



NOVUM
TESTAMENTUM GRAECUM
EDITIO
CRITICA MAIOR

EDITED BY
THE INSTITUTE FOR NEW TESTAMENT TEXTUAL RESEARCH

VI
REVELATION

EDITED BY
MARTIN KARRER AND DARIUS MÜLLER,
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PART 2: SUPPLEMENTARY MATERIAL

EDITED BY
MARTIN KARRER, DARIUS MÜLLER, AND PETER MALIK

Updated Online Edition 2025

DEUTSCHE BIBELGESELLSCHAFT

NOVUM
TESTAMENTUM GRAECUM
EDITIO
CRITICA MAIOR

HERAUSGEGEBEN VOM
INSTITUT FÜR NEUTESTAMENTLICHE TEXTFORSCHUNG

VI
DIE OFFENBARUNG

HERAUSGEGEBEN VON
MARTIN KARRER UND DARIUS MÜLLER,
MARCUS SIGISMUND, HOLGER STRUTWOLF,
ANNETTE HÜFFMEIER, GREGORY S. PAULSON

TEIL 2: BEGLEITENDE MATERIALIEN

HERAUSGEGEBEN VON
MARTIN KARRER, DARIUS MÜLLER UND PETER MALIK

Aktualisierte Online Edition 2025

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All translations into English which are printed parallel to German texts were done by Peter Malik.

Vorwort zur Druckedition 2024

Die ECM fasst in einem Band die Begleitenden Materialien zum Bezeugungsapparat und Informationen zu den beiden weiteren Apparaten der Edition zusammen.

Einzelne Begleitende Materialien zum Bezeugungsapparat, die beim ersten erschienenen Band der ECM (den Katholischen Briefen) noch erforderlich waren, erübrigen sich inzwischen, da die entsprechenden Befunde gut elektronisch abrufbar sind (s. den Hinweis am Anfang von Teil 2). Andere Materialien kommen aufgrund von Beobachtungen an der Überlieferung der Apk im vorliegenden Band neu hinzu (die Listung der Singulärlesarten, Orthographica, Piktogramme, eine Liste der Verweise auf Drittschriften, eine vorläufige Liste graphischer Elemente und anderes). Wie in den vorangehenden Bänden werden Versionen und Kirchenschriftsteller nachgewiesen.

Der Segmentierungsapparat ist neu. Daher sind die dort verzeichneten Textzeugen in einer Liste zu erfassen. Im Segmentierungsapparat werden auch die Kephalaia (griechischen Kapitel) nachgewiesen, die in der Kopfzeile der Edition angegeben werden. Kurze Inhaltsangaben dieser Kephalaia sind Grundlage für griechische Inhaltsverzeichnisse der Apk (Pinakes). Diese Inhaltsverzeichnisse gelten nicht als Gegenstand der neutestamentlichen Edition. Beispiele solcher Pinakes werden aber in die Begleitenden Materialien aufgenommen.

Neu ist schließlich die Aufnahme der Paratexte in den Verweisapparat (Paratextapparat) der Edition. Daher erhalten die Begleitenden Materialien erstmals einen Teil Paratexte.

Die Hauptlast an der Drucklegung des Bandes trug Darius Müller in Verbindung mit dem Projektleiter. Gewichtig unterstützt wurden sie durch Peter Malik. Diese drei sind als verantwortlich für den Band zu nennen.

Martin Karrer, September 30, 2023

Hinweis zur Online-Edition

Die online-Veröffentlichung der ECM Apk enthält gegenüber dem Druck, der im Jahr 2024 erschien, Korrekturen und Ergänzungen. Unter anderem werden Erkenntnisse aus dem Forschungsprojekt zur Buchgeschichte der Apk berücksichtigt, das in München und Wuppertal noch bis 2026 läuft (gefördert von der Fritz Thyssen Stiftung).

Martin Karrer, November 2025

Preface to the 2024 print edition

The ECM brings the supplementary material for the critical apparatus and information concerning the other apparatuses of the edition together in a single volume.

Some of the supplementary material for the critical apparatus that were necessary for the first volume of the ECM (Catholic Letters) is no longer needed, as the corresponding evidence is easily accessible electronically (see the reference at the beginning of Part 2). Other materials are added for the first time, based on observations concerning the transmission of Revelation (a list of singular readings, orthographica, pictograms, a list of references to other biblical and early Jewish books, a preliminary list of graphic elements etc.). As in previous volumes, versional and patristic evidence is documented.

The punctuation apparatus is new; hence, the witnesses used for punctuation appear in a list of the supplementary material. The punctuation apparatus also includes the *kephalaia* (Greek chapters), which are listed in the header of the edition. Brief summaries of the contents of these *kephalaia* form the basis for the Greek tables of contents of Rev (*pinakes*). These tables of contents are not part of the edition proper. However, examples of such *pinakes* are included in the Supplementary Material.

Also new in the ECM is the documentation of paratexts in the reference apparatus. Therefore, for the first time, the supplementary materials volume contains a section on paratexts.

Darius Müller, in conjunction with the project manager, bore the main burden of editing the volume. They were greatly assisted by Peter Malik. The three of them are responsible for this volume.

Martin Karrer, 09/30/2023
(English translation by Peter Malik)

Note on the Online Edition

The online publication includes corrections and additions to the printed version (published 2024). Among other things, it takes into account findings from the research project on the book history of Rev, which is ongoing in Munich and Wuppertal until 2026 (funded by the Fritz Thyssen Foundation).

Martin Karrer, November 2025

1. Abkürzungen und Sigla

*Abkürzungen für versionelle Einzelzeugen werden unter dem Kennbuchstaben der jeweiligen Übersetzung erklärt.
Ebenso werden die Abkürzungen für die einzelnen Editionen unter dem Sammelsiglum aller Editionen (EDD) erläutert*

- A** Armenisch
- ap NOMEN Das Zitat ist nicht eigenständig tradiert, sondern bei einem Autor (ap = apud) als Wiedergabe eines weiteren patristischen Autors überliefert, dessen Name hier dokumentiert, aber um der Vermeidung der Redundanz willen nicht als weiterer Zeuge geführt wird.
- Ar** Arabisch
- S: Der Text der Handschrift Ar 85 nach der Ausgabe Heide 2020
- Smg: Die in margine oder super/sublinear angebrachten Lesarten derselben Handschrift
- E: Der Text der Handschrift Escorial Arabe 1625 nach der Ausgabe Monferrer-Sala 2017.
- Andr. Andreas von Caesarea
- Caes.
- Aqu. Aquila
- Ä** Äthiopisch
- Ä^{ms} Alternativlesart, ein Zeugnis
- Ä^{mss} Alternativlesart, mehrere Zeugnisse
- cap. capitulum (lateinische Tradition der Textüberlieferung)
- cap. ser. Kapitel-Reihe (ser. = series) der Vetus (VL) Latina (series A bzw. B)
- cf. *Nach einer Variante*: Hinweis auf eine Referenzstelle.
- EDD Editionen
- ALD: Panta Ta Kat'exochēn Kalumena Biblia Theias Dēlad Graphēs Palaias te kai Neas. Sacrae Scripturae Veteris, Nouaeque Omnia, Venedig: Aldus & Socerus 1518.
- BEN: Johann A. Bengel (ed.), Hē Kainē Diathēkē. Novum Testamentum Graecum, Tübingen: Cotta 1734.
- BEZ: Theodor Beza (ed.), Iesu Christi Domini nostri Nouum Testamentum, Genf: Héritiers d'Eustache Vignon 1598.
- COL: Simon de Colines (ed.), Hē Kainē Diathēkē, Paris: Simon de Colines 1534.
- COP: Novum Testamentum Graece et Latine in academia complutensi noviter impressum, Complutum (Alcalá): Industria Arnaldi Guilielmi de Brocaro 1514.
- ELZ: Abraham et Bonaventura Elzevir (ed.), Hē Kainē Diathēkē. Novum Testamentum. Lugdunum Batavorum: Ex Officina Elzeviriorum 1633.
- ER1: Erasmus von Rotterdam (ed.), Novum Instrumentum omne, Basel: Johann Froben 1516.
- ER3: Erasmus von Rotterdam (ed.), Novum Testamentum omne, Basel: Johann Froben 1522.
- ER5: Erasmus von Rotterdam (ed.), Novum Testamentum omne, Basel: Johann Froben 1535.
- LMN: Karl Lachmann (ed.), Novum Testamentum Graece. Editio Stereotypa. Berlin: Reimer 1831.
- N1: Eberhard Nestle (ed.): Novum Testamentum Graece cum apparatu critico ex editionibus et libris manu scriptis. Stuttgart: Privilegierte Württembergische Bibelanstalt 1898.
- NA25: Erwin Nestle / Kurt Aland post Eberhard Nestle (ed.), Novum Testamentum Graece cum apparatu critico, 25. Auflage, Stuttgart: Württembergische Bibelanstalt 1963.
- NA26: Kurt Aland / Matthew Black / Carlo M. Martini / Bruce M. Metzger post Eberhard Nestle et Erwin Nestle (ed.), Novum Testamentum Graece [...], 26. Auflage, Stuttgart: Deutsche Bibelstiftung 1979.
- NA28: Barbara und Kurt Aland / Johannes Karavidopoulos / Carlo M. Martini / Bruce M. Metzger,

- Novum Testamentum Graece [...]. 28. revidierte Auflage, Stuttgart: Deutsche Bibelgesellschaft 2012.
- SOD: Hermann von Soden (ed.): Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt, hergestellt auf Grund ihrer Textgeschichte. II. Teil: Text mit Apparat. Göttingen: Vandenhoeck & Ruprecht 1913.
- STE: Robert Estienne (ed.), Tēs Kainēs Diathēkēs hapanta, Paris: Robert Estienne 1550.
- TIS: Konstantin von Tischendorf (ed.), Novum Testamentum Graece. Ad antiquissimos testes denuo recensuit. Editio octava critica maior, Volumen II. Leipzig: Giesecke & Devrient 1872.
- TRE: Samuel P. Tregelles (ed.), The Book of Revelation in Greek, edited from Ancient Authorities, London: Bagster and Sons 1844.
- WH: Brooke F. Westcott / Fenton J.A. Hort (ed.): The New Testament in the Original Greek: With Notes on Selected Readings, vol. 2, London: Macmillan 1881.
- f nach dem Kennbuchstaben einer Lesart: fehlerhafte – nicht normalisierte – Wiedergabe einer Variante.
- G** Georgisch
- ^{inf} *inferius*: Verweist ein patristisches Werk auf mehrere, alternative Lesarten oder Varianten, so erhält die vom Kirchenschriftsteller als weniger ursprünglich gehaltene Lesart/Variante dieses Zeichen; korrespondiert mit pot.
- K**: Koptisch
- S Sahidisch
- B Bohairisch
- F Faijumisch
- S^{ms}, B^{ms}: ein einzelner sahidischer bzw. bohairischer Zeuge
- S^{mss}/B^{mss}: zwei oder mehr sahidische bzw. bohairische Zeugen
- S^{ms}/S: Wenn ein einzelner sahidischer Zeuge von der restlichen sahidischen Überlieferung abweicht, notiert S den Hauptstrom der Überlieferung, S^{ms} den Einzelzeugen.
- ^{Lat} *Latinus*: Kennzeichnet, dass hier die lateinische Version eines ursprünglich griechischen, jedoch nur noch versionell erhaltenen patristischen Textes (s.o.) verzeichnet wird.
- L**: Lateinisch
- X: Zitate des Tertullian von Karthago (ca. 150–220) und weiterer Autoren des 2. und 3. Jahrhunderts
- Y: Text im Apk-Kommentar des Viktorin von Pettau († um 304) und weiterer verwandter Autoren
- K: Altafrikanischer Text, v.a. bei Cyprian von Karthago († 258) und weiteren nordafrikanischen Kirchenschriftstellern sowie im Palimpsest von Fleury (6. Jahrhundert)
- C: Unterstrang des altafrikanischen Textes K, enthalten als Lemma-Text im Apk-Kommentar des Primasius von Hadrumetum († nach 553) sowie im Werk des Quodvultdeus von Karthago († um 453) sowie weiterer nordafrikanischer Autoren des 4. und 5. Jahrhunderts
- A: Unterstrang des nordafrikanischen Stranges K, Text im Werk des Augustinus von Hippo (354–430), v.a. in Apk 20,1–21,5a (als Ersatz für C)
- S: Text im Apk-Kommentar des Tyconius (ca. 330–390), rekonstruiert ab Apk 2,9, sowie in den Kommentaren weiterer von Tyconius beeinflusster Schriftsteller des 6. bis 8. Jahrhunderts
- I: Text des Codex Gigas (13. Jh.) und weiterer europäischer Autoren der Spätantike, ab Apk 2,13
- J: Lemma-Text der Rezension des Viktorin-Kommentars sowie Text von I abweichender Formen
- V: Vulgata-Text

- T: Unterstrang von V, Regionaltext visigothischer Tradition
- G: Unterstrang von V, Regionaltext in Gallien aus vorkarolingischer Zeit
- D: Unterstrang von V, Regionaltext, enthalten im Book of Armagh (9. Jh.).
- LXX Septuaginta
- ^{ms(s)} Vom konstituierten *Text* der benutzten Edition abweichende Lesarten in einer oder mehreren *Manuskripten*; korrespondiert mit dem Sigel ^T.
- N Altnubisch
- n *in Verbindung mit einem Lesartenkennbuchstaben*: Schreibung mit Abkürzung des Nomen sacrum derselben Variante.
- NOMEN fehlerhafte Lesart eines Kirchenschriftstellers, die sich einer Variante eindeutig zuordnen lässt.
- (f) *in Verbindung mit einem Lesartenkennbuchstaben*: orthographisch oder morphologisch mögliche abweichende Schreibung derselben Variante.
- Oec. Oecumenius
- p *in Verbindung mit einem Lesartenkennbuchstaben*: Lesart erscheint als Piktogramm in der Handschrift/den Handschriften.
- ^{pot} *poterius*: Verweist ein patristisches Werk auf mehrere, alternative Lesarten oder Varianten, so erhält die laut dem Kirchenschriftsteller zu *bevorzugende* Lesart/Variante dieses Zeichen; korrespondiert mit ^{inf}.
- pt. partim
- S: Syrisch
- H: Text der Harklensis nach der kritischen Ausgabe Heide 2017
- H^{ms}: eine Einzelhandschrift der Harklensis H^{mss}: mehrere Handschriften der Harklensis
- H^{Ams}: asterisierte Lesart der Harklensis in einer Handschrift
- H^{Amss}: asterisierte Lesart der Harklensis in mehreren Handschriften
- H^{Mms}: Marginallesart der Harklensis in einer Handschrift
- H^{Mmss}: Marginallesart der Harklensis in mehreren Handschriften
- Ph: Philoxenianische Rezension nach der Ausgabe Gwynn 1897.
- Sl: Altkirchenslavisch
- Sl:A Hypertext a
- Sl:B Hypertext b
- Symm. Symmachus
- ^T Der rekonstruierte *Text* der benutzten Edition: Dieses Sigel wird *benutzt*, wenn die handschriftliche Überlieferung der zitierten Schrift verschiedene Lesarten bezeugt; korrespondiert mit dem Sigel ^{ms} bzw. ^{mss}.
- ^{T(f)} Der rekonstruierte *Text* der benutzten Edition bietet eine *konjekturale* oder offensichtlich fehlerhafte Lesart, die sich aber aufgrund der zugrundeliegenden handschriftlichen Zeugen einer Variante eindeutig zuordnen lässt. Auf eine Verzeichnung der ^{ms(s)} wird hierbei verzichtet, sofern die Zeugen nicht unterschiedliche Varianten bieten.
- Tg. Targum
- Theod. Theodotion
- ^V *ut videtur*: Das Zitat kann einer bestimmten Variante zugeordnet werden, obwohl es sie nicht exakt im Wortlaut bezeugt. Im Apparat wird dieses Kürzel nur dann verwendet, wenn kein eindeutiger Beleg für die Lesart beim genannten Autor vorliegt. Dies trifft vor allem in den patristischen Kommentaren dann zu, wenn ein sequentielles (d.h. im Auslegungstext befindliches) Zitat nicht den kompletten Textumfang einer Variantenabgrenzung bietet, aber aus dem Vergleich mit dem Lemmatext des betreffenden Kommentares hinreichend sicher angenommen werden darf, dass der Autor des Kommentares diesen Wortlaut gelesen hat.
- ^V *nach einem handschriftlichen Zeugen*: *ut videtur*, wie es scheint.
- v.l. varia lectio in der Bezeugung einer Referenzstelle (s. cf.)
- VL Vetus Latina
- Vulg. Vulgata medievalis (mittelalterliche mediev. Vulgataüberlieferung)
- κεφ. κεφάλαιον/Kephalaion
- λόγ. λόγος / Logos

- ◆ markiert im Variantenspektrum und im Bezeugungsapparat Varianten, die bei gespalteener Leitzeile unter der mit a bezeichneten Variante stehen (s. dazu Einführung 14*).
- † Die Crux markiert Stellen, an denen der Text der Oberzeile den Ausgangstext nach Auffassung des Main Editorial Boards nicht vollständig wiedergibt.
- x *im Variantenspektrum*: Auslassung des Wortes unter dem x steht.
- ... steht bei negativem Apparat für die Textbezeugung: alle in die Edition einbezogenen Handschriften, die an einer variierten Stelle nicht genannt sind.
- * *nach einer Handschriftennummer*: Lesart der ersten Hand.
- > *hochgestellt bei der Wortadresse*: Verweis auf den Textkritischen Kommentar z. St.;
hochgestellt bei Versionssignum: Verweis auf den versionellen Kommentar z. St.
- ↓ *nach Stellenangabe*: kennzeichnet längere variierte Abschnitte, die mit „↑“ gekennzeichneten Abschnitte umfassen oder in die sie hineinreichen.
- ↑ *re variierte Abschnitte*, die mit „↑“ gekennzeichneten Abschnitte umfassen oder in die sie hineinreichen.
- [↓] bei einer a-Lesart in einem längeren variierten Abschnitt: gibt an, dass nachfolgende Zeugen in dem umfassten Bereich weitere Varianten haben.
- ↑ *anstelle des Kennbuchstabens einer Variante*: ein hier genannter Zeuge kann an dieser variierten Stelle nicht notiert werden, weil eine übergreifende Lesart des Zeugen dies nicht ermöglicht.
- ↔ Es ist nicht zu entscheiden, welche der bei „↔“ angegebenen Lesarten von den genannten Zeugen gelesen wurde; ausgeschlossen sind aber die übrigen Varianten an dieser Stelle.
- + *anstelle des Kennbuchstabens einer Variante*: zusätzliche Variante eines Zeugen, der normalerweise nicht zur Auswahl der Zeugen für die Edition gehört. Diese Varianten stehen im Apparat, weil sie eine besondere semantische oder textgeschichtliche Relevanz haben.
- ? *anstelle des Kennbuchstabens einer Variante*: versionelle Variante oder Varianten aus Editionen (s. EDD), die von den weiteren Varianten einer variierten Stelle abweichen und auch durch Rückübersetzung bei versionellen Zeugnissen keiner griechischen Variante eindeutig zugeordnet werden können.
- Lücken oder andere Mängel im Bereich der Stellenangabe: Die bei „–“ genannten Zeugen können einer Variante entweder gar nicht oder nicht eindeutig oder nicht ohne Einschränkungen zugeordnet werden.
- . Punkt
- , Komma
- ; Fragezeichen
- Kolon; bei „(·)“ Kolon in Klammern
- *im Segmentierungsapparat*: der Interpunktionskommentar entscheidungsrelevante zusätzliche Angaben enthält
- ¶ Großer Umbruch
- Umbruch
- ÷ größeres Spatium
- ΣΤ στιγμή τελεία/Trennung syntaktischer Einheiten durch einen Hochpunkt
- ΣΜ στιγμή μέση/Trennung syntaktischer Einheiten durch einen Punkt in mittlerer Höhe
- :/– Doppelpunkt/Doppelpunkt mit Strich: Zeichen in Papyri oder Kommentarhandschriften zum Abschluss eines Abschnitts
- ∂ erstes Wort eines neuen Lemmas (in Kommentarhandschriften)
- ∫ für die Segmentierung relevanter Zeilenumbruch
- ΥΣ ὑποστιγμή/Tiefpunkt
- ΥΔ ὑποδιαστολή/griechisches Komma
- < Trenner unklarer Wertigkeit zwischen syntaktischen Einheiten
- G + fünfstelliger G Nummer *im Referenzapparat*:
4 Paratext in griechischer Sprache
Apokalypse (im Unterschied zu anderen biblischen Schriften)
1 Paratexte, die den Text organisieren (Kephalaia, Inhaltsverzeichnisse, etc.)
2 Paratexte, die den Text rahmen (Prologe, Subscriptionen, Stichangaben, Epitome, etc.)
3 Paratexte, die den Text erläutern (Scholia und Glossen, lexikalische Angaben u.ä.)

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| <p>4 Paratexte, die sich auf den Text rückbeziehen (Kolophone, Eigentumsnotizen u.ä.)</p> <p>5 Epigramme; diese werden zusätzlich mit den Nummern der Database of Byzantine Book Epigrams versehen, soweit sie dort erfasst sind</p> | <p>6 Paratexte dekorativer Art (Autorenporträts u.ä.)</p> <p>001 Kennzeichnung des Paratexts als Item in einer Handschrift oder wiederkehrendes Item in mehreren Handschriften (s. Einführung 24*)</p> |
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1. Abbreviations and symbols

Abbreviations for versional witnesses are listed under the symbols for their respective versions.

Likewise, the abbreviations for editions are listed under the siglum EDD.

A	Armenian		
ap NOMEN	The quote is not independently transmitted but is reported by an author (ap = apud) as a reproduction of another patristic author, whose name is documented here but is not cited as another witness to avoid redundancy.		
Ar	Arabic		
S:	The text of manuscript Ar 85 in the Edition Heide 2020		
S ^{mg} :	The variant readings written in margine or super/sublinear in the same manuscript.		
E:	The text of manuscript Escorial Arabe 1625 in the Edition Monferrer-Sala 2017.		
Andr.	Andreas of Caesarea		
Caes.			
Aqu.	Aquila		
Ä	Ethiopian		
Ä ^{ms}	Variant reading, a testimony		
Ä ^{mss}	Variant reading, multiple testimonies		
cap.	capitulum (latin tradition of the textual tradition)		
cap. ser.	Chapter series (ser. = series) of the		
(VL)	Vetus Latina (series A bzw. B)		
cf.	<i>After a variant</i> : Hint to a reference passage.		
EDD	Editions		
ALD:	Panta Ta Kat'exochēn Kalumena Biblia Theias Dēlad Graphēs Palaias te kai Neas. Sacrae Scripturae Veteris, Nouaeque Omnia, Venedig: Aldus & Socerus 1518.		
BEN:	Johann A. Bengel (ed.), Hē Kainē Diathēkē. Novum Testamentum Graecum, Tübingen: Cotta 1734.		
BEZ:	Theodor Beza (ed.), Iesu Christi Domini nostri Nouum Testamentum, Genf: Héritiers d'Eustache Vignon 1598.		
COL:	Simon de Colines (ed.), Hē Kainē Diathēkē, Paris: Simon de Colines 1534.		
COP:	Novum Testamentum Grece et Latine in academia complutensi noviter impressum, Complutum (Alcalá): Industria Arnaldi Guilielmi de Brocario 1514.		
ELZ:	Abraham et Bonaventura Elzevir (ed.), Hē Kainē Diathēkē. Novum Testamentum. Lugdunum Batavorum: Ex Officina Elzeviriorum 1633.		
ER1:	Erasmus von Rotterdam (ed.), Novum Instrumentum omne, Basel: Johann Froben 1516.		
ER3:	Erasmus von Rotterdam (ed.), Novum Testamentum omne, Basel: Johann Froben 1522.		
ER5:	Erasmus von Rotterdam (ed.), Novum Testamentum omne, Basel: Johann Froben 1535.		
LMN:	Karl Lachmann (ed.), Novum Testamentum Graece. Editio Stereotypa. Berlin: Reimer 1831.		
N1:	Eberhard Nestle (ed.): Novum Testamentum Graece cum apparatu critico ex editionibus et libris manu scriptis. Stuttgart: Privilegierte Württembergische Bibelanstalt 1898.		
NA25:	Erwin Nestle / Kurt Aland post Eberhard Nestle (ed.), Novum Testamentum Graece cum apparatu critico, 25. Auflage, Stuttgart: Württembergische Bibelanstalt 1963.		
NA26:	Kurt Aland / Matthew Black / Carlo M. Martini / Bruce M. Metzger post Eberhard Nestle et Erwin Nestle (ed.), Novum Testamentum Graece [...], 26. Auflage, Stuttgart: Deutsche Bibelstiftung 1979.		
NA28:	Barbara and Kurt Aland / Johannes Karavidopoulos / Carlo M. Martini / Bruce M. Metzger, Novum Testamen-		

- tum Graece [...]. 28. revidierte Auflage, Stuttgart: Deutsche Bibelgesellschaft 2012.
- SOD: Hermann von Soden (ed.): Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt, hergestellt auf Grund ihrer Textgeschichte. II. Teil: Text mit Apparat. Göttingen: Vandenhoeck & Ruprecht 1913.
- STE: Robert Estienne (ed.), Tēs Kainēs Diathēkēs hapanta, Paris: Robert Estienne 1550.
- TIS: Konstantin von Tischendorf (ed.), Novum Testamentum Graece. Ad antiquissimus testes denuo recensuit. Editio octava critica maior, Volumen II. Leipzig: Giesecke & Devrient 1872.
- TRE: Samuel P. Tregelles (ed.), The Book of Revelation in Greek, edited from Ancient Authorities, London: Bagster and Sons 1844.
- WH: Brooke F. Westcott / Fenton J.A. Hort (ed.): The New Testament in the Original Greek: With Notes on Selected Readings, vol. 2, London: Macmillan 1881.
- f *after the letter address of a reading*: incorrect – non-standardized – representation of a variant.
- G** Georgian
- ^{inf} *inferius*: If a patristic work refers to several alternative readings or variants, the reading/variant considered less original by the Church writer receives this symbol; corresponds to pot.
- K**: Coptic
- S Sahidic
- B Bohairic
- F Fayyumic
- S^{ms}, B^{ms}: a single Sahidic or Bohairic witness
- Sm^{ss}/B^{mss}: two or more Sahidic or Bohairic witnesses
- S^{ms}/S: If a single Sahidic witness deviates from the rest of the Sahidic tradition, S notes the main stream of tradition, and S^{ms} the individual witness.
- ^{Lat} *Latinus*: Indicates that the Latin version of an originally Greek, but now only partially preserved patristic text (see above) is recorded here.
- L**: Latin
- X: Quotations from Tertullian of Carthage (ca. 150–220) and other authors of the 2nd and 3rd centuries
- Y: Text in the Apocalypse commentary of Victorinus of Pettau († ca. 304) and other related authors
- K: Old-African text, especially in Cyprian of Carthage († 258) and other North African church writers as well as in the Fleury Palimpsest (6th century)
- C: Substrand of the Old-African text K, contained as a lemma text in the Apk commentary of Primasius of Hadrumetum († after 553) as well as in the work of Quodvultdeus of Carthage († around 453) and other North African authors of the 4th and 5th centuries
- A: Substrand of the Old-African text K, text in the work of Augustine of Hippo (354–430), especially in Apk 20,1–21,5a (as a substitute for C)
- S: The text in the Apocalypse Commentary of Tyconius (approx. 330–390), reconstructed from Apk 2,9, as well as in the commentaries of other writers influenced by Tyconius from the 6th to the 8th century
- I: The text of the Codex Gigas (13th century) and other European authors of late antiquity, starting from Apk 2,13
- J: The lemma text of the review of the Victorin Commentary, as well as the text of variant forms from I
- V: The Vulgata text

