τίνος ἕνεκεν αὐτοῦ τὸ ὄνομα.

Among the manuscripts of the *Erweiterter Typus*, GA 103, 641 and 1916 form a subunit by transmitting the same number of extracts from John Chrysostom's homilies, which are absent from GA 1923 and its related manuscripts (GA 1982 and 1998), in addition to recording the *Photiana* with signs rather than placing the usual attribution in front of the extracts (Φωτ.). Likewise, GA 621 + 441 and GA 920 + 1277 diverge from the other manuscripts of Staab's *Type E* in recording additional scholia from Chrysostom and reshaping the catena by combining multiple independent extracts or reversing their usual order as it appears in GA 1923.

Finally, I was also able to identify a new category of manuscripts preserving a secondary abridged version of the catena. These witnesses were either overlooked by Staab or considered as part of Group E, which comprises manuscripts with a selection of isolated scholia from the *Normaltypus* rather than a catena *tout court* with its distinctive compilation practice. Indeed, in addition to omitting some numbered comments and the majority of the *Extravagantes* of the *Normaltypus*, GA 1862, which was transcribed in full for this study (see http://www.epistulae.org/marcon-phd/), shortens the text of the scholia by omitting part of the exegesis, combines multiple scholia or, conversely, splits one extract into two or more

parts, and sometimes repeats the biblical lemma before the text of the scholium. Additionally, I was able to detect additional excerpts from Chrysostom's homilies interspersed within the numbered scholia 798 and 799, probably because of their similarity with Chrysostomian exegesis.

Chapter 3 offered a thorough examination of the *Extravagantes* in selected manuscripts of the Pseudo-Oecumenian Catena, namely GA 1923, 1905 and 91 from the *Erweiterter Typu*s, GA 1997, 1919 and 1980 from the *Normaltypus*, and GA 627 from Staab's Type E, with the aim of reconstructing the development of the tradition, from the *Urkatena* to the *Erweiterter Typu*s. The analysis partly supports Panella's conclusions about Galatians: although the *Urkatena* is unattested for Romans, GA 1980, which Panella describes as the *Urform* of the tradition alongside the twin manuscript GA 075, represents the stage closer to the *Urkatena* by transmitting the original set of numbered scholia together with the extracts from Oecumenius and eight anonymous comments (46ex, 118exa, 148ex, 166ex, 281exb, 303exa, 303exb and 385ex). I proposed that these anonymous scholia should be considered as extracts from Oecumenius based on the following points: a) all these scholia are attested by GA 1980, which omits the second layer of *Extravagantes* (i.e., that of GA 627, comprising the Greek Church Fathers apart from Oecumenius); b) scholia 118exa, 303exa and 385ex are attributed to a source, that is John Chrysostom, Cyril of Alexandria and Methodius of Olympus, by the other manuscripts of the Pseudo-Oecumenian Catena, GA 1915 or 1909. However, while 118exa does not correspond to the passage of the fifth homily of Chrysostom commenting on Rom 2.13, scholia 303exa and 385ex quote indirectly the source within the scholium, as is the case in other numbered extracts and scholia attributed to Oecumenius (e.g., the reference to Gregory of Nyssa, *De opificio hominis*, in scholium 271exb and to Cyril in 531ex). As a result, it is possible that a later scribe attributed

these scholia to Cyril and Methodius, probably due to a misinterpretation of the indirect reference into an extract from Oecumenius; c) the expressions συγκληρονόμοι and σύσσωμοι to indicate the sons of God appear in scholium 281exb and a passage from the Homily 11 of John Chrysostom, who is one of the main sources of Oecumenius' exegesis.

Further comparison between the scholia attributed to Oecumenius across the Pseudo-Oecumenian manuscripts and the other Pauline catenae, with the numbered extracts, which are based on Chrysostom's homilies, and these anonymous scholia, will shed more light on the authorship of these unattributed scholia. Moreover, this would also explain the attribution to Chrysostom of some numbered scholia in GA 1915.

Moreover, I identified GA 1919 and 2962 as the witnesses of an intermediate stage between the unattested *Urkatena* and the establishment of the *Normaltypus*, since both the manuscripts record the *Extravagantes* from GA 1980 and 627 (CE1 and CE2) either in the margins or in the main text of the catena, along with twenty-seven additional scholia which are absent from GA 627. These could either be part of the ultimate layer of scholia (that of GA 1997, or the *Normaltypus*) or could belong to the original phase (that of GA 1980, which is, unfortunately, defective of scholia 403–874), as nineteen of these are attributed to Oeucumenius or are anonymous extracts. Further examination of GA 1919 + 2962 and seven other witnesses sharing the same alternative beginning (Ζητητέον τίνος ἕνεκεν αὐτοῦ τὸ ὄνομα: GA 94, 1908, 1941, 1980, 2007, 2011 and 2183) is required to determine whether these manuscripts are affiliated or not.

In the second half of the chapter, I reflected on the way the *Extravagantes* have been excerpted from the original source, when available, and reused in the Pseudo-Oecumenian manuscripts. Overall, the scholia from the direct tradition (Chrysostom and Theodoret, in particular) are quoted almost verbatim and the most common adjustments comprise the

elimination of the passages that the compiler considered less relevant for his exegesis and the addition of linking words to link the extracted sections. On the other hand, the catena of GA 1862 presents a more extensive revision of the source, which seems to match Curti's definition of 'abbreviazione per resumé' or 'abbreviation by rephrasing'.[1] Moreover, the examination of the *Corpus Extravagantium* has illustrated that GA 627 presents a text closer to either the direct tradition or GA 1915 by retaining the original readings of the direct tradition against the adaptations of the other Pseudo-Oecumenian manuscripts (see table 19).

In chapter 4, I described how the 172 *Scholia Photiana* are differently recorded among three witnesses of Staab's *Erweiterter Typus* (GA 1923, 1905 and 91). This allowed me to identify two *Photiana* (5Ph and 711Ph) shared only by GA 1923 and its affiliated manuscripts (GA 1982 and 1998), which further corroborates the hypothesis of a relationship between these three witnesses, and two other *Photiana* omitted by the compiler of GA 91 due to the similarity with the previous numbered comments (516–516Ph and 702–702Phb). Based on Coppola's hypotheses, I demonstrated that GA 91 shares with GA 2183 some peculiar aspects, which offer new evidence in support of their relationship. For instance, they omit the same number of *Photiana*, assign scholium 313ex to Photius rather than Theodoret, and register a composite Photian comment at the beginning of the catena, along with the manuscripts GA 056 + 0142 (CPG C165.4) and 1907 (CPG C165.3). However, the fact that GA 2183 begins the catena with the same alternative incipit as GA 1919 and the related manuscripts (Ζητητέον τίνος ἕνεκεν αὐτοῦ τὸ ὄνομα) might support the hypothesis that it used a manuscript of the *Normaltypus* as a source of the catena (perhaps GA 1908 or 1980), and then implemented the material with the *Photiana* from GA 91.

[1] Curti, 'La tradizione catenaria', p. 280.

The second half of the chapter focused on the sources of the *Scholia Photiana*. On one hand, the analysis of the connections between 50Phb and 489Ph and the *Quaestiones* 285 and 112 from Photius' *Amphilochia* has confirmed Hergenröther and Coppola's conclusions: although the two extracts present some similarities with the relevant *Amphilochia*, the absence of further common text seems to support the hypothesis of two independent works, that perhaps drew the material from a common ancestor. On the other hand, the analysis of the literal biblical quotations in the *Scholia Photiana* offers new evidence in support of Birdsall's assumption of a 'mixed text', matching both the Byzantine text and the older tradition. On two occasions (409Ph and 733Ph), the biblical citations share the same variant readings as in Chrysostom's homilies (Τὸ φρόνημα τὸ σαρκικὸν | τὸ φρόνημα τῆς σαρκὸς, and ὁ ἀγαπῶν τὸν πλησίον | ὁ γὰρ ἀγαπῶν τὸν ἕτερον), which might suggest a use of Chrysostom as the source of his commentary on the Pauline Epistles by Photius.

Chapter 5 provided an in-depth examination of the catena of GA 1915, 1909, 1953 and 1900 in comparison with the numbered scholia, the *Extravagantes* and the *Photiana* of the Pseudo-Oecumenian Catena. In doing so, I aimed to illustrate how these additional catenae diverge from the Pseudo-Oecumenian tradition and to investigate whether a relationship between them can be established. On the one hand, the examination of the catena in these manuscripts showed that GA 1900 is closely related to GA 1915, as both the manuscripts are the only witnesses of some scholia from Diodore, Theodore and Gennadius, along with an unidentified scholium which likely is a personal contribution of the compiler (GA 1915 [f. 160r], 1900 [f. 18r]), unattested elsewhere. Furthermore, the philological evaluation of the scholia in common supports the relationship between GA 1915, 1900 and the older tradition of the Pseudo-Oecumenian Catena, namely GA 1980 and 1919. Indeed,

both GA 1915 and 1900 share the same original readings as GA 1980 and 1919 for the numbered comments and the scholia from Oecumenius, against the later stages of the textual tradition, e.g., the *Normaltypus* of CE3 (GA 1997), and the *Erweiterter Typus* (GA 1923, 1905 and 91). The dependence of GA 1900 on an earlier witness of the Pseudo-Oecumenian Catena, perhaps the archetype of the tradition, has also been proposed by Zawadzki. He advanced the hypothesis that GA 1900 must have been copied from a very early witness of the Pseudo-Oecumenian Catena, before the establishment of the numbered series of scholia and the later addition of the *Extravagantes*, given the absence of scholia recorded with numbers and *Extravagantes* from GA 1900, limited to 1 Corinthians.[2] The manuscript in question could be GA 1980, in which, as said above, only the original stage of the Oecumenian scholia and the numbered extracts, recorded without a title or a number in GA 1900, is attested, or an antegraph of GA 1980 with the scholia unnumbered. Regarding the relationship between GA 1900 and 1915, the fact that GA 1900 abbreviates the text of GA 1915 for the scholia of Diodore, Theodore and Gennadius by eliminating the repetition of the biblical lemma or portion of exegesis in the middle, seems to support the dependence of GA 1900 on a lost witness of the *Typus Vaticanus* catena, perhaps the antegraph of GA 1915. Furthermore, the analysis of the *Extravagantes* among the Pseudo-Oecumenian manuscripts and the other Pauline catenae offered the following scenario. On the one hand, GA 1915 is an earlier witness of the tradition by retaining a text closer to the direct sources (especially Chrysostom and Theodoret) or matching the original readings of GA 1980 and 1919 for the Oecumenian scholia and the numbered extracts, and GA 627 for the other *Extravagantes* of the Pseudo-Oecumenian Catena. This offers new evidence in support of the preliminary

[2] K. Zawadzki, 'Anonyme scholien des Katenenkommentars zum 1. Korintherbrief im Codex Pantokratoros 28', *Le Muséon* 129 (1–2) (2016), 29–69 (p. 64).

observations by Panella about a relationship between Vatican City, BAV, Vat. Gr. 692 (GA 1993), which is a copy of GA 1915, and the group of GA 1980 + 075, against the Pseudo-Oecumenian Stage III (the *Normaltypus*).[3] In addition, the fact that GA 1915 assigns twenty-two numbered scholia from the Pseudo-Oecumenian Catena to Chrysostom allowed me to propose a dependence of GA 1915 on GA 1980, where the authorship of the catena is attributed to Chrysostom rather than Oecumenius. On the other hand, GA 1909 and 1953 represent two secondary developments of the textual tradition, since they both reworked the text of their sources, comprising mainly GA 1915 for GA 1909, and GA 1915, 1909 and the Pseudo-Oecumenian Catena for GA 1953. In addition, GA 1953 shares with GA 1909 the selection of works which are not attested elsewhere in catenae, such as the extracts from homiletic and ascetical books of Basil of Caesarea and Gregory of Nyssa, or the excerpts from Maximus the Confessor.

The results of this research must be verified by a future critical edition of the Pseudo-Oecumenian Catena on Romans. GA 1980, 1919, 1997, 1923, 1905, 91 and 1862 can serve as samples for reconstructing the *stemma codicum* of the textual tradition associated with Oecumenius and, more generally, the entire Pauline catena tradition, together with the GA 1915 and 1900. Moreover, further comparison between the homilies of Chrysostom and the numbered scholia would offer new evidence in support of the authorship to Oecumenius of these anonymous extracts, which, as the examples below summarize, appear to be largely based on Chrysostom's exegesis.

Scholium 467: *καὶ οὓς ἐκάλεσεν τούτους καὶ ἐδικαίωσεν* (Rom 8.30): (add. **ἐδικαίωσεν** οὖν τούτους GA 1862) **Διὰ τῆς τοῦ λουτροῦ παλιγγενεσίας** GA

[3] See further Panella, *The Pseudo-Oecumenian Catena*, pp. 140–151.

1923 (f. 44v), 1905 (f. 15v), 91 (f. 91v), 1997 (f. 31v), 1919 (f. 41v), 1862 (f. 178v) | *Οὓς δὲ ἐκάλεσε, τούτους καὶ ἐδικαίωσεν* (Rom 8.30): **Ἐδικαίωσε διὰ τῆς τοῦ λουτροῦ παλιγγενεσίας** Field, *Ioannis Chrysostomi*, I, p. 255, D 5–6.

Scholium 468: *οὓς δὲ ἐδικαίωσεν τούτους καὶ ἐδόξασεν* (Rom 8.30): (add. ἐδοξασε δέ GA 1862) **Διὰ** τῶν χαρισμάτων **διὰ τῆς υἱοθεσίας**. Ps.Oec. | *Οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασεν.* **Διὰ** τῆς χάριτος, **διὰ τῆς υἱοθεσία-ς**; Field, *Ioannis Chrysostomi*, I, p. 255, D 6–7

Scholia 474 + 475: *θεὸς ὁ δικαιῶν, τίς ὁ κατακρίνων* (8.33): **Οὐκ εἶπεν ὁ ἀφεὶς** ἁμαρτίας, ἀλλὰ τὸ (**ἀλλ', ὅ**: GA 1919) **μεῖζον ἦν, ὁ δικαιῶν**, (add. φησίν· GA 1919). **Ὅταν** γὰρ ὁ θεὸς **ψήφῳ** οἰκείᾳ δικαιώσῃ (add. τινά GA 1919), τίς ἐστιν ὁ κατακρίνων, τίς δὲ καὶ κατακρίνων ὠφελεῖ; Τὸ δὲ κατακρίνων ὡς ἐπὶ ἁμαρτήμασιν GA 1923 (f. 45v), 1905 (f. 15v), 91 (f. 92r), 1997 (f. 31v), 1919 (f. 42r) | *θεὸς ὁ δικαιῶν, τίς ὁ κατακρίνων* (Rom 8.33): **Οὐκ εἶπε**, θεὸς **ὁ ἀφεὶς** ἁμαρτήματα, **ἀλλ', ᾧ** πολλῷ **μεῖζον ἦν**, θεὸς **ὁ δικαιῶν**. **Ὅταν** γὰρ ἡ τοῦ δικαστοῦ **ψῆφος** δίκαιον ἀποφήνῃ, καὶ δικαστοῦ τοιούτου, τίνος ἄξιος ὁ κατηγορῶν Field, *Ioannis Chrysostomi*, I, pp. 257–258, B 8–C 3

Scholium 476: *Χριστὸς ὁ ἀποθανών, μᾶλλον δὲ καὶ ἐγερθείς* (Rom 8.34). Οὐ **κατὰ ἐρώτησιν αὐτὰ προάγει ὡς ἀναντιρρήτων ὄντων** Ps.Oec. | Διὸ καὶ **κατὰ ἐρώτησιν αὐτὸ προάγει ὡς ἀναντίῤῥητον ὄν** Field, *Ioannis Chrysostomi*, I, p. 260, D 6–7.

