

# Miszelle

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### Codex 565 of the Gospels

A recent collation of Cod. 565 by J. A. Spranger revealed two important facts about this manuscript.

The first is that from somewhere between Jn. i. 42 and ii. 5 to the end of John, 565 is a member of family 1. This is a particularly significant discovery as 565 is regularly dated to the ninth century and so is the oldest extant member of the family.

We may suggest the following reconstruction. The uncial archetype of family 1, perhaps of the sixth century, was brought probably in the seventh century from Palestine, when it was overrun by the Mohammedans, and deposited in a Byzantine library. From it or more likely from a minuscule transcript which would be the ancestor of the family 1 manuscripts Jn. ii–xxi was copied in 565. This means that for Jn. ii–xxi 565 is the nearest manuscript to the archetype. Its text is very close to 1. The next oldest copies are 1582 and, for Mt. xxii. 15 to the end and Mk. iv. 20–vi. 24, 652; both are of the tenth century<sup>1</sup>.

In 565 as in 1 and 1582 after Jn. xxi. 25 comes an introductory note and then vii. 53–viii. 11. The note in its full form in 1 and 1582 says that this passage was “not mentioned by the divine fathers the exegetes, I mean John Chrysostom and Cyril of Alexandria, nor yet by Theodore of Mopsuestia and the rest”. This distinction between Chrysostom and Cyril on the one hand and Theodore of Mopsuestia on the other may be due to the condemnation of this last in A. D. 553. If this is so, we have a *terminus post quem* for the drawing up of this note. Presumably it was in the exemplar of 565 at this point.

The first exemplar of 565 was presumably defective when 565 was copied from it. The second exemplar, the ancestor of family 1, was of sufficient standing to be used to supplement the other manuscript. It may be that it, or a copy of it, was used to make good defects in the main exemplar of 652.

J. A. Spranger’s studies also suggested that 22 was not a member of family 1 nor a kinsman of the main exemplar of 565.

The second important discovery about 565 was that at the beginning of Luke it has a scholion consisting of extracts from Origen Homily 1 on Luke. These extracts are independent of the catenae fragments and have contacts with Jerome’s Latin. They give us one or two sentences which have been hitherto unknown in Greek. It is proposed to edit these extracts with a discussion of their significance for the transmission of Origen’s homily.

This report of Mr. Spranger’s discoveries is made with his consent but he is not responsible for the deductions from them in this note.

*George D. Kilpatrick, Oxford*

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<sup>1</sup> For 652 see Russell Champlin, Family Π in Matthew 25, = *Studies and Documents*, xxiv (1964), p. 25f.