	T:	Substitute of V, regional text of the Visigothic tradition		HM ^{mss} :	marginal reading of the Harklensis in multiple manuscripts
	G:	Substitute of V, regional text in Gaul from pre-Carolingian times		Ph:	The Philoxenian Recension according to the edition by Gwynn 1897.
	D:	Substitute of V, regional text, included in the Book of Armagh (9 th century)		Sl:	Old-Church-Slavonic
LXX	Septuagint			Sl:A	Hypertext a
ms(s)	Variant readings differing from the constituted <i>text</i> of the used edition in one or more <i>manuscripts</i> ; corresponds to the siglum ^T .			Sl:B	Hypertext b
N	Old-Nubian		Symm.	Symm.	Symmachus
n	<i>in connection with the letter address of a reading</i> : Spelling with an abbreviation of the sacred name in the same variant.		^T	^T	The reconstructed <i>text</i> of the edition used: This symbol is <i>used</i> when the manuscript tradition of the quoted text attests to various readings; corresponds to the symbol ^{ms} and ^{mss} .
NOMEN (f)	Incorrect reading of a church writer that can be clearly attributed to a variant.		^{T(f)}	^{T(f)}	The reconstructed <i>text</i> of the edition used provides a <i>conjectural</i> or obviously incorrect reading, which can be clearly attributed to a variant based on the underlying manuscript witnesses. A listing of the ms(s) is omitted here unless the witnesses present different variants.
o	<i>in connection with the letter address of a reading</i> : orthographically or morphologically possible variant spelling of the same variant.		Tg.	Tg.	Targum
Oec.	Oecumenius		Theod.	Theod.	Theodotion
p	<i>in connection with the letter address of a reading</i> : reading appears as a pictogram in the manuscript(s).		^V	^V	<i>ut videtur</i> : The quote can be attributed to a specific variant, even though it is not exactly attested in the wording. In the apparatus, this abbreviation is used only when there is no clear evidence for the reading in the mentioned author's works. This is especially the case in patristic commentaries when a sequential (i.e., located in the commentary text) quote does not encompass the complete extent of a variant distinction. However, based on a comparison with the lemma text of the respective commentary, it can be reasonably assumed that the author of the commentary read this wording.
pot	<i>poterius</i> : If a patristic work refers to multiple alternative readings or variants, the <i>preferred</i> reading/variant according to the church writer is marked with this symbol; corresponds to ^{inf} .		^V	^V	<i>after a manuscript witness</i> : <i>ut videtur</i> , as it seems.
pt.	partim		v.l.	v.l.	varia lectio in the attestation of a reference passage (s. cf.)
S:	Syriac		VL	VL	Vetus Latina
H:	the text of the Harklensis according to the critical edition by Heide 2017		Vulg.	Vulg.	Vulgata medievalis (medieval vulgata tradition)
H ^{ms} :	a single manuscript of the Harklensis		mediev.	mediev.	κεφάλαιον / Kephalaion
H ^{mss} :	multiple manuscripts of the Harklensis				λόγος / Logos
H ^{Ams} :	asterisked reading of the Harklensis in a manuscript				
H ^{Amss} :	asterisked reading of the Harklensis in multiple manuscripts				
H ^{Mms} :	marginal reading of the Harklensis in a single manuscript				

- ◆ marks variants in the variant spectrum and in the attestations apparatus that are under the variant labeled with 'a' in the case of a split headline (s. Introduction, p. 38*).
- † The crux marks places where the text of the upper line does not fully reproduce the original text according to the main editorial board's view.
- x *in the overview of variant readings*: omission of the word above the x mark
- ... *in the negative apparatus for textual evidence*: All manuscripts included in the edition that are not mentioned at a varied location.
- * *after a manuscript number*: the reading of the first hand
- > *superscript at word address*: Reference to the Textual Commentary at the passage
superscript at version siglum: Reference to the Variant Commentary at the passage
- ↓ *after a numerical address*: Indicates
- ↑ longer varied sections that encompass or extend into the sections marked with „↑“.
- [↓] *for an 'a' reading in a longer varied section*: Indicates that subsequent witnesses in the encompassed area have additional variants.
- ↑ *in place of the letter address of a variant reading*: A witness mentioned here cannot be noted at this varied location because an overarching reading style of the witness does not allow for this.
- ↔ It cannot be determined which of the variant readings noted at “↔” is supported by the witness(es) cited, although other readings are clearly not supported.
- + *in place of the letter address of a variant reading*: Additional variant from a witness who is not usually part of the selection of witnesses for the edition. These variants are included in the apparatus because they have a special semantic or text-historical relevance.
- ? *in place of the letter address of a variant reading*: Versional variant or variants from editions (see EDD) that deviate from the other variants of a varied location and cannot be definitively attributed to a specific Greek variant even through retroversion in versional witnesses.
- Gaps or other defects at the given address: The witnesses mentioned at “–” can either not be assigned to a variant at all or not clearly or without limitations.
- . period
- , comma
- ; question mark
- colon; at “(·)” colon in brackets
- *in the Segmentation Apparatus*: In the punctuation commentary, there are decision-relevant additional details.
- ¶ major break
- standard break
- ÷ wide spatium
- ΣΤ σιγμὴ τελεία / Separation of syntactic units by a high dot
- ΣΜ σιγμὴ μέση / Separation of syntactic units by a middle dot
- : / – *colon or colon with dash*: feature in the papyri or in commentary manuscripts, marks the end of a section
- ∂ the first word of a new lemma (in commentary manuscripts)
- ∫ line break relevant for segmentation
- ΥΣ ὑποσιγμὴ / low dot
- ΥΔ ὑποδιαστολή / Greek comma
- < Separator indicating unclear significance between syntactic units
- G + number combination of at least five digits *in the reference apparatus*:
 - G paratext in Greek
 - 4 Revelation (unlike other biblical writings)
 - 1 paratexts that organize the text (kephalaia, tables of contents, etc.)
 - 2 paratexts that frame the text (prologues, subscriptions, stichometry, epitomes, etc.)
 - 3 paratexts that expound the text (scholia and glosses, lexical entries, etc.)

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|---|--|-----|---|
| 4 | paratexts that refer back to the text (colo-pons, ownership notes, etc.) | 6 | paratexts of a decorative nature (portraits of authors, etc.) |
| 5 | epigrams; these are additionally furnished with the numbers of the Database of Byzantine Book Epigrams, insofar as they are recorded there | 001 | Identification of the paratext as an item in a manuscript or recurring item in multiple manuscripts (s. Introduction, p. 46*) |

2. Griechische Handschriften / Greek manuscripts

Der Bedarf an Dokumentationen zur griechischen Bezeugung hat sich in der Editio Critica Maior seit dem Erscheinen des ersten Bandes (Katholische Briefe) vermindert. Doppelpfeilbefunde, Regularisierungen (Suffix r im Apparat), Lücken (die die Verzeichnung einer Handschrift unmöglich machen) und Fehlerlesarten (Suffix f im Apparat) können elektronisch über die Transkripte aufgerufen werden. Sie werden daher im Begleitmaterial nicht mehr gelistet. Trotzdem ergeben sich umfangreiche Materialien von der Listung der Handschriften bis hin zur erstmaligen Dokumentation der Singulärlesarten. Eine Neuerung in der ECM ist eine vollständige Vergleichsliste aller Handschriften, die für den kritischen Apparat ausgewählt wurden.

The need to document the Greek attestation has diminished in the Editio Critica Maior since the publication of the first volume (Catholic Letters). Double arrow readings, regularizations (suffix r in the apparatus), *lacunae* and errors (suffix f in the apparatus) can be accessed electronically through the transcriptions. They are therefore no longer listed in the Supplementary Material. Nevertheless, there are extensive materials from the listing of manuscripts to the documentation of singular readings which is introduced into the Supplementary Material for the first time. Another innovation in the ECM is the “Vergleichsliste” concerning agreements between manuscripts selected for the critical apparatus.

Martin Karrer (English translation by Peter Malik)

2.1 Verzeichnis der Handschriften / List of manuscripts

2.1.1 Liste der in den kritischen Apparat der Apokalypse einbezogenen Handschriften / List of the manuscripts of Revelation included in the critical apparatus Martin Karrer, Darius Müller, Marcus Sigismund (English translation by Peter Malik)

Die folgende Liste enthält alle 110 Handschriften, die für die Edition der Apokalypse ausgewählt wurden.

The following list contains all 110 manuscripts selected for inclusion in this edition of Revelation.

Alle Handschriften sind im NTVMR erfasst (<https://ntvmr.uni-muenster.de/liste>). Dort wird die Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments¹ fortlaufend aktualisiert. Daher sei zu Datierung und Inhalt auf die Informationen im NTVMR verwiesen.

All manuscripts are catalogued in NTVMR (<https://ntvmr.uni-muenster.de/liste>). There, the Kurzgefasste Liste is being continuously updated. Therefore, for dating and content, refer to the information in NTVMR.

Die Handschriften werden zudem sukzessive in den Datenbanken <https://www.manuscripta-biblica.org/> und <https://pinakes.irht.cnrs.fr/> genauer beschrieben.² Diese Datenbanken geben zusätzliche Auskünfte über die Inhalte der Handschriften und über Sekundärliteratur.

The manuscripts are also successively described in greater detail in the databases <https://www.manuscripta-biblica.org/> and <https://pinakes.irht.cnrs.fr/>. These databases provide additional information concerning the contents of the manuscripts as well as the relevant secondary literature.

¹ Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments, 2. Aufl., in Verbindung mit M. Welte, B. Köster u. K. Junack bearbeitet von K. Aland, (ANTT 1) Berlin/New York 1994.

² Das geschieht bis 2024 in Begleitprojekten zur ECM Apk: s. die Hinweise auf die Projekte zu den Paratexten und zur Buchgeschichte der Apk in Martin Karrer, Der Nachweis der Paratexte in der Editio Critica Maior der Apk § 1.

P18 P24 P43 P47 P85 P98 P115

01 02 04 025 046 051 052 0163 0169 0207 0229 0308
0326

35 61 69 82 91 93 104 141 177 201 218 250 254 325 367
452 456 469 498 506 522 620 632 792 808 911 1006
1424 1611 1637 1719 1732 1734 1773 1780 1795 1828
1849 1852 1854 1872 1888 2019 2026 2028 2037 2042
2048 2050 2053 2056 2057 2067 2070 2071 2073 2074
2076 2077 2080 2081 2138 2200 2256 2286 2329 2344
2350 2351 2377 2429 2432 2436 2495 2582 2595 2672
2681 2723 2814 2845 2846 2847 2886 2917 2919 2921
2924

Die Korrektoren des Codex Sinaiticus (01) werden wie in der elektronischen Edition (www.codex-sinaiticus.net) nach Milne-Skeat bezeichnet:

The correctors of Codex Sinaiticus (01) are designated according to Milne-Skeat – just as in the electronic edition (www.codex-sinaiticus.net):

01S1

01C

01CA

01CC

01CORR

Maßgeblich für die Auswahl waren folgende Kriterien:

The following criteria were decisive for the selection:

Alle Handschriften bis zum 8. Jh. werden erfasst, um die ältere Textüberlieferung in ihrer Gesamtheit abzubilden.

All the manuscripts up to the eight century are included in order to represent the older textual tradition in its entirety.

Die Auswahl aus den Minuskeln soll die Bandbreite der mittel- und spätbyzantinischen Überlieferung zeigen. Die ausgewählten Zeugen repräsentieren daher die Koineüberlieferung, alle Kommentarüberlieferungen (die breite Andreasüberlieferung in der Vielfalt ihrer Stränge), die Überlieferung des zur Complutensischen Polyglotte führenden Stranges (sog. Complutensis-Text), Repräsentanten der Familien F104 und F172 (letzte wird durch GA 250 und 1888 vertreten, da der Text von GA 172 unvollständig ist) und die gegenüber den genannten Überlieferungsformen selbständigen Handschriften mit ihren textgeschichtlichen Linien.

The selection of the minuscules is intended to demonstrate the breadth of the middle and late Byzantine tradition. The selected witnesses thus represent the Koine tradition, all the commentary traditions (the Andrew tradition in the diversity of its strands), the tradition leading to the Complutensian Polyglot (so-called Complutensian text), representatives of the families F104 and F172 (the latter family is represented by GA 250 and 1888, as the text of GA 172 is incomplete) and manuscripts whose text-historical trajectories are independent from the above-mentioned traditions.

Die Auswahl soll die Textgeschichte bis zum Übergang in den Druck abbilden. Daher finden sich in der Auswahl Handschriften bis zum Ende des 15. Jh. Da sich der Bibeldruck im osmanischen Reich verzögerte, wurde auch noch eine jüngere Handschrift aufgenommen (GA 2350; 17. Jh.).

The selection is intended to represent the history of the text up to the transition to printing. Therefore, the selection includes manuscripts dated until the end of the 15th century. Since the printing of the Bible was delayed in the Ottoman Empire, one later manuscript was included as well (GA 2350; 17th century).

Diese Auswahl erlaubt, die ECM Apk nicht nur zur Rekonstruktion des ältesten Textes, sondern auch zur Erforschung der Textgeschichte in den Epochen bis zum Buchdruck zu benützen.

This selection enables the ECM Rev to be used not only for the reconstruction of the earliest text, but also for the study of the history of the text in the periods leading up to the age of printing.

2.1.2 Liste der Handschriften, die während der Arbeit an der ECM Apk neu zugänglich wurden / List of newly accessible manuscripts
Martin Karrer, Markus Lembke, Darius Müller
(English translation by Peter Malik)

Am Anfang der Arbeit für die ECM Apk galten einige Handschriften als verschollen. Andere Handschriften waren schwer zugänglich. Es gelang, all diese Lücken zu schließen.³

³ Garrick Allen (2014–2016 Mitglied im Team der ECM Apk, jetzt Universität Glasgow) konnte im Nachlass Hoskier's Fotos der Minuskeln GA 2039 und GA 2136 aufspüren. GA 241 (früher Dresden) fand sich in Moskau (M.K.). | Garrick Allen (2014–2016 member of the ECM Apk team, now University of Glasgow) was

At the beginning of the work on the ECM Rev, some manuscripts were considered lost, while other manuscripts were difficult to access. It was possible to close all these gaps.

Fotos wurden während der Arbeit an der ECM neu zugänglich von:

During the work on the ECM, photos from the following manuscripts became available:

GA 241. 242. 2039. 1678

Der Apk-Text folgender Handschriften wurde neu erschlossen bzw. neu entdeckt:

The Revelation text of the following manuscripts has been newly indexed or discovered:

GA 2136. 2663. 2664. 2970. 2991. 2992. 3004. 3005. 3006 und 3007⁴

Folgende Objekte wurden während der Forschung zu den Paratexten und zur Buchgeschichte der Apk entdeckt, erhielten aber bislang keine GA-Nummer: Diktyon 738. 53939. 55718. 57662. 57605. 61995.⁵ Die Diktyon-Nummern geben Zugang zur Beschreibung der Handschriften in <https://pinakes.irht.cnrs.fr/> und <https://manuscripta-biblica.org>.

Der Apk-Text ist nur aus einer Handschrift der Kurzgefassten Liste der griechischen Handschriften des Neuen Testaments endgültig verloren (GA 339).⁶

The following items were discovered during research into the paratexts and book history of Revelation but have not yet received a GA number:

able to find photos of minuscules GA 2039 and GA 2136 in Hoskier's heritage. GA 241 (formerly Dresden) was found in Moscow (M.K.).

⁴ Nähere Auskünfte in Markus Lembke, Kurzbeschreibungen nachträglich zugänglich gewordener Handschriften (→ Band Studien zum Text). | Further information can be found in Markus Lembke, Kurzbeschreibungen nachträglich zugänglich gewordener Handschriften (→ Studies on the Text).

⁵ Vgl. / cf. Martin Karrer, Der Nachweis der Paratexte in der Editio Critica Maior der Apk (→ Studien zum Text/Studies on the Text) § 3.1.

⁶ Die Blätter von GA 339 (= Hoskier 83; Turin) mit Text der Apokalypse wurden durch Brand im 19. Jh. zerstört und waren bis dahin noch nicht kollationiert und fotografiert; vgl. Martin Karrer, Der Text der Apk in der Editio Critica Maior (→ Studien zum Text/Studies on the Text) § 3.1.1 mit Anm. 118. | The sheets of GA 339 (= Hoskier 83; Turin) with the text of Revelation were destroyed by fire in the 19th century and had not yet been collated or photographed; see Martin Karrer, The Text of the Apk in the Editio Critica Maior (→ Studies on the Text) § 3.1.1 with note 118.

Diktyon 738. 53939. 55718. 57662. 57605. 61995. The Diktyon numbers facilitate access to the description of the manuscripts at <https://pinakes.irht.cnrs.fr/> and <https://manuscripta-biblica.org>.

The text of Revelation is permanently lost only from one manuscript in the Kurzgefasste Liste (GA 339).

2.1.3 Gruppierung der Handschriften / Grouping of manuscripts

Darius Müller

(English translation by Peter Malik)

Die nachfolgende Zusammenstellung bietet eine Gruppierung der Handschriften gemäß CBGM:

The following summary overview presents a grouping of manuscripts according to the CBGM:

A-nahe Zeugen / A related witnesses:

P47. 01. 02. 04. 025. 1006. 1611. 1854. 2053. 2329. 2344. 2350. 2582. 2846

F104

104. 620

F172

250. 1888

F1006

1006. 2582

F2053 (Oecumenius Tradition / Oecumenius tradition)
2053. 2350

Zeugen der Koine-Tradition / Witnesses of the Koine tradition

61. 69. 82. 93. 141. 177. 201. 218. 367. 452. 456. 498. 506. 522. 632. 808. 1424. 1597. 1734. 1780. 1795. 1849. 1852. 1872. 2048. 2071. 2138. 2200. 2495. 2672. 2847. 2921

Zeugen der Andreas-Tradition / Witnesses of the Andrew tradition

254. 1773. 2026. 2028. 2037. 2042. 2056. 2057. 2067. 2073. 2074. 2081. 2286. 2595. 2814. 2886. 2919

Zeugen der Complutense-Tradition / Witnesses of the Complutensian tradition

1637. 2723

Zeugen der Arethas-Tradition / Witnesses of the Arethas tradition

91. 2077

2.2 Liste der Singulärlesarten /

List of singular readings

Darius Müller

Die nachfolgende Liste ist eine Neuerung gegenüber den bisherigen ECM-Bänden und stellt gemäß Nachweis im Apparat sämtliche Singulärlesarten der für die Edition ausgewählten griechischen Handschriften zusammen. Dabei werden sämtliche Varianten, Orthographica und Fehlerlesarten aus dem Apparat berücksichtigt. Die einzige Ausnahme sind Fälle, in denen eine Handschrift mit einem Doppelpfeil-Nachweis im Apparat erscheint. Diese werden aus methodischen Gründen nicht beachtet, da hier kein singuläres Zeugnis im engeren Sinne vorliegt, sondern aus verschiedenen Gründen konnte der Text eines Zeugen keiner Varianten zugeordnet werden.

Die ausführliche Dokumentation lässt unmittelbar erkennen, welche Zeugen besonders viele Singulärlesarten haben und welche in dieser Hinsicht eher unauffällig sind. Es bestätigen sich die Beobachtungen aus Text-und-Textwert zur Apk, denen zufolge Zeugen aus der Andreas-Gruppe (siehe z.B. 2026) häufiger Singulärlesarten aufweisen als Zeugen aus der Koine-Gruppe (vgl. 1849). Ebenfalls ins Auge springt der Sachverhalt, dass auch viele A-nahe Zeugen (z.B. 01. 02. 1611. 1854. 2329. 2846) einen vergleichsweise hohen Anteil an Singulärlesarten bekunden. Grundsätzlich lässt sich mit Blick auf die Singulärlesarten feststellen, dass in sämtlichen ausgewählten Zeugen Omissionen (om.) und Kürzungen weitaus häufiger als Ergänzungen (ungerade Wortadressen) oder Erweiterungen vorkommen.

Auf die Frage, ob die Singulärlesarten eine systematische Textbearbeitung oder inhaltlich gravierende Änderungen zu erkennen geben, lässt sich im Regelfall eine negative Antwort geben. Eine bemerkenswerte Ausnahme stellt etwa 2070 in Apk 21,19–20 dar. Der Zeuge ergänzt hier zwischen den verschiedenen Gemmen jeweils den Zusatz λιθος και θεμελιος, was auf eine innere Systematik schließen lässt.

The following list is an innovation compared to the previous ECM volumes and compiles all singular readings of the Greek manuscripts selected for the edition according to the evidence given in the apparatus. All variants, orthographical readings and errors mentioned in the apparatus are taken into account. The only exception are cases in which a manuscript appears in the apparatus with a double-arrow reference. These are not considered for methodological reasons, since the witness does

not attest a singular reading in the narrower sense, but the text of that witness could not be assigned to any variant at the given passage for various reasons.

The detailed documentation reveals immediately the witnesses that having a particularly high number of singular readings and which are rather inconspicuous in this respect. The observations from Text-und-Textwert of Revelation are confirmed in many respects. The witnesses belonging to the Andrew group (see e.g. 2026) show singular readings more often than those of the Koine group (see 1849). Furthermore, a noticeable fact is that many A-related witnesses (like 01, 1611, 1854, 2329, 2846) also attest a high number of singular readings. According to all selected witnesses, the list indicates – as far as singular readings are concerned – that omissions (om.) and contractions of readings occur far more frequently than additions (odd word addresses) or expansions.

The question as to whether the singular readings indicate systematic text editing or content related textual changes can usually be answered negatively. A remarkable exception occurs in 2070 at Rev 21:19–20. Between the different gems, the witness inserts several times the addition λιθος και θεμελιος, which suggests an internal system.