To this end, a preliminary transcription of the biblical text and the catena of these manuscripts is available on the 'Electronic Resources for the Textual Tradition of the Epistle of Paul' website (http://www.epistulae.org/marcon-phd/). For now, a provisional *stemma codicum* of the textual tradition can be presented as follows:

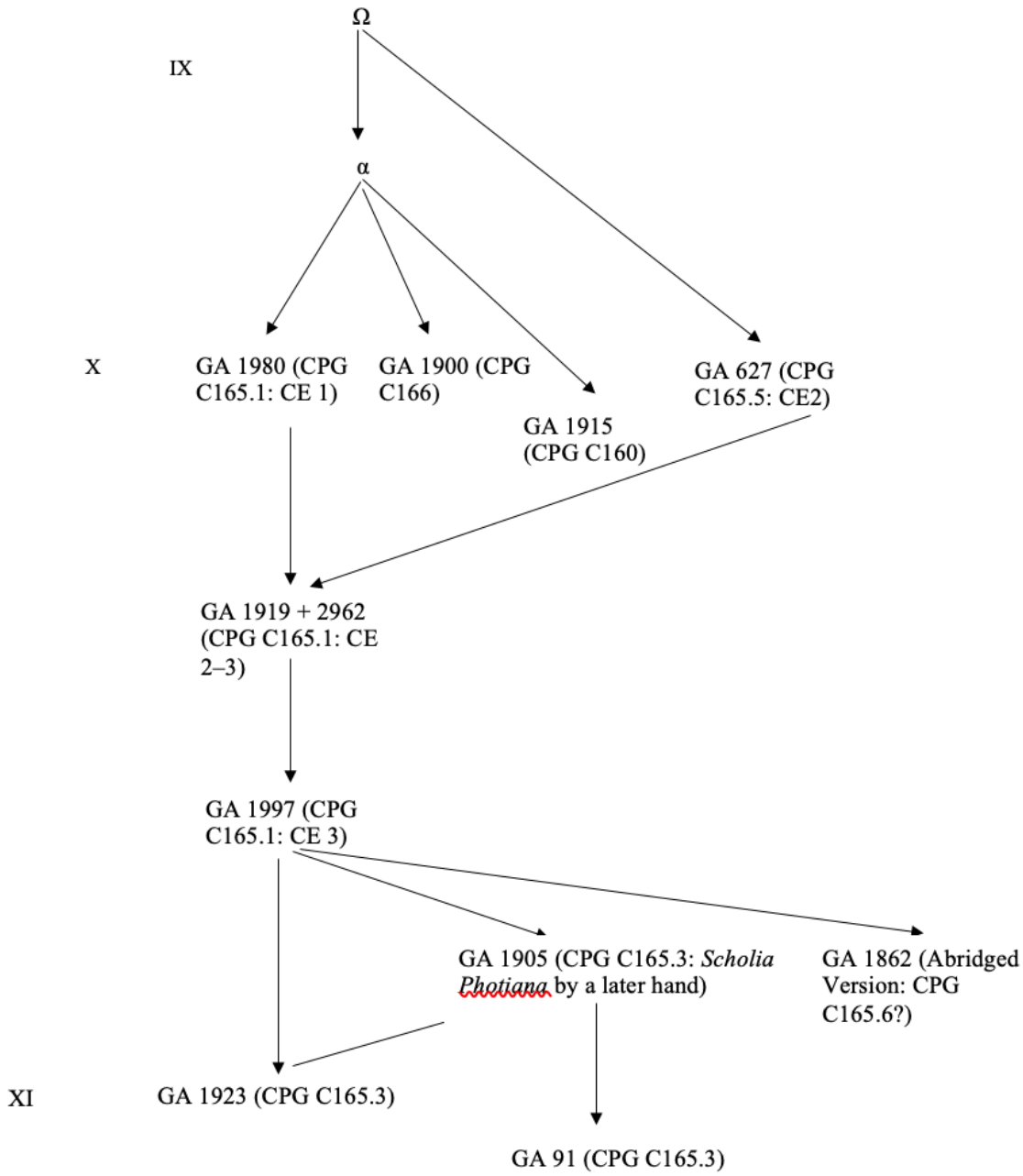



*Figure 1:* Stemma codicum *of the Pseudo-Oecumenian tradition*

The stemma above reflects the relationship among the witnesses based on the observations of the present research. In sharing the same readings with GA 1915 and GA 1900 against the rest of the Pseudo-Oecumenian Catena, GA 1980 is the oldest witness to the textual tradition since it transmits the original layer of numbered scholia and the *Extravagantes*, possibly from Oecumenius, without the other extracts from the Greek Church Fathers (the CE 2). Some of the shared readings between GA 1980, 1900 and 1915 are as follows:

> ἐγερθεὶς Χριστός GA 1997, 1923, 91 | ὁ Χριστὸς ἐγερθείς GA 1900, 1980, 1919
>
> ἐλεημοσύνης καὶ ἁρπαγῆς ποιῆσαι GA 1919, 1997, 1923, 91 | ἐλεημοσύνης ποιῆσαι καὶ ἁρπαγῆς GA 1900, 1980
>
> χαλεπώτερα γὰρ αἰχμαλώτων ἔπασχον GA 1919, 1997, 1923, 1905, 91 | χαλεπώτερα γὰρ ἔπασχον αἰχμαλώτων GA 1900, 1980
>
> ἐποίησα GA 1919, 1997, 1923, 1905, 91 | ἐπετέλεσα GA 1900, 1980
>
> ἐκ περιστάσεως GA 1919, 1997, 1923, 1905, 91 | ἐκ περιουσίας GA 1900, 1980
>
> οὐκ ἐπιθυμήσεις τὰ διὰ τοῦ νόμου γνωριζόμενα καὶ πάλιν GA 1919, 1997, 1923, 1905, 91 | οὐκ ἐπιθυμήσεις καὶ πάλιν GA 1900, 1980
>
> ἐπιτετυχηκέναι δικαιοσύνης GA 1919, 1997, 1923, 91 | ἐπιτετυχηκέναι λέγομεν δικαιοσύνης GA 1915, 1980
>
> εἰς σπέρμα GA 1997, 1923, 91 | εἰς σπέρμα τῷ Ἀβραάμ GA 1915, 1980, 1919
>
> φυλάξαντας αὐτόν GA 1919, 1997, 1923, 91 | φυλάξαντας τὸν νόμον GA 1915, 1980

On the other side, GA 1915 contains errors (δωρεᾶς for δωρεάν, προσκόπτειν for προσκοπεῖν) which are the result of mistakes in expanding an abbreviated ending or harmonization to the immediate context. Nevertheless, it presents a text closer to the direct tradition compared to other manuscripts of the Pseudo-Oecumenian Catena, hence its position in the stemma as a copy of a lost antegraph, in common with GA 1980, which contained the original material of the Pseudo-Oecumenian Catena (numbered scholia + extracts from Oecumenius).

Similarly, GA 627 shares many readings with both the direct tradition of patristic writings, when available, and GA 1915, in opposition to the rest of Pseudo-Oecumenian manuscripts, such as the following:

> προσηγορίᾳ μεγαλαυχουμένους ἵνα μή τις ὑπολάβῃ al. | μεγαλαυχούμενον ἵνα μή τις αὐτόν (om. αὐτόν GA 1915, 627) ὑπολάβῃ GA 1915, 627, Theodoret
>
> τὴν περιτομὴν λέγει. Εἶτα al. | τὴν προτίμησιν λέγει τῶν ἐθνῶν. Εἶτα GA 1915, 627, Theodoret (Lorrain, p. 175.42, l. 7, 43, l. 1)
>
> οὐτωσί πως κειμένη al. | ἀκολούθως γὰρ οὕτως, εἴ πως ἂν ἦν συγκειμένη GA 627, 1915
>
> ὃν ἐκ πάντων ἐθνῶν ἐκλεξάμενος ὁ θεός al. | ὃν (om. ὃν GA 1915) ἐκ πάντων ἐκλέξας ὁ θεὸς τῶν ἐθνῶν GA 627, 1915

On the other hand, the absence from GA 627 of the mistakes of the compiler of GA 1915 (see pp. 422–423) led me to consider the manuscript as a witness of the older branch of the

textual tradition, possibly a copy of a lost antegraph in common with GA 1915, as Staab initially proposed.

Finally, the following four errors are in common to GA 1997 and 1923 in opposition to all the other witnesses of the tradition, including GA 1905, 91 and 1862.

ἀπαράδεκτον ἔτι οὖσαν al. | ἀπαράδεκτον εἶναι ἔτι οὖσαν GA 1997, 1923

οὕτω πάντα τὰ μέλη al. | ὡς οὕτως καὶ τὰ λοιπά GA 1997, 1923

πάλαι πονηρίας al. | ταλαιπωρίας GA 1997, 1923

τὸν γραπτὸν ὁρᾷς al. | τὸν γραπτὸν νόμον ὁρᾷς GA 1997, 1923

This indicates that they are further down the textual tradition. The subsequent development of the Pseudo-Oecumenian tradition attested by the majority or manuscripts is seen in the various manuscripts which are dependent on this strand. It also appears to stand at the head of the *Abridged Version*, confirming that this was a much later development. The findings of this thesis, as summarised in this *stemma codicum*, therefore present a foundation for the creation of a critical edition based on the most important witnesses and the evaluation of variant readings in the textual tradition. Not only does it provide important information about the relationship of these catenae to the direct tradition of patristic writings, but it also shows for the first time how the Pseudo-Oecumenian Catena on Romans is related to the other types which have so far been the focus of scholarly activity. In confirming the antiquity and importance of this compilation and its value for further study, this thesis sets the stage for future work both on Romans and Pauline catenae more generally.

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## APPENDIX: CONTENTS OF THE CATENA OF GA 1923.

The following table illustrates the content of GA 1923, modelled on that provided for *Codex Zacynthius*.[1] The second column indicates the number of the scholia assigned during the present research, with the specification of *Ph* for the *Scholia Photiana* and *ex* for the *Corpus Extravagantium*. This is followed by the numbering and the attributions as they appear in the manuscript, and by the relevant biblical verse. When there is no attribution or sign for the scholium a '—' is used. The final column provides the identification of the scholia based on the direct sources, when available, or the TLG. The following abbreviations have been employed:

a. Birdsall = J. N. Birdsall, 'The Text and Scholia of the Codex Von Der Goltz and its Allies, and their Bearing upon the Texts of the Works of Origen, especially the Commentary on Romans', in H. Crouzel, G. Lomiento, and J. Rius-Camps, eds., *Origeniana: premier colloque international des études origéniennes* (*Quaderni di Vetera Christianorum*, 12) (Bari: Istituto di letteratura cristiana antica, 1975), pp. 215–222.

b. Courtonne = Y. Courtonne, ed., *Saint Basile, Lettres, III* (Paris: Les Belles Lettres, 1966), pp. 115–119 (p. 118).

c. Cramer = J. A. Cramer, *Catenae Graecorum Patrum in Novum Testamentum*, 8 vols, IV, Oxford: 1844.

d. Daniélou = Jean Daniélou, ed., *Grégoire de Nysse, La vie de Moïses* (Paris: Cerf, 1968) (p. 150).

[1] Houghton, H.A.G., and Parker, D.C., eds., *Codex Zacynthius: Catena, Palimpsest, Lectionary* (TS 3.21) (Piscataway, NJ: Gorgias Press, 2020)

e. Deferrari-McGuire = Roy J. Deferrari, and M.R.P. McGuire, transl., *Basil, Letters*, *vol. IV: Letters 249–368. On Greek Literature* (Cambridge MA: Loeb Classical Library, 270), pp. 73–84 (pp. 80–82).

f. Évieux = P. Évieux, ed., *Isidore de Péluse. Lettres, I: Lettres 1214–1413* (SC 422) (Paris: Cerf, 1997), pp. 224–227.

g. Feltoe = C. L. Feltoe, *The letters and the other remains of Dionysius of Alexandria* (Cambridge: University Press, 1904).

h. Field = F. Field, *Ioannis Chrysostomi interpretatio omnium epistularum Paulinarum*, I (Oxford: Combe 1849).

i. Hammond-Bammel = C. P. Hammond-Bammel, 'Extracts from Origen in Vat. Pal. 204', *JTS* ns 49.1 (April 1998), 129–135.

j. Lorrain = A. Lorrain, *Théodoret de Cyr*, *Interpreatio in Epistulam ad Romanos. Édition, traduction et commentaire* (unpublished doctoral thesis, Université Paris–Sorbonne, 2015), pp. 119–328.

k. Pusey = P. E. Pusey, *Commentariorum Fragmenta in Epistolam ad Romanos*, (Oxford: Clarendon Press, 1872), pp. 173–248.

l. Staab = Staab, *Pauluskommentare* (Münster: Aschendorff, 1933).

m. Volk = R. Volk, ed., *Die Schriften des Johannes von Damaskos VII* (PTS), (Berlin, Boston: De Gruyter, 2012), pp. 21–143.

| Folio | Scholia | number/attribution | Biblical verse | Identification |
|---|---|---|---|---|
| 3r | 1 | α΄ | Rom 1.1 | Unattributed |
| 3r | 1Ph | Φωτ(ίου) | Rom 1.1 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 470, ll. 1–10) |

| | | | | |
|---|---|---|---|---|
| 3r | 2 | β′ | Rom 1.1 | Unattributed |
| 3r | 3 | γ′ | Rom 1.1 | Unattributed |
| 3r | 4 | δ′ | Rom 1.1 | Unattributed |
| 3r | 5 | ε′ | Rom 1.1 | Unattributed |
| 3r | 5Ph | Φωτ(ίου) and sign | Rom 1.1 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 470, ll. 11–14) |
| 3r | 6 | ς′ | Rom 1.1 | Unattributed |
| 3r | 7 | ζ′ | Rom.1.2 | Unattributed |
| 3r | 7Ph | Sign | Rom 1.3 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 470, ll. 15–17) |
| 3r | 8 | η′ | Rom 1.3 | Unattributed |
| 3r | 9 | θ′ | Rom 1.4 | Unattributed |
| 3r | 9Ph | Φωτ(ίου) and sign | Rom 1.4 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 470, ll. 18–27; p. 471, ll. 1–11) |
| 3v | 10 | ι′ | Rom 1.4 | Unattributed |
| 3v | 11 | ια′ | Rom 1.4 | Unattributed |
| 3v | 12 | ιβ′ | Rom 1.4 | Unattributed |
| 3v | 12Ph | Φωτ(ίου) and sign | Rom 1.4–5 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 471, ll. 12–14) |
| 3v | 13 | ιγ′ | Rom 1.5 | Unattributed |
| 3v | 14 | ιδ′ | Rom 1.5 | Unattributed |
| 3v | 14Ph | Φωτ(ίου) | Rom 1.5 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 471, ll. 15–19) |
| 3v | 15 | ιε′ | Rom 1.5 | Unattributed |
| 3v | 16 | ις′ | Rom 1.5 | Unattributed |
| 3v | 17 | ιζ′ | Rom 1.5 | Unattributed |
| 3v | 18 | ιη′ | Rom 1.6 | Unattributed |
| 3v | 19 | ιθ′ | Rom 1.7 | Unattributed |
| 3v | 20 | κ′ | Rom 1.7 | Unattributed |
| 3v | 21 | κα′ | Rom 1.7 | Unattributed |
| 3v | 21Pha | Φωτ(ίου) and sign | Rom 1.7 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 471, ll. 27–31) |

| | | | | |
|---|---|---|---|---|
| 3v | 21Phb | Φωτ(ίου) and sign | Rom 1.7 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 471, ll. 20–26) |
| 4r | 22 | κβ΄ | Rom 1.7 | Unattributed |
| 4r | 23 | κγ΄ | Rom 1.7 | Unattributed |
| 4r | 24 | κδ΄ | Rom 1.8 | Unattributed |
| 4r | 25 | κε΄ | Rom 1.8 | Unattributed |
| 4r | 26 | κς΄ | Rom 1.8 | Unattributed |
| 4r | 27 | κζ΄ | Rom 1.8 | Unattributed |
| 4r | 28 | κη΄ | Rom 1.9 | Unattributed |
| 4r | 29 | κθ΄ | Rom 1.9 | Unattributed |
| 4r | 30 | λ΄ | Rom 1.9 | Unattributed |
| 4r | 31 | λα΄ | Rom 1.9 | Unattributed |
| 4r | 32 | λβ΄ | Rom 1.9–10 | Unattributed |
| 4r | 33 | λγ΄ | Rom 1.10 | Unattributed |
| 4r | 34 | λδ΄ | Rom 1.10 | Unattributed |
| 4r | 35 | λε΄ | Rom 1.11 | Unattributed |
| 4r | 36 | λς΄ | Rom 1.11 | Unattributed |
| 4r | 37 | λζ΄ | Rom 1.11 | Unattributed |
| 4v | 37Ph | Φωτ(ίου) | Rom 1.12 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 471, ll. 32–33, p. 472, ll. 1–21) |
| 4v | 38 | λη΄ | Rom 1.12–13 | Unattributed |
| 4v | 38Ph | Φωτ(ίου) | Rom 1.13 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 472, ll. 22–38) |
| 5r | 39 | μ΄ | Rom 1.13 | Unattributed |
| 5r | 40 | μα΄ | Rom 1.13 | Unattributed |
| 5r | 41 | – | Rom 1.13 | Unattributed |
| 5r | 41Ph | Φωτ(ίου) | Rom 1.13 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 473, ll. 1–36, p.474, ll. 1–12) |
| 5v | 42 | μγ΄ | Rom 1.13 | Unattributed |
| 5v | 43 | μδ΄ | Rom 1.14 | Unattributed |
| 5v | 44 | με΄ | Rom 1.14 | Unattributed |
| 5v | 45 | μς΄ | Rom 1.15 | Unattributed |
| 5v | 46 | μζ΄ | Rom 1.16 | Unattributed |
| 5v | 46ex | Καὶ ἄλλως | Rom 1.16 | Unattributed |
| 5v | 47 | μη΄ | Rom 1.16 | Unattributed |
| 5v | 47Ph | Φωτ(ίου) | Rom 1.16 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 474, ll. 13–19) |

| | | | | |
|---|---|---|---|---|
| 5v | 48 | μθ΄ | Rom 1.16 | Unattributed |
| 6r | 49 | ν΄ | Rom 1.17 | Unattributed |
| 6r | 49Ph | Φωτ(ίου) | Rom 1.17 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 474, ll. 20–35, p. 475, ll. 1–2) |
| 6r | 50 | να΄ | Rom 1.17 | Unattributed |
| 6r | 50Pha | Φωτ(ίου) | Rom 1.17 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 475, ll. 3–5) |
| 6r–v | 50Phb | Φωτ(ίου) | Rom 1.17 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 475, ll. 6–39, p. 476, ll. 1–35) |
| 6v | 51 | νβ΄ | Rom 1.17 | Unattributed |
| 6v | 51exa | Τοῦ αὐτοῦ | Rom 1.17 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; Lorrain, p. 151.17, ll. 1–2) |
| 6v | 51exb | Ἄλλως | Rom 1.17 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; Lorrain, p. 151.16, ll. 3–6) |
| 6v | 51exc | Ἀκακίου | Rom 1.17 | Acacius of Caesarea, *Fragments on Romans* (CPG 3511; Staab, p. 53, ll. 1–7) |
| 6v | 52 | νγ΄ | Rom 1.17 | Unattributed |
| 6v | 53 | νδ΄ | Rom 1.18 | Unattributed |
| 6v | 54 | νε΄ | Rom 1.18 | Unattributed |
| 7r | 55 | νς΄ | Rom 1.18 | Unattributed |
| 7r | 55Ph | Φωτ(ίου) | Rom 1.18 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 476, ll. 36–37, p. 477, ll. 1–6) |
| 7r | 56 | νζ΄ | Rom 1.19 | Unattributed |
| 7r | 56Ph | | Rom 1.19 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 477, ll. 7–8) |
| 7r | 57 | νη΄ | Rom 1.19 | Unattributed |
| 7r | 58 | νθ΄ | Rom 1.19 | Unattributed |
| 7r | 59 | ξ΄ | Rom 1.20 | Unattributed |
| 7r | 59Ph | Φωτ(ίου) | Rom 1.20 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 477, ll. 9–17) |
| 7r | 60 | ξα΄ | Rom 1.20 | Unattributed |