P18

| | |
|------------|----------------------|
| 1,5/6–8an1 | ιη χρ |
| 1,6/24–32b | το κρατος και η δοξα |

P24

Keine Singulärlesarten

P43

Keine Singulärlesarten

P47

| | |
|--------------|--------------------------------------|
| 9,11/24f | βαπτων |
| 9,12/12ao | ειδου |
| 9,14/14–16ao | την σαλπιγγαν |
| 9,14,30–40c | επι του ποταμου του μεγαλου ευφρατου |
| 9,18/50b | om. |
| 9,19/2–4b | ην γαρ η |
| 9,20/10an2 | αθν |
| 9,20/62–66ao | και τα αργυρεα |
| 10,3/24–28c | αι βρονται |
| 10,7/14–18bo | του αγγελου του ζ |
| 11,3/8ao2 | β |
| 11,5/8–12f | αυτους θελησει αδικησαι |
| 11,6/58–72m | πασα πληγη οσακις εαν θελωσιν |
| 11,7/8c | τελωσιν |
| 11,8/46an2 | εστρω |

| | | | |
|--------------|------------------------------------|--------------|------------------------------------|
| 11,9/32ao | γ | 1,11/14b | om. |
| 11,12/42c | εμετρησαν | 1,11/28–62b | και εις περγαμιον και εις θυατειρα |
| 11,13/6b | αυτη | | και εις ζυρναν και εις φιλαδελφιαν |
| 11,17/38–40b | την μενουσαν | | και εις λαοδικιαν |
| 11,18/8bo | οργισθη | 1,13/4–6b | μεσον |
| 12,8/12–22f | αυτων ευρεθη εν τω ουρανω | 1,16/46–52i | φαινει ως ο ηλιος |
| 12,13/22d | απηλθεν εκδιωξαι | 1,20/44–50d | των επτα εκκλησιων |
| 13,4/22–34d | om. | 2,1/34–36e | δεξια αυτου χειρι |
| 13,6/12–14e | βλασφημηση | 2,10/44b | om. |
| 13,6/38–46h | εν τω ουρανω | 2,13/26b | σου |
| 13,11/32c | λαλει | 2,14/2–8b | αλλ εχω |
| 13,13/10–24c | ινα και πυρ ποιηση εκ του ουρανου | 2,14/30–32e | om. |
| | καταβηναι | 2,14/44an2 | ισλ |
| 13,14/64–70b | της μαχαριης και ζησας | 2,17/26–42d | δωσω εκ του μαννα του |
| 13,18/26–48k | αριθμος γαρ ανθρωπου εστιν εστιν | | κεκρυμμενου και |
| | δε χξς | 2,17/40–42b | om. |
| 14,4/7b | μη | 2,17/62b | om. |
| 14,7/18–22c | δοξασατε αυτον δοξαν | 2,19/22–26d | om. |
| 14,8/4–8do | αλλος β | 2,20/26b | προφητειαν |
| 14,12/4–12b | εστιν η υπομονη των αγιων | 2,21/28b | ταυτης |
| 14,14/16–28b | ο επι την νεφελην καθημενος ομοιον | 2,23//56e | om. |
| | υιω ανθρωπου | 2,24/8–10c | τοις εν λοιποις |
| 14,15/16b | ανακραζων | 2,24/20b | om. |
| 14,15/48b | εξηλθεν | 2,26/30–34d | των εθνων |
| 14,15/50–54d | ο θερισμος | 3,7/34b | om. |
| 14,20/28b | μεχρι | 3,12/12–16d | τω ναω |
| 15,1/38–42c | ετελεσθη εν αυταις | 3,12/74an2 | ηλμ |
| 15,4/24–26c | μονος ει | 3,13/2b | om. |
| 15,4/54b | εφανερωθη | 3,14/25b | και |
| 15,7/2–14c | και εκ των τεσσαρων εδωκαν | 3,14/44b | εκκλησιας |
| 16,1/44–48d | om. | 3,15/14–20c | ψυχρος ουτε ζεστος |
| 16,3/38–48i | ζωσα απεθανον εν τη θαλασση | 3,16/2–4b | οτι ουτως |
| 16,18/16b | om. | 3,16/19b | ει |
| 16,20/16b | ευρεθη | 3,16/22–26bf | παυσε |
| | | 3,17/30b | om. |
| P85 | Keine Singulärlesarten | 3,20/30c | ανοιξω |
| P98 | Keine Singulärlesarten | 4,2/25b | ο |
| | | 4,4/20–32c | πρεσβυτερους καθημενους |
| | | | περιβεβλημενους |
| P115 | | 4,4/50–52ao | στεφανους χρυσεους |
| 3,12/12–16? | [...] ναου | 4,7/42–44c | ως ομοιον ανθρωπω |
| 9,11/2? | [...]ε | 4,8/40ao | ουχ |
| 13,18/44–48g | [...]η χις | 4,8/42bf | εξοσαν |
| 14,6/4–8b | [αλ.]λον ιδον αγγ[ελον] | 4,9/14b | om. |
| 01 | | 4,11/6–16gn | κε ο κς και θς ημων |
| 1,1/14–22bn | ο θς δειξαι τοις αγιοις | 5,1/22–24c | om. |
| 1,1/56ao | ιωαννει | 5,2/8–10b | κηρυσσοντα ισχυρον |
| 1,4/2ao1 | ιωαννης | 5,4/14b | ευρεθισεται |
| 1,5/40–52i | αγαπωντι ημας και λυσαντι εκ | 5,7/16bf | της |
| 1,6/36–42b | τον αιωνα των αιωνων | 5,8/34–38e | εκαστος εχοντες κιθαραν |
| 1,8/9b | και εγω | 5,8/44ao | χρυσεας |
| 1,11/4–6e | om. | 5,13/8b | το |

| | | | |
|--------------|------------------------------------|----------------|------------------------------------|
| 5,13/33b | τα | 12,12/20–28d | εις την γην και την θαλασσαν |
| 5,13/88–92b | παντοκρατορος | 12,14/36b | om. |
| 6,1/22b | om. | 12,17/26–28b | των επιλοιπων |
| 6,2/23b | ο | 12,17/56bn | θυ |
| 6,3–4/27–4eo | και ιδε και ιδον και ιδου εξηλθεν | 13,1/38–40b | διαδηματα δεκα |
| 6,9/48–50b | ην εσχον | 13,2/50b | om. |
| 6,11/24–28b | επι χρονον μικρον | 13,6/24–28c | αυτον |
| 6,11/55b | υπο αυτων | 13,8/20–30c | ων γεγραπται τα ονοματα αυτων |
| 6,14/24b | βουνος | 13,14/47c | και |
| 6,14/34b | εκινησαν | 13,14/60–62c | πληγης |
| 6,15/42–44c | om. | 13,18/26–48in | αριθμος γαρ ανου εστιν εξακοσαι |
| 6,16/44b | επι | | εξηκοντα εξ |
| 7,3/24ao | αχρις | 14,2/26–30c | φωνην βροντης |
| 7,4/4b | ηκουσαν | 14,3/11b | και |
| 7,4/30–32an1 | υιων ισλ | 14,3/52–56b | εκατον τεσσερακοντα μιαν |
| 7,6/16ao3 | νεφθαλι | 14,4/55b | εν |
| 7,8/16b | βενιαμιν | 14,7/2–8e | εν φωνη μεγαλη |
| 7,8/26b | ιωσηφ | 14,9/48–50b | τω μετωπω |
| 7,10/37b | εις τους αιωνας των αιωνων αμην | 14,19/44–54bnf | του θυμου σου θυ την μεγαλην |
| 7,15/50–54e | γινωσκει αυτους | 15,2/64–70dn | εχοντας κιθαρας κυ του θυ |
| 8,8/34b | εγενηθη | 15,4/48b | om. |
| 8,11/17b | και λεγεται | 15,4/51b | ενωπιον |
| 9,2/4–24i | ανεβη καπνος επι του φρεατος | 15,8/38–44 | εις τον ναον εισελθειν |
| 9,2/28c | καμινος | 16,2/2–24b | om. |
| 9,11/4–16c | εαυτων τον βασιλεα τον αγγελον της | 16,3/2–8b | εις |
| | αβυσσου | 16,3/38–48h | ζωσα απεθανεν επι της θαλασσης |
| 9,11/18–20d | ω ονομα αυτω | 16,6/16–20d | αιμα εδωκας αυτοις |
| 9,12/2–8c | ουαι μια | 16,6/24d | οπερ αξιοι |
| 9,15/35b | μη | 16,9/18–24e | το ονομα το α[...]αυ |
| 9,16/16–18d | δυο μυριαδων μυριαδας | 16,11/34–44c | ου μετενοησαν |
| 9,18/6b | om. | 16,13/4b | εδοθη |
| 9,19/44b | εχουσας | 16,13/14–38i | ψευδοπροφητου |
| 10,1/26–28b | η θριξ | 16,15/13b | τε |
| 10,3/21b | ως | 16,17/4b | οτε |
| 10,3/24–28d | επτα φωναι | 16,17/40bn | θυ |
| 10,8/56–68d | επι της γης | 16,18/28b | εγενοντο |
| 11,1/14c | λεγει | 16,19/10–38b | η μεγαλη εις τρια μερη και η πολις |
| 11,4/6–32bn | οι δυο ελαιαι και δυο λυχνιαι | | των εθνων επεσεν και βαβυλων η |
| | ενωπιον του κυ της γης εστωτες | | μεγαλη |
| 11,6/54b | om. | 17,2/32b | οικου |
| 11,7/16–20b | το θηριον τοτε | 17,6/4a | ειδα |
| 11,9/6–28c | εκ των φυλων και λαων γλωσσων | 17,12/24bf | ουτω |
| | και εθνων | 17,14/24–26an2 | κς κων |
| 11,17/8dn | κς | 17,15/16–20b | ου πορνη |
| 11,17/14b | om. | 17,15/23b | και |
| 11,18/8b | ωργισθη | 17,17/16b | αυτου |
| 11,19/46b | εγενετο | 18,8/42–46cn | ο θς ο κς |
| 12,1/26–28b | την σεληνην | 18,9/44–46b | της πτωσεως |
| 12,4/16–22e | των αστερων το τριτον του ουρανου | 18,12/20–22c | και βυσσινων |
| 12,6/38b | αυτον | 18,16/20–32b | βυσσινον και πορφυρουν και |
| 12,8/7b | προς αυτον | | κοκκινον και κεχρυσωμενον |
| 12,11/4b | ουτοι | 18,21/10–12c | λιθον ισχυρον |

| | | | |
|----------------|---|--------------|------------------------------------|
| 18,21/16c | λιθον | 22,2/54–56b | των ξυλων |
| 19,1/36–42d | δυναμις | 22,3/6b | καταγμα |
| 19,4/16–22b | και τα τεσσερα | 22,3/16b | om. |
| 19,5/2–14b | και φωναι εξηλθον εκ του θρονου
λεγουσαι | 22,4/19b | και |
| 19,10/40b | om. | 22,10/15b | τουτους |
| 19,11/30–36b | πιστος καλουμενος και αληθινος | 22,10/32ao | ενγυς |
| 19,12/24–36d | διαδηματα πολλα εχων ονομα | 22,12/20b | αποδοθηναι |
| 19,13/8d | περιφεραμμενον | 22,14/23b | ως δε η εξουσια |
| 19,16/30–34an2 | και κς κων | 22,17/10b | om. |
| 19,19/20bf | κατα | 22,20/9b | ειναι |
| 20,1/8–14d | καταβαινοντα | 22,20/22an2 | ιηυ |
| 20,2/34–38b | αυτον | 22,21/14–18c | των αγιων |
| 20,3/2–6e | om. | 02 | |
| 20,4/58b | ουν | 1,9/30–32bn | εν χω |
| 20,6/45b | και | 1,10/1b | εγω |
| 20,8/26–32c | γωγ και μαγωγ | 2,2/24–32c | οτι ου δυνη |
| 20,9/42–10/20b | om. | 2,6/20–24c | καγω μισω |
| 20,10/32–42e | το θηριον και οπου ο ψευδοπροφητης | 2,7/24b | νικουντι |
| 20,12/9b | και | 2,14/34d | βασιλει |
| 20,12/10–18c | μεγαλους και τους μικρους | 2,22/10b | φυλακην |
| 20,12/22–26c | επι του θρονου | 4,3/20–34b | και ιερεις κυκλοθεν του θρονου |
| 20,12/32d | ηγεωχθη | | ομοιος ορασει σμαραγδινω |
| 20,13/46b | κατεκριθησαν | 4,5/38–40c | α εστιν |
| 20,14/25b | και | 4,6/22–24a0 | εμμεσω |
| 20,15/10b | ευρεθισεται | 4,6/38–40ao1 | τεσσερα ζωα |
| 21,2/12an3 | ιηλμ | 4,11/48–60b | δια θεληματι σου ησαν |
| 21,3/4b | om. | 5,6/4e | ιδου και |
| 21,3/6–8c | φωνη μεγαλη | 5,6/22–26ao | και εμμεσω |
| 21,3/16c | λεγουσα | 5,9/40–44dn | τω θω |
| 21,3/52b | om. | 5,10/8–12c | om. |
| 21,4/30–40h | ουτε κραυγη ουτε πενθος | 6,1/45b | λεγοντος |
| 21,4/50c | προβατα | 6,2/39b | ο |
| 21,6/50–54b | της ζωης δωρεας | 6,4/13b | εν |
| 21,10/36an2 | ιηλμ | 6,6/35c | του |
| 21,11/7b | απο | 6,8/28–36c | ο αθανατος και ο αδης |
| 21,12/2c | εχοντι | 6,8/82c | το τεταρτον |
| 21,12/12c | εχοντας | 6,13/8–10bn | του θυ |
| 21,12/33b | αυτων | 6,14/34c | απεκεινησαν |
| 21,12/34b | γεγραμμενα | 6,15/18b | om. |
| 21,12/48an2 | ισλ | 7,1/48–68n | μητε επι θαλασσης μητε επι δενδρου |
| 21,16/7b | αυτης | 7,4/2–12b | om. |
| 21,16/18b | om. | 7,4/14–18bo | εκατον τεσσαρακοντα |
| 21,19/28–30b | εις ιασπισ | 7,6/26ao1 | μαννασση |
| 21,19/37b | και | 7,9/16–22f | και αριθμησαι αυτον ουδεις |
| 21,22/14–16b | οτι | 7,9/44–60ef | εστωτες επι του θρονου και ενωπιον |
| 21,25/16b | ημερα | | του αρνιου περιβεβλημενους |
| 21,27/8–12b | εισελθωσιν εις αυτην | 8,10/46–56b | om. |
| 21,27/20–22b | ο ποιωσει | 8,11/44b | επι |
| 21,27/50bn | ουνου [ουρανου] | 8,12/66b | τεταρτον |
| 22,1/24–30cn | θρονου του θυ | 9,7/12b | ομοιωματα |
| 22,2/18–26if | ενθεν | | |

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| 9,11/4–16d | επ αυτων βασιλεις τον αρχοντα της
αβυσσου τον αγγελον | 20,4/32c | πεπολεμημενων |
| 9,15/4b | ελυπηθησαν | 20,6/58c | βασιλευουσιν |
| 9,19/8–10b | των τοπων | 21,1/36–38b | την θαλασσαν |
| 10,2/16c | om. | 21,1/42c | ιδον |
| 10,6/26–64j | και τα εν αυτω | 21,6/8–10e | γεγοναν εγω ειμι |
| 11,2/46b | μετρησουσιν | 21,6/42–48d | του υδατος |
| 11,4/10b | αυλαιαι | 21,7/14–26gn | αυτων θς και εσται μοι υς |
| 11,7/16–20d | το θηριον το τεταρτον το | 21,8/38b | ψευσταις |
| 11,18/52–76b | τους αγιους και τους φοβουμενους
το ονομα σου τους μικρους και τους
μεγαλους | 21,15/10b | om. |
| 12,7/14b | ο τε | 21,17/12–16b | δ και εκατον τεσσερακοντα |
| 12,10/62b | κατηγορ | 22,6/38b | om. |
| 12,11/34–36ao | και ουχ | 22,8/30–34c | προ ποδων |
| 12,12/20–28c | την αγαπην και την θαλασσαν | 22,19/50b | om. |
| 12,16/32–36b | το υδωρ ο | 04 | |
| 13,8/20–30e | ουαι γεγραπται το ονομα αυτου | 1,9/48–64b | και τον λογον του θεου και την
μαρτυριαν |
| 13,10/6–14a | εις αιχμαλωσιαν εις αιχμαλωσιαν
υπαγει | 2,7/18–20c | ταις εκκλησιαις ταις επτα |
| 13,10/20–30c | αποκτανθηναι αυτον εν μαχαιρη
αποκτανθηναι | 3,4/24b | εαυτων |
| 13,12/60–64c | αυτου | 3,5/8b | περιβαλλεται |
| 13,15/38–56c | ινα οσοι εαν μη προσκυνησωσιν την
εικονα του θηριου αποκτανθωσιν | 3,12/40–42c | om. |
| 14,1/57b | το | 6,7/20–26d | το τεταρτον ζων λεγοντος |
| 14,4/2–4b | om. | 6,7–8/29–8do | ιδον και ιδου |
| 14,7/2–8d | λεγων φωνη μεγαλη | 6,8/16b | om. |
| 14,9/12–20c | αυτω λεγων εν φωνη μεγαλη | 6,9/15b | και |
| 14,15/10–16b | κραζων εκ του ναου | 7,1/48–68f | επι της γης μητε επι της θαλασσης
μη επι τι δενδρον |
| 16,6/22ao1 | πειν | 7,6/16ao4 | νεφθαλιν |
| 16,9/18–24dn | ενωπιον του θυ | 7,6/26ao2 | μανασσιν |
| 17,1/4b | εξηλθεν | 7,13/22b | προβεβλημενοι |
| 17,3/18ao2 | ιδα | 7,13/24–30c | τας στολας λευκας |
| 17,12/24c | ουκ | 9,18/4b | om. |
| 17,15/4b | ειπεν | 10,7/14–18c | εβδομου αγγελου |
| 17,17/42c | αυτω | 10,8/38–46d | το ηνεωγμενον |
| 18,2/4b | εκεκραξεν | 11,3/2–18b | om. |
| 18,3/6–20l | του θυμου της πορνειας αυτης
πεπτωκαν | 11,13/18b | ωστε |
| 18,12/16–18g | και μαργαριταις | 11,17/30ao | ειληφες |
| 18,12/24–26c | om. | 11,19/24b | εδοθη |
| 18,12/40b | σκευος | 12,10/52bn | κυ |
| 18,16/20–34b | κοκκινον και πορφυρουν και
βυσσινον και κεχρυσωμενη | 12,11/22–30c | δια την μαρτυριαν |
| 18,16/20–32h | κοκκινον και πορφυρουν και
βυσσινον και κεχρυσωμενη | 12,12/16b | κατασκηνουντες |
| 18,20/4–8cn | εν αυτη ουνε | 12,15/32–36e | ποιηση αυτην ποταμοφορητον |
| 19,2/30c | ητις εκρινεν | 13,3/38–44c | εθαυμαστωθη ολη η γη |
| 19,20/12–18g | οι μετ αυτου ο ψευδοπροφητης | 13,6/30–36b | om. |
| 20,2/10–18c | ο οφης ο αρχαιος ος | 13,7/40–48b | λαους και γλωσσαν και εθνος |
| 20,3/22–24b | εμμενως αυτον | 13,15/8–10cn | πνα |
| | | 13,18/44–48f | εξακοσiai δεκα εξ |
| | | 14,1/18b | om. |
| | | 14,1/22b | om. |
| | | 14,3/28–32d | om. |
| | | 14,3/52–56c | εκατον τεσσερακοντα |

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|---------------|-----------------------------------|---------------|------------------------------------|
| 14,4/32–58b | οπου αν υπαγη ουτοι ηγορασθησαν | 4,3/16–18f | και σμαραγδω και σαρδιω |
| | απαρχη τω θεω και τω αρνιω | 4,3/22c | ἱρεις |
| 14,9/26–38e | προσκυνει τω θηριω και την εικονα | 4,8/22–24b | πτερυγων εξ |
| | αυτων | 5,5/45b | και |
| 14,17/18–22c | εν ουρανω | 5,7/9df | την |
| 14,19/40–42b | την αλωναν | 5,13/50–54j | παντα και παντας ηκουσα λεγοντας |
| 15,3/2–18c | om. | 11,3/20–24ao3 | χιλιας διακοσιας ξ |
| 15,5/4–6b | μετ αυτα | 11,6/58–72j | την γην οσακις εαν θελησωσιν παση |
| 15,6/2–4ao | και εξηλθαν | | πληγη |
| 15,8/46b | αχρις ου | 11,9/13b | των |
| 16,6/22ao2 | πιν | 11,13/22bo | γ |
| 16,9/44ao1 | ουχι | 11,18/49b | σου |
| 18,2/32–54u | παντος ορνεου ακαθαρτου και | 12,6/40–46ao3 | ημερας χιλιας διακοσιας ξ |
| | μεμισημενου | 13,8/32b | επι |
| 18,3/6–20m | της πορνιας του θυμου αυτης | 13,17/12–38m | αγορασαι η πωλησαι ει μη ο εχων το |
| | πεπτωκαν | | χαραγμα το ονομα του θηριου η τον |
| 18,18/20b | om. | | αριθμον του θηριου η |
| 18,19/14b | εαυτων | 13,17/43b | του θηριου η τον αριθμον |
| 18,21/16d | μυλικον | 14,17/8b | ηλθεν |
| 18,22/58b | μυθου | 15,7/30–40f | του θυμου του ζωντος |
| 19,3/6c | ειπαν | 16,18/6–14h | αστραπαι και φωναι |
| 19,5/32–48j | οι φοβουμενοι αυτον οι μικροι | 17,9/2b | om. |
| | | 18,6/18h | διπλα ως και αυτη και |
| 025 | | 18,8/20–28b | θανατου πενθος και λιμου |
| 1,9/13b | ο | 18,16/40–46e | λιθω και μαργαριταις |
| 1,11/3g | εγω αλφα και το ω πρωτος και ο | 18,22/64c | ευρεθη |
| | εσχατος και | 18,23/2b | om. |
| 2,17/30–34j | φαγειν απο του ξυλου του | 19,10/16b | αυτον |
| 5,5/14b | om. | 19,20/56–58c | το χαραγμα |
| 9,14/39c | ποταμω | 20,12/10–18b | τους μικρους και τους μεγалους |
| 11,2/4–18e | την αυλην την εξωθεν του ναου | 21,16/38–44j | επι σταδιους ιβ και χιλιαδων ιβ |
| | εκβαλε εσωθεν | 22,19/8d | αφελειται |
| 13,12/26–28c | om. | | |
| 14,14/22–28bn | καθημενον ομοιον υιου ανου | 051 | |
| 17,4/34–62d | om. | 13,5/30–32c | ιβ |
| 18,2/6–12c | εν ισχυρα φωνη | 18,16/20–32e | βυσσινον και πορφυρουν και |
| 18,2/16c | επεσεν επεσεν | | κοκκινον κεχρυσωμενην |
| 18,5/12c | εως | 21,7/14–26dn | αυτω θς και αυτοι εσονται μοι υς |
| 18,12/40c | ξυλινον | 21,21/46b | om. |
| 19,6/36ao4 | αλληλουια | | |
| 21,8/2–10h | τοις δειλοις και απιστοις | 052 | Keine Singulärlesarten |
| 21,8/66–72f | θανατος | 0163 | Keine Singulärlesarten |
| 21,18/30–32b | υαλω | 0169 | Keine Singulärlesarten |
| 046 | | 0207 | |
| 1,1/12b | αυτη | 9,2/4–24b | ηνοιξεν το φρεαρ της αβυσσου και |
| 2,14/30–32d | βαλαακ | | ανεβη εκ του φρεατος ωσει καπνος |
| 2,14/34ao2 | βαλειν | 9,2/48–52b | απο |
| 2,27/8b | om. | 9,6/12–20bn | ζητησουσιν τον θανατον οι ανοι |
| 3,1/8b | τω | 9,11/8c | τον βασιλεα |
| 3,2/24c | ευρηκαν | 9,12–13/16–2e | ετι αι δυο ουαι μετα δε ταυτα και |
| 3,18/16–18b | εκ πυρας | | |

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| 0229 | | 21,2/20–30an3 | εκ του ουνου απο του θεου |
| 18,17/2–6b | οτι εν μια ωρα | 21,3/56–58a | ο θεος |
| 19,4/16–22ao2 | και τα δ ζωα | 21,16/56–66c | om. |
| 19,5/6–14f | εξηλθον απο του θρονου λεγουσαι | 21,17/12–16d | ρμ |
| | | 21,18/9b | αυτης |
| 0308 | Keine Singulärlesarten | 22,18/38–44b | ο θεος επ αυτω |
| 35 | | 69 | |
| 1,13/9bo | ζ | 1,1/4–6an2 | ιησου χυ |
| 2,5/52–56c | ει μη μετανοησεις | 1,2/20–22an2 | ιησου χυ |
| 3,14/14–16b | γραφον εκκλησιας | 1,5/6–8an3 | ιησου χυ |
| 5,1/31d | και οπισθεν και εμπροσθεν | 1,9/30–32dn2 | εν χω ιησου |
| 14,11/28–34c | ημερας και νυκτος αναπαυσιν | 1,10/20–26d | φωνην οπισω μεγαλην |
| 20,3/32–36c | ετι εθνη | 2,8/31b | ο πρωτος των νεκρων |
| | | 2,13/8c | om. |
| 61 | | 2,14/24b | βαλαακ |
| 1,7/38b | om. | 5,6/46–50b | οφθαλμους επτα |
| 1,8/16–22an3 | λεγει κς ο θεος | 7,4/14–18ao13 | εκατον τεσσερακοντα και τεσσαρες |
| 2,12/8–12b | της εν τω περγαμω | 7,12/2b | λεγοντας |
| 5,6/60–64an4 | πνατα του θεου | 9,13/32–42dn | ενωπιον του θυ |
| 6,6/35b | τεσσαρων | 11,3/20–24b | χιλιας εξηκοντα πεντε |
| 8,7/48–58b | και το τριτον των ανδρων κατεκαη | 11,18/36–44c | τον μισθον |
| 9,13/32–42c | του ενωπιον του θεου | 12,16/38e | ανεβαλεν |
| 9,15/44bn | ουνων | 13,13/10–24y | πυρ ινα εκ του ουρανου καταβαινη |
| 9,17/36c | υακινθινοις | 16,3/38–48n | απεθανεν τα εν τη θαλασση |
| 10,2/32–36c | της θαλασσης | 16,7/24–32c | αληθιναι δικαιαι αι κρισεις |
| 11,12/20b | αναβηθι | 16,9/40b | αυτας |
| 12,10/44b | om. | 16,16/20bo2 | μακεδδων |
| 12,16/37c | εαν | 17,3/12–14a | εν πνευματι |
| 12,18/14b | γης | 17,18/22b | μη |
| 13,13/10–24yn | πυρ ινα εκ του ουνου καταβαινη | 82 | |
| 14,17/4–32b | αλλος αγγελος εξηλθεν εκ του
θυσιαστηριου ναου εν τω ουρανω
εχων και αυτος δρεπανον οξυ
και εκ του αριθμου ονοματος
του δουλου του θεου | 4,7/24–58d | εχων το προσωπον ως ανθρωπου και
το τεταρτον ζων ομοιον αετω
πετομενω |
| 15,2/38–48e | και εκ του αριθμου ονοματος | 18,12/52b | om. |
| 15,3/12–18a | του δουλου του θεου | | |
| 18,8/42–46an3 | κς ο θεος | 91 | |
| 18,9/10–12f | om. | 1,12/2b | om. |
| 18,20/32–34a | ο θεος | 1,15/14–36b | om. |
| 19,5/18–20a | τω θεω | 2,19/48b | χειρονα |
| 19,6/42–46an3 | κς ο θεος | 3,19/2b | και |
| 19,10/42b | om. | 7,4/14–18ao3 | εκατον μ τεσσαρες |
| 19,12/16–20b | εν τη κεφαλη | 8,5/54–56c | om. |
| 19,20/76–78b | om. | 9,10/30–36c | αδικησαι τους ανθρωπους |
| 20,2/22–28i | διαβολος και σατανας ο πλανων την
οικουμενην | 18,10/26b | om. |
| 20,6/4–6c | om. | 19,10/64d | υιου |
| 20,6/24–26d | επι τουτω | 22,18/38–44en | επ αυτον θς |
| 20,9/2–4b | om. | 22,21/8–10d | om. |
| 20,9/18e | εκυκλευσεν | 93 | |
| 20,12/6–8b | om. | 2,3/12–18c | το ονομα μου |
| 20,12/20b | om. | | |