| | | | | |
|---|---|---|---|---|
| 7v | 60ex | Κυ(ρ)ί(λλου) and sign | Rom 1.20 | Cyril of Alexandria, *Fragments on Romans* (CPG 5209: Pusey, p. 176, ll. 6–9) |
| 7v | 60Ph | Φωτ(ίου) and sign | Rom 1.20 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 477, ll. 18–37, p. 478, ll. 1–29) |
| 7v | 61 | ξβ΄ | Rom 1.20 | Unattributed |
| 7v | 62 | ξγ΄ | Rom 1.20 | Unattributed |
| 8r | 63 | ξδ΄ | Rom 1.21 | Unattributed |
| 8r | 63Pha | Φωτ(ίου) | Rom 1.21 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 478, ll. 30–31) |
| 8r | 63Phb | Φωτ(ίου) | Rom 1.21 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 478, ll. 32–38, p. 479, ll. 1–19) |
| 8r | 64 | ξε΄ | Rom 1.21 | Unattributed |
| 8r | 65Ph | ξς΄/Φωτ(ίου) ? and sign | Rom 1.21 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 479, ll. 30–38) |
| 8r | 66 | ξζ΄ | Rom 1.21 | Unattributed |
| 8r | 67 | ξη΄ | Rom 1.21 | Unattributed |
| 8r | 68 | ξθ΄ | Rom 1.22 | Unattributed |
| 8v | 69 | ξθ΄ | Rom 1.22 | Unattributed |
| 8v | 70 | ο΄ | Rom 1.23 | Unattributed |
| 8v | 71 | οα΄ | Rom 1.23 | Unattributed |
| 8v | 72 | οβ΄ | Rom 1.24 | Unattributed |
| 8v | 72Pha | Φωτ(ίου) and sign | Rom 1.24 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 479, ll. 20–29) |
| 8v | 72Phb | — | Rom 1.24 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 480, ll. 1–3) |
| 8v | 72ex | Οἰκουμε(ν)ί(ου) | Rom 1.24 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 423, ll. 1–2) |
| 8v | 73 | ογ΄ | Rom 1.25 | Unattributed |
| 9r | 74 | οδ΄ | Rom 1.25 | Unattributed |
| 9r | 74exa | Σευηρι(ανοῦ) and sign | Rom 1.25 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; Lorrain, p. 159. 25, ll. 4–6) |
| 9r | 74exb | Θεοδω(ρήτου) | Rom 1.25 | Severian of Gabala, *Fragments on Romans* (CPG 4219; Staab, p. 214, ll. 16–17) |
| 9r | 75 | οε΄ | Rom 1.25 | Unattributed |

| | | | | |
|---|---|---|---|---|
| 9r | 76 | οϛ΄ | Rom 1.25 | Unattributed |
| 9r | 77 | οζ΄ | Rom 1.25 | Unattributed |
| 9r | 78 | οη΄ | Rom 1.26 | Unattributed |
| 9r | 79 | οθ΄ | Rom 1.27 | Unattributed |
| 9r | 80 | π΄ | Rom 1.27 | Unattributed |
| 9r | 81 | πα΄ | Rom 1.27 | Unattributed |
| 9r | 82 | πβ΄ | Rom 1.27 | Unattributed |
| 9v | 83 | πγ΄ | Rom 1.27 | Unattributed |
| 9v | 84 | πδ΄[2] | Rom 1.27 | Unattributed |
| 9v | 85 | πε΄ | Rom 1.27–28 | Unattributed |
| 9v | 86 | πϛ΄[3] | Rom 1.28 | Unattributed |
| 9v | 87 | πζ΄ | Rom 1.28 | Unattributed |
| 9v | 88 | πη΄ | Rom 1.28 | Unattributed |
| 9v | 89 | πθ΄ | Rom 1.29–30 | Unattributed |
| 9v | 89ex | Γενναδίου and sign | Rom 1.30 | Gennadius of Constantinople, *Fragments on Romans* (CPG 5973; Staab, p. 359, ll. 26–29, p. 360, ll. 1–18) |
| 10r | 90 | ϟ΄ | Rom 1.30 | Unattributed |
| 10r | 91 | ϟα΄ | Rom 1.30 | Unattributed |
| 10r | 92 | ϟβ΄ | Rom 1.31 | Unattributed |
| 10r | 93 | ϟγ΄ | Rom 1.32 | Unattributed |
| 10r | 93Ph | Φωτ(ίου) and sign | Rom 1.32 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 480, ll. 4–5) |
| 10r | 94 | ϟδ΄ | Rom 1.32 | Unattributed |
| 10r | 95 | ϟε΄ | Rom 1.32 | Unattributed |
| 10r | 95ex | Ἰσιδώρου/Φωτ(ίου) ? And sign | Rom 1.32 | Isidore of Pelusium, *Letter 1244 to Theologius the Deacon* (CPG 5557; Évieux, pp. 224–227) |
| 10v | 96 | ϟϛ΄ | Rom 2.1 | Unattributed |
| 10v | 96Ph | Φωτ(ίου) | Rom 2.1 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 480, ll. 6–11) |
| 10v | 97 | ϟζ΄ | Rom 2.1–2 | Unattributed |
| 10v | 98 | ϟη΄ | Rom 2.2 | Unattributed |
| 10v | 99 | ϟθ΄ | Rom 2.3 | Unattributed |
| 11r | 100 | ρ΄ | Rom 2.4 | Unattributed |
| 11r | 101 | α΄ | Rom 2.4 | Unattributed |
| 11r | 102 | β΄ | Rom 2.5 | Unattributed |
| 11r | 103 | γ΄ | Rom 2.5 | Unattributed |

[2] The number is present only in front of the scholium.

[3] The number is present only in front of the scholium.

| | | | | |
|---|---|---|---|---|
| 11r | 104 | δ΄ | Rom 2.5 | Unattributed |
| 11r | 105ex | ε΄ and Οἰκουμενίου | Rom 2.5–6 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 423, l. 3) |
| 11r | 106 | ς΄ | Rom 2.7 | Unattributed |
| 11r | 106Ph | Φωτ(ίου) and sign | Rom 2.7 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 480, ll. 11–19) |
| 11r | 107 | ζ΄ | Rom 2.7 | Unattributed |
| 11r | 108 | η΄ | Rom 2.7 | Unattributed |
| 11r | 109 | θ΄ | Rom 2.8 | Unattributed |
| 11r | 110ex | ι΄ and Οἰκουμενί(ου) | Rom 2.8 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 423, l. 4) |
| 11r | 110 | ι΄ | Rom 2.8 | Unattributed |
| 11v | 111 | ια΄ | Rom 2.9 | Unattributed |
| 11v | 112 | ιβ΄ | Rom 2.9 | Unattributed |
| 11v | 113ex | ιγ΄ and Οἰκουμενί(ου) | Rom 2.9 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 423, l. 4) |
| 11v | 114 | ιδ΄ | Rom 2.10 | Unattributed |
| 11v | 115 | ιε΄ | Rom 2.10 | Unattributed |
| 11v | 116 | ις΄ | Rom 2.10 | Unattributed |
| 11v | 117 | ιζ΄ | Rom 2.11 | Unattributed |
| 11v | 118 | ιη΄ | Rom 2.12–13 | Unattributed |
| 11v | 118exa | – | Rom 2.13 | Unattributed |
| 11v | 118exb | – | Rom 2.13 | John Chrysostom, *Homily 5 on Romans* (CPG 4427; Field, p. 63, E 9– A 6), or John of Damascus, *Commentary on the Pauline Epistles* (CPG 8079; Volk, p. 35, ll. 311–316) |
| 11v | 118exc | – | Rom 2.13 | Origen, *Extract from his commentary on Romans (or Acts?)* (CPG 1457; Hammond-Bammel, p. 130, ll. 1–11). |
| 12r | 119 | ιθ΄ | Rom 2.13–14 | Unattributed |
| 12r | 120 | κ΄ | Rom 2.14 | Unattributed |
| 12r | 120ex | Ἰωάννου and sign | Rom 2.14 | John Chrysostom*, Homily 5 on Romans* (CPG 4427; Field, p. 64, D 4) |
| 12r | 121 | κα΄ | Rom 2.14–15 | Unattributed |
| 12r | 122 | κβ΄ | Rom 2.15 | Unattributed |
| 12r | 123 | κγ΄ | Rom 2.15 | Unattributed |
| 12r | 124 | κδ΄ | Rom 2.15–16 | Unattributed |
| 12rv | 124Ph | Φωτ(ίου) and sign | Rom 2.4 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 480, ll. 20–26, p. 481, ll. 1–39, p. 482, ll. 1–12) |
| 12v | 125 | κε΄ | Rom 2.16 | Unattributed |

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|---|---|---|---|---|
| 12v | 126 | κς΄ | Rom 2.16 | Unattributed |
| 12v | 127 | κζ΄ | Rom 2.17 | Unattributed |
| 12v | 128 | κη΄[4] | Rom 2.17 | Unattributed |
| 12v | 128ex | Θε(οδωρήτου) and sign | Rom 2.17 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; Lorrain, p. 171.36, ll. 3–5) |
| 12v | 129 | κθ΄ | Rom 2.4 | Unattributed |
| 12v | 130 | λ΄ | Rom 2.4 | Unattributed |
| 12v | 131 | λα΄ | Rom 2.4 | Unattributed |
| 12v | 132 | λβ΄ | Rom 2.4 | Unattributed |
| 13r | 133 | λγ΄ | Rom 2.4 | Unattributed |
| 13r | 134 | λδ΄ | Rom 2.4 | Unattributed |
| 13r | 134Ph | Φωτ(ίου) and sign | Rom 2.4 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 482, ll. 13–25) |
| 13r | 135 | λε΄ | Rom 2.4 | Unattributed |
| 13r | 135ex | –[5] | Rom 2.4 | Unattributed |
| 13v | 136 | λς΄ | Rom 2.4 | Unattributed |
| 13v | 136Ph | Φωτ(ίου) and sign | Rom 2.4 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 482, ll. 26–35, p. 483, ll. 1–3) |
| 13v | 137 | λζ΄ | Rom 2.4 | Unattributed |
| 13v | 138 | λη΄[6] | Rom 2.4 | Unattributed |
| 13v | 139 | λθ΄[7] | Rom 2.4 | Unattributed |
| 13v | 140 | μ΄[8] | Rom 2.4 | Unattributed |
| 13v | 141 | μα΄[9] | Rom 2.4 | Unattributed |
| 14r | 142 | μβ΄ | Rom 2.4 | Unattributed |
| 14r | 142Pha | Φωτ(ίου) | Rom 2.4 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 483, ll. 4–13) |
| 14r | 142Phb | εἰς τὸν αὐτόν | Rom 2.4 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 483, ll. 14–32) |
| 14r | 143 | μγ΄ | Rom 2.4 | Unattributed |

[4] The number is present only above the biblical lemma.

[5] The scholium is added in the inner margin.

[6] The number is present only above the biblical lemma.

[7] The number is present only above the biblical lemma.

[8] The number is present only above the biblical lemma.

[9] The number is present only above the biblical lemma.

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|---|---|---|---|---|
| 14r | 144 | μδ΄ | Rom 2.4 | Unattributed |
| 14r | 145 | με΄ | Rom 2.4 | Unattributed |
| 14r | 146 | μς΄ | Rom 2.4 | Unattributed |
| 14r | 146Ph | Φωτ(ίου) | Rom 2.4 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 483, ll. 33–36) |
| 14v | 147 | μζ΄ | Rom 2.4 | Unattributed |
| 14v | 147Ph | Φωτ(ίου) | Rom 2.4 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 484, ll. 1–5) |
| 14v | 148 | μη΄ | Rom 2.4 | Unattributed |
| 14v | 148ex | – | Rom 2.4 | Unattributed |
| 14v | 149 | μθ΄ | Rom 2.4 | Unattributed |
| 14v | 150 | ν΄ | Rom 2.4 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 423, l. 6) |
| 14v | 151 | να΄ | Rom 2.4 | Unattributed |
| 14v | 152 | [ν]β΄ | Rom 2.4 | Unattributed |
| 14v | 153 | νγ΄[10] | Rom 2.4 | Unattributed |
| 14v | 154 | νδ΄[11] | Rom 3.1 | Unattributed |
| 14v | 154ex | sign | Rom 3.1 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; Lorrain, p. 175.42, ll. 1–5, p. 177.42, ll. 6–7, 43, ll. 1–7) |
| 15r | 155 | νε΄ | Rom 3.2 | Unattributed |
| 15r | 156 | νς΄ | Rom 3.2 | Unattributed |
| 15r | 157 | νζ΄ | Rom 3.3 | Unattributed |
| 15r | 158 | νη΄ | Rom 3.4 | Unattributed |
| 15r | 158ex | Οἰκουμενίου | Rom 3.4 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 423, l. 7) |
| 15r | 158Pha | Φωτ(ίου) | Rom 3.4 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 484, ll. 6–33) |
| 15rv | 158Phb | Φωτ(ίου) | Rom 3.4 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 484, ll. 34–36, p. 485, ll. 1–12) |
| 15v | 159 | νθ΄ | Rom 3.4 | Unattributed |
| 15v | 160 | ξ΄ + ἀντίθεσις, and λύσις | Rom 3.5 | Unattributed |
| 15v –16r | 160Ph | Φωτ(ίου) | Rom 3.5 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) |

[10] The number is present only above the biblical lemma.

[11] The number is present only above the biblical lemma.

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|---|---|---|---|---|
| | | | | (Staab, p. 485, ll. 13–36, p. 486, ll. 1–6) |
| 16r | 161 | ξα΄ | Rom 3.5 | Unattributed |
| 16r | 162 | ξβ΄ | Rom 3.5 | Unattributed |
| 16r | 163 | ξγ΄ | Rom 3.6 | Unattributed |
| 16r | 164 | ξδ΄ | Rom 3.7 | Unattributed |
| 16r | 165 | ξε΄ | Rom 3.7 | Unattributed |
| 16r | 166 | ξς΄ | Rom 3.8 | Unattributed |
| 16r | 166ex | Sign | Rom 3.8 | Unattributed |
| 16r | 167 | ξζ΄ | Rom 3.8 | Unattributed |
| 16v | 168 | ξη΄ | Rom 3.9 | Unattributed |
| 16v | 168ex | Σευηριαν(οῦ) and sign | Rom 3.9 | Severian of Gabala, *Fragments on Romans* (CPG 4219; Staab, p. 216, ll. 7–24) |
| 16v | 168Pha | Φωτ(ίου) and sign | Rom 3.9 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 486, ll. 7–29) |
| 16v | 168Phb | Ἄλλως | Rom 3.9 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 486, ll. 30–37, p. 487, ll. 1–8) |
| 17r | 169 | ξθ΄ | Rom 3.9 | Unattributed |
| 17r | 170 | ο΄ | Rom 3.9 | Unattributed |
| 17r | 171 | οα΄ | Rom 3.9–11 | Unattributed |
| 17r | 172 | οβ΄ | Rom 3.12 | Unattributed |
| 17r | 173 | ογ΄ | Rom 3.13–15 | Unattributed |
| 17r | 174 | οδ΄ | Rom 3.16 | Unattributed |
| 17v | 175 | οε΄ | Rom 3.17–18 | Unattributed |
| 17v | 176 | ος΄ | Rom 3.19 | Unattributed |
| 17v | 177exa | οζ΄ and sign | Rom 3.19 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; Lorrain, p. 185.2, ll. 2–5) |
| 17v | 177exb | Sign | Rom 3.19 | Unattributed |
| 17v | 177 | οζ΄[12] | Rom 3.19 | Unattributed |
| 17v | 178 | οη΄ | Rom 3.19 | Unattributed |
| 17v | 178Ph | Φωτ(ίου)[13] | Rom 3.19 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 487, ll. 9–21) |
| 17v | 178ex | Sign | Rom 3.19–20 | Unattributed |
| 17v | 179 | – | Rom 3.20 | Unattributed |

[12] The number οζ is repeated two times.

[13] The monogram has been probably erased.

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|---|---|---|---|---|
| 17v | 180 | π΄[14] | Rom 3.20 | Unattributed |
| 18r | 181 | πα΄ | Rom 3.20 | Unattributed |
| 18r | 181ex | Γενναδ(ίου) and sign | Rom 3.20 | Gennadius of Constantinople, *Fragments on Romans* (CPG 5973; Staab, p. 361, ll. 26–33) |
| 18r | 182 | πβ΄ | Rom 3.21 | Unattributed |
| 18r | 183 | πγ΄ | Rom 3.21 | Unattributed |
| 18r | 184 | πδ΄ | Rom 3.21 | Unattributed |
| 18r | 185 | πε΄ | Rom 3.21 | Unattributed |
| 18r | 186 | πς΄ | Rom 3.22 | Unattributed |
| 18r | 186Ph | Φωτ(ίου) | Rom 3.22 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 487, ll. 22–23) |
| 18r | 186ex | Γενναδίου and sign | Rom 3.22 | Gennadius of Constantinople, *Fragments on Romans* (CPG 5973; Staab, p. 362, ll. 1–6) |
| 18r | 187 | πζ΄ | Rom 3.22 | Unattributed |
| 18r | 188 | μη΄[15] | Rom 3.23 | Unattributed |
| 18v | 189 | πθ΄ | Rom 3.23–24 | Unattributed |
| 18v | 189Pha | Φωτ(ίου) | Rom 3.24 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 487, ll. 24–30) |
| 18v | 189Phb | – | Rom 3.24 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 487, ll. 31–33) |
| 18v | 190 | ϛ΄ | Rom 3.24 | Unattributed |
| 18v | 191 | ϛα΄ | Rom 3.25 | Unattributed |
| 18v | 192 | ϛβ΄ | Rom 3.25 | Unattributed |
| 18v | 193 | ϛγ΄ | Rom 3.25 | Unattributed |
| 18v | 194 | ϛδ΄ | Rom 3.25 | Unattributed |
| 18v | 194Ph | Φωτ(ίου) | Rom 3.25 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 488, ll. 1–17) |
| 19r | 195 | ϛε΄ | Rom 3.26 | Unattributed |
| 19r | 195ex | Οἰκουμε(νίου) and sign | Rom 3.26 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 423, ll. 8–11) |
| 19r | 195Ph | Φωτ(ίου) | Rom 3.26 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 488, ll. 18–30) |
| 19r | 196 | ϛς΄ | Rom 3.26 | Unattributed |
| 19r | 197 | ϛζ΄ | Rom 3.27 | Unattributed |

[14] The number is present only above the biblical lemma.