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|----------------|-----------------------------------|----------------|---------------------------------------|
| 7,1/48–68k | επι της γης μητε επι της θαλασσης | 141 | |
| 9,7/10b | μητε επι τινι δενδρω | 1,9/42–44b | τη λεγομενη |
| 11,6/58–72n | καρδιων | 1,13/18b | ενδεδυμενω |
| 13,8/20–30k | την γην εν παση πληγη | 1,13/24b | περιεζωσμενω |
| 13,10/20–30e | ου ου γεγραπται το ονομα | 1,20/12c | α |
| | αποκτενει εν μαχαιρη δει αυτον | 2,25/8b | κρατησετε |
| | αποκτανθηναι | 5,12/34–36b | και τιμην |
| 13,14/48–70b | ποιησαι εικονα τω θηριω ο ειχεν | 5,12/38–40b | και ισχυν |
| | πληγην της μαχαιρης και εξησεν | 5,13/44–66d | παντα τα εν αυτοις παντας ηκουσα |
| | απο της μαχαιρης | | λεγοντας τω καθημενω επι θρονω και |
| 14,18/38b | om. | 7,3/40–42b | τω μετωπω |
| 14,19/44–54d | τον θυμον του θεου τον μεγαν | 7,15/36c | αυτω |
| 18,8/22–24c | om. | 7,16/6–12i | ετι ου διψησουσιν |
| 18,22/16b | om. | 9,11/24b | αβααδνων |
| 18,24/14c | των αγιων | 9,12–13/16–2bo | ετι δυο ουαι και μεταταυτα και |
| 21,10/40–50bn3 | εκ του ουνου εκ του θεου | 12,6/40–46h | ημερας χιλιας εξακοσιας |
| 22,18/26–28b | αν τις | 13,13/10–24un | και πυρ εκ του ουνου ινα καταβαινη |
| 104 | | 15,3/45b | λεγοντες |
| 7,5/13b | και | 16,5/18–32h | ην ο ων και ος ην οσιος |
| 7,5/33c | εσφραγισμενων | 17,14/6–8c | το αρνιον |
| 8,12/56–74c | το τριτον αυτης μη φανει η ημερα | 18,23/2–42g | και φως λυχνιου ου μη φανη εν σοι ετι |
| | και η νυξ | 18,23/14–18e | om. |
| 9,6/2–10b | om. | 21,15/28b | om. |
| 9,6/42–48c | απ αυτων | 21,18/14–32b | om. |
| 9,10/26–28f | om. | 21,19/2–8b | om. |
| 9,17/62–64c | στοματων | 21,22/23b | αυτος |
| 9,21/12–44i | φονων αυτων ουτε εκ των | 22,3/30–34c | εν αυτω εσται |
| | φαρμακειων αυτων | 22,15/8b | om. |
| 10,8/4–10e | ηκουσα φωνην | 22,15/12–24f | πορνοι και οι φαρμακοι και οι φονεις |
| 10,8/12–28b | εκ του ουρανου παλιν λαλουσαν και | 177 | |
| | λεγουσαν μετ εμου | 2,2/2b | ειδον |
| 10,10/38–42c | ως μελι γλυκαζων | 5,11/10c | φωνη |
| 11,1/16–20f | εγειρε μετρησαι | 6,6/24–26b | σιτου του διηναρτου |
| 11,14/12b | και | 10,1/14b | απο |
| 12,15/4d | υπερεβαλεν | 12,16/6–16b | om. |
| 13,2/62–72b | τον θρονον αυτου εξουσιαν μεγαλην | 14,4/16–18b | om. |
| 16,1/18b | om. | 15,1/4b | ιδου |
| 16,5/18–32j | ο ων και ο ην οσιος | 16,18/34–36fn | οι ανοι γεγωνασιν |
| 17,1/6b | τις | 19,20/38–40c | τους πλανωντας |
| 18,2/32–54nn | και φυλακη παντος πνς δαιμονιου | 21,26/2–8b | δοξαν |
| | ακαθαρτου και μεμισημενου | 22,20/12–22c | om. |
| 18,14/18c | συναπηλθεν | 201 | |
| 18,24/8c | αιματος | 3,2/28–32d | τα εργα |
| 19,4/4–14co | οι πρεσβυτεροι επεσαν οι κδ | 11,4/20–32cn | οι ενωπιον του κυ της γης εστωτες |
| 19,15/18–24e | εν αυτη παταξει | 11,14/1b | και |
| 20,12/46–48b | η ζωη | 14,18/64–66b | τας βοτανas |
| 20,13/36–42g | εαυτου νεκρους | 15,6/34–36e | και |
| 20,14/28–36e | ο θανατος ο δευτερος | 16,18/3b | ευθεως |
| 20,15/8ao | ουκ | 16,21/34–36c | om. |
| 22,12/7b | μακαριος ο τηρων τους λογους της | 18,1/34b | απο |
| | προφητειας του βιβλιου τουτου | | |

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| 18,4/18–34k | εξελθε εξ αυτης ο λαος μου μη
συγκοινωνησητε | 15,4/24–26i | μονος και οσιος ει |
| 18,4/56c | λαθητε | 16,3/25b | το |
| 19,3/12b | om. | 18,2/32–54d | και φυλακη παντος πνευματος
ακαθαρτου και φυλακη παντος
ορνεου ακαθαρτου και μεμισημενου
και φυλακη παντος θηριου
ακαθαρτου και μεμισημενου |
| 20,6/60–66h | μετα ταυτα τα χιλια ετη | | |
| 20,14/2–4c | και | | |
| 218 | | 18,9/24–26b | μετα ταυτης |
| 1,14/15b | της κεφαλης | 18,24/10–20b | αγιων και προφητων ευρεθη και
παντων |
| 2,18/14–16b | γραφον εκκλησιας | 21,9/30–38b | τας επτα πληγας τας εσχατας |
| 2,20/14–16b | om. | 21,24/2–16b | και τα εθνη των σωζομενων τω φωτι
αυτης περιπατησουσιν και περιπα-
τησουσιν τα εθνη δια του φωτος αυτης |
| 11,1/30–34b | om. | | |
| 12,3/28–42b | om. | 21,25/22–26e | εκει ουκ εσται |
| 12,17/50b | εχοντες | 22,15/35c | υπερηφανιαν |
| 14,8/2–32b | om. | | |
| 14,11/54–58b | ει τις λαμβανη | 325 | |
| 17,14/6–8b | σου αρνιου | 4,11/29b | εκτισθησαν |
| 17,15/25b | μη | 8,5/10–12c | om. |
| 18,3/6–20n | του οινου του θυμου αυτης | 17,17/50c | τελευθωσιν |
| | πεπτωκασιν | 18,16/20–34c | om. |
| 18,9/2–12c | om. | 19,15/18–24d | ινα εν αυτη παραταξη |
| 19,20/72–74c | λιμνην | 20,6/60–66e | μετα αυτα χιλια ετη |
| 250 | | 20,15/2b | om. |
| 18,2/32–54b | και φυλακη παντος πνευματος
ακαθαρτου και φυλακη παντος
ορνεου ακαθαρτου και φυλακη
παντος θηριου ακαθαρτου και
μεμισημενου | 22,12/26–28c | εργον |
| 18,13/46–62don | και ιππων και ραιδων και σωμάτων
ψυχας ανων | 367 | |
| 21,17/12–16ao7 | εκατοντεσσαρακοντατεσσαρων | 1,17/43b | οτι |
| 254 | | 2,13/48e | αντεϊπεν |
| 3,2/16–18e | εμελλες αποθανειν | 2,23/12–14b | εως θανατω |
| 5,3/41e | ουδε οι υποκατω της γης | 2,24/47b | ιδον |
| 6,3–4/27–4d | και ιδου εξηλθεν | 4,3/16–18g | και σμαραγδω και σαρδειω |
| 9,4/34–36c | μηδε | 6,17/26d | υποστηναι |
| 9,4/41d | ει μη | 7,2/22–24dn | του θυ του ζωντος |
| 9,11/26–30e | και | 8,12/56–74l | το τριτον της ημερας ινα μη φαινη η
ημερα και η νυξ |
| 9,19/12–36c | εν ταις ουραις και εν τω στοματι
αυτων ην αι γαρ ουραι | 11,7/8d | θελησωσιν |
| 11,2/4–18b | την αυλην την εξωθεν του ναου
εκβαλλε εξωθεν | 13,15/20–56g | και ποιηση οσοι αν μη
προσκυνησωσιν τη εικονι του θηριου
αποκτανθωσιν |
| 11,11/46–48d | μεγας πεσηται | 15,4/24–26h | ει μονος αγιος |
| 11,16/12–20h | ενωπιον του θρονου του θεου
καθημενοι | 15,7/44–50b | τον αιωνα του αιωνος |
| 12,12/22–28f | τοις κατοικουσιν τη γη και τη
θαλασση | 16,11/34–44b | εκ των εργων αυτων ου μετενοησαν |
| 14,3/52–56ao9 | εκατοντεσσερακοντατεσσαρες | 16,17/34en | ουνου του ναου |
| 14,6/20–22d | αιωνιον ερχομενον του
ευαγγελισασθαι | 16,19/56–62b | του θυμου του οινου |
| 15,2/51b | και εκ του χαραγματος αυτου | 18,3/6–20d | του οινου του θυμου της πορνειας
αυτης πεπτωκεναι |
| | | 18,6/14–16c | υμιν διπλωσατε |
| | | 18,24/25b | αγιων |
| | | 19,6/31c | πολλων και |
| | | 21,10/33d | την μεγαλην και την |

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| 452 | | 18,4/6–16cn | αλλης φωνης εκ του ουνου λεγουσης |
| 21,22/18–22cn | ο θς | 18,6/18g | διπλα ως και αυτη |
| | | 18,17/46c | επλεον |
| 456 | | 18,20/12–26c | αγιοι και οι αποστολοι και οι |
| 1,9/18–20c | θλιψει | | προφηται |
| 15,6/6–10bo | οι αγγελοι οι ζ | 18,20/27b | και παντες οι αγιοι |
| 17,7/50b | φιαλας | 19,6/6–30b | ως φωνης οχλου πολλου και ως φωνης |
| 18,2/32–54m | και φυλακη παντος πνευματος | | υδατων πολλων και ως φωνης βροντων |
| | ακαθαρτου και ορνεου ακαθαρτου | 21,5/5b | μοι |
| | και μεμισημενου | 21,10/40–50dn | απο του θυ εκ του ουνου |
| 18,11/8–10b | om. | 21,14/12b | εχει |
| 18,11/34b | ουκ εστιν | 22,6/8–10c | οτι ουτοι οι |
| 19,20/42–44b | τα χαραγματα | | |
| 21,19/28–30c | πρωτος το ιασπισ | 498 | |
| 22,19/40–42d | ξυλου | 1,14/21b | και το ενδυμα αυτου |
| 469 | | 1,20/26–34c | των επτα λυχνιων |
| 1,1/39b | ταυτα | 1,20/44–50b | εισιν των επτα εκκλησιων |
| 1,2/20–22en | του χυ | 2,17/75b | και δωσω αυτω του μαννα του |
| 3,9/56b | μου | | κεκρυμμενου |
| 3,19/9b | και | 8,12/56–74k | μη φανη η ημερα και η νυξ |
| 4,3/22e | ἴρις ην | 10,11/12–14b | προφητευσαι παλιν |
| 5,10/8–12bn | τω θω | 10,11/18d | πολλοις |
| 6,8/20–22d | επ αυτου | 11,5/18b | απο |
| 7,1/48–68e | επι της γης μητε επι της θαλασσης | 11,12/42b | εθεωρουν |
| | μηδε επι τι δενδρον | 11,16/24–28c | του θρονου αυτων |
| 7,4/33d | εκατον τεσσαρακοντατεσσαρες | 13,4/48–50b | αυτο |
| | χιλιαδες εσφραγισμενοι | 13,10/38–48d | υπομονη και η θλιψις των αγιων |
| 7,8/11b | εκ φυλης δαν δωδεκα χιλιαδες | 13,16/52–60e | επι χειρος της δεξιας αυτων |
| 7,9/25b | αυτον | 14,3/12–16d | om. |
| 7,9/44–60g | εστωτες ενωπιον του θρονου και | 14,3/18b | om. |
| | ενωπιον του αρνιου και | 14,4/2–18b | εισιν οι μετα γυναικων ουκ |
| | περιβεβλημενοι | | εμολυνθησαν παρθενοι γαρ |
| 9,9/6–12b | θωρακας ωσει θωρακας σιδηρους | 14,14/22–28jn | καθημενος ομοιος ανω |
| 9,11/24bo1 | αββααδων | 18,4/50c | om. |
| 10,5/10d | οιδα | 18,11/14–20b | επ αυτη και πενθησουσιν |
| 11,19/60–66b | χαλαζα μεγαλη και σεισμος | 18,23/36–42i | ετι |
| 12,6/18c | om. | 19,15/25b | παντα |
| 12,11/31c | αυτων και του αιματος | 21,19/42c | λυχνιτης |
| 12,12/47c | ως | 21,23/7b | αυτη |
| 13,7/2–22c | και εδοθη αυτω ποιησαι πολεμον | 22,6/46–62g | γνωρισαι σοι α δει γενεσθαι εν ταχει |
| | κατα των αγιων και νικησαι αυτους | 22,12/33b | ο μισθος |
| 14,2/16b | φωνης | 506 | |
| 14,2/34–38b | η φωνη ης | 2,7/52–54cn | του θυ σου |
| 14,14/22–28mn | ομοιον υιον ανου | 3,17/20b | εχων |
| 15,3/44b | om. | 7,12/14b | σοφια |
| 16,5/33c | και ο αγιος | 7,12/16–20c | και η δοξα |
| 16,14/23d | της γης και απασις | 9,20/16d | κατεκαυθησαν |
| 17,3/12–14cn | εν τω πνι | 12,13/31b | τον υιον |
| 17,3/26–28e | το θηριον επι θρονον κοκκινον | 13,16/41b | ινα λαβωσιν το χαραγμα αυτου και |
| 17,10/8c | ο δε | 15,7/44–50c | τον αιωνα των αιωνων |
| 17,18/18–20c | μεγαλη | 17,17/50d | τεθωσιν |

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| 19,5/3b | η | 13,13/10–24s | και πυρ ινα εκ του ουρανου |
| 22,3/23b | εκει | | καταβαινει |
| 22,7/1b | ο | 14,1/44–54b | αυτου και του πατρος |
| 522 | | 14,8/42–46c | παντα εθνη |
| 1,1/4–6an3 | ιυ χριστου | 14,17/26–28b | και |
| 1,4/2b | om. | 15,4/4–14e | ου μη φοβηθη σε κυριε και δοξαση |
| 1,4/10–16d | om. | 15,4/38–40b | προσκυνησουσιν |
| 1,6/20b | αυτω | 17,3/4f | απονεγκεμενοι |
| 1,13/2b | ο | 17,12/24e | om. |
| 1,14/24c | ο | 17,13/6–10c | εχουσιν γυναικα |
| 1,19/22c | om. | 17,16/44b | om. |
| 2,3/2–10d | και υπομονην εχειν και εβαστασας | 18,4/54b | om. |
| 2,23/2–14b | om. | 18,8/6–10c | η μια ημερα |
| 2,23/28–30c | εμει | 18,8/26–28b | και λοιμος |
| 2,26/6–12d | νικων και ο τελων | 18,8/42–46g | κυριος |
| 3,12/12–16e | ενωπιον ναω | 18,14/8–16df | της επιθυμιας ψυχης ισου |
| 3,17/32–54j | ο ταλαιπωρος και ο ελεεινος και | 18,14/46c | οικετας |
| | πτωχος και τυφλος και γυμνος | 18,14/48–54m | ου μη ευρης |
| 4,5/28–30c | πυρος εκκαιομεναι | 18,15/24–38c | τον φοβον του βασανισμού αυτης και |
| 4,6/46–50c | εμπροσθεν και οπισω | | κλαιοντες πενθουντες |
| 4,11/17d | ο ουραnios | 18,20/4–8c | εν αυτη ουρανε |
| 4,11/30–34c | δυναμιν | 18,22/26–30c | σοι ετι |
| 5,8/40b | om. | 19,3/2b | om. |
| 6,3/4–6b | οταν ηνοιγε | 19,9/14b | om. |
| 6,11/34–48c | και οι δουλοι αυτων | 19,9/20–26c | του γαμου |
| 6,14/4–6c | om. | 19,10/4b | επεσεν |
| 7,2/14–16c | της ανατολης ηλιου | 19,10/50a | ιησου |
| 7,2/44–56c | αυτοις αδικησαι τε την γην και την | 19,10/64c | θεου |
| | θαλασσαν | 19,10/70a | πνευμα |
| 7,5/18ao3 | ρουβεν | 19,13/8f | βεβλημενον |
| 7,9/6–10b | και ιδου | 19,13/10d | ιματιον |
| 7,15/10–16c | του θρονου | 20,3/48–52e | κατα δε ταυτα δει |
| 8,11/2–32c | εις αφινθον | 20,4/40a | ιησου |
| 9,6/18b | om. | 20,4/110–112a | του χριστου |
| 9,7/48–50c | ωσπερ προσωπα | 20,6/52–54a | του χριστου |
| 9,13/32–42a | του χρυσου του ενωπιον του θεου | 20,14/22–40b | του πυρος ουτος ο δευτερος εν τη |
| 9,15/26–30d | και | | λιμνη |
| 10,1/22b | κεφαλην | 21,1/8b | om. |
| 10,7/44–52i | τους δουλους τους προφητας | 21,2/20–30a | εκ του ουρανου απο του θεου |
| 10,8/56–68b | επι της θαλασσης και επι γης | 21,5/18–22d | παντα καινα ποιησω |
| 11,7/30b | ποιησουσιν | 21,6/32c | και |
| 11,7/32–36d | αυτων πολεμον | 21,6/40–54b | om. |
| 11,18/58–60b | τοις βουλομενοις | 21,7/2–6c | om. |
| 12,17/34b | και της | 21,7/14–26c | αυτω ο θεος και αυτος εσται εμου |
| 12,17/56b | θεου | | υιος |
| 13,3/18–20c | αθανατον | 21,10/2b | om. |
| 13,4/14–16b | την ουσιαν | 21,10/6b | om. |
| 13,5/30–32ao9 | τεσσαρακοντα β | 21,16/14b | om. |
| 13,10/2b | om | 21,16/38–44io4 | επισταδιους δεκα δυο χιλιαδων |
| 13,12/52b | ω | | δωδεκα |
| 13,12/58b | πασα γη | 21,22/8c | ειχεν |
| | | 21,23/2b | om. |

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| 21,23/26e | φαινοι | 632 | |
| 21,26/16–18b | om. | 2,2/4–22i | τα εργα σου και την υπομονην σου |
| 21,27/4–6b | ουκ | | και τον κοπον σου |
| 22,4/10b | om. | 2,13/48bf1 | αντί πᾶς |
| 22,6/46–62c | α δει γενεσθαι εν ταχει δειξαι τοις
δουλοις αυτου | 4,2/18–22c | om. |
| 22,7/4–8b | om. | 4,8/44–48b | ημερας τε και νυκτος |
| 22,10/2–24d | om. | 17,16/46–48f | φαγονται αυτης |
| 22,14/4–12b | ποιουντας τας εντολας αυτου του
θεου | 19,11/14–20b | om. |
| 22,18/38–44a | ο θεος επ αυτον | 22,2/18–26e | εντευθεν και ξυλον ζωης |
| 22,20/22a | ιησου | 792 | |
| 620 | | 1,5/4c | του |
| 1,9/56bn | κυ | 1,7/2–12b | om. |
| 3,12/74an3 | ιελιμ | 1,7/30b | om. |
| 3,17/20c | εχεις | 1,10/31b | μεγαλης |
| 3,18/60–64e | σου ινα βλεψεις | 1,11/18–22c | αυτα |
| 4,8/68–82e | ο ην και ο ερχομενος | 1,13/31b | αυτου |
| 4,11/20–34b | την δυναμιν και την δοξαν και την
τιμην | 1,14/28b | om. |
| 5,6/10–26b | om. | 1,17/8b | om. |
| 5,7/13b | χειρος της | 1,17/12e | παρα |
| 5,11/22–32c | και των πρεσβυτερων και των ζωνων | 1,17/48b | om. |
| 6,11/40b | αυτου | 1,18/17b | εγω |
| 7,14/50b | om. | 2,1/1b | και |
| 10,5/8b | om. | 2,2/4–22e | σου τα εργα και τον κοπον και την
υπομονη σου |
| 13,18/26–48gn | αριθμος γαρ ανου εστιν ο αριθμος
αυτων εξακοσια εξηκοντα εξ | 2,2/36b | οτι |
| 14,9/58–62ao | την χειραν αυτου | 2,3/12–18b | δια το ονομα |
| 14,10/44–50b | om. | 2,13/61b | ουκ |
| 14,11/14–18g | om. | 2,14/16–22c | την διδαχην εκει κρατουντα |
| 14,14/22–28ln | καθημενος ομοιος υιω ανω | 2,18/40b | ωσει |
| 14,20/4–36b | εξηλθεν αιμα εκ της ληνου αχρι των
χαλινων των ιππων και επατηθη η
ληνος εξωθεν της πολεως | 2,19/10–26f | και την πιστιν και την αγαπην |
| 15,3/46–50b | om. | 2,19/44–46b | om. |
| 15,5/14–20bn | ο ναος του θυ της σκηνης | 2,20/2–4b | om. |
| 17,12/40–46e | ου λαμβανουσιν μετα του θηριου | 2,20/6–8b | om. |
| 18,3/37b | η | 3,3/50–52c | ηξω |
| 18,3/42b | πορνευσαντες | 3,5/1b | και |
| 18,9/10–12d | επ αυτων | 3,5/10–14d | εν λευκοις |
| 18,10/40b | om. | 3,5/62–66b | των αγγελων του θεου |
| 18,12/4–8e | χρυσουν και αργυρου | 3,7/56–60d | ανοιγων |
| 18,19/6b | om. | 3,10/24–30b | της ημερας του πειρασμου |
| 18,23/12c | ακουσθη | 3,10/38–44c | επι ολης της οικουμενης |
| 19,4/4–14c | οι πρεσβυτεροι επεσαν οι
εικοσιτεσσαρες | 3,12/80–92bn | απο του θυ |
| 19,10/8–12d | του αγγελου | 3,15/12c | om. |
| 19,15/65b | αυτου | 3,17/34–54m | ο ταπεινος και πτωχος και ελεεινος
και τυφλος και γυμνος |
| 20,1/6c | αγγελον αλλον | 3,18/2d | συμβουλευομαι |
| 21,8/46–48c | τη | 3,18/32b | περιβαλεις |
| | | 3,18/54f | ινα χρησης |
| | | 3,20/6–10d | επι της θυρας |
| | | 3,20/12b | om. |
| | | 3,20/40–42c | επ αυτω |
| | | 3,20/52–58b | om. |

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| 3,21/16–20c | επι του θρονου | 9,21/34b | om. |
| 4,3/7b | επ αυτω | 10,1/14bo | απ |
| 4,4/39b | περιβεβλυμενους | 10,1/16–18cn | ουνου |
| 4,6/4–8b | om. | 10,2/10b | δεξια |
| 4,10/2–40b | πεσουνται οι εικοσι τεσσαρες | 10,2/16b | γεγραμενον |
| | πρεσβυτεροι ενωπιον του | 10,3/22b | om. |
| | καθημενου επι του θρονου | 10,6/36b | αυτη |
| 4,10/57b | και προσκυνησουσιν | 10,8/26–28c | λεγων |
| 4,10/58c | om. | 10,8/38–46e | εκ της χειρος |
| 4,11/17e | ο παντοκρατωρ | 10,10/24b | om. |
| 5,1/6–10c | εν τη δεξια | 11,1/42b | om. |
| 5,2/17b | λεγων | 11,3/20–24ao2 | χιλιας σξ |
| 5,2/20d | αξιος εστιν λαβειν και | 11,5/8–12h | θελη αυτους αδικησαι |
| 5,3/29b | λαβειν και | 11,5/14–46b | πυρ εκ του στοματος αυτων |
| 5,4/5b | επι | | εκπορευεται και κατεσθιει τους |
| 5,4/16b | λαβειν | | εχθρους αυτων και ει τις θελει |
| 5,6/34–40lf | ως εσφαγμενον εχων | | αυτους αδικησαι |
| 5,6/75bn | κυ | 11,6/1b | και |
| 5,8/29b | και προσεκυνησαν | 11,6/2b | αυτοι |
| 5,8/31b | του θρονου και | 11,6/6–14d | εξουσιαν τον ουρανον κλεισαι |
| 5,8/34–38h | εχοντες κιθαρας | 11,6/20–22d | βρεχει υετος |
| 5,9/10b | λεγουσαι | 11,6/23c | επι της γης |
| 5,9/62–70c | εθνους και λαων και γλωσσων και | 11,7/15b | εν παση πληγη και οταν τελεσωσιν |
| | εθνους | | την μαρτυριαν αυτων |
| 5,11/22–32d | και των τεσσαρων ζων και των | 11,8/4–22k | τα σωματα αυτων κοιτασθισονται |
| | πρεσβυτερων | | επι της πολεως της μεγαλης |
| 5,13/44–66c | τους εν αυτη παντα ηκουσα λεγοντας | 11,10/14–28p | χαιρουσιν επ αυτοις και δωρα |
| | τω καθημενω επι του θρονου και | | δωσουσιν |
| 6,5/52–60b | εν τη χειρι αυτου ζυγον | 11,10/31b | λεγοντες |
| 6,6/2–18b | om. | 11,11/26c | εισελευσεται |
| 6,8/16–26b | om. | 11,12/6–16d | φωνην μεγαλην λεγουσαν |
| 6,10/20–26e | ο αγιος | 11,13/40–44e | ονοματα χιλιαδες |
| 6,11/54b | αποθνησκειν | 11,15/28–32cn | εγενετο η σρια |
| 6,14/10b | ωσει | 11,15/54c | βασιλευσουσιν |
| 7,4/10–12b | των εσφαγμενων | 11,16/24–28dn | του θρονου του θυ |
| 7,10/22–24b | του καθημενου | 11,19/22–42bn | και ωφθη η κιβωτος της διαθηκης του |
| 7,11/54–56b | αυτω | | κυ |
| 8,4/29b | του | 12,3/48–50c | διαδηματα δεκα |
| 8,5/44–48e | φωναι | 12,4/28b | om. |
| 8,7/2b | om. | 12,4/50–54c | om. |
| 8,7/23b | τω | 12,10/10–16gn | εκ του ουνου λεγουσα |
| 8,13/54–58d | om. | 12,10/22–36b | η βασιλεια και η δυναμις και η |
| 9,3/26–32d | εξουσια ως | | εξουσια |
| 9,6/23b | ο θανατος | 12,10/48d | βασιλεια |
| 9,7/52bn | ανου | 12,12/38–40c | εφ υμας |
| 9,12–13/16–20 | ετι δυο ουαι και μετα ταυτα ειδον | 12,12/42–48c | ειδως |
| | και ιδου | 12,14/60b | εκ |
| 9,15/44c | αστερων | 13,1/4c | ιδον και ιδου |
| 9,18/28e | om. | 13,1/18–28c | κεφαλας επτα και κερατα ι |
| 9,20/58–84g | τα αργυρα και τα χρυσα και τα | 13,1/30–54b | τας κεφαλας αυτου ονοματα |
| | ξυλινα και τα λιθινα | | βλασφημιας |
| 9,21/7c | εργων αυτων ουτε | 13,3/16d | οι εσφαγμενοι |