[15] (sic!) in the manuscript, instead of πη.

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|---|---|---|---|---|
| 19r | 198 | ϟη΄ | Rom 3.27 | Unattributed |
| 19r | 199 | ϟθ΄ | Rom 3.28 | Unattributed |
| 19r | 200 | ρ΄ | Rom 3.29 | Unattributed |
| 19r | 201 | α΄ | Rom 3.30 | Unattributed |
| 19v | 202 | β΄ | Rom 3.31 | Unattributed |
| 19v | 203 | γ΄ | Rom 3.31 | Unattributed |
| 19v | 203exa | Ἰωάννου and sign | Rom 3.31 | John Chrysostom, *Homily 7 on Romans* (CPG 4427; Field, p. 96, E 2– 6) |
| 19v | 203exb | Θεοδω(ρήτου) and sign | Rom 4.1 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; Lorrain, p. 191.10, ll. 10–13) |
| 19v | 203exc | Τοῦ αὐτοῦ | Rom 4.1 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; Lorrain, p. 193.11, ll. 1–4) |
| 19v | 204 | δ΄ | Rom 4.1 | Unattributed |
| 20r | 204ex | Γενναδ(ίου) and sign | Rom 4.1 | Gennadius of Constantinople, *Fragments on Romans* (CPG 5973; Staab, p. 362, ll. 7–12) |
| 20r | 204Ph | Φωτ(ίου) | Rom 4.1 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 488, ll. 31–36, p. 482, ll. 1–33) |
| 20r | 205 | ε΄ | Rom 4.1 | Unattributed |
| 20v | 206 | ϛ΄ | Rom 4.2 | Unattributed |
| 20v | 207 | ζ΄ | Rom 4.3 | Unattributed |
| 20v | 208 | η΄ | Rom 4.4 | Unattributed |
| 20v | 208Ph | Sign | Rom 4.5 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 489, ll. 34–36) |
| 20v | 209 | θ΄[16] | Rom 4.5 | Unattributed |
| 20v | 210 | ι΄[17] | Rom 4.5 | Unattributed |
| 20v | 211 | ια΄[18] | Rom 4.6 | Unattributed |
| 21r | 212 | ιβ΄ | Rom 4.7–8 | Unattributed |
| 21r | 212Ph | Φωτ(ίου) | Rom 4.8 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 490, ll. 1–13) |
| 21r | 213 | ιγ΄ | Rom 4.9 | Unattributed |
| 21r | 214 | ιδ΄ | Rom 4.9–10 | Unattributed |
| 21r | 215 | ιε΄ | Rom 4.10 | Unattributed |

[16] The number is present only above the biblical lemma.

[17] The number is present only above the biblical lemma.

[18] The number is present only above the biblical lemma.

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| 21v | 215ex | (Σευη)ρ(ιανο)ῦ[19] | Rom 4.11 | Severian of Gabala, *Fragments on Romans* (CPG 4219; Staab, p. 217, ll. 11–15) |
| 21v | 216 | ις΄ | Rom 4.11 | Unattributed |
| 21v | 216Ph | Φωτ(ίου) | Rom 4.11 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 490, ll. 14–26) |
| 21v | 217 | [ι]ζ΄ | Rom 4.11 | Unattributed |
| 21v | 218 | [ι]η΄ | Rom 4.11 | Unattributed |
| 21v | 219 | [ι]θ΄ | Rom 4.11 | Unattributed |
| 21v | 220 | – | Rom 4.11 | Unattributed |
| 21v | 221 | [κ]α΄ | Rom 4.11 | Unattributed |
| 21v | 221Ph | Φωτ(ίου) and sign[20] | Rom 4.11 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 490, ll. 27–33) |
| 22r | 222 | κβ΄ | Rom 4.12 | Unattributed |
| 22r | 223 | κγ΄ | Rom 4.12 | Unattributed |
| 22r | 223Ph | Φωτ(ίου) | Rom 4.12 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 491, ll. 1–4) |
| 22r | 224 | κδ΄ | Rom 4.12 | Unattributed |
| 22r | 225 | κε΄ | Rom 4.12 | Unattributed |
| 22r | 226 | κς΄ | Rom 4.13 | Unattributed |
| 22r | 226ex | Σευηριαν(οῦ) and sign | Rom 4.13 | Severian of Gabala, *Fragments on Romans* (CPG 4219; Staab, p. 217, ll. 16–19) |
| 22v | 227 | κζ΄ | Rom 4.13 | Unattributed |
| 22v | 227Ph | Φωτ(ίου) | Rom 4.14 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 491, ll. 5–35, p. 492, ll. 1–10) |
| 22v | 228 | κη΄ | Rom 4.14 | Unattributed |
| 22v | 229 | [κθ]΄ | Rom 4.14 | Unattributed |
| 23r | 230 | λ΄ | Rom 4.15 | Unattributed |
| 23r | 231 | λα΄ | Rom 4.16 | Unattributed |
| 23r | 232 | λβ΄ | Rom 4.16 | Unattributed |
| 23r | 233 | λγ΄ | Rom 4.16 | Unattributed |
| 23r | 234 | λδ΄ | Rom 4.16–17 | Unattributed |
| 23r | 235 | λε΄ | Rom 4.17 | Unattributed |

[19] The symbol is like the monogram for Origen.

[20] The monogram and the sign are present only in front of the scholium.

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| 23r | 235Ph | Φωτ(ίου) | Rom 4.17 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 492, ll. 11–21) |
| 23r | 235exa | Sign | Rom 4.17 | Unattributed |
| 23r | 235exb | Sign | Rom 4.17 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; Lorrain, p. 199.17, ll. 11–13) |
| 23r | 235exc | Sign | Rom 4.17 | Severian of Gabala, *Fragments on Romans* (CPG 4219; Staab, p. 217, ll. 20–21) |
| 23r | 236 | λς΄ | Rom 4.17 | Unattributed |
| 23r | 236Pha | Φωτ(ίου) | Rom 4.17 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 492, ll. 22–25) |
| 23r | 236Phb | Φωτ(ίου) | Rom 4.17 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 492, ll. 26–28) |
| 23r | 236ex | Σευηρι(ανοῦ) and sign | Rom 4.18 | Severian of Gabala, *Fragments on Romans* (CPG 4219; Staab, p. 218, ll. 1–3) |
| 23r | 237 | λζ΄ | Rom 4.18 | Unattributed |
| 23r | 238 | λη΄ | Rom 4.18 | Unattributed |
| 23v | 239 | λθ΄ | Rom 4.18 | Unattributed |
| 23v | 240 | μ΄ | Rom 4.19 | Unattributed |
| 23v | 241 | μα΄ | Rom 4.19 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 424, ll. 1–2) |
| 23v | 242 | μβ΄ | Rom 4.20 | Unattributed |
| 23v | 243 | μγ΄ | Rom 4.20 | Unattributed |
| 23v | 244 | μδ΄ | Rom 4.20 | Severian of Gabala, *Fragments on Romans* (CPG 4219; Staab, p. 218, ll. 4–7) |
| 23v | 245 | με΄ | Rom 4.20 | Severian of Gabala, *Fragments on Romans* (CPG 4219; Staab, p. 218, ll. 4–7) |
| 23v | 246 | μς΄ | Rom 4.21 | Unattributed |
| 23v | 247 | μζ΄ | Rom 4.22 | Unattributed |
| 23v | 248 | μη΄ | Rom 4.23 | Unattributed |
| 24r | 249 | μθ΄ | Rom 4.24 | Unattributed |
| 24r | 250 | ν΄ | Rom 4.25 | Unattributed |
| 24r | 251 | να΄ | Rom 5.1 | Unattributed |
| 24r | 251Ph | Φωτ(ίου) | Rom 5.1 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 492, ll. 29–30, p. 493, ll. 1–8) |
| 24r | 252 | νβ΄ | Rom 5.1 | Unattributed |

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|---|---|---|---|---|
| 24r | 253 | νγ΄ | Rom 5.2 | Unattributed |
| 24r | 254 | νδ΄ | Rom 5.2 | Unattributed |
| 24r | 254Ph | Φωτ(ίου) | Rom 5.2 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 493, ll. 9–19) |
| 24v | 255 | νε΄ | Rom 5.2 | Unattributed |
| 24v | 255Ph | Φωτ(ίου) | Rom 5.3 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 493, ll. 20–26) |
| 24v | 256 | νς΄ | Rom 5.3 | Unattributed |
| 24v | 256Pha | Φωτ(ίου) | Rom 5.3 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 493, ll. 27–39, p. 494, ll. 1–7) |
| 24v –25r | 256Phb | Φωτ(ίου) | Rom 5.3 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 494, ll. 8–28) |
| 25r | 257 | νζ΄ | Rom 5.4 | Unattributed |
| 25r | 258 | νη΄ | Rom 5.5 | Unattributed |
| 25r | 258ex | Οἰκου(μενίου) | Rom 5.5 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 424, ll. 3–6) |
| 25v | 259 | νθ΄ | Rom 5.6 | Unattributed |
| 25v | 259Ph | Φωτ(ίου) | Rom 5.6 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 494, ll. 29–36, p. 495, ll. 1–29) |
| 25v | 260 | ξ΄[21] | Rom 5.6 | Unattributed |
| 25v | 261 | ξα΄[22] | Rom 5.6–7 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 424, l. 7) |
| 26r | 262 | ξβ΄ | Rom 5.8 | Unattributed |
| 26r | 263 | ξγ΄ | Rom 5.9 | Unattributed |
| 26r | 264 | ξδ΄ | Rom 5.10 | Unattributed |
| 26r | 265 | ξε΄ | Rom 5.10 | Unattributed |
| 26r | 266 | ξς΄ | Rom 5.11 | Unattributed |
| 26r | 267 | ξζ΄[23] | Rom 5.11 | Unattributed |
| 26v | 268 | ξη΄ | Rom 5.12 | Unattributed |
| 26v | 268Ph | Φωτ(ίου) | Rom 5.12 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 495, ll. 30–37, p. 496, ll. 1–8) |

[21] The scholium is added in the space for the biblical text.

[22] The scholium is added in the space for the biblical text.

[23] The number is present only above the biblical lemma.

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| 26v | 269 | ξθ΄ | Rom 5.12 | Unattributed |
| 26v | 270 | ο΄[24] | Rom 5.12 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 424, ll. 8–11) |
| 26v | 270Ph | Φωτ(ίου) | Rom 5.12 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 496, ll. 9–13) |
| 27r | 271 | οα΄ | Rom 5.13 | Unattributed |
| 27r | 271exa | Οἰκου(μενίου) | Rom 5.13 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 424, ll. 12–15) |
| 27r | 271exb | Τοῦ αὐτοῦ | Rom 5.13 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 424, ll. 16–26, p. 425 ll. 1–3) |
| 27r | 271Ph | – | Rom 5.13 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 496, ll. 14–35, p. 497, ll. 1–4) |
| 27v | 272 | οβ΄ | Rom 5.14 | Unattributed |
| 27v | 272Ph | Φωτ(ίου) | Rom 5.14 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 497, ll. 5–34) |
| 27v | 273 | οθ΄[25] | Rom 5.14 | Unattributed |
| 27v | 273ex | ογ΄ and Οἰκουμενίου | Rom 5.14 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 425, note) |
| 27v | 273Ph | Φωτ(ίου) and sign | Rom 5.14 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 497, ll. 35–38, p. 498, ll. 1–11) |
| 28r | 274 | οδ΄ | Rom 5.14 | Unattributed |
| 28r | 274ex | Ἰωάννου and sign | Rom 5.14 | John Chrysostom, *Homily 10 on Romans* (CPG 5973; Field, p. 143, C 8– D 2) or John of Damascus, *Commentary on the Pauline Epistles* (CPG 8079; Volk, p. 56, ll. 846–851) |
| 28r | 275 | οε΄ | Rom 5.15 | Unattributed |
| 28r | 276 | ος΄ | Rom 5.15 | Oecumenius, *Fragments on Romans* (Staab, p. 425 ll. 8–14) |
| 28r | 276ex | Οἰκου(μενίου) | Rom 5.15 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 425, ll. 15–27) |
| 28v | 277 | οζ΄ | Rom 5.15 | Unattributed |
| 28v | 278 | οη΄ | Rom 5.16 | Unattributed |

[24] The number is present only in front of the scholium.

[25] The right number should be ογ; present only in front of the scholium.

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| 28v | 279 | οθ΄ | Rom 5.16 | Unattributed |
| 29r | 280 | π΄ | Rom 5.17 | Unattributed |
| 29r | 280Ph | Φωτ(ίου) | Rom 5.17 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 498, ll. 12–39, p. 499, ll. 1–13) |
| 29v | 281exa | πα΄ and Οἰκουμενίου | Rom 5.17 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 426, ll. 1–3) |
| 29v | 281exb | Sign | Rom 5.17 | Unattributed |
| 29v | 282 | πβ΄ | Rom 5.18 | Unattributed |
| 29v | 283 | πγ΄ | Rom 5.19 | Unattributed |
| 29v | 284 | πδ΄ | Rom 5.19 | Unattributed |
| 29v | 284ex | Οἰκου(μενίου) | Rom 5.19 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 426, ll. 4–6) |
| 29v | 285 | πε΄ | Rom 5.19 | Unattributed |
| 30r | 286 | πς΄ | Rom 5.20 | Unattributed |
| 30r | 286ex | Γενναδ(ίου) and sign | Rom 5.20 | Gennadius of Constantinople, *Fragments on Romans* (CPG 5973; Staab, p. 364, ll. 27–31, p. 365, ll. 1–4) |
| 30r | 286Ph | Φωτ(ίου) | Rom 5.20 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 499, ll. 14–25) |
| 30r | 287 | πζ΄ | Rom 5.20 | Unattributed |
| 30r | 288 | πη΄[26] | Rom 5.20 | Unattributed |
| 30r | 289 | πθ΄ | Rom 5.20 | Unattributed |
| 30r | 290 | ϟ΄ | Rom 5.20 | Unattributed |
| 30r | 290ex | Ὠριγέ(νους) and sign | Rom 5.20 | Origen, *Extract from his commentary on Romans* (Hammond-Bammel, p. 130, ll. 1–7, p. 131, ll. 8–10) |
| 30v | 291 | ϟα΄ | Rom 5.21 | Unattributed |
| 30v | 292 | ϟβ΄ | Rom 5.21 | Unattributed |
| 30v | 292Ph | – | Rom 5.21 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 499, ll. 26–28) |
| 30v | 293 | ϟγ΄ | Rom 5.21 | Unattributed |
| 30v | 294 | ϟδ΄ | Rom 6.1 | Unattributed |
| 30v | 295 | ϟε΄ | Rom 6.1 | Unattributed |
| 30v | 296 | ϟς΄ | Rom 6.2 | Unattributed |
| 30v | 297 | ϟζ΄ | Rom 6.2 | Unattributed |
| 30v | 297ex | Σευηριανοῦ and sign | Rom 6.3 | Severian of Gabala, *Fragments on Romans* (CPG 4219; Staab, p. 218, ll. |

[26] The number is present only in front of the scholium.

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| | | | | 13–14); Diodorus, *Fragments on Romans* (CPG 3819; Staab, p. 85, ll. 17–18) |
| 30v | 298 | ϛη΄ | Rom 6.3 | Unattributed |
| 30v | 298Ph | Φωτ(ίου) | Rom 6.3 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 499, ll. 29–31, p. 500, ll. 1–12) |
| 31r | 299 | ϛθ΄ | Rom 6.4 | Unattributed |
| 31r | 299ex | Θεοδω(ρήτου) and sign | Rom 6.4 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; Lorrain p. 216. 34, l. 6, 217.34, ll. 1–2) |
| 31r | 300 | ρ΄ | Rom 6.4 | Unattributed |
| 31r | 301 | α΄ | Rom 6.4 | Unattributed |
| 31r | 301Pha | Φωτ(ίου) | Rom 6.4 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 499, ll. 29–31, p. 500, ll. 13–15) |
| 31r | 301Phb | Φωτ(ίου) | Rom 6.5 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 500, ll. 16–28) |
| 31r | 302 | β΄ | Rom 6.5 | Unattributed |
| 31r | 303 | γ΄ | Rom 6.5 | Unattributed |
| 31r | 303exa | Τ(οῦ) ἁγι(οῦ) Κυρίλλ(ου) ἐν τ(ῷ) ιβ΄ βιβ(λίῳ) κ(α)τ(ὰ) Ἰουλ(ιανοῦ) | Rom 6.5 | Cyril of Alexandria, *Contra Iulianum imperatorem* (CPG 5233), fragment from book XII; unidentified |
| 31r | 303exb | – | Rom 6.5 | Unattributed |
| 31r | 304 | δ΄ | Rom 6.5 | Unattributed |
| 31r | 304ex | Οἰκου(μενίου) | Rom 6.5 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 426, ll. 7–8) |
| 31v | 305 | ε΄ | Rom 6.6 | Unattributed |
| 31v | 305Ph | Φωτ(ίου) | Rom 6.6 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 500, ll. 29–33, p. 501, ll. 1–10) |
| 31v | 305ex | Θεοδω(ρήτου) and sign | Rom 6.6 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; PG82.105, 40–42; Lorrain, p. 217, 35.1–6) |
| 31v | 306 | ϛ΄ | Rom 6.6 | Unattributed |

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| 31v | 306ex | Κυρίλλου and sign | Rom 6.6 | Cyril of Alexandria, *Fragments on Romans* (CPG 5209; Pusey, p. 192, ll. 20–31, p. 193, ll. 1–2) |
| 31v | 307 | ζ΄ | Rom 6.7 | Unattributed |
| 31v | 307Ph | – | Rom 6.6 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 501, ll. 11–16) |
| 32r | 308 | η΄ | Rom 6.8 | Unattributed |
| 32r | 308Pha | Φωτ(ίου) | Rom 6.8 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 501, ll. 17–19) |
| 32r | 308Phb | – | Rom 6.8 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 501, ll. 20–24) |
| 32r | 309 | θ΄ | Rom 6.9 | Unattributed |
| 32r | 309ex | Οἰκου(μενίου) and sign | Rom 6.9 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 426, ll. 9–10) |
| 32r | 310 | ι΄ | Rom 6.10 | Unattributed |
| 32r | 311 | ια΄ | Rom 6.10 | Unattributed |
| 32r | 311ex | Οἰκου(μενίου) | Rom 6.10 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 426, ll. 11–14) |
| 32r | 312 | ιβ΄ | Rom 6.11 | Unattributed |
| 32r | 313 | ιγ΄ | Rom 6.11 | Unattributed |
| 32v | 313ex | Θεοδωρήτου and sign | Rom 6.12 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; Lorrain, p. 221.1, ll. 1–9) |
| 32v | 314 | ιδ΄ | Rom 6.12 | Unattributed |
| 32v | 315 | ιε΄ | Rom 6.12 | Unattributed |
| 32v | 315Ph | Φωτ(ίου) | Rom 6.12 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 501, ll. 25–30) |
| 32v | 316 | ις΄ | Rom 6.13 | Unattributed |
| 32v | 317 | ιζ΄ | Rom 6.13 | Unattributed |
| 32v | 318 | ιη΄ | Rom 6.13 | Unattributed |
| 32v | 319 | ιθ΄ | Rom 6.13 | Unattributed |
| 32v | 319Ph | Φωτ(ίου) | Rom 6.13 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 501, ll. 31–33) |
| 32v | 320 | κ΄ | Rom 6.13 | Unattributed |
| 32v | 321 | κα΄ | Rom 6.13 | Unattributed |
| 33r | 321ex | – | Rom 6.14 | Diodore of Tarsus, *Fragmenta in epistulam ad Romanos* (CPG 3819; Staab, p. 86, ll. 7–10) |

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| 33r | 321Ph | Φωτ(ίου) | Rom 6.14 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 502, ll. 1–10) |
| 33r | 322 | κβ΄ | Rom 6.14 | Unattributed |
| 33r | 323 | κγ΄ | Rom 6.15 | Unattributed |
| 33r | 323Ph | Φωτ(ίου) | Rom 6.16 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 502, ll. 11–19) |
| 33r | 324 | κδ΄ | Rom 6.16 | Unattributed |
| 33r | 325 | κε΄ | Rom 6.16 | Unattributed |
| 33r | 326 | κς΄ | Rom 6.16 | Unattributed |
| 33r | 327 | κζ΄ | Rom 6.16 | Unattributed |
| 33r | 328 | κη΄ | Rom 6.16 | Unattributed |
| 33r | 329 | κθ΄ | Rom 6.17 | Unattributed |
| 33v | 330 | λ΄ | Rom 6.17 | Unattributed |
| 33v | 331 | λα΄ | Rom 6.17 | Unattributed |
| 33v | 332 | λβ΄ | Rom 6.18 | Unattributed |
| 33v | 332Ph | Φωτ(ίου) | Rom 6.18 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 502, ll. 20–33, p. 503, ll. 1–16) |
| 33v | 333 | λγ΄ | Rom 6.19 | Unattributed |
| 33v | 334 | λδ΄ | Rom 6.19 | Unattributed |
| 33v | 334ex | Sign | Rom 6.19 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; Lorrain, p. 225.7, ll.1–2) |
| 34r | 335 | λε΄ | Rom 6.19 | Unattributed |
| 34r | 336 | λς΄ | Rom 6.20 | Unattributed |
| 34r | 337 | λζ΄ | Rom 6.21 | Unattributed |
| 34r | 338 | λη΄ | Rom 6.21–22 | Unattributed |
| 34v | 339 | λθ΄ | Rom 6.22 | Unattributed |
| 34v | 340 | μ΄ | Rom 6.22 | Unattributed |
| 34v | 341 | μα΄ | Rom 6.23 | Unattributed |
| 34v | 342 | μβ΄ | Rom 6.23 | Unattributed |
| 34v | 343 | μγ΄ | Rom 7.1 | Unattributed |
| 34v | 344 | μδ΄ | Rom 7.1 | Unattributed |
| 34v | 345 | με΄ | Rom 7.2 | Unattributed |
| 34v | 345Pha | Φωτ(ίου) | Rom 6.23 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 503, ll. 17–18) |
| 34v | 345Phb | Φωτ(ίου) | Rom 7.1 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 503, ll. 19–20) |
| 34v | 346 | μς΄ | Rom 7.2 | Unattributed |

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| 34v | 346Ph | Φωτ(ίου) | Rom 7.2 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 503, ll. 21–23) |
| 35r | 347 | μζ΄ | Rom 7.3 | Unattributed |
| | 348 | μη΄ | Rom 7.4 | Unattributed |
| 35r | 348ex | Βασιλείου | Rom 7.4 | Basil, unidentified (Hammond-Bammel, p. 131, ll. 1–7) (CPG 2907? Extract from *De Baptismo*? PG 31.1545b–c?) |
| 35r | 349 | μθ΄ | Rom 7.4 | Unattributed |
| 35r | 350 | ν΄ | Rom 7.4 | Unattributed |
| 35r | 351 | να΄ | Rom 7.4 | Unattributed |
| 35r | 351ex | Θεοδωρήτου and sign | Rom 7.5 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; Lorrain, p. 231.14, ll. 1–3) |
| 35r | 352 | νβ΄ | Rom 7.5 | Unattributed |
| 35r | 353 | νγ΄ | Rom 7.5 | Unattributed |
| 35r | 354 | νδ΄ | Rom 7.5 | Unattributed |
| 35v | 355 | νε΄ | Rom 7.6 | Unattributed |
| 35v | 356 | νς΄ | Rom 7.6 | Unattributed |
| 35v | 357 | νζ΄ | Rom 7.6 | Unattributed |
| 35v | 357Ph | Φωτ(ίου) | Rom 7.7 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 503, ll. 24–28) |
| 35v | 358 | νη΄ | Rom 7.7 | Unattributed |
| 35v | 359 | νθ΄ | Rom 7.7 | Unattributed |
| 35v | 359ex | Σευήρου and sign | Rom 7.7 | Severian of Gabala? Diodorus of Tarsus? *Fragments on Romans* (CPG 4219, CPG 3819; Staab, p. 87, ll. 6–9) |
| 36r | 360 | ξ΄ | Rom 7.7 | Unattributed |
| 36r | 360ex | Σευηρι(ανοῦ) and sign | Rom 7.8 | Severian of Gabala? Diodorus of Tarsus? *Fragments on Romans* (CPG 4219, CPG 3819; Staab, p. 87, ll. 21–25, p. 88, ll. 1–4) |
| 36r | 361 | ξα΄[27] | Rom 7.8 | Unattributed |
| 36r | 361Ph | Φωτ(ίου) | Rom 7.8 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 504, ll. 1–17) |
| 36r | 362 | ξβ΄ | Rom 7.9 | Unattributed |
| 36r | 363 | ξγ΄ | Rom 7.9 | Unattributed |
| 36v | 364 | ξδ΄ | Rom 7.9 | Unattributed |

[27] The number is present only in front of the scholium.

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| 36v | 365 | ξε΄ | Rom 7.9–10 | Unattributed |
| 36v | 366 | ξς΄ | Rom 7.11 | Unattributed |
| 36v | 366Ph | Φωτ(ίου) | Rom 7.11 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 504, ll. 18–34) |
| 36v | 367 | ξζ΄ | Rom 7.12 | Unattributed |
| 36v –37r | 367Ph | Φωτ(ίου) | Rom 7.12 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 504, ll. 35–37, p. 505, ll. 1–11) |
| 37r | 367ex | Θεοδω(ρήτου) and sign | Rom 7.12 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209) (Lorrain, p. 235.21, ll. 1–2, and p. 237.23, ll. 7–9), or Severian of Gabala, *Fragments on Romans* (CPG 4219; Staab, p. 219, l. 31, p. 220, ll. 1–3) |
| 37r | 368 | ξη΄ | Rom 7.13 | Unattributed |
| 37r | 368Ph | Φωτ(ίου) | Rom 7.13 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 505, ll. 12–34) |
| 37r | 369 | ξθ΄ | Rom 7.13 | Unattributed |
| 37v | 370 | ο΄ | Rom 7.14 | Unattributed |
| 37v | 371 | οα΄ | Rom 7.14 | Unattributed |
| 37v | 371Ph | Φωτ(ίου) | Rom 7.14 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 506, ll. 1–7) |
| 37v | 371ex | Οἰκου(μενίου) | Rom 7.14 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 426, ll. 15–16) |
| 37v | 372 | οβ΄ | Rom 7.14 | Unattributed |
| 37v | 373 | ογ΄ | Rom 7.14 | Unattributed |
| 37v | 374 | οδ΄ | Rom 7.15 | Unattributed |
| 37v | 374Pha | Φωτ(ίου) | Rom 7.15 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 506, ll. 8–31) |
| 38r | 374Phb | – | Rom 7.15 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 506, ll. 32–35, p. 507, ll. 1–10) |
| 38r | 375 | οε΄ | Rom 7.15 | Unattributed |
| 38r | 376 | ος΄ | Rom 7.16–17 | Unattributed |
| 38r | 377 | οζ΄ | Rom 7.18 | Unattributed |
| 38r | 377ex | Sign | Rom 7.18 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 426, ll. 17–19, p. 427, ll. 1–3) |

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| 38r | 378 | οη΄ | Rom 7.18 | Unattributed |
| 38r | 379 | οθ΄ | Rom 7.18 | Unattributed |
| 38r | 380 | π΄ | Rom 7.19 | Unattributed |
| 38v | 381 | πα΄ | Rom 7.20 | Unattributed |
| 38r | 382ex | πβ΄ and Οἰκουμενίου | Rom 7.20 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 426, ll. 17–19, p. 427, ll. 3–6) |
| 38r | 383 | πγ΄ | Rom 7.21 | Unattributed |
| 38r | 383Pha | Φωτ(ίου) | Rom 7.21 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 507, ll. 11–18) |
| 38r | 383Phb | – | Rom 7.21 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 507, ll. 19–35, p. 508, ll. 1–18) |
| 39r | 384 | πδ΄ | Rom 7.21 | Unattributed |
| 39r | 385 | πε΄ | Rom 7.22 | Unattributed |
| 39r | 385ex | – | Rom 7.22 | Methodius of Olympus, *Fragments in Catenae* (from *De Resurrectione*)? (CPG 1825; Cramer, p. 205, ll. 14–18) |
| 39r | 385Ph | – | Rom 7.22 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 508, ll. 19–33, p. 509, ll. 1–3) |
| 39v | 386 | πς΄ | Rom 7.22–23 | Unattributed |
| 39v | 387ex | πζ΄ and Οἰκουμενίου | Rom 7.23 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 427, ll. 17–19, p. 427, ll. 12–15) |
| 39v | 388 | πη΄ | Rom 7.23 | Unattributed |
| 39v | 389 | πθ΄ | Rom 7.23 | Unattributed |
| 39v | 390 | ϟ΄ | Rom 7.24 | Unattributed |
| 39v | 391 | ϟα΄ | Rom 7.25 | Unattributed |
| 39v | 392 | ϟβ΄ | Rom 7.25 | Unattributed |
| 39v | 393 | ϟγ΄ | Rom 7.25 | Unattributed |
| 39v | 394 | ϟδ΄ | Rom 8.1 | Unattributed |
| 40r | 395 | ϟε΄ | Rom 8.1 | Unattributed |
| | 396 | ϟς΄ | Rom 8.2 | Unattributed |
| 40r | 396Ph | Φωτ(ίου) | Rom 8.2 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 509, ll. 4–5) |
| 40r | 397 | ϟζ΄ | Rom 8.3 | Unattributed |
| 40r | 398 | ϟη΄ | Rom 8.3 | Unattributed |
| 40r | 399 | ϟθ΄ | Rom 8.3 | Unattributed |

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| 40r | 399ex | Τοῦ ἁγίου Βασι(λείου) ἐκ τ(ῆς) πρὸς Σωζοπο(λιτάνους) ἐπιστολ(ῆς) and sign | Rom 8.3 | Basil of Caesarea, *Epistula CCLXI* (CPG 2900; Deferrari-McGuire, pp. 80–82). |
| 40v | 400 | ρ΄ | Rom 8.3 | Unattributed |
| 40v | 400Ph | Φωτ(ίου) | Rom 8.3 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 509, ll. 6–18) |
| 40v | 401 | α΄ | Rom 8.3 | Unattributed |
| 40v | 402 | β΄ | Rom 8.4 | Unattributed |
| 40v | 403 | γ΄ | Rom 8.5 | Unattributed |
| 40v | 404 | δ΄ | Rom 8.5–6 | Unattributed |
| 40v | 405 | – | Rom 8.6 | Unattributed |
| 40v | 406 | ε΄ | Rom 8.6 | Unattributed |
| 41r | 407 | ζ΄ | Rom 8.6 | Unattributed |
| 41r | 408 | η΄ | Rom 8.7 | Unattributed |
| 41r | 409 | θ΄ | Rom 8.7 | Unattributed |
| 41r | 409Ph | Φωτ(ίου) | Rom 8.7 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 509, ll. 19–27) |
| 41r | 410 | ι΄ | Rom 8.7 | Unattributed |
| 41r | 411 | ια΄ | Rom 8.8 | Unattributed |
| 41r | 412 | ιβ΄ | Rom 8.9 | Unattributed |
| 41r | 413 | ιγ΄ | Rom 8.9 | Unattributed |
| 41r | 413Ph | Φωτ(ίου) | Rom 8.9 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 509, ll. 28–29, p. 510, ll. 1–4) |
| 41v | 414 | ιδ΄ | Rom 8.9 | Unattributed |
| 41v | 414ex | Σευηρι(ανοῦ) and sign | Rom 8.9 | Severian of Gabala, *Fragments on Romans* (CPG 4219; Staab, p. 220, l. 14) |
| 41v | 415exa | ιε΄ and Οἰκουμενίου | Rom 8.9 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 427, l. 17) |
| 41v | 415exb | Ἰωάννου and sign | Rom 8.10 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209; Lorrain, p. 251.39, ll. 2–6) |
| 41v | 416 | ις΄ | Rom 8.10 | Unattributed |
| 41v | 417 | ιζ΄ | Rom 8.10 | Unattributed |
| 41v | 418 | ιη΄ | Rom 8.10–11 | Unattributed |
| 41v | 418ex | Sign | Rom 8.11 | Cyril of Alexandria, *Fragments on Romans* (CPG 5209; Pusey, p. 214, l. 25, p. 215, ll. 1–8) |
| 41v | 419 | ιθ΄ | Rom 8.11 | Unattributed |

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|---|---|---|---|---|
| 41v | 420 | κ΄ | Rom 8.11 | Unattributed |
| 41v | 421 | κα΄ | Rom 8.12–13 | Unattributed |
| 41v | 422 | κβ΄ | Rom 8.13 | Unattributed |
| 42r | 423 | κγ΄ | Rom 8.13 | Unattributed |
| 42r | 424 | κδ΄ | Rom 8.14 | Unattributed |
| 42r | 425 | κε΄ | Rom 8.14 | Unattributed |
| 42r | 426 | κς΄ | Rom 8.15 | Unattributed |
| 42r | 426Ph | Φωτ(ίου) | Rom 8.15 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 510, ll. 5–23) |
| 42r | 426ex | Οἰκου(μενίου) | Rom 8.15 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 427, ll. 17–20) |
| 42r | 427 | κζ΄ | Rom 8.15 | Unattributed |
| 42r | 428 | κη΄ | Rom 8.15 | Unattributed |
| 42r | 429 | κθ΄ | Rom 8.15 | Unattributed |
| 42v | 430 | λ΄ | Rom 8.16 | Unattributed |
| 42v | 431 | λα΄ | Rom 8.17 | Unattributed |
| 42v | 432 | λβ΄ | Rom 8.17 | Unattributed |
| 42v | 433 | λγ΄ | Rom 8.17 | Unattributed |
| 42v | 434 | λδ΄ | Rom 8.17–18 | Unattributed |
| 42v | 435 | λε΄ | Rom 8.18 | Unattributed |
| 42v | 436 | λς΄ | Rom 8.18 | Unattributed |
| 42v | 437 | λζ΄ | Rom 8.18 | Unattributed |
| 42v | 438 | λη΄ | Rom 8.19 | Unattributed |
| 42v | 438ex | Sign | Rom 8.19 | John Chrysostom, *Homily 14 on Romans* (CPG 4427; Field, p. 234 E 4) or John of Damascus, *Commentary on the Pauline Epistles* (CPG 8079; Volk, p. 84, l. 1458) |
| 42v | 439 | λθ΄[28] | Rom 8.19 | Unattributed |
| 42v | 440 | μ΄[29] | Rom 8.19 | Unattributed |
| 43r | 441 | μα΄ | Rom 8.20 | Unattributed |
| 43r | 442 | μβ΄ | Rom 8.20 | Unattributed |
| 43r | 443 | μγ΄ | Rom 8.20–21 | Unattributed |
| 43r | 444 | μδ΄ | Rom 8.21 | Unattributed |
| 43r | 444ex | Οἰκου(μενίου) | Rom 8.21 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 428, ll. 1–3) |
| 43r | 445 | με΄ | Rom 8.22 | Unattributed |
| 43r | 446 | μς΄ | Rom 8.22 | Unattributed |
| 43r | 447 | μζ΄ | Rom 8.23 | Unattributed |
| 43r | 448 | μη΄ | Rom 8.23 | Unattributed |

[28] The number is present only in front of the scholium.

[29] The number is present only in front of the scholium.