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| 13,4/13b | αυτω | 18,4/50b | αυτων |
| 13,4/18–20d | om. | 18,5/4–10d | εκολληθησαν εαυτης αι αμαρτιαι |
| 13,5/24–26c | πολεμον ποιησαι | 18,8/36e | βασανισθησετε |
| 13,7/40–48g | λαων και εθνους και γλωσσων | 18,17/34–36b | και οι ναυται |
| 13,10/34–48b | η υπομονη και η πιστις των αγιων
εστιν | 18,18/6c | λεγοντες βλεπον |
| 13,12/26–28b | τη γη και | 18,20/4–8fn | ουνε |
| 13,12/34–38e | εν αυτη σκηνουντας | 18,20/42b | επ |
| 13,13/10–30cn | επι την γην πυρ εκ του ουνου
καταβαινειν | 18,22/42–46c | ου ευρεθη |
| 13,14/47b | λεγων | 18,23/64–66c | τη φαραγγι |
| 13,15/38–56f | και οσοι αν μη προσκυνησουσιν τη
εικονι του θηριου αποκτανθωσιν | 19,1/24d | λεγοντα |
| 13,16/18–28f | και τους πλουσιους | 19,3/6d | ηκουσα ηρεν |
| 13,18/44–48e | εξακοσια ξστ | 19,5/32–48f | και οι φοβουμενοι αυτον μικροι τε
και μεγαλοι |
| 14,1/2b | μετα ταυτα | 19,6/6–30m | φωνην οχλου πολλου ως φωνην
υδατων πολλων και ως φωνην
βροντων |
| 14,1/56c | om. | 19,7/2–10e | χαιρωμεν και αγαλλιωμεθα και
δοξαζωμεν |
| 14,3/20b | om. | 19,9/42–48gn | αληθινοι και πιστοι εισιν του θυ |
| 14,4/25b | ηγωρασμενοι απο της γης απο των
ανθρωπων ουτοι εισιν οι | 19,10/66c | εστιν η |
| 14,4/32–58c | οπου αν υπαγει | 19,12/28–32f | εχων και ονοματα επιγεγραμενα και
ονομα |
| 14,6/36–38c | επι | 19,13/12–28bn | και κεκλειται ο λογος του θυ |
| 14,9/58–62d | την χειρα αυτου την δεξιαν | 19,14/28–32f | βυσινα λευκα καθαρα |
| 14,15/6b | om. | 19,17/38b | πορευομενοις |
| 14,15/10–16b | ναου και εκραζε | 19,20/12–18j | ο ψευδοπροφητης |
| 14,15/23b | λεγων | 19,20/34b | ω |
| 15,5/14–20c | η σκηνη | 19,20/36b | om. |
| 16,2/4b | om. | 20,1/8–14cn | καταβαινοντα απο ουνου |
| 16,4/6b | πρωτος | 20,3/22–24c | om. |
| 16,4/10–12b | om. | 20,4/62–70d | το θηριον ουτε τη εικονι |
| 16,4/16–20cf | επι των ποταμων | 20,5/1o | και οι λοιποι των ανθρωπων ουκ
εζησαν αχρι τελεσθωσι τα χιλια ετη |
| 16,5/36c | δικαια | 20,5/4–8d | αναστασις η |
| 16,6/6–10c | προφητων και αγιων | 20,6/46–48bn | τω θω |
| 16,8/28–36dn | εν πυρι καυματισαι τους ανους | 20,6/52–54bn | τω χω |
| 16,9/40c | υδατων | 20,6/60–66in | μετ αυτου χυ χιλια ετη |
| 16,13/14–38d | δρακοντος και του ψευδοπροφητου
και εκ του στοματος του θηριου | 20,9/22c | παραβολην ταυτην |
| 16,19/10–38c | εις τρια μερη και η πολις των εθνων
επεσεν και βαβυων η μεγαλη | 20,11/14–16b | ο καθημενος |
| 16,21/14–16c | απ | 20,12/42d | εν ω |
| 17,4/50b | βδελυγματα | 20,13/2–46b | και ο θανατος και ο αδης εδωκαν
τους νεκρους αυτων και εδωκεν η
θαλασσα τους νεκρους τους εν αυτη |
| 17,8/40c | θαυμασουσιν | 21,1/18b | om. |
| 17,8/56–76d | εστε το ονομα αυτων γεγραμενον εν
το βιβλιω της ζωης του αρνιου απο
καταβολης κοσμου | 21,3/60–64c | εστιν μετ αυτων |
| 17,8/80–86e | οτι το θηριον | 21,4/16c | om. |
| 17,9/26–44b | om. | 21,4/24–28d | ουκ ετι εστιν |
| 17,10/22–28b | ο λεγων | 21,4/42–46b | ουκ εστιν ετι |
| 17,13/22–26e | το θηριον διδωσιν | 21,8/39b | και |
| 17,15/16–20c | η πορνη ου | 21,9/20b | om. |
| 18,1/14–18cn | απ ουνου | 21,10/4c | επηνεγκεν |
| 18,3/59b | αυτης και | 21,16/4b | om. |

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| 21,16/38–44f | δωδεκα χιλιαδας επι σταδιους | 5,8/34–38d | εχοντος εκαστου κιθαρας |
| 21,17/20–22c | μετρον αγγελου | 6,1/28–44b | εκ των τεσσαρων ζωνων ενος |
| 21,17/28cn | ανου | | λεγοντος ως φωνη βροντης |
| 21,18/24–26c | χρυσιου καθαρου | 6,3/22b | om. |
| 21,19/13c | ομοιοι | 7,2/41b | και |
| 21,23/46c | om. | 8,10/16–22bn | αστηρ εκ του ουνου |
| 21,23/50b | εν αυτη | 8,11/38–42bn | απεθανον των ανων |
| 21,25/15b | ετι | 8,12/56–74f | το τριτον αυτων μη φαινη η ημερα |
| 21,26/4bf | ηξουσιν | | και η νυξ |
| 21,27/18c | η ακαθαρτον και | 9,7/24–52b | στεφανοι χρυσοι επι τας κεφαλας |
| 22,1/10–12c | om. | | αυτων και τα προσωπα αυτων ως |
| 22,2/28bf | εχων | | προσωπα ανθρωπων |
| 22,2/62–64c | τοις πιστοις | 9,11/37c | αυτω εστιν |
| 22,5/14–18d | ου χρειαν εχουσιν | 9,12/14–20b | ετι δυο ουαι ερχονται |
| 22,5/20–28d | φως ηλιου και φως λυχνου | 10,3/6–8c | φωνην |
| 22,6/19dn | εισιν του θυ | 10,6/6–10bn | τω ζωντι θω |
| 22,7/23b | και | 10,9/6c | επι |
| 22,8/2c | εγω | 10,9/12–18b | δουναι μοι λεγων αυτω |
| 22,8/30–34e | ενωπιον | 11,5/54b | αδικηθηναι |
| 22,9/36–50f | om. | 11,13/40–44cn | ονοματα χιλιαδες ανων |
| 22,10/2–24b | τους λογους της προφητειας ταυτης | 12,4/16–22cn | του ουνου των αστερων |
| | του βιβλιου τουτου | 12,10/70b | και |
| 22,11/14–38c | ρυπαρων ρυπανθητω ετι και ο | 12,14/48–58d | καιρον καιρου και ημισυ καιρου |
| | δικαιωσας δικαιωσυνην ποιησατω | 12,16/18–26b | το στομα αυτης η γη |
| | ετι και ο αγιος αγιασθητω | 13,1/18–28bo | τα κερατα ι και κεφαλας ζ |
| 22,11/40b | om. | 13,5/30–32b | κβ |
| 22,17/16–24b | ακουων ειπατω | 13,14/36d | λεγοντος |
| 22,18/19c | ταυτης | 13,16/46–48h | χαραγματα |
| 22,18/26–28c | ος αν | 13,18/25b | ο |
| 22,19/27b | αυτον | 14,1/15b | ενωπιον αυτου |
| 22,19/32–36b | om. | 14,1/30–36e | χιλιαδες ρμδ |
| 22,21/8–10cn | κυ | 14,5/4–16b | ουχ ευρεθη ψευδος εν τω στοματι |
| | | | αυτων |
| 808 | | 14,12/12b | om. |
| 1,4/58–62c | αυτου | 14,13/42–44d | αναπαυσωνται |
| 1,15/10b | om. | 14,15/30–32d | των νεφελων |
| 1,16/36b | εισπορευομενη | 14,16/10–14d | εν τη νεφελι |
| 1,16/58c | δυναστεια | 14,16/22–26c | εν τη γη |
| 2,6/20–24d | om. | 15,2/12–62b | και τινας αλλους |
| 2,14/4–8b | κατα σου εχω | 15,5/14–20d | om. |
| 2,16/31b | δια | 15,6/28–48b | λινον ενδεδυμενοι καθαρον |
| 2,17/44–52b | om. | | λαμπρον και περιεζωσμενοι περι τα |
| 2,19/28–34b | και την υπακοην σου | | στηθη ζωνας χρυσας |
| 3,1/52–56c | και ονομα εχεις | 15,8/52–60ao2 | ζ πληγαι των ζ αγγελων |
| 3,2/10–12c | του λοιπου | 16,3/16–20d | εν τη θαλασση |
| 3,7/38–40d | θανατου και του αδου | 16,11/44b | αυτου |
| 3,8/34–48b | ετηρησας μου τον λογον και μικραν | 16,17/2–20c | και ο εβδομος εξεχεεν την φιαλην |
| | εχεις δυναμιν | | αυτου |
| 3,9/26b | om. | 17,4/12–16e | κοκκινον πορφυρου |
| 3,20/6–10c | εν τη θυρα | 17,8/56–76b | γεγραπται το ονομα απο καταβολης |
| 4,10/28c | αυτω τω | | κοσμου επι το βιβλιον της ζωης |
| 5,6/60–64dn | πνατα | 17,11/28b | om. |

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| 17,13/2-4b | μιαν ουτοι | 16,21/14-16b | απο του |
| 18,3/46-48b | οι αρχοντες | 17,1/52-54b | om. |
| 18,7/52-58b | ου μη ιδω πενθος | 17,16/22c | om. |
| 18,11/14-16c | και θρηνησουσιν | 18,10/10-16b | τον φοβον |
| 18,13/46-62k | και ιπποι | 19,2/45cn | ο κς |
| 18,16/36-46f | λιθω και μαργαριτη | 19,11/30-36d | και καλουμενος πιστος και αληθινος |
| 18,19/20-28i | λεγοντες και πενθουντες | 19,15/56-64d | θυμου του οινου της οργης |
| 18,23/52c | om. | 21,2/20-30cn | απο του ουνου εκ του θυ |
| 18,24/14b | παντων αγιων | 21,21/24b | om. |
| 20,4/114-116co | τα α ετη | | |
| 20,6/58-66b | μεταταυτα βασιλευσουσιν α ετη | 1424 | |
| 21,9/30-38d | πληγων επτα των εσχατων | 1,6/17b | τω |
| 21,16/34b | om. | 1,8/16-22an2 | λεγει κυριος ο θς |
| 21,18/9c | αυτης ηγουν | 2,13/48co | ντ ε πας |
| 21,23/18c | η | 2,14/3b | εγω |
| 22,5/34-36b | om. | 3,5/36-38c | ζωης |
| 22,6/46-62h | υποδειξαι σοι α δει γενεσθαι εν
ταχει | 3,18/52b | om. |
| 911 | | 4,5/34-36d | αυτου και του θρονου αυτου |
| 2,13/40-46g | εν ταις ημεραις μου αις | 4,6/22-24b | εν τω μεσω |
| 3,5/30-34c | εν βιβλω | 4,8/58-66bn2 | κυριος ο θς παντοκρατωρ |
| 5,5/57b | δαι | 5,1/6-10b | επι την δοξαν |
| 8,8/4-8c | δευτερος αγγελος | 5,13/34-38e | επι θαλασσης |
| 8,10/4b | om. | 9,2/4-24e | ανεβη καπνος εκ της αβυσσου του
φρεατος |
| 9,3/26-32b | εξουσια ως εξουσιαν εχουσιν | 9,11/24bo3 | αββααδδων |
| 11,11/40c | εαυτων | 9,18/8-10c | πηγων τουτων |
| 11,14/14-20d | ουαι η τριτη | 9,18/35c | απο |
| 13,8/14-18d | της γης | 11,15/13b | ιδου |
| 13,12/10-12ao | α θηριου | 11,15/42b | om. |
| 13,15/20-56c | ινα λαλησει η εικων του θηριου και
ποιησει ινα οσοι μη προσκυνησωσιν
τη εικονι του θηριου αποκτανθωσιν | 11,18/5b | ορει και τα |
| 18,2/27b | το | 12,2/8b | om. |
| 18,10/6ao | εστωτες | 13,7/40-48h | γλωσσαν και λαον και εθνος |
| 19,19/28b | om. | 13,14/26b | αυτοις |
| 19,19/35b | συνηγμενα | 13,15/20-36c | ινα και λαλησει η εικων του θηριου
και ποιηση |
| 19,21/15b | αυτου | 13,15/38-56r | οσοι ουν εαν μη προσκυνησουσιν τη
εικονι του θηριου αποκτανθωσιν |
| 20,4/90-106g | και την χειρα αυτων και εξησαν και
εβασιλευσαν | 13,18/2-8e | ωδε η σοφια |
| 1006 | | 14,8/26b | om. |
| 9,17/34b | om. | 14,18/76-84b | και της αμπελου |
| 11,11/18-28cn | ζωης εισηλθεν εν αυτοις εκ του θυ | 15,4/4-14d | ου μη φοβηθη σε κυριε και δοξασει |
| 12,5/16-20c | τα εθνη | 15,7/16-22b | τους επτα αγγελους επτα |
| 12,11/44c | αυτου | 16,9/34b | om. |
| 13,12/14b | παντα | 16,9/37b | επτα |
| 13,15/20-56b | ινα λαληση η εικων του θηριου και
ποιηση ινα οσοι μη προσκυνησωσιν
τη εικονι του θηριου αποκτανθωσιν | 16,14/40-46d | της ημερας εκεινης της μελλους και
μεγαλης |
| 13,16/18-40c | om. | 17,3/4d | απηγαγεν |
| 16,14/40-46e | om. | 17,7/38b | βαπτιζοντος |
| | | 17,9/42-44c | επτα |
| | | 18,2/4d | εκραξαν |
| | | 18,7/34b | ελεγεν |
| | | 18,9/30-32b | και στρηνιασουσιν |

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| 12,4/62c | τεξει | 17,1/6c | om. |
| 12,14/66b | σατανα | 18,14/26–28c | τα |
| 13,13/10–24mn | και πυρ ινα εκ του ουνου ινα
καταβαινει | 18,18/2–4b | om. |
| 13,14/36c | λεγουσιν | 19,4/4–14d | οι πρεσβυτεροι επεσαν συντρομοι οι
εικοσιτεσσαρες |
| 14,1/62b | om. | 20,1/31b | ισχυραν |
| 14,9/58–62c | τη χειρα αυτου | 20,1/32–36ao | επι την χειραν |
| 14,18/36b | εχων | 20,13/20–46c | και εκριθησαν |
| 15,7/16–22c | τοις επτα | 21,13/14–34i | δυσμων πυλωνες τρεις και απο
νοτου πυλωνες τρεις και απο βορρα |
| 17,9/31b | η | 22,1/24–30e | του θρονου |
| 1732 | | 22,6/24–28bn | κς θς |
| 1,15/14–18c | και εν καμινω | 1773 | |
| 2,25/12–16f | ου ηξω | 1,2/2–4b | ος εμαρτυρει |
| 7,14/45b | λευκας | 1,4/48–52ao3 | των ζ πνων |
| 7,16/13b | ετι τον γαρ αρτον τον ουνιον και το
υδωρ της ζωης εξουσιν | 1,20/54–58fo | ζ λυχνιαι |
| 8,11/38–42cn | ανων απεθανον | 2,13/40–46e | εν ταις ημεραις εν αις και |
| 10,3/10c | ως | 2,20/30–34b | διδασκειν και πλαναν |
| 10,7/44–52g | τοις αυτου δουλοις τοις προφηταις | 2,21/14–20d | αλλ ου μετενοησεν |
| 10,11/24–26b | και επι γλωσσαις | 3,8/46–48b | τους λογους |
| 11,11/6–14h | τρεις και ημισυ ημερας | 3,15/23c | γαρ |
| 11,19/26b | om. | 3,20/16ao | αν |
| 12,9/38–42b | ολην την οικουμενην | 4,8/33b | προσωπα |
| 13,1/15b | και | 5,13/72–86d | ευλογια και η τιμη και δοξα |
| 13,1/36c | om. | 6,3/24b | om. |
| 13,10/6–10g | εχει αιχμαλωσιαν εις αιχμαλωσιαν
υπαγει | 6,6/20f | λεγει |
| 14,3/60b | ως | 6,15/58–62c | εις τας σχισμας |
| 15,8/29b | αυτου και τις ενεγκη τον θυμον | 8,4/10–12b | του θυμιαματος |
| 18,1/2–6b | ειδον μεταταυτα | 8,10/6ao | γ |
| 18,14/55bn | ουτε ψυχας ανων του λοιπου
εμπορευση ουτε των παλαι λιπαρων
και λαμπρων εξεις απολαυσιν | 8,13/54–58c | των αγγελων |
| 19,15/14–16e | ρομφαια οξεια διστομος | 9,5/8–16b | om. |
| 21,8/34–36b | om. | 9,10/8–10e | ομοιαι σκορπιου |
| 21,12/30b | om. | 9,14/36–38b | τω μεγα |
| 21,16/38–44d | επι σταδιων χιλιαδων δωδεκα | 11,4/16ao | β |
| 22,5/20–28h | φωτος λυχνου και ηλιου | 11,10/34–40ao | ουτοι οι β προφηται |
| 22,6/32–36e | αιωνων των προφητων | 11,11/6–14ao | τας γ ημερας και ημισυ |
| 1734 | | 12,3/22–24f | μεγας |
| 1,5/48–52f | λουσαντι απο | 12,15/24b | υδατος |
| 2,17/48–60b | γεγραμμενην | 13,15/38–56p | οσοι αν μη προσκυνησωσιν τη εικονι
του θηριου αποκτανθηναι |
| 3,1/66b | ης | 13,17/12–38g | η αγορασαι η πωλησαι ει μη ο εχων
το χαραγμα του ονοματος του
θηριου η |
| 4,6/9c | και κυκλω του θρονου | 13,18/22–24b | om. |
| 5,8/44b | om. | 14,9/10b | ηκολουθει |
| 7,1/30–34d | τεσσαρας ανεμους | 15,1/22–26b | αγγελοι επτα εχοντες |
| 7,13/24–30d | στολας λευκας | 15,1/38–42e | ενταυθα ετελεσθη |
| 8,10/28–30c | om. | 15,2/64–70e | εχοντας κιθαρας θεου |
| 10,10/22b | εφαγον | 15,6/20b | σαλπιγγας |
| 13,8/20–30j | ων ουτε γεγραπται ονομα | 16,4/24b | om. |

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| 16,12/48–58e | της βασιλειας των απο ανατολης ηλιου | 11,13/40–44dn | ανων ονοματα χιλιαδες |
| 16,14/5b | τα | 11,19/34en | του κυ ημων |
| 16,19/40–42c | εμισηθη ενωπιον | 12,8/9b | το συνολον |
| 17,8/8b | ειδον | 12,12/4b | ευφρανθητε |
| 17,16/42b | om. | 12,12/14b | αυτω |
| 18,4/40c | om. | 14,17/4–18/6b | αλλος αγγελος |
| 18,6/30–32b | ποτηριω | 16,6/4–14b | om. |
| 18,7/52–58c | πενθος ου ιδω | 17,12/18bf | εν νοησει |
| 18,10/20b | λεγοντος | 17,17/16–34c | αυτων ποιησαι την γνωμην αυτου
μιαν και |
| 18,23/64–66b | φαρμακεια | 18,2/29b | των |
| 19,2/4b | αληθεις | 18,3/22–26b | παντες |
| 19,5/6–14h | εκ του θρονου εξηλθεν λεγον | 18,13/34–44d | και σιτον και προβατον και κτηνος |
| 19,9/20–26e | τουτον | 18,19/56c | λοιπα |
| 19,13/14c | εκαλειτο | 19,13/12–28c | om. |
| 19,15/32b | om. | 21,21/20–22c | τον πυλωνα |
| 19,16/30–34d | om. | 21,27/46b | δοξης |
| 19,20/64c | βληθεντες | 22,5/32b | om. |
| 19,21/26–28b | εξηλθεν | 22,6/46–62g | δειξαι σοι α δει γενεσθαι εν ταχει |
| 20,4/30b | αυτων | 22,7/10–14c | μακαριος ο πληρων |
| 20,8/12–20ao | τα εν ταις δ γωνιας | 22,20/12–22b | ερχου κυριε ιησου |
| 20,9/58b | κατεφλεξεν | | |
| 20,14/14b | om. | 1795 | |
| 21,12/4–6b | μεγα τειχος | 5,8/58b | om. |
| 21,27/20–22ao | ο ποιουν | 7,3/44b | ημων |
| 22,5/44d | βασιλευουσιν | 7,13/38–40c | ποτε ηλθον |
| 22,16/4b | om. | 11,2/4–18m | την αυλην την εξωθεν του ναου |
| 22,17/20b | om. | | εκβαλε αυτην |
| 22,17/30b | om.sad | 11,2/20b | om. |
| | | 13,10/12–30b | ει τις εχει εν μαχαира δει αυτον
αποκτανθηναι |
| 1780 | | 19,6/34f | λεγων |
| 1,3/14–24b | om. | 20,11/4b | ειδε |
| 1,4/27cn | θυ πρς | 21,17/20–22dn | ανου μετρον |
| 1,4/48–52b | των πνευματων των επτα | 21,22/8b | ειχον |
| 1,5/4b | απο του | | |
| 2,2/54–60b | om. | 1828 | |
| 2,7/26–50b | δωσω αυτω παραδεισω | 2,13/40–60e | εν ταις ημεραις αις αντειπας και ο
μαρτυς ο πιστος μου ος |
| 2,19/28–34e | υπομονην σου | 2,17/30–34i | εκ του μαννα φαγειν του |
| 3,6/12–16bn | λεγει το πνα | 3,1/57b | ο |
| 3,12/47c | της πολεως | 3,3/6–16b | και τηρει πως ειληφας και ηκουσας |
| 3,13/10b | om. | 3,18/6–12g | παρ εμοι χρυσιον |
| 4,3/8–10d | ομοιον ορασει | 4,5/13b | φοβεραι |
| 4,3/22co1 | ρεις | 5,6/60–64cn | πνατα τα προς θυ |
| 4,7/2–14b | om. | 6,6/40–48d | ελαιον και τον οινον |
| 4,7/20–22c | ζων | 6,16/6–14b | ταις πετραις και τοις ορεσιν |
| 7,4/14–18c | εκατον και τεσσαρακονταπεντε | 7,12/4b | om. |
| 8,3/60b | και | 7,17/23b | η |
| 9,14/6b | εκαστω | 9,4/8b | om. |
| 9,20/58–84k | τα χρυσα και τα αργυρα και τα
αληθινα και τα ξυλινα | 10,4/24–28c | εκ του εβδομου αγγελου |
| 10,2/32–42b | om. | 11,1/13d | και ειστηκει αγγελος |
| 11,9/40–42ef | καταπτωμα | | |

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| 11,3/20–24d | χιλιας εξακοσιας εξηκοντα | 21,16/38–44e | επι σταδιους δωδεκα χιλιαδας |
| 12,9/44–58b | om. | 21,23/52–54b | om. |
| 13,3/46–50d | επι τω θηριω | 21,24/2–16f | om. |
| 13,10/20–30f | αποκτενει εν μαχαιρα
αποκτανθηναι | 22,3/2–22c | om. |
| 13,13/10–24jn | ινα και πυρ ποιηση καταβηναι εκ
του ουνου | 22,3/26–28b | om. |
| 13,18/26–48bn | αριθμος γαρ ανου εστιν αριθμος γαρ
αυτου εστιν ο αριθμος αυτου | 22,6/8–10b | οτι ουτοι |
| | εξακοσιοι εξηκοντα εξ | 22,18/50b | om. |
| 14,9/18–20c | τη μεγαλη τη φωνη | 1854 | |
| 16,1/40–42b | μου | 1,9/36–66b | om. |
| 16,15/3b | γαρ | 1,12/6b | επι |
| 16,16/20bo3 | μαγεδωδ | 1,13/12–16dn | ομοιος υιω ανου |
| 17,9/34–36c | επανω | 1,13/18c | ενδεδυμενος |
| 17,17/30–32e | γνωμην μιαν αυτων | 1,17/30–32b | χειρα αυτου |
| 18,3/6–20g | του θυμου του οινου της πορνειας
αυτης πεπωκαν | 2,1/46–52b | των επτα εκκλησιων των |
| | | 2,3/2–10f | και υπομονην ην εχεις και |
| 1849 | | 2,3/25b | εβαστασας |
| 3,5/10–14b | εν λευκοις ιματιοις | 2,4/2–8b | δια το ονομα μου |
| 7,5/23d | εσφραγισμεναι | 2,10/18–24c | om. |
| 9,1/2–10b | om. | 2,10/25b | ο διαβολος αφ υμων |
| 9,14/32–34c | om. | 2,11/34–40e | ενα |
| 13,14/5dn | τους ανους | 2,14/48b | του θανατου |
| 16,15/18b | τιμων | 2,18/42c | ειδωλοθυτον |
| 18,10/12–16c | βασανισμον | 2,25/10c | λαμπαδας |
| 18,18/14b | πωρωσεως | 3,3/2b | om. |
| 18,19/36–40b | μεγαλη πολις | 3,8/12–18e | μνημονευσον |
| 22,6/46–62e | διδαξαι α δει γενεσθαι εν ταχει | 3,10/4c | δεδωκα σοι ενωπιον σου θυραν |
| 1852 | | 3,10/38–50b | ηγαπησας |
| 5,3/41b | και λυσαι τας σφραγιδας αυτου ουτε
βλεπειν αυτο | 3,11/8b | επι της οικουμενης κατοικουν |
| 7,4/14–18ao10 | εκατον και μδ | 3,16/24b | πειρασαι τους ληστας |
| 10,1/36–42b | om. | 3,17/32–54f | οσα |
| 11,4/20–32en | και ενωπιον του κυ της γης εστωτες | 4,1/32–40e | εμεσειν |
| 14,9/44c | χαραγματα | 4,3/16–18e | ει ο ταλαιπωρος και αληθινος και |
| 14,19/4c | εξεβαλλεν | 4,4/20–26bo1 | πτωχος και τυφλος και γυμνος |
| 14,19/10b | om. | 4,5/38–40d | ην ηκουσα ως σαλπιγγος λεγουσα |
| 15,6/30–32f | λινον και καθαρον | 4,7/55b | και σμαραγδω |
| 16,9/38b | πηγας | 4,8/68–82c | τους εικοσιτεσσαρας θρονους |
| 16,11/20b | om. | 5,2/8–10c | και εισιν |
| 16,15/36d | βλεπει | 5,8/6b | ως |
| 17,15/24b | λαος | 5,10/2–12b | ος ην και ο ων και ο ερχομενος |
| 19,6/6–30c | ως φωνην οχλου πολλου και ως φωνην
υδατων πολλων και ως φωνων βροντων | 5,13/50–54c | κηρυσσοντα ισχυρα |
| 19,9/6–8c | γραφον | 5,14/22–24b | ειληφεν |
| 19,21/30b | επι | 6,1/28–44e | τω θεω ημων |
| 20,2/4c | επατησεν | 6,5/24–30e | παντα ηκουσα λεγοντος |
| 21,9/58–66e | νυμφην του αρνιου | 6,5/60b | om. |
| 21,10/12b | εις | 6,8/54–56b | ενος εκ των τεσσαρων ζων ως |
| | | 6,8/66–78b | φωνην βροντης λεγοντος ερχου |
| | | 6,11/52b | ερχου λεγοντος |
| | | | om. |
| | | | τεταρτον |
| | | | λιμω και εν ρομφαια και εν θανατω |
| | | | ελεγον |