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|---|---|---|---|---|
| 43v | 449 | μθ΄ | Rom 8.23 | Unattributed |
| 43v | 449ex | Οἰκου(μενίου) | Rom 8.23 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 428, l. 4) |
| 43v | 449Ph | Φωτ(ίου) | Rom 8.23 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 510, ll. 24–34, p. 511, ll. 1–26) |
| 43v | 450 | ν΄ | Rom 8.24 | Unattributed |
| 44r | 451 | να΄ | Rom 8.25 | Unattributed |
| 44r | 451ex | Οἰκου(μενίου) | Rom 8.26 | Oecumenius, *Fragments on Romans* (CPG C165) (Staab, p. 428, ll. 5–6) |
| 44r | 452 | νβ΄ | Rom 8.26 | Unattributed |
| 44r | 453 | νγ΄ | Rom 8.26 | Unattributed |
| 44r | 454 | νδ΄ | Rom 8.26 | Unattributed |
| 44r | 455 | νε΄ | Rom 8.26 | Unattributed |
| 44r | 455ex | Οἰκου(μενίου) and sign | Rom 8.26 | Oecumenius, *Fragments on Romans* (CPG C165) (Staab, p. 428, l. 6) |
| 44r | 455Ph | Φωτ(ίου) | Rom 8.26 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 511, ll. 29–31) |
| 44r | 456 | νε΄ | Rom 8.27 | Unattributed |
| 44r | 457 | νϛ΄ | Rom 8.27 | Unattributed |
| 44r | 458 | νζ΄ | Rom 8.27 | Unattributed |
| 44r | 459 | νη΄ | Rom 8.27 | Unattributed |
| 44r | 459Ph | Φωτ(ίου) | Rom 8.27 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 511, ll. 32–34) |
| 44r | 460 | νθ΄ | Rom 8.28 | Unattributed |
| 44v | 461 | ξ΄ | Rom 8.28 | Unattributed |
| 44v | 462 | ξα΄ | Rom 8.28 | Unattributed |
| 44v | 463 | ξβ΄ | Rom 8.29 | Unattributed |
| 44v | 464 | ξγ΄ | Rom 8.29 | Unattributed |
| 44v | 464ex | Κυ(ρίλλου) and sign | Rom 8.29 | Cyril of Alexandria, *Fragments on Romans* (CPG 5209; Pusey, p. 220, ll. 22–26, p. 221, ll. 1–4) |
| 44v | 465 | ξδ΄ | Rom 8.29 | Unattributed |
| 44v | 466 | ξε΄ | Rom 8.30 | Unattributed |
| 44v | 467 | ξϛ΄ | Rom 8.30 | Unattributed |
| 44v | 468 | ξζ΄ | Rom 8.30 | Unattributed |
| 44v | 468Ph | Φωτ(ίου) | Rom 8.28 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 512, ll. 1–2) |
| 45r | 469 | ξη΄ | Rom 8.31 | Unattributed |
| 45r | 469Ph | Φωτ(ίου) | Rom 8.31 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) |

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|---|---|---|---|---|
| | | | | (Staab, p. 512, ll. 3–32, p. 513, ll. 1–5) |
| 45r | 470 | ξθ΄ | Rom 8.31 | Unattributed |
| 45r | 471 | ο΄ | Rom 8.32 | Unattributed |
| 45v | 472 | οα΄ | Rom 8.32 | Unattributed |
| 45v | 473 | οβ΄ | Rom 8.33 | Unattributed |
| 45v | 474 | ογ΄ | Rom 8.33 | Unattributed |
| 45v | 475 | οδ΄ | Rom 8.34 | Unattributed |
| 45v | 476 | οε΄ | Rom 8.34 | Unattributed |
| 45v | 477 | ος΄ | Rom 8.34 | Unattributed |
| 45v | 477ex | Οἰκου(μενίου) and sign | Rom 8.34 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 428, ll. 8–16) |
| 45v | 478 | οζ΄ | Rom 8.34 | Unattributed |
| 46r | 478ex | Κυ(ρίλλου) and sign | Rom 8.34 | Unidentified |
| 46r | 478Ph | Φωτ(ίου) | Rom 8.34 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 513, ll. 6–16) |
| 46r | 479 | οη΄ | Rom 8.35 | Unattributed |
| 46r | 479Ph | Φωτ(ίου) | Rom 8.35 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 513, ll. 17–25) |
| 46r | 480 | οθ΄ | Rom 8.35 | Unattributed |
| 46r | 481 | π΄ | Rom 8.36 | Unattributed |
| 46r | 482 | πα΄ | Rom 8.36 | Unattributed |
| 46r | 483 | πβ΄ | Rom 8.36 | Unattributed |
| 46r | 484 | πγ΄ | Rom 8.36 | Unattributed |
| 46r | 485 | πδ΄ | Rom 8.37 | Unattributed |
| 46r | 486 | πε΄ | Rom 8.38–39 | Unattributed |
| 46v | 486exa | Θεοδω(ρήτου) and sign | Rom 8.39 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209) (Lorrain, p. 269.61, ll. 6–8) |
| 46v | 486exb | Ἄλλως | Rom 8.39 | Theodore of Mopsuestia, *Fragments on Romans* (CPG 3846) (Staab, p. 142, ll. 23–24) |
| 46v | 487 | πς΄ | Rom 8.39 | Unattributed |
| 46v | 488 | πζ΄ | Rom 9.1–2 | Unattributed |
| 46v | 489 | πη΄ | Rom 9.3 | Unattributed |
| 46v | 489ex | – | Rom 9.3 | Unattributed |
| 46v–47r | 489Pha | Φωτ(ίου) | Rom 9.3 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 513, ll. 26–27, p. 514, ll. 1–35, p. 515, ll. 1–32) |

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| 47r | 489Phb | Φωτ(ίου) | Rom 9.3 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 515, ll. 33–36) |
| 47r | 490 | πθ΄[30] | Rom 9.3 | Unattributed |
| 47r | | ϟ΄[31] | | |
| 47v | 491 | ϟα΄ | Rom 9.3 | Unattributed |
| 47v | 491Ph | Φωτ(ίου) | Rom 9.3 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 515, ll. 37–38, p. 516, ll. 1–3) |
| 47v | 492 | ϟβ΄ | Rom 9.4–5 | Unattributed |
| 47v | 492Ph | Φωτ(ίου) | Rom 9.5 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 516, ll. 4–5) |
| 47v | 493 | ϟγ΄ | Rom 9.5 | Unattributed |
| 47v | 494 | ϟδ΄ | Rom 9.6 | Unattributed |
| 47v | 494Ph | Φωτ(ίου) | Rom 9.6 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 516, ll. 6–8) |
| 47v | 495 | ϟε΄ | Rom 9.6–7 | Unattributed |
| 47v | 495Ph | Φωτ(ίου) | Rom 9.7 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 516, ll. 9–14) |
| 48r | 496 | ϟϛ΄ | Rom 9.8 | Unattributed |
| 48r | 497 | ϟζ΄ | Rom 9.8 | Unattributed |
| 48r | 498 | ϟη΄ | Rom 9.8–9 | Unattributed |
| 48r | 499 | ϟθ΄ | Rom 9.10 | Unattributed |
| 48r | 500 | ρ΄[32] | Rom 9.10 | Unattributed |
| 48r | 501 | α΄ | Rom 9.11 | Unattributed |
| 48v | 502 | β΄ | Rom 9.11 | Unattributed |
| 48v –49r | 502Ph | Φωτ(ίου) | Rom 9.11–12 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 516, ll. 15–35, p. 517, ll. 1–27) |
| 49r | 503 | γ΄ | Rom 9.13 | Unattributed |
| 49r | 504 | δ΄ | Rom 9.13 | Unattributed |
| 49r | 505 | ε΄ | Rom 9.14 | Unattributed |
| 49r | 506 | ϛ΄ | Rom 9.15 | Unattributed |
| 49v | 507 | ζ΄ | Rom 9.16 | Unattributed |

[30] The scholium is added in the space for the biblical text.

[31] The number is present only above the biblical lemma; the scholium is absent.

[32] The number is present only above the biblical text.

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|---|---|---|---|---|
| 49v –50r | 507Ph | Φωτ(ίου) | Rom 9.16 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 517, ll. 28–36, p. 518, ll. 1–38, p. 519, ll. 1–13) |
| 50r | 508 | η΄ | Rom 9.17 | Unattributed |
| 50r | 509 | θ΄ | Rom 9.17 | Unattributed |
| 50r | 509ex | Οἰκου(μενίου) | Rom 9.17 | Oecumenius, *Fragments on Romans* (CPG C165) (Staab, p. 428, ll. 17–20) |
| 50r | 510 | ι΄ | Rom 9.18 | Unattributed |
| 50r | 510exa | Γρηγορίου Νύ(σσης) and sign | Rom 9.18 | Gregory of Nyssa, *De vita Moyses* (BHG 2278, CPG 3159; Daniélou, p. 150, ll. 9–13) |
| 50r | 510exb | Τοῦ ἁγίου Βασι(λείου) | Rom 9.18 | Basil of Caesarea, *Quod Deus non est auctor malorum* (CPG 2853; PG31.341, ll. 4–8) |
| 50r | 511 | ια΄ | Rom 9.19–20 | Unattributed |
| 50r | 511ex | Sign | Rom 9.20 | Origen, *Commentary on Romans?* (Birdsall, pp. 219–220) |
| 50v | 512 | ιβ΄ | Rom 9.20 | Unattributed |
| 50v | 513 | ιγ΄ | Rom 9.21 | Unattributed |
| 50v | 514 | ιδ΄ | Rom 9.21 | Unattributed |
| 50v | 515 | ιε΄ | Rom 9.22 | Unattributed |
| 50v | 515ex | Οἰκου(μενίου) | Rom 9.22 | Oecumenius, *Fragments on Romans* (CPG C165) (Staab, p. 429, ll. 2–4) |
| 50v | 515Ph | Φωτ(ίου) | Rom 9.22 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 519, ll. 29–31) |
| 50v | 516 | ις΄ | Rom 9.22 | Unattributed |
| 50v | 516Ph | Φωτ(ίου) | Rom 9.22 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 519, ll. 1–13) |
| 50v | 517 | ιζ΄ | Rom 9.22 | Unattributed |
| 51r | 518 | ιη΄ | Rom 9.23 | Unattributed |
| 51r | 518Pha | Φωτ(ίου) | Rom 9.23 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 520, ll. 1–20) |
| 51r | 518Phb | Φωτ(ίου) | Rom 9.23 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 520, ll. 21–26) |
| 51r | 519 | ιθ΄ | Rom 9.23 | Unattributed |
| 51r | 519Ph | Φωτ(ίου) | Rom 9.23 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 520, ll. 27–32) |
| 51r | 520 | κ΄ | Rom 9.23 | Unattributed |

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| 51r | 521 | κα΄ | Rom 9.24 | Unattributed |
| 51v | 522 | κβ΄ | Rom 9.25 | Unattributed |
| 51v | 523 | κγ΄ | Rom 9.25–26 | Unattributed |
| 51v | 524 | κδ΄ | Rom 9.26 | Unattributed |
| 51v | 525 | κε΄ | Rom 9.27 | Unattributed |
| 51v | 526 | κς΄ | Rom 9.27 | Unattributed |
| 51v | 526Ph | Φωτ(ίου) | Rom 9.27 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 520, ll. 33–35, p. 521, ll. 1–3) |
| 51v | 527 | κζ΄ | Rom 9.28 | Unattributed |
| 51v –52r | 527Ph | Φωτ(ίου) | Rom 9.28 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 521, ll. 4–37, p. 522, ll. 1–3) |
| 52r | 528 | κη΄ | Rom 9.28 | Unattributed |
| 52r | 529 | κθ΄ | Rom 9.28 | Unattributed |
| 52r | 530 | λ΄ | Rom 9.29 | Unattributed |
| 52r | 531 | λα΄ | Rom 9.29 | Unattributed |
| 52r | 531ex | Οἰκου(μενίου) | Rom 9.29 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 429, ll. 24–25) |
| 52r | 531Ph | Φωτ(ίου) | Rom 9.29 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 522, ll. 4–26) |
| 52v | 532 | λβ΄ | Rom 9.30 | Unattributed |
| 52v | 533 | λγ΄ | Rom 9.30 | Unattributed |
| 52v | 533Ph | Φωτ(ίου) | Rom 9.30 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 522, ll. 27–35, p. 523, ll. 1–6) |
| 52v | 534 | λδ΄ | Rom 9.30–31 | Unattributed |
| 52v | 535 | λε΄ | Rom 9.31 | Unattributed |
| 52v | 536 | λς΄ | Rom 9.31 | Unattributed |
| 52v | 537 | λζ΄ | Rom 9.32 | Unattributed |
| 52v | 538 | λη΄ | Rom 9.32 | Unattributed |
| 52v | 539 | λθ΄ | Rom 9.33 | Unattributed |
| 52v | 539ex | Θεοδω(ρήτου)[33] | Rom 9.33 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209) (Lorrain, p. 283.20, ll. 2–6) |
| 53r | 540 | μ΄ | Rom 9.33 | Unattributed |
| 53r | 541 | μα΄ | Rom 10.1 | Unattributed |

[33] The attribution is present only in front of the scholium.

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|---|---|---|---|---|
| 53r | 541Ph | Φωτ(ίου) | Rom 10.1 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 523, ll. 7–9) |
| 53r | 542 | μβ΄ | Rom 10.1 | Unattributed |
| 53r | 542Ph | Φωτ(ίου) | Rom 10.1 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 523, ll. 10–12) |
| 53r | 543 | μγ΄ | Rom 10.2 | Unattributed |
| 53r | 544 | μδ΄ | Rom 10.2 | Unattributed |
| 53r | 545 | με΄ | Rom 10.3 | Unattributed |
| 53r | 546 | μς΄ | Rom 10.3 | Unattributed |
| 53r | 547 | μζ΄ | Rom 10.3 | Unattributed |
| 53r | 547Ph | Φωτ(ίου) | Rom 10.3 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 523, ll. 13–14) |
| 53r | 548 | μη΄ | Rom 10.3 | Unattributed |
| 53r | 549 | μθ΄ | Rom 10.3 | Unattributed |
| 53r | 550 | ν΄ | Rom 10.4 | Unattributed |
| 53r | 550Ph | Φωτ(ίου) | Rom 10.4 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 523, ll. 15–17) |
| 53r | 551 | να΄ | Rom 10.4 | Unattributed |
| 53r | 552 | νβ΄ | Rom 10.4 | Unattributed |
| 53r | 553 | νγ΄ | Rom 10.5 | Unattributed |
| 53v | 554 | νδ΄ | Rom 10.5 | Unattributed |
| 53v | 555 | νε΄ | Rom 10.6 | Unattributed |
| 53v | 556 | νς΄ | Rom 10.6–7 | Unattributed |
| 53v | 557 | νζ΄ | Rom 10.8 | Unattributed |
| 53v | 558 | νη΄ | Rom 10.9 | Unattributed |
| 53v | 559 | νθ΄ | Rom 10.9 | Unattributed |
| 54r | 560 | ξ΄ | Rom 10.10 | Unattributed |
| 54r | 560ex | Sign | Rom 10.10 | Acacius of Caesarea, *Fragments on Romans* (CPG 3511) (Staab, p. 55, ll. 21–24) |
| 54r | 561 | ξα΄ | Rom 10.11 | Unattributed |
| 54r | 562 | ξβ΄ | Rom 10.12 | Unattributed |
| 54r | 563 | ξγ΄ | Rom 10.12 | Unattributed |
| 54r | 564 | ξδ΄ | Rom 10.12 | Unattributed |
| 54r | 565 | ξε΄ | Rom 10.13 | Unattributed |
| 54r | 566 | ξς΄ | Rom 10.14 | Unattributed |
| 54r | 566Ph | Φωτ(ίου) | Rom 10.14 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 523, ll. 18–28) |
| 54r | 567 | ξζ΄ | Rom 10.14 | Unattributed |
| 54r | 568 | ξη΄ | Rom 10.14 | Unattributed |

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| 54v | 569 | ξθ΄ | Rom 10.15 | Unattributed |
| 54v | 570 | ο΄ | Rom 10.15 | Unattributed |
| 54v | 571 | οα΄ | Rom 10.15 | Unattributed |
| 54v | 572 | οβ΄ | Rom 10.15 | Unattributed |
| 54v | 573 | ογ΄ | Rom 10.16 | Unattributed |
| 54v | 574 | οδ΄ | Rom 10.16 | Unattributed |
| 54v | 575 | οε΄ | Rom 10.17 | Unattributed |
| 54v | 576 | οϛ΄ | Rom 10.17 | Unattributed |
| 54v | 577 | οζ΄ | Rom 10.18 | Unattributed |
| 54v | 578 | οη΄ | Rom 10.19 | Unattributed |
| 55r | 579 | οθ΄ | Rom 10.19 | Unattributed |
| 55r | 580 | π΄ | Rom 10.19 | Unattributed |
| 55r | 581 | πα΄ | Rom 10.19 | Unattributed |
| 55r | 582 | πβ΄ | Rom 10.20 | Unattributed |
| 55r | 583 | πγ΄ | Rom 10.20 | Unattributed |
| 55r | 584 | πδ΄ | Rom 10.20 | Unattributed |
| 55r | 585 | πε΄ | Rom 10.21 | Unattributed |
| 55r | 585Ph | Φωτ(ίου) | Rom 10.21 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 524, ll. 1–3) |
| 55r | 586 | πϛ΄ | Rom 10.21 | Unattributed |
| 55r | 587 | πζ΄ | Rom 11.1 | Unattributed |
| 55r | 588 | πη΄ | Rom 11.1 | Unattributed |
| 55v | 589 | πθ΄ | Rom 11.2 | Unattributed |
| 55v | 590 | ϟ΄ | Rom 11.2–3 | Unattributed |
| 55v | 591 | ϟα΄ | Rom 11.3 | Unattributed |
| 55v | 592 | ϟβ΄ | Rom 11.4 | Unattributed |
| 55v | 593 | ϟγ΄ | Rom 11.4 | Unattributed |
| 55v | 594 | ϟδ΄ | Rom 11.5 | Unattributed |
| 55v | 595 | ϟε΄ | Rom 11.5 | Unattributed |
| 56r | 596 | ϟϛ΄ | Rom 11.6 | Unattributed |
| 56r | 596Ph | Φωτ(ίου) | Rom 11.6 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 524, ll. 4–29) |
| 56r | 597 | ϟζ΄ | Rom 11.6 | Unattributed |
| 56r | 598 | ϟη΄ | Rom 11.7 | Unattributed |
| 56r | 599 | ϟθ΄ | Rom 11.7 | Unattributed |
| 56v | 600 | ρ΄ | Rom 11.7 | Unattributed |
| 56v | 601 | α΄ | Rom 11.8 | Unattributed |
| 56v | 602 | β΄ | Rom 11.8 | Unattributed |
| 56v | 603 | γ΄ | Rom 11.8 | Unattributed |
| 56v | 604 | δ΄ | Rom 11.9 | Unattributed |
| 56v | 605 | ε΄ | Rom 11.9 | Unattributed |
| 56v | 606 | ϛ΄ | Rom 11.9 | Unattributed |