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| 6,11/56b | om. | 13,15/20–56l | και ποιηση οσοι εαν μη |
| 6,15/58–62b | εις τας οπας | | προσκυνησωσιν τη εικονι του θηριου |
| 6,16/48b | χολης | | ινα αποκτανθωσιν |
| 7,1/48–68b | επι της γης μηποτε επι της θαλασσης | 13,16/52–60d | επι της χειρος της δεξιας αυτων |
| | μηποτε επι παν δενδρον | 14,3/34b | om. |
| 8,8/34c | om. | 14,3/52–56co | εκατον τεσσαρακοντα |
| 8,8/43b | εγενετο | 14,6/30–34b | om. |
| 8,10/32–34b | om. | 14,7/2–8g | λεγων |
| 8,12/16–34b | το τεταρτον της σεληνης και το | 14,10/54–64b | αγγελων αγιων |
| | τρικτον του ηλιου | 14,11/14–18e | εις τους αιωνας των αιωνων |
| 9,2/30–32d | καιομενης καμινου μεγαλης | 14,11/62b | χαρισμα |
| 9,4/34–36b | αλλα | 14,13/46–50b | απο των κοπων |
| 9,7/36–38b | ομοιοι χρυσιω | 14,17/4–32d | αλλος αγγελος εξηλθεν εκ του ουρα- |
| 9,9/20–28d | αυτων ως φωνη | | νου εχων και αυτος δρεπανον οξυ |
| 9,10/26–28b | αι εξουσιαι | 14,17/18–22bn | εκ του ουνου |
| 9,11/4–6b | εφ εαυτων | 14,18/16–18b | εξουσιαν εχων |
| 9,11/22b | om. | 14,20/42–44d | δισχιλιων εξακοσιων |
| 9,11/26–30d | και τη | 15,3/10ao3 | μουση |
| 9,12/1b | ιδου | 15,4/4–14m | σε μη φοβηθη και θαυμαση |
| 9,13/16–18g | om. | 15,6/22–26c | ας |
| 9,14/10–12c | τω | 15,6/28–48e | om. |
| 9,16/15b | ως | 15,7/2–14d | εδωκεν |
| 9,17/12–16c | om. | 16,1/28c | εχετε |
| 9,19/42c | οφεως | 16,3/14b | om. |
| 9,19/52b | ταυταις | 16,6/16–20c | αιμα αυτοις εδωκεν |
| 9,20/58–84c | τα κωφα και χρυσα και αργυρα και | 16,7/16–22b | ο παντοκρατωρ |
| | χαλκα και λιθινα και ξυλινα | 16,11/13b | και |
| 9,20/86b | om. | 16,16/10–20b | τον τοπον των ωδων |
| 10,4/16c | γραφειν αυτα | 16,20/4–6b | πας ανηρ |
| 10,4/24–28b | εκ του εβδομου ουρανου | 17,1/37b | και |
| 10,5/10b | ιδες | 17,5/13b | αυτης |
| 10,8/12–28d | παλιν του λαλουντος μετ εμου εκ | 17,8/92–96f | εστιν και οτι παρεστιν |
| | του ουρανου λεγουσαν | 17,12/16b | βασιλεια |
| 11,2/4–18k | την αυλην την εξωθεν του ναου εκει | 17,17/12–14b | την καρδιαν |
| | βαλε εξωθεν | 17,18/14b | om. |
| 11,6/48–52d | αυτα | 17,18/34–36b | αυτης |
| 11,7/12–14b | μαρτυριαν εαυτων | 18,3/6–20q | του οινου της πορνειας αυτης |
| 11,9/40–42d | πτωματα | | πεπτωκεν |
| 11,14/9b | και | 18,7/2c | οτι |
| 11,14/14–20e | τριτη ουαι | 18,7/14–18c | δοτε αυτο βασανισμον |
| 11,19/30–32b | διαθηκης | 18,12/38b | om. |
| 11,19/48–56d | φωναι και βρονται | 18,17/34–36c | om. |
| 12,6/40–46c | ημερας χιλιας οκτακοσιας εξηκοντα | 18,20/12–26d | αγιοι και αποστολοι και προφηται |
| 12,10/22–36cn | σρια και δυναμις και σρια | 19,20/62b | om. |
| 12,12/2c | om. | 19,20/69b | ζωντες |
| 12,14/28–32b | την ερημιον | 20,4/42–52d | και δια τον λογον αυτου |
| 12,14/42–44f | ινα τρεφηται | 20,4/114–116b | χιλιοις ετεσι |
| 12,17/26–28c | om. | 20,6/42b | λεγονται |
| 13,1/46–48d | ταις κεφαλαις | 20,9/22–36b | πολιν και την παρεμβολην των αγιων |
| 13,6/38–46g | εν τω ουρανω σκηνουντας | | και την πολιν την ηγαπημενην |
| 13,13/10–30b | ινα και πυρ εκ του ουρανου ποιηση | 20,9/44–54mn | απο του θυ |
| | εις την γην καταβηναι | 20,10/20b | καμινον |

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| 20,10/32–42g | και το θηριον εβληθη και ο
ψευδοπροφητης | 11,16/40b | om. |
| 20,12/46–48c | ζωης | 14,1/30–36d | εκατον τεσσαρες χιλιαδες |
| 21,13/14–34d | βορρα πυλωνες τρεις και απο του
νοτου πυλωνες τρεις και απο
δυσμων | 14,10/18–20d | αυτου θεου |
| | | 14,18/78–82d | ηκμασεν σταφυλη |
| | | 14,19/44–54e | την μεγαλην του θυμου του θεου |
| | | 17,17/30–32c | γνωμην αυτων |
| | | 18,2/32–54c | και φυλακη παντος πνευματος |
| 1872 | | | ακαθαρτου και φυλακη παντος |
| 1,2/20–22cn | χυ ιυ | | ορνεου ακαθαρτου και μεμισημενου |
| 2,13/18–38c | την πιστιν μου και ουκ ηρνησω το
ονομα μου | | και φυλακη παντος θηριου και
μεμισημενου |
| 2,21/8b | καιρον | 18,3/6–20go | του θυμου του οινου της πορνειας |
| 3,22/12–20bn | το πνα ταις εκκλησιαις λεγει | | αυτης πεπωκασιν |
| 4,3/8–10e | ορασει ομοιος | 18,6/12–18b | διπλα |
| 4,3/12–14c | ιασπιδι | 18,7/2d | ως |
| 5,5/35b | του | 18,13/22–32d | και σεμιδαλιν και οινον και ελαιον |
| 6,4/22b | εδοθησαν | 18,13/46–62d | και ιπων και ρεδων και σωμάτων |
| 6,8/63b | αυτο | | ψυχας ανθρωπων |
| 7,2/44–56ao | αυτοις αδικησαι την γην και την
θαλατταν | 18,23/2–42e | και φωνη νυμφιου και νυμφης ου μη
ακουσθη εν σοι ετι οτι |
| 9,10/30–36d | τους ανθρωπους αδικησαι | 21,9/26–28e | τας εχουσας |
| 9,17/2b | om. | 21,12/22–24c | ταις πυλωσιν |
| 12,5/6an2 | υιν | 21,16/54b | υψος |
| 16,12/10–14c | την φιαλην | 22,19/60–62b | των εγγεγραμμενων |
| 17,18/18–20bn | του θυ | | |
| 18,2/32–54ln | παντος πνς ακαθαρτου και φυλακη
παντος ορνεου και μεμισημενου | 2019 | |
| 18,5/4–10f | εκολληθησαν αι αμαρτιαι | 1,2/27d | και ατινα εστιν και ατινα χρη |
| 18,7/12b | τοσουτο | 2,9/34–38b | γενεσθαι μεταταυτα |
| 18,18/4d | εκλαιον | 2,19/36b | ιουδαιους εαυτους ειναι |
| 19,12/24–36c | ονοματα εχων γεγραμμενα και
ονομα γεγραμμενον ο ουδεις | 2,23/12–14c | om. |
| 19,14/20–26f | εν ιπποις λευκοις ενδεδυμενοι | 2,25/8c | εν θυμω |
| 20,6/19b | αυτου | 3,8/36–38b | κρατειτε |
| 20,7/2–16g | και μετα ταυτα τα χιλια ετη
λυθησεται | 3,10/2c | δυναμιν εχεις |
| 21,2/20–30en | απ ουνου εκ του θυ | 3,11/18–20b | οτε |
| 21,8/24–26b | om. | 3,12/22b | τους στεφανους |
| 21,22/18–22en | κς | 3,18/60–64g | om. |
| 21,26/16–22b | εις αυτην των εθνων | 4,1/32–40i | σου |
| 22,5/8–28b | εσται ουδε χρεια λυχνου και φωτος | 4,1/46d | ην ηκουσα ως φωνη σαλπιγγος |
| 22,8/22–24i | ταυτα | 5,2/28–36b | λαλουσης |
| 22,8/30–34b | ενωπιον των ποδων | 5,3/16–20b | λεγουσαν |
| 22,19/56–58b | om. | 5,3/29d | και λυσαι τας επτα σφραγιδας αυτου |
| | | 5,3/38b | εν τη γη |
| | | 6,2/42–46g | του |
| | | 6,5/8–14bo1 | βλεπων |
| | | 6,6/20g | και ινα νικησει και ενικησεν |
| | | 6,14/4–6bn | την γ σφραγιδα |
| | | 7,2/14–16d | λεγοντων |
| | | 7,4/33b | ουνος |
| | | 7,11/18b | του ηλιου |
| | | 10,8/29b | εσφραγισμενοι |
| | | | om. |
| | | | μοι |
| 1888 | | | |
| 2,13/40–60d | εν ταις ημεραις εν αις αντιπας και ο
μαρτυς μου ο πιστος | | |
| 3,7/21b | κυριος | | |
| 6,6/38b | om. | | |
| 7,10/4b | κραξουσιν | | |
| 11,14/12–24f | η ουαι η τριτη ιδου ερχεται | | |

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| 10,8/38–46b | το ηνεωγμενον εκ χειρος | 1,12/4c | επεστρεψα εκει |
| 11,5/14–46c | πυρ εκ του στοματος αυτων
εκπορευεται και κατεσθiei τους
εχθρους αυτων και ει τις αυτους
θελει αποκτειναι | 1,16/33b
1,20/6–10c
1,20/12d
1,20/41b | και
om.
ο
επτα |
| 11,6/46b | στρεφουσιν | 2,2/4–22c | τα εργα σου και την υπομονην και |
| 11,8/34c | το βορρα | | τον κοπον σου |
| 11,10/14–28d | χαιρουσιν επ αυτους και
ευφραινονται και δωρα πεμπουσιν | 2,3/2–10i | και ουκ εβαστασας και υπομονην
εχεις |
| 12,4/64–70b | καταφαγε το τεκνον αυτης | 2,5/52–56d | om. |
| 12,17/30–32b | σπερματων | 2,10/45b | ουν |
| 13,2/44–58b | om. | 2,17/58–60d | om. |
| 13,13/10–24wn | ινα και πυρ καταβαινει εκ του
ουνου | 2,19/43c
2,20/9df | τα πρωτα και
ολιγα πολυ |
| 14,3/12–16b | ενωπιον του θρονου του αρνιου | 2,22/13b | τους εραστας αυτης |
| 14,3/28–32c | και ενωπιον των κδ [24]
πρεσβυτερων | 2,22/21b
3,9/20–24e | τουτους εμβαλω
ιουδαιους ειναι |
| 14,5/18–20e | om. | 3,10/18–20b | τηρησω σε |
| 14,6/26–28e | τους καθημενους και κατοικουντας | 3,18/16–18d | om. |
| 14,7/56–58c | την θαλασσαν | 3,18/60–64d | σου ινα αναβλεψης |
| 14,9/58–62e | της δεξιας χειρος αυτου | 3,21/34–48bn | εν τω θρονω του πρς μου |
| 14,17/33b | λιαν | 4,1/32–40g | ης ηκουσα ως σαλπιγγος λεγουσης |
| 16,3/16–20c | εις θαλασσαν | 4,9/8–22c | δωσωσιν τα ζωα τιμην και
ευχαριστιαν |
| 16,6/6–10b | αγιων προφητων | | |
| 16,12/48–58j | τοις απο ανατολων ηλιου | 4,11/40b | om. |
| 16,15/9c | ταχυ | 5,1/22–24b | βιβλιον |
| 16,19/68bn | θυ | 5,4/21b | και αναγνωσαι αυτο |
| 17,7/56–58b | κερατα δεκα | 5,4/22–24f | η βλεπειν |
| 17,16/24b | αυτην | 5,8/34–38c | εχοντες κιθαρας εκαστος |
| 17,16/26b | om. | 5,8/39b | αυτων |
| 18,2/32–54s | και φυλακη παντος ακαθαρτου και
μεμισημενου | 5,14/17bo
6,3/10–14c | εικοσιτεσσαρες
την δευτεραν του βιβλιου σφραγιδα |
| 18,6/20–42b | κατα τα εργα αυτης | 6,8/74–76c | om. |
| 18,10/19b | και | 6,11/29b | και |
| 18,11/18–20j | εφ εαυτων | 6,17/18c | του αρνιου |
| 18,11/32b | εξαγοραζει | 7,9/16–22d | ον ουδεις αριθμησαι αυτον |
| 18,12/71b | και μαργαριτου | 7,15/23b | δια παντος |
| 18,12/72–74c | και μαρμαρον | 8,13/46–48e | φωνων |
| 18,17/15b | αυτης | 8,13/59b | των λοιπων |
| 18,20/4–8en | επ αυτην ο ουνος | 9,4/41c | της γης |
| 18,21/10–18c | ισχυρος λιθον μεγα | 9,11/33e | δε αυτω |
| 19,1/10–16f | φωνην μεγαλην ως οχλου πολλου | 9,13/20–26c | εκ των τεσσαρων ζωνων |
| 19,2/9b | και πισται | 9,13/28–30b | των εστωτων |
| 19,10/18–26e | και λεγει μοι ορα μη ποιησεις τουτο | 9,13/32–42bn | ενωπιον του θρονου του θυ |
| 19,10/33b | εγω | 9,19/12–36f | εν τω στοματι αυτων εστιν αι δε
ουραι |
| 19,16/30–34bn | και υς κυριων | | αυτων |
| 19,18/22b | om. | 9,20/57b
10,5/12–26c | επι της θαλασσης και επι της γης
εστωτα |
| 2026 | | | |
| 1,9/24–28d | εν τη μαρτυρια και εν τη υπομονη | 10,6/6–10dn | εν τω θω τω ζωντι |
| 1,11/3io | εγω ειμι το α και το ω ο πρωτος και
ο εσχατος | 10,6/26–64d | τον ουρανον και τα εν αυτω την γην
και την θαλασσαν και τα εν αυτη |

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| 10,8/38–68b | εκ χειρος του αγγελου το
ανεωγμενον του εστωτος επι της γης
και επι της θαλασσης | 20,4/42–52f | om. |
| 10,9/11b | και | 20,6/34–38b | εξουσιαν ουκ εχει |
| 10,9/12–14b | ειπον αυτω | 20,9/44–54jn | εκ του θυ απ ουνου |
| 11,8/4–22j | τα πτωματα αυτων επι της πλατειας
της πολεως της μεγαλης πεσουνται | 21,4/50b | αρχαια |
| 11,9/6–28f | εκ των φυλων και γλωσσων και
λαων και εθνων | 21,5/18–22f | εγω καινοποιω τα παντα |
| 11,18/29c | και ηλθεν ο καιρος της οργης σου
και ο καιρος των νεκρων | 21,9/26–28d | των εχοντων |
| 11,19/30–32c | om. | 21,10/40–50hn | εκ του θυ απ ουρανου |
| 12,3/48–50b | διαδηματα επτα | 21,21/8ao | πυλεωνες |
| 12,4/56b | ωστε | 22,2/8–10e | πλατειας της πολεως εκεινης |
| 12,6/36f | τρεφει | 22,16/28b | om. |
| 12,9/22–26b | διαβολος καλουμενος | 2028 | |
| 13,1/18–28b | τα κερατα δεκα και κεφαλας επτα | 1,2/26c | ειδον |
| 13,1/30–54c | om. | 1,2/27f | και ατινα εισιν και ατινα χρη
γενεσθαι |
| 13,4/44–46c | πολεμησει | 1,3/24b | πληρουντες |
| 13,17/10d | om. | 1,5/56b | ανομιων |
| 14,11/20b | αναβησεται | 1,17/12c | επι |
| 14,11/54–58c | οι λαμβανοντες | 2,2/32–34b | βασταξαι τους κακους |
| 14,11/64–68c | αυτου και το ονομα αυτου | 2,9/12–14b | την πενιαν |
| 14,17/18–22b | εκ του ουρανου | 3,2/10–12b | τα μακρα |
| 14,18/76b | διοτι | 3,9/64–66b | εγω ηγαπηκα |
| 15,4/46b | οταν | 3,17/14–16c | ουδενος |
| 16,1/6–16fn | φωνης λεγουσης εκ του ουνου | 4,9/34–36b | om. |
| 16,1/19b | εκ του ναου | 5,3/21b | κατω |
| 16,4/26b | πληγας | 7,5/2b | om. |
| 16,5/33b | εν τοις εργοις σου | 7,9/64b | om. |
| 16,8/28–36c | τους ανθρωπους καυματισαι εν πυρι | 10,5/12–26e | εστωτα και επι της θαλασσης και
επι της γης |
| 16,9/18–24cn | τον θν και το ονομα αυτου | 11,2/4–18g | την αυλην την εσωθεν του ναου
εκβαλε εξω |
| 16,14/24–28d | ολης | 11,5/52d | om. |
| 16,14/48–54cn | θυ του παντοκρατορος | 11,7/32–36c | πολεμον |
| 16,17/16–18c | εις | 11,8/4–22i | τα πτωματα αυτων επι της πλατειας
της μεγαλης πολεως εσονται |
| 17,8/14–16b | ουκ εσται | 11,14/12–24g | η τριτη ιδου ερχεται ταχυ |
| 17,11/9b | ειδες | 12,2/10–12b | ωδινουσα κραζει |
| 17,11/22–24b | om. | 12,9/8b | ο αρχων |
| 17,15/28–38f | εθνη εισιν και γλωσσαι | 12,10/89bn | η κατηγορια και η διαβολη η κατα
των ανων |
| 18,3/56–58b | om. | 12,12/2b | και διατουτο |
| 18,15/8–20b | απο μακροθεν στησονται οι
πλουτησαντες απ αυτης | 13,3/2–34b | και μιαν των κεφαλων αυτου ως
εσφραγισμενην εις θανατον |
| 18,16/40–46c | λιθοις τιμιοις και μαργαριταις | 13,6/38–46fn | τους εν ουνω οικουντας |
| 18,23/19b | και φωνη μυλου ου μη ακουσθη εν
σοι ετι | 13,7/40–48e | γλωσσαν και εθνος και λαον |
| 19,2/14b | σου | 13,14/64–70e | επι της μαχαιρας και εξησεν |
| 19,6/31b | πολλων | 13,15/38–56k | οσοι αν μη προσκυνησουσιν την
εικονα του θηριου ινα |
| 19,9/42–48f | πιστοι εισιν και αληθινοι | | αποκτανθωσιν |
| 19,15/56–64in | οινου του θυμου του θυ και της
οργης | 13,16/4d | om. |
| 19,21/40–46b | τα ορνεα εχορτασθησαν παντα | 13,17/12–38e | αγορασαι η πωλησαι ει μη εχων το
χαραγμα του ονοματος του θηριου η |
| 20,3/14–16c | om. | | |

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| 13,18/26–48jn | αριθμος γαρ ανου εστιν χξ και εξ | 11,11/40d | om. |
| 14,4/42b | υπο | 11,15/34–36b | om. |
| 14,7/18–22d | δοτε δοξαν | 12,3/34–36c | δεκα κερατα |
| 14,11/20c | αναβαινων | 12,12/22–28eo | τοις κατοικουσι την γην και την |
| 14,20/4b | ετεθη | | θαλατταν |
| 15,2/64–70en | εχοντας κιθαρας θεου | 13,15/38–56co | ινα οσοι αν μη προσκυνησωσιν την |
| 15,8/52–60d | επτα των αγγελων πληγαι | | εικονα του θηριου αποκτανθωσιν |
| 17,3/12–14bn | τω πνι | 13,18/44–48d | εξακοσια εξηκοντα και εξ |
| 17,6/9b | την | 14,7/30b | δοξα |
| 17,8/38b | αι ζητουν τινα καταπιη και | 14,14/44–56b | om. |
| 17,9/11b | την | 14,20/42–44b | χιλιων εξακοσιων εξ |
| 17,13/22–26d | τω θηριω δεδωκασιν | 15,6/46–48b | ζωναις χρυσαις |
| 18,13/46–62i | και ιππων και ρεδων και σωματων | 15,7/30–40bn | του θυμου του θυ του σωζοντος |
| 18,23/12d | ευρεθη | 15,7/42b | om. |
| 18,23/34b | ευρεθη | 16,13/14–38c | θηριου και εκ του στοματος του |
| 19,5/24–30d | λεγουσα παντες οι δουλοι αυτου | | δρακοντος και εκ του στοματος του |
| 19,11/30–36c | πιστος και αληθινος καλουμενος | | ψευδοπροφητου |
| 19,17/36b | om. | 16,15/42b | om. |
| 20,5/1k | και οι λοιποι των νεκρων ουκ | 16,18/46–50e | ουτως μεγας |
| | ανεστησαν αχρι τελεσθη τα χιλια ετη | 17,9/34–36d | om. |
| 20,9/42–60bn | εκ του θυ πυρ απο του ουνου και | 17,11/17b | ου δολως |
| | κατεφαγεν αυτους και ο διαβολος ο | 18,3/6–20k | του θυμου του οινου της πορνειας |
| | πλων αν αυτους εβληθη εις την λιμνην | | πεπωκεν |
| 20,12/22–26dn | ενωπιον του θρονου του θυ | 18,8/42–46bn | κς ο παντοκρατωρ |
| 20,13/10–18d | τους εαυτης νεκρους | 18,23/2–42c | και φωνη νυμφιου και νυμφης ου μη |
| 20,15/12–22e | εις την βιβλον της ζωης | | ακουσθη ετι εν σοι οτι |
| | εγγεγραμμενος | 19,10/30b | om. |
| 21,8/62–72b | om. | 19,14/28–32h | βυσσινον λαμπρον και καθαρον |
| 21,10/40–50en | εκ του ουνου και απο του θυ | 19,18/42–44b | ελευθερων παντων |
| 21,24/2–16c | και τα εθνη των σωζομενων τω φωτι | 20,4/42–52cn | και τον λογον του θυ |
| | αυτης περιπατησουσιν τα εθνη δια | 20,5/1m | και οι λοιποι των νεκρων ουκ ανεστη- |
| | του φωτος αυτης | | σαν αχρι τελεσθωσι τα χιλια ετη |
| 21,24/18–20b | οι | 20,7/2–16c | και οταν τελεσθη τα χιλια |
| 21,24/30–38h | την δοξαν αυτων εις αυτην και την | | λυθησεται |
| | τιμην των εθνων | 20,15/12–22d | γεγραμμενος εις την βιβλον της ζωης |
| 22,8/30–34d | εμπροσθεν | 21,3/36c | κοινωνησει |
| 22,13/10b | om. | 22,11/14–38n | ρυπαρος ρυπαρευθητω |
| 22,18/38–44cn | ο θς αυτω | 22,18/38–44gn | αυτω ο θς |
| | | 22,20/12c | ερχου |
| 2037 | | 2042 | |
| 2,17/52b | om. | 2,1/46–52d | των λυχνιων των επτα |
| 3,3/4b | γουν | 2,2/24–30b | και οτι ου δυνηση |
| 4,5/2–8d | και του θρονου | 2,5/52–56ao | αν μη μετανοησης |
| 4,8/10–16d | εν καθ εαυτων | 2,11/32b | υπο |
| 4,8/32c | εχοντα | 5,1/32cf | κατεσφραγισμενον εσφραγισμενον |
| 6,10/33b | ουκ | 6,3/27–4/4b | και ηλθεν |
| 7,2/44–56do | αδικησαι την γην και την θαλατταν | 6,8/28–36b | ο αδης και ο θανατος |
| 7,14/54b | αυτους | 7,7/2–20c | εκ φυλης συμεων δωδεκα χιλιαδες |
| 11,2/4–18h | την αυλην την εσωθεν του ναου | 8,4/21b | παντων |
| | εκβαλλε εξωθεν | 8,7/48–58c | και παν ξυλον κατεκαη το τριτον |
| 11,6/58–72o | om. | 8,10/24b | om. |
| 11,11/6–14c | τας τρεις ημερας και ημισυ ημερας | | |