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|---|---|---|---|---|
| 56v | 607 | ζ′ | Rom 11.9 | Unattributed |
| 56v | 608 | η′ | Rom 11.10 | Unattributed |
| 56v | 608ex | Sign | Rom 11.10 | Oecumenius, *Fragments on Romans* (CPG C165) (Staab, p. 430, ll. 4–5) |
| 57r | 609 | θ′ | Rom 11.11 | Unattributed |
| 57r | 609Ph | Φωτ(ίου) | Rom 11.11 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 524, ll. 30–34, p. 525, ll. 1–41) |
| 57v | 610 | ι′ | Rom 11.11 | Unattributed |
| 57v | 611 | ια′ | Rom 11.11 | Unattributed |
| 57v | 612 | ιβ′ | Rom 11.12 | Unattributed |
| 57v | 613 | ιγ′ | Rom 11.12 | Unattributed |
| 57v | 613Ph | Φωτ(ίου) | Rom 11.12 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 526, ll. 1–5) |
| 57v | 614 | ιδ′ | Rom 11.13 | Unattributed |
| 57v | 615 | ιε′ | Rom 11.14 | Unattributed |
| 57v | 616 | ις′ | Rom 11.14 | Unattributed |
| 57v | 617 | ιζ′ | Rom 11.14 | Unattributed |
| 58r | 618 | ιη′ | Rom 11.15 | Unattributed |
| 58r | 618Pha | Φωτ(ίου) | Rom 11.15 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 526, ll. 6–15) |
| 58r | 618Phb | Φωτ(ίου) | Rom 11.15 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 526, ll. 16–23) |
| 58r | 619ex | ιθ′ and Οἰκουμενίου | Rom 11.15 | Oecumenius, *Fragments on Romans* (CPG C165) (Staab, p. 430, ll. 6–8) |
| 58r | 619Ph | Φωτ(ίου) | Rom 11.16 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 526, ll. 24–27) |
| 58r | 620 | κ′ | Rom 11.16 | Unattributed |
| 58r | 621 | κα′ | Rom 11.16 | Unattributed |
| 58r | 621ex | Οἰκου(μενίου) | Rom 11.16 | Oecumenius, F*ragments on Romans* (CPG C165) (Staab, p. 430, ll. 9–10) |
| 58r | 622 | κβ′ | Rom 11.17 | Unattributed |
| 58r | 623 | κγ′ | Rom 11.17 | Unattributed |
| 58r | 624 | κδ′ | Rom 11.17 | Unattributed |
| 58v | 625 | κε′ | Rom 11.17 | Unattributed |
| 58v | 626 | κς′ | Rom 11.18 | Unattributed |
| 58v | 627 | κζ′ | Rom 11.18 | Unattributed |
| 58v | 628 | κη′ | Rom 11.19 | Unattributed |
| 58v | 629 | κθ′ | Rom 11.20 | Unattributed |
| 58v | 630 | λ′ | Rom 11.20 | Unattributed |

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|---|---|---|---|---|
| 58v | 631 | λα΄ | Rom 11.21 | Unattributed |
| 58v | 632 | λβ΄ | Rom 11.21 | Unattributed |
| 58v | 633 | λγ΄ | Rom 11.22 | Unattributed |
| 59r | 634 | λδ΄ | Rom 11.22 | Unattributed |
| 59r | 635 | λε΄ | Rom 11.22–23 | Unattributed |
| 59r | 636 | λς΄ | Rom 11.23 | Unattributed |
| 59r | 637 | λζ΄ | Rom 11.23 | Unattributed |
| 59r | 638 | λη΄ | Rom 11.24 | Unattributed |
| 59r | 639 | λθ΄ | Rom 11.24 | Unattributed |
| 59r | 640 | μ΄ | Rom 11.25 | Unattributed |
| 59r | 641 | μα΄[34] | Rom 11.25 | Unattributed |
| 59r | 641ex | Γενναδίου and sign | Rom 11.25 | Gennadius of Constantinople, *Fragments on Romans* (CPG 5973; Staab, p. 400, ll. 24–25, p. 401, ll. 1–8) |
| 59r | 642 | μβ΄ | Rom 11.25 | Unattributed |
| 59v | 643 | μγ΄ | Rom 11.25–26 | Unattributed |
| 59v | 643ex | Διονυσίου Ἀλεξανδρείας and sign | Rom 11.26 | Dionysius of Alexandria, *Fragments on Romans* (CPG 1591) (Feltoe, p. 25; Staab, *Die Pauluskatenen*, p. 145) |
| 59v | 644 | μδ΄[35] | Rom 11.26 | Unattributed |
| 59v | 645 | με΄ | Rom 11.26 | Unattributed |
| 59v | 646 | μς΄ | Rom 11.27 | Unattributed |
| 59v | 647 | μζ΄ | Rom 11.28 | Unattributed |
| 59v | 647Ph | Φωτ(ίου) | Rom 11.28 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 526, ll. 28–31, p. 527, ll. 1–23) |
| 60r | 648 | μη΄ | Rom 11.28–29 | Unattributed |
| 60r | 648ex | Οἰκουμενίου | Rom 11.29 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 430, ll. 11–15) |
| 60r | 649ex | μθ΄ and Οἰκουμενίου | Rom 11.29 | Oecumenius, *Fragments on Romans* (CPG C165) (Staab, p. 430, l. 15) |
| 60r | 650 | ν΄ | Rom 11.30–31 | Unattributed |
| 60r | 650Ph | Φωτ(ίου) | Rom 11.31 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 527, ll. 24–38, p. 528, ll. 1–15) |
| 60v | 651 | να΄ | Rom 11.32 | Unattributed |
| 60v | 652 | νβ΄ | Rom 11.32 | Unattributed |

[34] The number is present only above the biblical lemma.

[35] The number is present only in front of the scholium.

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|---|---|---|---|---|
| 60v | 652Ph | Φωτ(ίου) | Rom 11.32 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 528, ll. 16–23) |
| 60v | 653 | νγ΄ | Rom 11.33 | Unattributed |
| 60v | 654 | νδ΄ | Rom 11.33 | Unattributed |
| 60v | 655 | νε΄ | Rom 11.33 | Unattributed |
| 60v | 656 | νϛ΄ | Rom 11.33 | Unattributed |
| 60v | 657 | νζ΄ | Rom 11.33 | Unattributed |
| 60v | 658 | νη΄ | Rom 11.34 | Unattributed |
| 60v | 659 | νθ΄ | Rom 11.35 | Unattributed |
| 60v | 660 | ξ΄ | Rom 11.36 | Unattributed |
| 60v | 661 | ξα΄ | Rom 11.36 | Unattributed |
| 60v | 662 | ξβ΄ | Rom 11.36 | Unattributed |
| 60v | 663 | ξγ΄ | Rom 11.36 | Unattributed |
| 60v | 663Ph | Φωτ(ίου) | Rom 11.36 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 528, ll. 24–37) |
| 61r | 664 | ξδ΄ | Rom 12.1 | Unattributed |
| 61r | 665 | ξε΄ | Rom 12.1 | Unattributed |
| 61r | 666 | ξϛ΄ | Rom 12.1 | Unattributed |
| 61r | 666Ph | Φωτ(ίου) | Rom 12.1 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 529, ll. 1–20) |
| 61r | 667 | ξζ΄ | Rom 12.1 | Unattributed |
| 61v | 668ex | ξη΄ and Οἰκουμενίου | Rom 12.2 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 430, l. 16) |
| 61v | 669 | ξθ΄ | Rom 12.2 | Unattributed |
| 61v | 669Ph | Φωτ(ίου) | Rom 12.2 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 529, ll. 21–35) |
| 61v | 670 | ο΄ | Rom 12.2 | Unattributed |
| 61v | 671 | οα΄ | Rom 12.2 | Unattributed |
| 61v | 672 | οβ΄ | Rom 12.2 | Unattributed |
| 61v | 673 | ογ΄ | Rom 12.2 | Unattributed |
| 62r | 674 | οδ΄ | Rom 12.3 | Unattributed |
| 62r | 674Ph | Φωτ(ίου) | Rom 12.3 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 530, ll. 1–11) |
| 62r | 675 | οε΄ | Rom 12.3 | Unattributed |
| 62r | 676 | οϛ΄ | Rom 12.3 | Unattributed |
| 62r | 677 | οζ΄ | Rom 12.3 | Unattributed |
| 62r | 678 | οη΄ | Rom 12.3 | Unattributed |
| 62r | 678Ph | Φωτ(ίου) | Rom 12.3 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 530, ll. 12–20) |

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|---|---|---|---|---|
| 62r | 679 | οθ΄ | Rom 12.4 | Unattributed |
| 62r | 680 | π΄ | Rom 12.5 | Unattributed |
| 62v | 681 | πα΄ | Rom 12.6 | Unattributed |
| 62v | 682 | πβ΄ | Rom 12.6 | Unattributed |
| 62v | 682Ph | Φωτ(ίου) | Rom 12.6 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 530, ll. 21–32, p. 531, ll. 1–30) |
| 63r | 683 | πγ΄ | Rom 12.6 | Unattributed |
| 63r | 683ex | Sign | Rom 12.6 | Unattributed |
| 63r | 684 | πδ΄ | Rom 12.7–8 | Unattributed |
| 63r | 684exa | Sign | Rom 12.8 | Unattributed |
| 63r | 684exb | Sign | Rom 12.8 | Unattributed |
| 63r | 684exc | Sign | Rom 12.8 | Unattributed |
| 63r | 684exd | Sign | Rom 12.8 | Unattributed |
| 63r | 685 | πε΄ | Rom 12.8 | Unattributed |
| 63r | 685Ph | Φωτ(ίου) | Rom 12.8 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 531, ll. 31–35, p. 532, ll. 1–3) |
| 63r | 686 | πς΄[36] | Rom 12.8 | Unattributed |
| 63r | 687 | πζ΄ | Rom 12.8 | Unattributed |
| 63r | 688 | πη΄ | Rom 12.9 | Unattributed |
| 63r | 688ex | Sign | Rom 12.9 | Unattributed |
| 63r | 689 | πθ΄ | Rom 12.9 | Unattributed |
| 63r | 690 | ϟ΄[37] | Rom 12.9 | Unattributed |
| 63r | 690Ph | Φωτ(ίου) | Rom 12.9 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 532, ll. 4–12) |
| 63v | 691 | ϟα΄ | Rom 12.10 | Unattributed |
| 63v | 692 | ϟβ΄ | Rom 12.11 | Unattributed |
| 63v | 693 | ϟγ΄ | Rom 12.11 | Unattributed |
| 63v | 694 | ϟδ΄ | Rom 12.11 | Unattributed |
| 63v | 695 | ϟε΄ | Rom 12.12 | Unattributed |
| 63v | 696 | ϟς΄ | Rom 12.12 | Unattributed |
| 63v | 697 | ϟζ΄ | Rom 12.12 | Unattributed |
| 63v | 698 | ϟη΄ | Rom 12.13 | Unattributed |
| 63v | 699 | ϟθ΄ | Rom 12.13–14 | Unattributed |
| 63v | 700 | ρ΄ | Rom 12.14 | Unattributed |
| 63v | 701 | α΄ | Rom 12.15 | Unattributed |
| 63v | 702 | β΄ | Rom 12.16 | Unattributed |

[36] The number is present only above the biblical lemma.

[37] The number is present only in front of the scholium.

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|---|---|---|---|---|
| 63v | 702Pha | Φωτ(ίου) | Rom 12.13 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 532, ll. 13–17) |
| 64r | 702Phb | Φωτ(ίου) | Rom 12.16 | Absent from Staab |
| 64r | 703 | γ΄ | Rom 12.16 | Unattributed |
| 64r | 704 | δ΄ | Rom 12.17 | Unattributed |
| 64r | 705 | ε΄ | Rom 12.17 | Unattributed |
| 64r | 706 | ς΄ | Rom 12.18 | Unattributed |
| 64r | 707 | ζ΄ | Rom 12.19 | Unattributed |
| 64r | 707ex | Ἰω(άννου) | Rom 12.19 | John Chrysostom, *Homily 22 on Romans* (CPG 4427) (Field, 376, D 7–E 2), or John of Damascus, *Commentary on the Pauline Epistles* (CPG 8079) (Volk, p. 120, ll. 2303–2307) |
| 64r | 708 | η΄ | Rom 12.19 | Unattributed |
| 64r | 709 | θ΄ | Rom 12.19 | Unattributed |
| 64r | 710 | ι΄ | Rom 12.20 | Unattributed |
| 64v | 710Ph | Φωτ(ίου) | Rom 12.20 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 532, ll. 18–29) |
| 64v | 711 | ια΄ | Rom 12.21 | Unattributed |
| 64v | 711Ph | Φωτ(ίου) | Rom 12.21 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 533, ll. 1–14) |
| 64v | 712 | ιβ΄ | Rom 13.1 | Unattributed |
| 64v | 713 | ιγ΄ | Rom 13.1 | Unattributed |
| 65r | 714 | ιδ΄ | Rom 13.1 | Unattributed |
| 65r | 715 | ιε΄ | Rom 13.2 | Unattributed |
| 65r | 715Ph | Φωτ(ίου) | Rom 13.2 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 533, ll. 15–30) |
| 65r | 716 | ις΄ | Rom 13.2 | Unattributed |
| 65r | 717 | ιζ΄ | Rom 13.3 | Unattributed |
| 65r | 718 | ιη΄ | Rom 13.3 | Unattributed |
| 65r | 719 | ιθ΄ | Rom 13.3 | Unattributed |
| 65r | 720 | κ΄ | Rom 13.3 | Unattributed |
| 65v | 721 | κα΄ | Rom 13.4 | Unattributed |
| 65v | 721Ph | Φωτ(ίου) | Rom 13.4 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 533, ll. 31–37) |
| 65v | 722 | κβ΄ | Rom 13.4 | Unattributed |
| 65v | 723 | κγ΄ | Rom 13.4 | Unattributed |
| 65v | 724 | κδ΄ | Rom 13.4 | Unattributed |
| 65v | 725 | κε΄ | Rom 13.5 | Unattributed |

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| 65v | 725Pha | Φωτ(ίου) | Rom 13.5 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 534, ll. 1–7) |
| 65v | 725Phb | Φωτ(ίου) | Rom 13.5 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 534, ll. 8–10) |
| 65v | 726 | κς΄ | Rom 13.6 | Unattributed |
| 65v | 727 | κζ΄ | Rom 13.6 | Unattributed |
| 65v | 728 | κη΄ | Rom 13.6 | Unattributed |
| 65v | 729 | κθ΄ | Rom 13.7 | Unattributed |
| 65v | 730 | λ΄ | Rom 13.7 | Unattributed |
| 66r | 731 | λα΄ | Rom 13.7 | Unattributed |
| 66r | 732 | λβ΄ | Rom 13.8 | Unattributed |
| 66r | 733 | λγ΄ | Rom 13.8 | Unattributed |
| 66r | 733Ph | Φωτ(ίου) | Rom 13.8 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 534, ll. 11–33) |
| 66r | 734 | λδ΄ | Rom 13.9 | Unattributed |
| 66r | 735 | λε΄ | Rom 13.9 | Unattributed |
| 66v | 736 | λς΄ | Rom 13.10 | Unattributed |
| 66v | 736ex | Σευηρι(ανοῦ) and sign | Rom 13.11 | Severian of Gabala, *Fragments on Romans* (CPG 4219) (Staab, p. 224, ll. 22–28), or Diodore of Tarsus, *Fragments on Romans* (CPG 3819) (Staab, p. 108, ll. 12–13, and 19–22) |
| 66v | 736Ph | Φωτ(ίου) | Rom 13.11 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 535, ll. 1–27) |
| 66v | 737 | λζ΄ | Rom 13.11 | Unattributed |
| 66v | 738 | λη΄ | Rom 13.11 | Unattributed |
| 66v | 739 | λθ΄ | Rom 13.11 | Unattributed |
| 66v | 740 | μ΄ | Rom 13.11 | Unattributed |
| 67r | 741 | μα΄ | Rom 13.11 | Unattributed |
| 67r | 742 | μβ΄ | Rom 13.11 | Unattributed |
| 67r | 743 | μγ΄ | Rom 13.12 | Unattributed |
| 67r | 744 | μδ΄ | Rom 13.12 | Unattributed |
| 67r | 745 | με΄ | Rom 13.13 | Unattributed |
| 67r | 745Ph | Φωτ(ίου) | Rom 13.13 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 535, ll. 28–33) |
| 67r | 746 | μς΄ | Rom 13.13 | Unattributed |
| 67r | 747 | μζ΄ | Rom 13.13 | Unattributed |
| 67r | 748 | μη΄ | Rom 13.13 | Unattributed |
| 67r | 749 | μθ΄ | Rom 13.14 | Unattributed |
| 67r | 750 | ν΄ | Rom 13.14 | Unattributed |

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|---|---|---|---|---|
| 67v | 751 | να΄ | Rom 14.1 | Unattributed |
| 67v | 751Ph | Φωτ(ίου) | Rom 14.1 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 536, ll. 1–22) |
| 67v | 752 | νβ΄ | Rom 14.1 | Unattributed |
| 67v | 753 | νγ΄ | Rom 14.2 | Unattributed |
| 68r | 754 | νδ΄ | Rom 14.3 | Unattributed |
| 68r | 755 | νε΄ | Rom 14.3 | Unattributed |
| 68r | 756 | νς΄ | Rom 14.3 | Unattributed |
| 68r | 756ex | Σευήρου and sign | Rom 14.4 | Severian of Gabala, *Fragments on Romans* (CPG 4219; Staab, p. 224, ll. 29–31) |
| 68r | 757 | νζ΄ | Rom 14.4 | Unattributed |
| 68r | 758 | νη΄ | Rom 14.4 | Unattributed |
| 68r | 759 | νθ΄ | Rom 14.4 | Unattributed |
| 68r | 760 | ξ΄ | Rom 14.5 | Unattributed |
| 68r | 760Ph | Φωτ(ίου) | Rom 14.5 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 536, ll. 22–30) |
| 68r | 761 | ξα΄ | Rom 14.5 | Unattributed |
| 68v | 762 | ξβ΄ | Rom 14.6 | Unattributed |
| 68v | 762exa | Οἰκου(μενίου) | Rom 14.6 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 431, ll. 1–2) |
| 68v | 762exb | Sign | Rom 14.6 | Gennadius of Constantinople, *Fragments on Romans* (CPG 5973; Staab, p. 410, ll. 33–34, p. 411, ll. 1–2) |
| 68v | 763 | ξγ΄ | Rom 14.6 | Unattributed |
| 68v –69r | 763Ph | Φωτ(ίου) | Rom 14.6 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 536, ll. 31–33, p. 537, ll. 1–38, p. 538, ll. 1–5) |
| 69r | 764 | ξδ΄ | Rom 14.6 | Unattributed |
| 69r | 765 | ξε΄ | Rom 14.7 | Unattributed |
| 69r | 766 | ξς΄ | Rom 14.8 | Unattributed |
| 69r | 767 | ξζ΄ | Rom 14.8 | Unattributed |
| 69r | 768 | ξη΄ | Rom 14.9 | Unattributed |
| 69r | 769 | ξθ΄ | Rom 14.9 | Unattributed |
| 69r | 770 | ο΄[38] | Rom 14.10 | Unattributed |
| 69r | 771 | οα΄ | Rom 14.10 | Unattributed |
| 69r | 772 | οβ΄ | Rom 14.10 | Unattributed |
| 69v | 773 | ογ΄ | Rom 14.11 | Unattributed |

[38] The scholium is added in the margin by the same hand.