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| 9,6/40e | αποφευξεται | 6,6/20e | λεγουσας |
| 9,20/58–84h | τα αργυρα και τα χρυσα και τα
λιθινα και τα ξυλινα | 6,11/6–8f | αυτω |
| 10,4/22–28b | εκ του ουρανου φωνην | 6,12/48–50c | η ολη εγενετο |
| 11,11/46–48f | επεσεν μεγας | 7,6/26b | συμεων |
| 11,16/44–46bn | τον θν | 7,7/6b | μανασση |
| 11,18/40–42b | τοις αγιοις | 9,6/40d | φευξει |
| 12,1/52b | εξ και δεκα | 10,1/30–34c | εκ της κεφαλης |
| 13,11/32b | ελαλησεν | 10,11/2–6e | om. |
| 13,13/10–24pn | ινα πυρ ποιη καταβαινειν εκ του
ουνου | 10,11/8b | εδει |
| 13,16/50–70b | επι των χειρων αυτων | 11,2/4–18l | την αυλην την εξωθεν του θεου
εκβαλον εξω |
| 14,3/52–56ao8 | εκατον τεσσερακοντατεσσαρες | 11,11/18–28en | θυ εισηλθεν |
| 14,10/4c | ουτος | 11,18/29g | του |
| 14,19/26–32b | της γης την αμπελον | 12,7/7b | μεγας |
| 14,20/42–44bo2 | αχστ | 12,16/50b | αυτων |
| 15,3/12–18d | του δουλου αυτου | 13,6/34b | σκιαν |
| 16,13/14–38b | δρακοντος και εκ του στοματος του
ψευδοπροφητου και εκ του
στοματος του θηριου | 13,10/12–30c | ει τις εν μαχαιρα αυτον
αποκτανθηναι |
| 16,21/4–6c | η χαλαζα η μεγαλη | 13,15/20–36f | ινα και λαλη η εικων του θηριου και
ποιησει |
| 17,1/20–24b | τας επτα κεφαλας | 14,1/38b | εχουσιν |
| 17,3/15bn | κυ | 14,14/14b | om. |
| 17,3/38b | κερατα | 14,15/46b | ου |
| 17,5/30c | πονηρων | 16,6/3b | το |
| 17,17/58bn | κυ | 16,6/12c | εξεχεεν |
| 18,7/24c | διοτι | 16,15/24c | αυτων |
| 18,8/36c | κατακαυθησονται | 18,1/28–30b | η γυνη |
| 18,13/34–44f | και κτηνη πολλα και προβατα | 18,10/28–42c | πολις η ισχυρα |
| 18,22/66–70b | επι σοι ετι | 18,13/34–44c | και σιτον και προβατον και κτηνη |
| 18,23/14–18c | επι σοι ετι | 19,18/30–32b | τω καθημενω |
| 19,1/18b | επι | 19,18/51b | τε |
| 20,9/36b | μεγαλην | 19,19/42–46b | εν τω ιππω |
| 20,9/44–54f | εκ του ουρανου | 19,19/57b | και συνεκροτηθη και εν ριπη
οφθαλμου ετραπη ο αντιδικος |
| 20,9/60b | αυτην | | εχθρος ο αρχεκακος δρακων |
| 20,11/42–50d | και ουχ ευρεθη τοπος αυτοις | 20,8/26–32ao1 | τον γωδ και μαγωδ |
| 21,2/14–18c | ειδον καταβαινουσαν καινην | | |
| 21,21/38b | αυτης | | |
| 21,23/14b | om. | 2050 | |
| 21,23/20b | om. | 1,1/8–56b | της γεναμενης εις εμε ιωαννην τον
αποστολον |
| 21,25/16c | νυκτος | 1,2/2–4c | του κηρυξαι |
| 21,26/20–22c | εκει | 1,2/26bf | ιδων |
| 22,8/22–24c | και εβλεψα και | 1,3/3b | ει |
| 22,19/36b | τουτου | 1,3/28–30b | επ αυτης |
| | | 1,3/38–40b | om. |
| 2048 | | 1,4/28–42b | ο ων και ο ην και ερχομενος |
| 1,4/27dn | θυ απο | 1,5/22–30b | των νεκρων και ο μαρτυς |
| 1,6/6d | υμων | 1,8/16–22d | om. |
| 1,7/16b | αυτου | 1,9/42–44c | τη επικαλουμενη |
| 2,7/18–20d | της εκκλησιας | 1,10/8–14c | κυριακη ημερα |
| 3,7/46–48b | και ου | 1,10/20–30b | φωνης οπισω |
| 5,9/58b | φυλακης | 1,11/3d | μοι ως σαλπιγγος μεγαλης |

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| 1,12/6–30b | ιδειν τον λαλουντα μοι και ειδον
λυχνιας επτα χρυσας | 21,4/24–28e | ουκετι ου μη εσται |
| 1,15/34–36b | πληθους λαου | 21,4/30–40b | ουδε πενθος ουδε κραυγη ουδε πονος |
| 1,16/6b | om. | 21,4/48–52c | οτι ταυτα απηλθεν |
| 2,1/54b | χρυσιων | 21,5/6–14e | om. |
| 2,10/39b | μεγαλην | 21,7/14–26an3 | αυτω θς και αυτος εσται μοι υις |
| 2,13/40–46d | και εν ταις ημεραις μου εν αις | 21,8/46–48d | εστιν |
| 2,14/34c | εμβαλειν | 21,8/52–60b | om. |
| 2,14/40b | τε | 21,10/4b | ηνεγκεν |
| 2,15/10–14c | ο κρατων την διδαχην | 21,11/29b | η |
| 2,16/24b | σου | 21,12/34co | ενγεγραμμενα |
| 2,17/26–42c | δωσω αυτω εκ του μαννα φαγειν το
κεκρυμμενον και δωσω αυτω | 21,12/38b | εισιν |
| 2,17/67b | αυτω | 21,12/49b | τα ονοματα |
| 2,22/18–20b | αυτην | 21,14/16b | τρεις |
| 2,22/32d | μετανοησει | 21,14/24–36c | om. |
| 2,23/52–54b | την καρδιαν | 21,15/2b | om. |
| 2,24/8–16b | τοις εν τοις θυατηροις λοιποις | 21,17/12–16c | εκατον τεσσερακοντα τεσσαρων
χιλιαδες |
| 2,26/14–22b | τα εργα μου αχρει τελους | 21,17/20–22b | μετρον ουρανου |
| 3,3/25b | μη μετανοησης | 21,19/13b | ομοιω |
| 3,3/26b | μηδε | 21,24/18–20c | om. |
| 3,5/6c | αυτος | 21,27/50d | βιβλιου |
| 3,5/8c | περιβεβληται | 22,1/14–18c | λαμπρος ως κρυσταλλος |
| 3,7/24–28e | ο αγιος | 22,3/6c | αναθεμα |
| 3,9/20–24b | εαυτους ειναι ιουδαιους | 22,6/14–18c | αληθινοι και πιστοι και |
| 3,10/24–30c | om. | 22,7/9c | λεγει κυριος |
| 3,10/32b | om. | 22,8/15b | μαρτυρω |
| 3,16/14–18d | ψυχρος ει ουτε ζεστος | 22,9/36–50cn | τους λογους τουτους τω θω
προσκυνησον |
| 3,17/32–54l | ταλαιπωρος ει και ελεεινος και
πτωχος και γυμνος και τυφλος | 22,13/14–32i | η αρχη και το τελος |
| 3,20/20cf | ανοιξει | 22,14/39b | ου μη |
| 4,1/12–14b | θυραν ηνεωγμενην | 22,16/18b | om. |
| 4,2/16c | om. | 22,17/43b | της |
| 4,3/8–10b | ομοιος ορασις | 22,18/4–6c | εγω ιωαννης παντι |
| 4,8/10–16e | καθ εαυτων | 22,19/10–24b | τον λογον του βιβλιου της
προφητειας ταυτης |
| 4,8/25c | και εν | 22,19/55b | αυτου |
| 4,8/44–48c | αλλα παντοτε | 22,19/64b | om. |
| 4,9/8–22b | ζωα δωσουσιν δοξαν και τιμην | 22,20/3bn | ο θς |
| 5,5/3b | απεκριθη | 22,21/14–18d | παντων ημων |
| 5,9/62–70ao | γλωττης και λαου και εθνους | | |
| 20,2/22–28j | ο διαβολος | 2053 | |
| 20,3/38–40e | αχρις αν τελεσθη | 1,7/32c | κοπον |
| 20,4/12–14b | επ αυτοις | 1,8/43bn | και κς της κτισεως |
| 20,4/90–106if | και επι την χειρα αυτων ους
ιλευσαν | 1,10/8–14d | om. |
| 20,6/24–26e | οτι επι τουτων | 1,20/16–20c | επι την δεξιαν |
| 20,9/44–54an1 | απο του θεου εκ του ουνου | 2,2/4–22e | σου τα εργα και τον κοπον και την
υπομονην |
| 20,10/47b | εκει | 2,7/24c | ακουοντι |
| 20,12/30c | βιβλοι | 2,7/46–50d | εν παραδεισω |
| 21,2/14–18b | ιδον καινην καταβαινουσαν | 2,8/7b | δε |
| 21,3/10–14d | om. | 2,10/38b | πειρασμον |
| 21,3/60–64e | μετ αυτων και εσται | 2,26/6–12f | νικων και κρατων |

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| 3,8/56–58b | τον νομον | 13,4/22–34b | και προσεκυνησαν τω θηριω |
| 3,9/20–24d | εαυτους ιουδαιους | 13,5/30–32ao7 | σαρακονταδυο |
| 3,9/42b | και | 13,8/14–18e | την οικουμενην |
| 3,16/26c | om. | 13,12/34–38c | ενοικουντας εν αυτη |
| 3,17/32–54h | ει ο ταπεινος και ελεεινος και
τυφλος και γυμνος και πτωχος | 13,13/10–24vn | ινα πυρ ποιη εκ του ουνου
καταβαινειν |
| 3,18/27b | καινα | 13,16/50–17/28b | om. |
| 4,1/12–20b | θυρα εν τω ουρανω ανεωγμενη | 14,9/18–20b | μεγαλη φωνη |
| 4,3/12–14d | om. | 14,14/18–20e | της κεφαλης |
| 4,3/16–18i | σμαραγδιω | 14,14/22–28c | καθημενον ομοιον υιω ανθρωπου |
| 4,3/30–4/2h | ομοια ορασει σμαραγδιω | 14,18/38–62d | το δρεπανον το οξυ λεγων θερισον |
| 4,4/20–26bo2 | τους κδ θρονους κδ | 16,19/56–62cn | του οινου του θυ μου |
| 4,5/10f | εκπεμπονται | 16,20/16ao | ηυρεθησαν |
| 4,5/14–20c | φωναι βρονται | 19,8/10d | περιβεβληται |
| 4,8/42c | εχοντες | 20,3/61c | ινα παλιν πλανηση τα εθνη |
| 5,4/22–24c | ουτε βλεψαι | 21,7/14–26fn1 | αυτω θς και αυτος μοι υς |
| 5,5/46–56b | τας επτα σφραγιδας | 21,10/40–50cn2 | απο του ουρανου εκ του θυ |
| 5,12/26–28b | και σοφιαν | 22,13/14–32e | πρωτος και εσχατος αρχη και τελος |
| 5,12/30–32b | και πλουτον | | |
| 5,14/10e | λεγουσιν | 2056 | |
| 6,1/4–6b | οτε ειδον οτι | 1,2/25c | δε |
| 6,1/26b | ηκουσαμεν | 1,5/40–66c | om. |
| 6,7/20–26e | το τεταρτον ζων λεγον | 2,11/26b | ουν |
| 6,7/29–8/8d | ειδον και ιδου | 2,21/24b | om. |
| 6,8/38c | ακολουθησει | 3,5/44–48c | αυτον |
| 7,3/4–12c | μητε | 3,8/46–48c | λογον |
| 7,4/33c | και λεγει λοιπον απο εκαστης φυλης
δωδεκα χιλιαδας τους σφραγισθεντας | 3,15/26–28e | ει η |
| 7,9/16–22e | ον αριθμησαι ουδεις αυτον | 3,18/32c | περιβαλης |
| 7,10/34–36d | των πρεσβυτερων | 3,18/56–58b | τοις οφθαλμοις |
| 7,11/2–4c | om. | 5,5/4b | om. |
| 7,11/6–8b | οι αγιοι | 5,11/22–32f | και των πρεσβυτερων |
| 7,11/10b | εστηκασιν | 5,13/50–54l | παντα και ηκουσα παλιν λεγοντων |
| 7,12/2–48c | om. | 7,2/11b | και |
| 7,16/6–12e | ετι ουτε μην διησουσιν | 8,7/36–46b | και το τριτον της γης κατεκαν |
| 8,1/8–10b | om. | 8,8/14b | ωσει |
| 8,3/4–6c | αγγελος | 8,11/50–52c | om. |
| 8,4/13b | εν | 9,6/14b | om. |
| 8,5/4b | ελαβεν | 9,14/20b | om. |
| 8,6/14–18c | επτα σαλπιγγας | 9,17/66b | αυτου |
| 8,12/48–54c | το τριτον των αστερων | 10,6/70–72d | ουκ εσται |
| 8,13/54–58b | των τριων αλλων αγγελων | 11,5/14–46d | πυρ εκπορευεται εκ του στοματος αυ-
των και ει τις θελει αυτους αδικησαι |
| 9,5/38b | σκορπιων | 11,13/34–38b | εν τω κοσμω |
| 9,11/24e | βανδων | 12,12/5c | τε και οι |
| 9,12/16–13/2j | ετι δυο ουαι και | 13,4/10–12e | και εδωκεν |
| 10,7/30–52b | om. | 14,10/4b | αυτο |
| 10,9/32–36d | και φαγε αυτο | 15,7/2–14b | και εκ των τεσσαρων ζων εδωκαν |
| 11,3/20–24c | δισχιλιας διακοσιας εξηκοντα | 16,9/2–8b | om. |
| 11,13/40–44f | χιλιαδες | 16,10/34b | om. |
| 11,15/27b | και | 16,14/10b | ποιουντες |
| 12,4/16–22dn | των αστρων εν τω ουνω | 16,19/26–28b | om. |
| 12,18/6b | παρα | 16,21/12–24b | καταβαινει εκ του ουρανου |

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| 17,10/4b | om. | 17,8/62–66f | επι βιβλιον |
| 17,11/18–24b | om. | 17,11/27b | αυτος |
| 17,17/16–34h | αυτων ποιησαι μιαν γνωμην και | 18,4/6–16en | φωνην εκ του ουνου λεγουσαν |
| 18,4/18–34f | εξελθετε ο λαος μου ινα μη
συγκοινωνησητε | 18,4/18–34g | εξελθετε λαοι μου ινα μη
συγκοινωνησητε |
| 18,11/18–20i | εφ εαυτου | 18,5/4–10c | αι αμαρτιαι αυτης εκολληθησαν |
| 18,19/48b | om. | 18,12/48b | ξυλον |
| 18,20/2b | ευφραινονται | 18,15/24–38f | τον φοβον του βασανισμου αυτης
κλαιοντες και |
| 19,2/62b | αυτου | 18,17/12–14d | πλουτος ο τοσουτος |
| 19,20/64d | θλιβησονται | 18,20/12–26e | οι αγιοι αποστολοι |
| 20,5/4–8e | αναστασις | 18,23/24b | μυλου |
| 20,11/42–50c | και τοπος ουχ ευρεθη εν αυτοις | 18,23/26b | om. |
| 21,7/14–26kn | αυτων θς και εσονται μοι υιοι | 19,6/6–30p | φωνην υδατων πολλων και ως φωνην
υδατων σφοδρων |
| 22,6/2–4c | ειπεν | 19,6/32c | σφοδρων |
| 22,19/15c | τουτου | 19,13/10b | υδατι |
| 2057 | | 20,3/2–46c | om. |
| 1,3/34–36b | ο | 20,4/62–70j | θηριω ουτε τη εικονι |
| 1,11/3j | εγω ειμι το α και το ω ο πρωτος και
εσχατος και | 20,4/78–82d | ελαβον χαραγμα |
| 1,12/4d | υπεστρεψα | 20,10/32–42h | το θηριον ο ψευδοπροφητης |
| 1,12/22c | υποστρεψας | 20,11/32–40cn | και γη και ο ουνος |
| 1,18/32–48b | om. | 20,13/22–30c | om. |
| 3,12/26b | om. | 21,19/9c | οι |
| 3,14/30–36d | ο πιστος και αληθης | 22,2/8–10d | πολιτειας αυτης |
| 4,1/32–40j | ως σαλπιγγος λεγουσης | 22,6/14–18d | οι πιστοι και αληθινοι |
| 4,5/2–8e | και εκ του φοβου | 22,7/24–28b | ταυτης |
| 5,13/72–86e | ευλογια και τιμη και δοξα | 22,11/14–38k | δικαιος δικαιοσυνην ποιειτω ετι και
ο αγιος αγιασθητω |
| 6,1/28b | τινος | 22,15/34–40c | πας ο φιλων |
| 8,10/16–22cn | εκ του ουνου ο αστηρ | 22,19/10–24c | om. |
| 8,10/23b | ο | 2067 | |
| 8,12/62d | φαινεται | 1,1/40–48c | ο δια του αγγελου αυτου αποστειλας |
| 9,13/28–30c | om. | 1,9/15b | υμων |
| 9,19/2–4c | η | 1,10/20–26g | φωνης μεγαλης οπισω μου |
| 9,19/12–36g | εκ του στοματος αυτων | 1,16/46–52c | ως ο ηλιος φαινων |
| 10,3/18b | om. | 2,15/20e | ομοιως ην μισω |
| 10,11/18e | τοις λαοις | 3,15/21b | οτι χλιαρος ει |
| 11,3/26–28d | om. | 3,16/5b | ο |
| 11,4/1b | και | 3,16/14–18e | ζεστος |
| 12,8/2b | om. | 3,17/32–54n | ει ο ταλαιπωρος και πτωχος και
τυφλος και γυμνος |
| 12,15/18b | εν μεσω | 4,10/28b | αυτω |
| 13,2/4b | om. | 4,10/30–40c | om. |
| 13,10/16b | om. | 4,11/19b | ο αγιος |
| 13,13/10–24nn | ινα και το πυρ ποιη καταβαινειν εκ
του ουνου | 5,4/2bo | καγω |
| 13,16/18–28e | και τους πτωχους | 5,8/8–10b | τουτο |
| 13,18/26–48d | αριθμος γαρ θηριου εστιν και ο
αριθμος αυτου εστιν εξακοσια
εξηκοντα εξ | 5,13/50–54e | παντα λεγοντα |
| 14,8/33b | και | 6,16/4b | ελεγον |
| 15,5/26–30b | εν τω ναω | 7,1/48–68i | επι την γην μητε επι την θαλασσαν
μητε επι παν δενδρον |
| 16,11/44c | om. | | |

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| 7,12/16–20b | και η τιμη | 20,12/32ao3 | ηνοιγησαν |
| 7,13/38–40b | ποθεν ηλθεν | 20,13/36–42f | εν αυτη νεκρους |
| 8,9/5b | και | 21,11/11en | εν η η γυνη του αρνιου η ανω |
| 8,11/14–16d | αψινθιος | | ιρουσαλημ υπο θυ κοσμηθησεται |
| 9,11/2e | και ειχον | | και δοξαθησεται και |
| 9,11/18–20b | ονομα αυτου | 21,12/12e | om. |
| 9,13/16–14/2b | φωνης μιας εκ των τεσσαρων κερατων
του θυσιαστηριου του χρυσου του
ενωπιον του θεου λεγουσης | 22,13/33cn | ουτε γαρ προ εμου ουτε μετ εμε θς
εστιν |
| 10,4/46–50d | μετα ταυτα γραψον | 22,14/6–12c | ποιουντες τας εντολας εμου |
| 10,6/6–10cn | εν τω ζωντι θω | 2070 | |
| 11,1/15b | μοι | 1,4/10–16b | ταις εν ασια |
| 11,10/14–28o | χαρησονται επ αυτοις και
ευφρανθησονται και δωρα δωσουσιν | 1,5/10–16d | ο ει μαρτυς πιστος εστιν και |
| 11,13/4b | om. | 1,8/24–42b | om. |
| 11,16/24–28b | των θρονων αυτων | 1,9/46d | om. |
| 11,16/32–38b | om. | 1,14/8b | om. |
| 12,10/10–16e | εν τω ουρανω λεγουσας | 1,16/10–14f | χειρι αυτου |
| 13,10/20–30d | αποκτενει δει αυτον αποκτανθηναι
εν μαχαιρα | 1,19/9b | επι τη δεξια μου |
| 13,13/10–24g | ινα και πυρ ποιη καταβαινη εκ του
ουρανου | 2,1/34–36g | δεξια |
| 13,15/38–56l | οσοι εαν μη προσκυνησωσιν την
εικονα του θηριου αποκτανθωσιν | 2,2/36c | om. |
| 14,2/34–38e | φωνης | 2,13/18–38b | και κρατεις το ονομα μου και ουκ
ηρνησω το ονομα μου και την πιστιν
μου |
| 14,3/4b | αδοντων | 2,13/74c | κειται |
| 14,18/78–82c | ηκμασαν αι φυλαι | 2,17/8b | ακουετω |
| 14,19/16–20e | om. | 2,23/49b | υμων |
| 15,4/24–26g | μονος ει αγιος | 3,7/10–14b | φιλαδελφειας |
| 16,2/32–36e | ελκος πονηρον | 3,18/32d | βαλη |
| 16,4/32–36c | και εγενετο εις αιμα | 3,20/11b | μου |
| 17,16/30–38h | ηρημωμενην ποιησωσιν αυτην | 3,20/38b | ελευσομαι |
| 17,16/46–48d | αυτης φαγωσιν | 4,1/26–30c | φωνη |
| 18,4/6–16c | αλλης φωνης εκ του ουρανου
λεγουσης | 4,1/54b | διδαξω |
| 18,4/18–34d | εξελθετε λαος μου απ αυτης ινα μη
συγκοινησητε | 4,4/20–32b | αυτοις καθημενοι πρεσβυτεροι κδ
περιβεβλημενοι |
| 18,9/10–12e | απ αυτης | 4,8/58–66in | ο θς |
| 18,12/30–34bo | κοκκινου και σηρικου | 4,10/30–40b | ζωντι εις τους αιωνας |
| 18,16/36–46b | λιθω τιμω και χρυσω και
μαργαριταις | 4,11/24–28c | την τιμην |
| 18,17/52d | εστηκοτες | 4,11/61b | παντα |
| 18,21/30b | ειπων | 5,3/14–28b | ουτε επι της γης κατω και υποκατω
αυτης |
| 19,1/44–48d | om. | 5,5/28b | οτι |
| 19,4/26–38d | τω θεω τω καθημενω επι θρονου | 5,6/52c | απερ |
| 19,6/6–30j | φωνης οχλου πολλου και ως φωνης
υδατων πολλων και ως φωνης
βροντων | 5,9/53b | και |
| 19,6/34e | λεγουσης | 5,10/2–6d | εποιησας αυτους |
| 19,14/8–18b | αυτω ηκολουθει τα εν τω ουρανω | 6,1/27b | εκ του |
| 20,1/8–14b | εκ του ουρανου καταβαινοντα | 6,8/54–56c | om. |
| 20,3/38–40d | αχρις ου τελεσθωσι | 6,11/40c | ημων |
| | | 6,12/35b | και |
| | | 6,12/48–50d | ολη σκοτος εγενετο |
| | | 6,12/52–54c | και αιματωδης |
| | | 7,6/8–10b | χιλιαδες δωδεκα |
| | | 7,7/8–10b | χιλιαδες ιβ |

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| 7,7/18–20b | χιλιαδες ιβ | 21,12/25b | αυτης |
| 7,8/8–10c | χιλιαδες ιβ | 21,19/31c | λιθος |
| 8,2/12b | om. | 21,19/35c | λιθος και θεμελιος |
| 8,2/19b | οιτινες | 21,19/41b | λιθος και θεμελιος |
| 8,3/49b | και | 21,19/42d | ανθραξ |
| 8,7/36–46ao | και το γ της γης κατεκαη | 21,19/47b | λιθος και θεμελιος |
| 8,9/6–38b | το τριτον των κτισματων των εν τη
θαλασση τα εχοντα ψυχας | 21,20/5b | λιθος και θεμελιος |
| 9,18/12c | απεκρουσθησαν | 21,20/11b | λιθος και θεμελιος |
| 10,5/12–26h | εστωτα επι της θαλασσης | 21,20/17b | λιθος και θεμελιος |
| 10,7/30d | ετελειωθη | 21,20/23b | λιθος και θεμελιος ο |
| 11,8/46an3 | εσρωθη | 21,20/29b | λιθος και θεμελιος |
| 11,18/80b | διαφθαρηναι | 21,20/35b | λιθος και θεμελιος ο |
| 12,6/26–30fn | παρα θυ | 21,20/41b | λιθος και θεμελιος |
| 12,7/14c | om. | 21,20/47b | λιθος και θεμελιος ο |
| 12,11/34–36b | και | 21,22/30–32d | αυτος εστιν |
| 12,12/16d | οικουντες | 22,2/62–64b | των πιστων |
| 13,4/2–28c | και προσεκυνησαν την εξουσιαν τω
θηριω και προσεκυνησαν τω θηριω | 22,17/1bn | εγω ις [ιησους] |
| 13,10/20–30g | αποκτενει δει αυτον αποκτανθηναι | 22,17/28–46b | om. |
| 13,12/34–38d | εν αυτη οικουντας | 2071 | |
| 13,15/20–36i | ινα λαληση η εικων του θηριου και
ποιησει | 1,12/30b | om. |
| 13,17/12–38c | αγορασαι η πωλησαι ει μη ο εχων το
χαραγμα ηγουν το ονομα του θηριου η
υπο χυ | 1,15/32b | φωνην |
| 14,4/39dn | om. | 2,13/3d | τα εργα σου και το |
| 14,7/50–54b | om. | 2,13/74b | παροικει |
| 14,7/60–64d | και πηγας υδατων πολλων | 2,18/8–16e | της εν θυατειροις εκκλησιας αγγελω
γραψον |
| 14,12/26–32c | και την πιστιν | 2,20/42b | πορευεσθαι |
| 14,15/56b | και | 2,22/10c | κλιβανον |
| 15,2/63c | μεμιγμενην πυρι | 3,2/24b | ευρηκας |
| 15,8/52–60e | επτα σαλπιγγες των επτα αγγελων | 4,5/34–36c | αυτου του θρονου αυτου |
| 16,13/14–38e | δρακοντος του θηριου και εκ του
στοματος του ψευδοπροφητου | 5,2/26b | βιβλον |
| 17,5/34b | om. | 5,6/34–40jf | εστηκως εσφαγμενον εχον |
| 17,16/30–38i | ερημωσουσιν αυτην | 5,8/34–38g | εχοντες κιθαραν |
| 18,1/28–30c | om. | 5,9/5b | ευχην |
| 18,4/35b | εν | 6,5/24–30co | λεγοντος ερχου και ιδε και ιδον |
| 18,9/34–38e | οτι βλεπουσιν | 6,13/21b | η |
| 18,10/18b | αυτου | 7,3/2b | ο αγγελος ουτως |
| 18,11/34c | om. | 7,15/44–48c | εν τω θρονω |
| 18,12/1b | ουτε | 8,6/14–18d | τας σαλπιγγας τας επτα |
| 18,12/42b | θειον | 9,2/4–24f | ανεβη καπνος εκ του φρεατος της
αβυσσου |
| 18,17/24–28d | ο επι | 9,9/20–28b | των πτερυγων αυτων ως φωνην |
| 19,4/26–38e | τω θεω καθημενω επι τω θρονω | 9,20/6b | πολλοι |
| 19,13/8g | εβαπτισμενον | 10,3/6–8b | φωνην μεγαλην |
| 19,17/42cn | τω μεσουρανηματι | 10,8/38–68c | το ανεγνωσμενον εν τη χειρι του
αγγελου |
| 20,9/18c | εσκυλευσαν | 10,9/2–10b | om. |
| 20,12/70–76c | om. | 11,1/32–34b | του θυσιαστηριου |
| 20,13/2–8d | om. | 11,4/5b | αι δυο διαθηκαι και |
| 20,13/48–56c | κατα τα εργα αυτων εκαστος | 12,11/12–14d | αιμα |
| 20,15/12–22f | εν τω βιβλιω γεγραμμενος | 13,5/18–34b | om. |
| | | 13,6/2–14b | om. |