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|---|---|---|---|---|
| 69v | 774 | οδ΄ | Rom 14.11 | Unattributed |
| 69v | 775 | οε΄ | Rom 14.11 | Unattributed |
| 69v | 776ex | ος΄ and Οἰκουμενίου | Rom 14.12 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 431, ll. 3–6) |
| 69v | 777 | οζ΄ | Rom 14.13 | Unattributed |
| 69v | 778 | οη΄ | Rom 14.13 | Unattributed |
| 69v | 779 | οθ΄ | Rom 14.14 | Unattributed |
| 69v | 779Ph | Φωτ(ίου) | Rom 14.14 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 538, ll. 6–11) |
| 70r | 779exa | Θεοδω(ρήτου) and sign | Rom 14.14 | Theodoret of Cyrrhus, *Commentary on the Pauline Epistles* (CPG 6209) (Lorrain, p. 312.29, 6–9) |
| 70r | 779exb | Sign | Rom 14.14 | John Chrysostom, *Homily 26 on Romans* (CPG 4427) (Cramer, p. 479, l. 33, p. 480, l. 1) |
| 70r | 779exc | Σευηρι(ανοῦ) | Rom 14.14 | Severian of Gabala, *Fragments on Romans* (Staab, p. 225, l. 1) |
| 70r | 780 | π΄ | Rom 14.14 | Unattributed |
| 70r | 781 | πα΄ | Rom 14.15 | Unattributed |
| 70r | 782 | πβ΄ | Rom 14.15 | Unattributed |
| 70r | 783 | πγ΄ | Rom 14.15 | Unattributed |
| 70r | 783ex | Οἰκου(μενίου) | Rom 14.15 | Oecumenius, *Fragments on Romans* (CPG C165) (Staab, p. 431, ll. 7–8) |
| 70r | 784 | πδ΄ | Rom 14.16 | Unattributed |
| 70r | 785 | πε΄ | Rom 14.16 | Unattributed |
| 70r | 785ex | Οἰκου(μενίου) | Rom 14.16 | Oecumenius, *Fragments on Romans* (CPG C165) (Staab, p. 431, ll. 9) |
| 70v | 785Ph | Φωτ(ίου) | Rom 14.16 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 538, ll. 12–28) |
| 70v | 786 | πς΄ | Rom 14.17 | Unattributed |
| 70v | 786Ph | Φωτ(ίου) | Rom 14.17 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 538, ll. 29–34) |
| 70v | 787 | πζ΄ | Rom 14.17 | Unattributed |
| 70v | 787Ph | Φωτ(ίου) | Rom 14.18 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 539, ll. 1–4) |
| 70v | 788 | πη΄ | Rom 14.18 | Unattributed |
| 70v | 789 | πθ΄ | Rom 14.18 | Unattributed |
| 70v | 790 | ϟ΄ | Rom 14.19 | Unattributed |
| 70v | 791 | ϟα΄ | Rom 14.20 | Unattributed |
| 70v | 792ex | ϟβ΄ and Οἰκου(μενίου) | Rom 14.20 | Unattributed |

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|---|---|---|---|---|
| 70v | 793 | ϟγ′ | Rom 14.20 | Unattributed |
| 70v | 794 | ϟδ′ | Rom 14.20 | Unattributed |
| 71r | 795 | ϟε′ | Rom 14.21 | Unattributed |
| 71r | 796 | ϟς′ | Rom 14.21 | Unattributed |
| 71r | 797 | ϟζ′ | Rom 14.22 | Unattributed |
| 71r | 798 | ϟη′ | Rom 14.22 | Unattributed |
| 71r | 798Ph | Φωτ(ίου) | Rom 14.22 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 539, ll. 5–17) |
| 71r | 799 | ϟθ′ | Rom 14.23 | Unattributed |
| 71v | 800 | ρ′ | Rom 16.25 | Unattributed |
| | 801 | α′ | Rom 16.25 | Unattributed |
| 71v | 801ex | Οἰκουμενίου | Rom 16.25 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 432, l. 1) |
| 71v | 802 | β′ | Rom 16.25 | Unattributed |
| 71v | 803 | γ′ | Rom 16.25 | Unattributed |
| 71v | 803ex | – | Rom 16.26 | Unattributed |
| 71v | 803Pha | Φωτ(ίου) | Rom 16.26 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 542, ll. 8–15) |
| 71v –72r | 803Phb | – | Rom 16.26 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 542, ll. 16–28, p. 543, ll. 1–39) |
| 72r | 804 | δ′ | Rom 16.26 | Unattributed |
| 72r | 805 | ε′ | Rom 16.26 | Unattributed |
| 72r | 806 | ς′ | Rom 16.26 | Unattributed |
| 72r | 807 | ζ′ | Rom 16.27 | Unattributed |
| 72r | 808 | η′ | Rom 16.27 | Unattributed |
| 72r | 808exa | Οἰκου(μενίου) | Rom 16.27 | Oecumenius, *Fragments on Romans* (CPG C165; Staab, p. 432, ll. 2–3) |
| 72r | 808Ph | Sign | Rom 16.27 | Photius, *Fragments on Romans* (Staab, p. 544, ll. 1–5) |
| 72r | 809 | θ′ | Rom 15.1 | Unattributed |
| 72v | 810 | ι′ | Rom 15.1 | Unattributed |
| 72v | 811 | ια′ | Rom 15.2 | Unattributed |
| 72v | 812 | ιβ′ | Rom 15.3 | Unattributed |
| 72v | 812ex | Ἰωάννου and sign | Rom 15.3 | John Chrysostom, *Homily 27 on Romans* (CPG 4427) (Field, p. 434, A 6–B 3) or John of Damascus, *Commentary on the Pauline Epistles* (CPG 8079) (Volk, pp. 132, l. 2591, p. 133, ll. 2592–2593) |
| 72v | 813 | ιγ′ | Rom 15.3 | Unattributed |
| 72v | 814 | ιδ′ | Rom 15.4 | Unattributed |

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| 72v | 815 | ιε΄ | Rom 15.4 | Unattributed |
| 73r | 816 | ις΄ | Rom 15.5 | Unattributed |
| 73r | 817 | ιζ΄ | Rom 15.5 | Unattributed |
| 73r | 818 | ιη΄ | Rom 15.6 | Unattributed |
| 73r | 819 | ιθ΄ | Rom 15.7 | Unattributed |
| 73r | 820 | κ΄ | Rom 15.7 | Unattributed |
| 73v | 821 | κα΄ | Rom 15.8 | Unattributed |
| 73v | 821Ph | Φωτ(ίου) | Rom 15.8 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 539, ll. 18–32, p. 540, ll. 1–6) |
| 73v | 821ex | Sign | Rom 15.8 | Oecumenius, *Fragments on Romans* (CPG C165) (Staab, p. 431, ll. 12–14) |
| 73v | 822 | κβ΄ | Rom 15.8 | Unattributed |
| 73v | 822Ph | Φωτ(ίου) | Rom 15.8 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 540, ll. 7–15) |
| 73v | 823 | κγ΄ | Rom 15.8 | Unattributed |
| 74r | 824 | κδ΄ | Rom 15.9 | Unattributed |
| 74r | 824ex | Ἰω(άννου) εἰς τὸ ὅλον χω(ρίον) ἀπό τοῦ λέγω δὲ Χ(ριστὸ)ν Ἰ(ησοῦ)ν διάκονον and sign | Rom 15.9 | John Chrysostom, *Homily 28 on Romans* (CPG 4427) (Field, p. 440, A 2–p. 441, E 6) or John of Damascus, *Commentary on the Pauline Epistles* (Volk, p. 133, ll. 2602–16, p. 134, ll. 2626–33) |
| 74r | 825 | κε΄ | Rom 15.9–11 | Unattributed |
| 74r | 826 | κς΄ | Rom 15.12 | Unattributed |
| 74v | 827 | κζ΄ | Rom 15.13 | Unattributed |
| 74v | 828 | κη΄ | Rom 15.13 | Unattributed |
| 74v | 829 | κθ΄ | Rom 15.14 | Unattributed |
| 74v | 829Ph | Φωτ(ίου) | Rom 15.13 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 540, ll. 16–22) |
| 74v | 830 | λ΄ | Rom 15.14 | Unattributed |
| 74v | 831 | λα΄ | Rom 15.14 | Unattributed |
| 74v | 832 | λβ΄ | Rom 15.14 | Unattributed |
| 75r | 833 | λγ΄ | Rom 15.15 | Unattributed |
| 75r | 833ex | Sign | Rom 15.15 | Unattributed |
| 75r | 833Pha | Φωτ(ίου) and sign | Rom 15.15 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 540, ll. 23–34, p. 541, ll. 1–15) |

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| 75r | 833Phb | Εἰς τὸν αὐτόν and sign | Rom 15.15 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 541, ll. 16–20) |
| 75r | 834 | λδ΄ | Rom 15.15–16 | Unattributed |
| 75r | 835 | λε΄ | Rom 15.16 | Unattributed |
| 75v | 836 | λς΄ | Rom 15.16 | Unattributed |
| 75r | 837 | λζ΄ | Rom 15.16 | Unattributed |
| 75r | 838 | λη΄ | Rom 15.17 | Unattributed |
| 75r | 838Ph | Φωτ(ίου) | Rom 15.17 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 541, ll. 21–34) |
| 75r | 839 | λθ΄ | Rom 15.18 | Unattributed |
| 75r | 840 | μ΄ | Rom 15.18–19 | Unattributed |
| 75r | 841 | μα΄ | Rom 15.19 | Unattributed |
| 75r | 842 | μβ΄ | Rom 15.19 | Unattributed |
| 76r | 843 | μγ΄ | Rom 15.20 | Unattributed |
| 76r | 843ex | Σευηριανοῦ and sign | Rom 15.20 | Severian of Gabala, *Fragments on Romans* (CPG 4219; Staab, p. 225, ll. 2–4), or Diodore of Tarsus, *Fragments on Romans* (CPG 3819; Staab, p. 111, ll. 15–19) |
| 76r | 844 | μδ΄ | Rom 15.20–21 | Unattributed |
| 76r | 845 | με΄ | Rom 15.21 | Unattributed |
| 76r | 846 | μς΄ | Rom 15.22 | Unattributed |
| 76r | 847 | μζ΄ | Rom 15.22 | Unattributed |
| 76r | 848 | μη΄ | Rom 15.23 | Unattributed |
| 76r | 849 | μθ΄ | Rom 15.23 | Unattributed |
| 76r | 850 | ν΄ | Rom 15.24 | Unattributed |
| 76v | 851 | να΄ | Rom 15.24 | Unattributed |
| 76v | 852 | νβ΄ | Rom 15.24 | Unattributed |
| 76v | 853 | νγ΄ | Rom 15.25 | Unattributed |
| 76v | 854 | νδ΄ | Rom 15.25 | Unattributed |
| 76v | 855 | νε΄ | Rom 15.26 | Unattributed |
| 76v | 856 | νς΄ | Rom 15.26 | Unattributed |
| 76v | 857 | νζ΄ | Rom 15.26 | Unattributed |
| 76v | 858 | νη΄ | Rom 15.27 | Unattributed |
| 76v | 859 | νθ΄ | Rom 15.27 | Unattributed |
| 76v | 860 | ξ΄ | Rom 15.28 | Unattributed |
| 76v | 861 | ξα΄ | Rom 15.28 | Unattributed |
| 77r | 862 | ξβ΄ | Rom 15.28 | Unattributed |
| 77r | 863 | ξγ΄ | Rom 15.29 | Unattributed |
| 77r | 863ex | Οἰκουμενίου | Rom 15.29 | Oecumenius, *Fragments on Romans* (CPG C165) (Staab, p. 431, ll. 16–18) |

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| 77r | 864 | ξδ΄ | Rom 15.30 | Unattributed |
| 77r | 865 | ξε΄ | Rom 15.30 | Unattributed |
| 77r | 866 | ξς΄ | Rom 15.31 | Unattributed |
| 77r | 867 | ξζ΄ | Rom 15.31 | Unattributed |
| 77r | 868 | ξη΄ | Rom 15.31 | Unattributed |
| 77r | 869 | ξθ΄ | Rom 15.32 | Unattributed |
| 77r | 870 | ο΄ | Rom 15.32 | Unattributed |
| 77r | 871 | οα΄ | Rom 15.32 | Unattributed |
| 77r | 871Ph | Φωτ(ίου) and sign | Rom 15.32 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 542, ll. 1–3) |
| 77r | 872 | οβ΄ | Rom 15.33 | Unattributed |
| 77v | 873 | ογ΄ | Rom 16.1 | Unattributed |
| 77v | 874 | οδ΄ | Rom 16.2 | Unattributed |
| 77v | 875 | οε΄ | Rom 16.2 | Unattributed |
| 77v | 876 | οϛ΄ | Rom 16.2 | Unattributed |
| 77v | 877 | οζ΄ | Rom 16.3 | Unattributed |
| 77v | 878 | οη΄ | Rom 16.3–4 | Unattributed |
| 77v | 879 | οθ΄ | Rom 16.4 | Unattributed |
| 77v | 880 | π΄ | Rom 16.5 | Unattributed |
| 77v | 881 | πα΄ | Rom 16.5 | Unattributed |
| 78r | 882 | πβ΄ | Rom 16.6 | Unattributed |
| 78r | 883 | πγ΄ | Rom 16.6 | Unattributed |
| 78r | 884 | πδ΄ | Rom 16.7 | Unattributed |
| 78r | 885 | πε΄ | Rom 16.7 | Unattributed |
| 78r | 886 | πϛ΄ | Rom 16.7 | Unattributed |
| 78r | 887 | πζ΄ | Rom 16.8 | Unattributed |
| 78r | 888 | πη΄ | Rom 16.9 | Unattributed |
| 78r | 889 | πθ΄ | Rom 16.10 | Unattributed |
| 78r | 890 | ϟ΄ | Rom 16.10 | Unattributed |
| 78r | 891 | ϟα΄ | Rom 16.11 | Unattributed |
| 78r | 891Ph | Φωτ(ίου) | Rom 16.9 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 542, ll. 4–5) |
| 78r | 892 | ϟβ΄ | Rom 16.12 | Unattributed |
| 78v | 893 | ϟγ΄ | Rom 16.12 | Unattributed |
| 78v | 894 | ϟδ΄ | Rom 16.13–14 | Unattributed |
| 78v | 895 | ϟε΄ | Rom 16.15 | Unattributed |
| 78v | 895Ph | Φωτ(ίου) | Rom 16.15 | Photius of Constantinople, *Fragments on Romans* (CPG C165.3) (Staab, p. 542, ll. 6–7) |
| 78v | 896 | ϟϛ΄ | Rom 16.15 | Unattributed |
| 78v | 897 | ϟζ΄ | Rom 16.16 | Unattributed |
| 78v | 898 | ϟη΄ | Rom 16.16 | Unattributed |

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| 78v | 899 | ϛθ′ | Rom 16.16 | Unattributed |
| 78v | 900 | ρ′ | Rom 16.17 | Unattributed |
| 78v | 901 | α′ | Rom 16.17 | Unattributed |
| 78v | 902 | β′ | Rom 16.17 | Unattributed |
| 78v | 903 | γ′ | Rom 16.17 | Unattributed |
| 78v | 904 | δ′ | Rom 16.17 | Unattributed |
| 79r | 905 | ε′ | Rom 16.18 | Unattributed |
| 79r | 906 | ϛ′ | Rom 16.18 | Unattributed |
| 79r | 907 | ζ′ | Rom 16.19 | Unattributed |
| 79r | 908 | η′ | Rom 16.19 | Unattributed |
| 79r | 909 | θ′ | Rom 16.19 | Unattributed |
| 79r | 909ex | Σευηριανοῦ and sign | Rom 16.19 | Severian of Gabala, *Fragments on Romans* (CPG 4219; Staab, p. 225, ll. 21–23), or Diodore of Tarsus, *Fragments on Romans* (CPG 3819; Staab, p. 111, ll. 21–23) |
| 79r | 910 | ι′ | Rom 16.20 | Unattributed |
| 79r | 911 | ια′ | Rom 16.20 | Unattributed |
| 79r | 912 | ιβ′ | Rom 16.20 | Unattributed |
| 79v | 913 | ιγ′ | Rom 16.20 | Unattributed |
| 79v | 914 | ιδ′ | Rom 16.21 | Unattributed |
| 79v | 915 | ιε′ | Rom 16.21 | Unattributed |
| 79v | 916 | ις′ | Rom 16.22 | Unattributed |
| 79v | 917 | ιζ′ | Rom 16.23 | Unattributed |
| 79v | 918 | ιη′ | Rom 16.23 | Unattributed |
| 79v | 919 | ιθ′ | Rom 16.24 | Unattributed |
| 79v | 920 | κ′ | Rom 16.24 | Unattributed |