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| 14,20/30–32c | χαλινων | 9,3/14–18b | επι την γην |
| 15,2/6b | om. | 9,5/39b | ως |
| 16,5/18–32k | ει ο ων και οσιος | 9,12/16–13/2c | ετι αι δυο ουαι μετα ταυτα και |
| 16,15/36c | βλεπη | 9,13/27c | κεκραγοτος |
| 16,18/26–30b | om. | 9,15/14b | προητομασμενοι |
| 16,18/32ao | ουκ | 9,18/24b | om. |
| 16,18/34–36h | εγενετο | 10,5/10c | ειδεν |
| 17,4/62b | ταυτης | 10,11/15b | και |
| 17,8/41b | φησιν την του θηριου παρουσιαν | 11,13/64–70b | του θεου του ουρανου |
| 17,9/42–44bo | εισιν ζ | 12,3/34–36co | ι κερατα |
| 17,13/20c | αυτω | 12,5/36c | om. |
| 18,1/2–6c | μετα δε ταυτα ειδον | 12,7/42–50b | επολεμησαν και οι αγγελιοι αυτου |
| 18,6/33c | αυτης εν | 13,11/34–36b | om. |
| 18,12/10–22c | και λιθου τιμιου | 14,8/40d | εποτισε |
| 18,19/57b | τα | 14,16/30b | εξηρανθη |
| 19,2/52b | αυτων | 14,20/42–44bo1 | αχς' |
| 19,17/31b | τοις ορεσι και | 15,1/28–34bo | ζ πληγας τας εσχατας |
| 20,9/30b | om. | 16,18/34–36gn | ανοι |
| 21,21/50b | αυγης | 16,21/4–6d | χαλαζα η μεγαλη |
| 22,5/10–12d | εκει ετι και | 18,3/6–20j | του θυμου του οινου της πορνειας |
| 22,6/24–28dn | ο θς | | αυτης εποτισεν |
| 2073 | | 18,19/20–28e | κλαιοντες πενθουντες και λεγοντες |
| 1,11/3k | εγω ειμι το αλφα και το ω πρωτος | 20,5/1i | και οι λοιποι των νεκρων ουκ εξησαν |
| | και εσχατος και | | αχρι συντελεσθωσι τα χιλια ετη |
| 5,13/50–54n | παντα και ηκουσα παλιν παντων | 20,6/60–66fo | μετ αυτου τα α ετη |
| | λεγοντων | 21,2/20–30bn2 | απο του θεου εκ του ουνου |
| 6,12/36b | ωσει | 21,20/8b | om. |
| 6,16/24c | κρυψετε | 2076 | |
| 16,13/39b | εξηρχοντο | 3,17/10–12b | και πεπλουτηκας |
| 2074 | | 3,18/1b | και |
| 1,4/28–42e | ων και ο ην και ο ερχομενος | 3,18/38c | φανερωθης |
| 1,5/60–66b | τω αιματι αυτου | 3,18/40b | om. |
| 1,8/16–22bn | κς ο θεος | 3,22/12–20cn | λεγει το πνα ταις εκκλησιαις |
| 1,11/3e | εγω α και ω πρωτος και εσχατος και | 4,4/20–26d | τους θρονους τους εικοσι τεσσαρους |
| 1,11/46–50c | και εν σαρδεσι | 6,17/6–18b | η μεγαλη της οργης αυτου ημερα |
| 2,3/2–10h | και εβαστασας με και υπομονην | 8,8/18–22f | om. |
| | εσχες | 11,6/58–72f | τη γη οσακις εαν θελησωσιν εν παση |
| 2,28/8c | απο | | πληγη |
| 3,7/50c | κλειων | 13,18/26–48cn | αριθμος γαρ ανου εστιν ο αριθμος |
| 3,7/56–60c | και ουδεις ανοιγων | | αυτου και ο αριθμος αυτου εστιν |
| 4,5/42–50ao | τα ζ πνευματα του θεου | | εξακοσια εξηκοντα εξ |
| 4,6/38–40c | ζωα δ | 14,1/30–36ao5 | εκατον τεσσερακοντατεσσαρες |
| 4,8/18c | εχει | | χιλιαδες |
| 5,4/22–24b | ουδε βλεπειν | 18,12/10–22b | και λιθων τιμιων και μαργαρων |
| 5,9/50b | ονοματι | 19,14/20–26i | εφ ιπποις ενδεδυμενοι |
| 6,1/28–44d | ενος εκ των τεσσαρων ζωνων | 19,21/20–24b | επι τω ιππω |
| | λεγοντος ερχου ως φωνη βροντης | 22,17/18b | om. |
| 8,2/18c | θρονου του θεου | 2077 | |
| 8,4/22–28b | om. | 2,13/18–38d | και ουκ ηρνησω την πιστιν μου |
| 8,12/22ap | (ηλιου) | 3,1/58–60d | om. |

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| 3,5/42b | εξομολογησμαι | 12,4/10b | συρουσα |
| 5,6/4d | ειδον α | 12,4/66b | παιδιον |
| 6,8/38d | και ηκολουθει | 12,10/4-8d | εγενετο φωνη μεγαλη |
| 7,9/1b | και | 12,10/10-16fn | εν τω συνω λεγουσα |
| 7,16/30b | το | 12,14/42-44e | οπου ετρεφετο |
| 12,12/44-46b | μεγαν θυμον | 13,2/7b | το αναβαινον |
| 12,16/44c | επι | 13,2/11b | και |
| 15,1/28-34c | πληγας επτα εσχατας | 13,4/5b | αυτω |
| 15,8/6-12g | εκ του καπνου ο ναος εκ | 13,8/20-30f | ουαι ουαι ου ου γεγραπται το ονομα |
| 16,19/32b | om. | | αυτου |
| 17,14/24-26an3 | κς κυων | 13,12/44-50c | το θηριον το τριτον |
| 18,12/50b | ελεφαντινου | 13,15/20-36g | ινα και λαλη η εικων του θηριου και |
| 19,20/55b | τας | | ποιηση |
| 21,5/38-42e | οι αληθινοι και πιστοι | 13,16/65b | αυτο |
| 22,13/12ao | ωμεγα | 14,7/18-22b | δοτε δοξαν αυτω |
| 2080 | | 14,11/28-34b | ημερας αναπαυσιν και νυκτος |
| 1,11/2d | φωνουσης | 14,14/22-28dn | καθημενον ομοιον υιω ανω |
| 1,17/46b | om. | 14,14/42ao | χρυσεον |
| 2,1/34-36b | δεξια χειρι | 14,18/20b | om. |
| 2,3/20-24d | om. | 15,3/34-42c | τα εργα σου και θαυμαστα |
| 2,15/10-14b | την διδαχην κρατουντας | 16,1/25b | ωδε |
| 2,20/10-12c | οτι ποθεις | 16,9/48-50b | αυτω δουναι |
| 2,25/12-16g | οταν ηξω | 16,18/34-36cn | εγενετο ανος |
| 3,3/6b | ως | 16,18/46-50b | ουτως μεγας σεισμος |
| 3,3/29b | και | 18,2/32-54g | και φυλακη παντος πνευματος |
| 3,18/28b | πολλα | | ακαθαρτου και μεμισημενου και |
| 4,3/30-4/2e | ομοια ως ορασις σμαραγδου και | | φυλακη παντος ορνεου ακαθαρτου |
| 4,7/42-44dn | ως ο ανος | 18,7/14-18e | και μεμισημενου |
| 5,1/33b | εν | | βασανισμον δοτε αυτη |
| 5,12/26-28d | πλουτον | 18,8/36d | κατακλυσθησεται |
| 5,13/34-38b | επι την θαλασσαν | 18,9/10-12c | επ αυτης |
| 6,1/27c | μιαν φωνην | 18,17/41b | επι |
| 6,11/55c | μετ αυτους | 18,19/20-28f | λεγοντες και πενθουντες ελεγον |
| 7,11/6-8c | οι αγιοι αγγελοι | 18,20/38b | αιμα |
| 8,3/28b | επεδοθη | 18,21/54d | εν αυτη ετι |
| 9,1/2-4b | ο δε | 18,23/20b | η |
| 9,5/4b | ερρεθη | 19,3/6co | ειπον |
| 9,11/2f | εχοντες | 19,6/32b | ισχυραν |
| 9,14/30-40d | επι τη ψαμμω του ποταμου του | 19,20/35b | και |
| | μεγαλου ευφρατου | 20,2/10-18d | ο οφης ο αρχαιος ο |
| 11,1/10-12b | ως ραβδος | 20,2/22-28b | ο διαβολος και σατανας |
| 11,5/38-40b | οστις | 20,3/32-36b | τα εθνη ετι |
| 11,9/48c | αφιωνται | 21,2/34b | ωσει |
| 11,9/55b | επι ημερας τρεις ημισυ | 21,3/60-64f | εσται μετ αυτων εσται |
| 11,10/14-28n | χαρησονται εν αυτοις και | 21,10/35b | την |
| | ευφρανθησονται και δωρα πεμψουσιν | 21,11/29c | και |
| 11,11/46-48c | μεγας επιτεσειται | 21,14/12c | ειχεν |
| 11,14/2-10b | παρηλθε δε η δευτερα οργη | 21,24/28b | οισουσιν |
| 11,14/12-24e | και παρεγενετο συντομως η τριτη | 22,11/10b | om. |
| 11,15/40bn | θυ | 22,14/16-22d | εσται αυτων η εξουσια |
| 11,18/67b | και | 22,16/20-52c | om. |

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| 1,8/24–38d | ο ων και ην και ο ερχομενος |
| 1,11/3m | εγω ειμι το α και ω ο πρωτος και ο εσχατος και |
| 3,9/52c | om. |
| 10,3/24–28bo | ζ βρονται |
| 13,1/18–28ao3 | κερατα δεκα και κεφαλας ζ και |
| 13,15/38–56h | οσοι αν μη προσκυνησωσιν την εικονα του θηριου αποκτανθωσιν |
| 17,8/90ao | ου |
| 20,3/42–46bo | α ετη |
| 20,4/114–116ao | α ετη |
| 21,8/66–72eo | β θανατος |
| 21,13/14–34o | βορρα πυλωνες τρεις απο δυσμων |
| 22,3/44c | λατρευσωσιν |

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| 2,18/46–54c | και οι ποδες αυτου |
| 3,1/22b | om. |
| 10,5/2–6b | om. |
| 12,12/14c | αυτη |
| 17,5/12b | ονοματα |
| 17,8/30b | om. |
| 18,5/4–10e | εκολληθησαν αυτων αι αμαρτιαι |
| 18,8/30–32c | εν |
| 22,8/6–14f | ο ακουων και βλεπων αυτα |

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| 4,8/52–56e | αγιος αγιος αγιος αγιος αγιος αγιος
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αγιος |
| 4,11/6–16dn | κς και ο θς ημων |
| 5,13/72–86b | η ευλογια και τιμη και η δοξα |
| 7,8/22–32b | om. |
| 9,8/14–26b | om. |
| 9,14/14–16b | τας σαλπιγγας |
| 9,17/12–16b | εν ορασει |
| 9,17/72b | om. |
| 9,20/58–84i | τα χρυσα και τα αργυρα και τα
λιθινα και ξυλινα |
| 10,10/44–50b | και εφαγον αυτο |
| 10,10/51b | και |
| 11,13/22c | δωδεκατον |
| 12,8/8c | ο δε |
| 16,11/42b | ελκων |
| 16,12/48–58d | των βασιλεων των υπο ανατολης
ηλιου |
| 17,2/8–18b | om. |
| 18,3/34–36b | om. |
| 18,9/34–48b | om. |
| 18,10/2–6b | om. |
| 18,12/10–22d | om. |

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| 18,16/40–46d | λιθω τιμω μαργαριταις |
| 18,21/32ao | ουτω |

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| 1,1/14–22e | γενεσθαι τοις δουλοις |
| 1,2/16–18bf | μαρτυρια |
| 1,11/12b | βιβλον |
| 1,12/6–30c | βλεψας ειδον επτα λυχνιας χρυσας |
| 1,14/21c | το προσωπον αυτου |
| 1,18/4b | om. |
| 1,18/34b | εχων |
| 2,5/24b | om. |
| 2,8/38b | om. |
| 2,10/32? | συρασθη |
| 4,1/12–14bo | θυραν ανεωγμενην |
| 4,4/11c | δε |
| 5,6/21b | αυτου |
| 5,11/46b | om. |
| 6,5/8–14bo2 | την τριτην σφραγιδα |
| 6,11/4b | εδοθησαν |
| 6,11/10–12c | στολαι λευκαι |
| 6,12/32–34f | om. |
| 6,12/48–50f | εγενετο μεγας |
| 6,12/55b | μετετραφη |
| 6,15/2–16b | om. |
| 7,2/44–56f | om. |
| 7,3/20–22b | δενδρα |
| 7,3/24d | αχρις ουν |
| 7,5/12–22c | om. |
| 7,6/6ao2 | ασορ |
| 7,7/2–20d | om. |
| 7,8/26ao4 | βενιαμη |
| 7,9/6–14d | ειδον και ιδου αριθμος πολυς |
| 7,11/2–4b | παντες |
| 7,17/4b | om. |
| 8,3/25b | το ενωπιον του θρονου |
| 8,7/22–34b | ενεπεσεν |
| 8,12/56–74j | το τριτον μη φανη ημερα και η νυξ |
| 8,13/31b | πασιν |
| 9,1/16–24en | αστερων πεπτοκοτων εκ του ουνου |
| 9,2/28b | καπνου |
| 9,4/34–36d | om. |
| 9,4/38–40b | om. |
| 9,5/40–46b | om. |
| 9,9/19b | των αρματων ητοι |
| 9,13/12–14b | ως |
| 9,15/32b | ενι αυτω |
| 9,17/58–66b | om. |
| 9,20/16c | επεκτανθησαν |
| 10,8/4–10b | η φωνη ην ηκουσας |
| 10,10/24–58c | αυτο και επικρανθη η κοιλια μου |
| 10,11/28–32c | om. |

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| 11,3/20–24aο4 | χιλιας και διακοσιας εξηκοντα | 17,4/34–62c | εχουσα ποτηριον εν τη χειρι αυτης |
| 11,4/8b | om. | | χρυσουν γεμον βδελυγματων και τα |
| 11,11/18–28f | ζωης ηλθεν | | ακαθαρτα της πορνειας της γης |
| 11,16/34–36b | τους θρονους | 17,9/39b | οι |
| 12,3/48–50e | om. | 17,12/10–12b | om. |
| 12,4/2–34b | των αστερων του ουρανου και | 17,13/20d | om. |
| | εβαλεν αυτους εις την γην | 17,13/22–26f | τω θηριω διδωσιν |
| 12,4/56–70b | το τεκνον αυτης καταφαγειν | 17,14/36–52c | κλητοι και εκλεκτοι και πιστοι |
| 12,6/10b | προς | 18,16/2c | λεγων |
| 12,6/26–30cn | παρα του θυ | 18,17/2–6c | om. |
| 12,10/48c | θυσια | 18,17/38–40b | οσοι |
| 12,11/4c | om. | 18,20/4–8dn | ουνε επ αυτην |
| 12,11/6–8c | αυτον ενικησαν | 18,23/27c | φωνη νυμφιου |
| 12,15/26–28c | ποταμου | 19,2/10b | φωνη νυμφιου |
| 12,18/8–10b | τον ποταμον | 19,4/14–20c | om. |
| 13,5/30–32aο6 | τεσσαρακονταδυο | 19,9/27b | και |
| 13,7/2–22b | και εδοθη αυτω ποιησαι πολεμον | 19,10/18–26b | ορα μη και λεγει μοι |
| | μετα των αγιων και ενηκησεν | 19,13/16b | om. |
| | αυτους | 19,13/20b | αυτω |
| 13,7/38b | om. | 19,14/20–26d | επι ιπποις λευκοις ενδεδυμενον |
| 13,7/40–48k | γλωσσων και εθνος | 19,15/12b | πορευεται |
| 13,11/20c | εχει | 20,3/2–6d | και εβαλεν εαυτον |
| 13,15/20–36j | ινα λαλειση η εικων του θηριου και | 20,4/108ao | μετ αυτου |
| | ποιησωσιν | 20,9/22b | παραβολην |
| 13,15/38–56s | εαν μη προσκυνησωσιν τη εικονη | | |
| | του θηριου αποκτανθωσιν | 2286 | |
| 13,16/30–40e | τους ελευθερους και τους δουλους | 1,11/3l | εγω ειμι το αλφα και το ω πρωτος |
| 13,16/50–70c | επι τας χειρας αυτων | | και ο εσχατος και |
| 14,3/22–26c | ζων | 1,13/12–16en | ομοιον υιω ανω |
| 14,3/52–56aο4 | εκατον σαρακον τατεσσαρες | 1,18/11c | ωσει |
| 14,4/56–58c | το αρνιον | 2,9/16–22c | και |
| 14,9/44d | χαριν | 2,13/60–72b | om. |
| 14,10/18–20c | του θηριου | 2,17/22–24b | των νικοντων |
| 14,14/22–28gn | καθημενον υιον ανου | 2,18/2b | om. |
| 14,19/4–34b | om. | 2,19/6–8c | om. |
| 15,1/22–26c | αγγελους επτα | 2,19/10–26e | την αγαπην και τα εργα και την |
| 15,2/56b | om. | | πιστιν |
| 15,4/38–40c | om. | 3,12/8c | αυτους |
| 15,6/40–44e | om. | 3,20/14b | κρουσω |
| 15,8/6–12e | ο ναος εκ του καπνου και εκ | 4,3/20–34b | om. |
| 16,1/6–16i | φωνης μεγαλης λαλουσης | 4,7/24–58b | ομοιον μοσχω και το τριτον ζων ως |
| 16,14/48–54dn | του παντοκρατορος θυ | | ανθρωπος εχον το προσωπον και το |
| 16,15/22b | ιαματα | | τεταρτον ζων ομοιον αετω |
| 16,21/34–36bn | τω θω | | πετομενω |
| 17,3/4e | ανηνεγκαν | 4,11/42–44b | τα συμπαντα |
| 17,3/9b | την | 5,3/14–28e | ουδε υποκατω της γης |
| 17,3/12–14e | om. | 5,6/34–40gf | ως εστηκως ως εσφαγμενον εχων |
| 17,3/26d | το θηριον | 6,1/4–6c | οτε |
| 17,4/22c | χρυσιον | 6,4/18–20d | εν αυτω |
| 17,4/26–28b | λιθον τιμιον | 6,4/22–46b | om. |
| | | 6,11/20–22c | ινα παυσονται |
| | | 6,17/6–12b | η μεγαλη ημερα |

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| 7,4/14–18ao9 | ρ και μδ | 21,24/10–14d | τω φωτι |
| 7,11/50b | om. | 22,2/18–26d | ξύλον ζωης εντευθεν και εντευθεν |
| 7,16/16b | om. | | ξύλον ζωης |
| 7,16/18d | πνευσει | 22,3/30–34e | εκει εσται |
| 8,4/9b | επι | 22,4/2–10b | om. |
| 8,13/10–12d | φωνης αγγελου | | |
| 9,4/42–46c | οιτινες μη εχωσι | 2329 | |
| 9,5/30–36b | βασανισμος αυτων | 1,7/48b | om. |
| 9,7/46b | om. | 1,8/16–22cn | ο θς |
| 9,21/12–44b | φαρμακειων αυτων ουτε εκ των
φονων ουτε εκ της πορνειας αυτων
ουτε εκ των κλεμματαυτων αυτων | 1,11/10b | om. |
| 10,8/56–68c | εν τη θαλασση και επι της γης | 1,12/31b | και θυσιαστηριον |
| 11,8/38–40c | om. | 1,14/22d | om. |
| 11,10/46–52b | κατοικουντας επι την γην | 1,16/4c | κατεχων |
| 11,19/48–56c | αστραπαι και βρονται | 1,20/6–10b | τους επτα αστερας |
| 12,5/36b | αυτου | 1,20/16–20b | επι της λυχνιας |
| 12,14/45b | αυτη | 1,20/22c | om. |
| 12,16/30b | επιεν | 2,1/6–14b | των εν εφεσω γραμμων |
| 13,4/2–28g | τω θηριω | 2,1/15b | λεγον |
| 13,18/26–48h | αριθμος γαρ αυτω εστιν και ο
αριθμος αυτου εστιν χξς' | 2,6/8b | και |
| 14,2/34–38c | φωνη ην | 2,9/48b | om. |
| 14,3/46–48b | η | 2,14/12b | ει |
| 14,9/16b | om. | 2,16/14–16? | ως συ κρατεις |
| 14,10/47b | εκεινου | 2,17/26–42b | δωσω αυτω το μαννα το
κεκρυμμενον και δωσω αυτω
το |
| 14,15/8b | ηλθεν | 2,17/55b | γεγραμμενον |
| 14,15/44b | θερισαι | 2,22/6b | αυτους |
| 16,3/38–48l | ζωσα απεθανεν εν θαλασση | 2,23/46–48b | ενι εκαστω |
| 17,1/20–24d | τας φιαλας τας επτα | 2,24/36–46b | τα βαθη του θεου αλλα του σατανα |
| 17,1/58ao | εφ | | ως λεγεται ουν |
| 17,4/33b | κεκοσμηται | 2,27/4b | ποιμανω |
| 17,9/8–12b | om. | 2,28/2b | ουτως |
| 17,12/9b | ταυτα | 2,28/22b | om. |
| 17,12/24d | ουδεπω | 3,3/1b | και |
| 18,1/20–24b | εξουσιαν μεγαλην εχοντα | 3,4/12ao | σαρδαις |
| 18,2/6–12b | εν ισχυρα φωνη μεγαλη | 3,4/34–42b | οτι αξιοι εισιν |
| 18,8/26–28d | λιμος | 3,5/10–14c | ιματιοις λευκοις |
| 18,10/18c | αυτων | 3,12/48–50b | om. |
| 18,16/20–32d | βυσσινον και πορφυρου και
κοκκινον και χρυσωμενη | 3,16/20b | ελεγχω |
| 19,12/28–32e | εχων τα ονοματα γεγραμμενα και
εχων ονομα γεγραμμενον | 3,16/24e | om. |
| 19,16/18b | μικρον | 3,17/10–12c | και πεπτωκα |
| 19,17/34b | πετεινοις | 3,20/40–42b | μετ αυτον |
| 19,20/12–18e | μετα τουτο ο ψευδοπροφητης | 4,1/26–30b | φωνη πρωτη |
| 20,3/48–52b | μετα ταυτα χρη | 4,3/8–10f | ως ορασις |
| 20,3/54–56d | λυθηναι | 4,3/22f | ην ιερεις |
| 20,9/44–54kn | εκ θυ απ ουρανου | 4,4/9b | αυτου |
| 20,12/70–76b | και τα εργα αυτων | 4,4/50–52b | στεφανοι χρυσοι |
| 21,11/30b | δικρυσταλλιζοντι | 4,5/9b | αυτου |
| 21,17/20–22bn | μετρον ουνου | 4,5/28–40b | πυρος εις |
| | | 4,8/42d | εχοντα |
| | | 4,9/8d | εδωκαν |
| | | 4,10/2b | πεσουντες |

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| 4,10/3b | ουν | 11,15/10b | ελαλησεν |
| 4,10/16–22c | θρονου | 12,1/48c | om. |
| 4,10/24b | om. | 12,11/34–36c | ουκ |
| 4,10/26c | προσεκυνησαν | 13,3/28–32c | αυτου |
| 4,11/56–60d | εγενοντο και εκτισθησαν | 13,3/46–50c | οπισω του θρονου |
| 5,2/4b | om. | 13,6/15b | και |
| 5,3/26–28b | της αβυσσου | 13,9/2–4c | οτι |
| 5,6/44b | om. | 13,12/16f | επεποιει |
| 5,6/55b | δε | 13,13/10–24in | ινα και πυρ ποιησει καταβαινειν εκ του ουνου |
| 5,8/46–48b | om. | 13,17/12–38j | αγορασαι ει μη ο το χαραγμα εχων επι τον μετοπον αυτου το ονομα του θηριου η |
| 5,9/38c | ηγειρας | 13,18/2–8c | η σοφια ωδε εστιν |
| 5,10/2–12c | τω θεω ημας | 14,2/22–38b | και ως φωνη βροντης φωνης μεγαλης ην |
| 5,12/26–48c | και πλουτον και δοξαν και ευλογιαν | 14,3/14–16cn | ενωπιον του θυ και ενωπιον του θρονου |
| 5,13/50–54h | παντα ηκουσα δε λεγοντας | 14,4/26c | ηκολουθησαν |
| 5,13/60–64d | om. | 14,4/43b | παντων |
| 5,13/88–102b | om. | 14,13/6–14fn | φωνην μεγαλην εκ του ουνου λεγουσαν |
| 6,1/38d | λεγων | 14,14/30e | και εχοντα |
| 6,12/6c | om. | 14,16/30c | εκαθαρισθη |
| 6,13/24f | αποβαλλουσα | 15,3/9bn | του θυ ανειλη φωτως διαψιλαφουντος |
| 6,15/2b | om. | 15,4/27b | και δικαιοσ |
| 7,1/44d | γενηται | 15,6/45b | αυτων |
| 7,2/17b | και ην | 15,7/27b | ζ |
| 7,2/18af | εχων | 16,3/38–48j | ζων απεθανεν εν τη θαλασση |
| 7,2/38b | ανεμοις | 16,5/18–32g | ει ο ων και ος ην και οσιος |
| 7,4/14–18d | ρκδ [124.000] | 16,6/24e | αρα αξιοι |
| 7,9/34–42b | φυλων και γλωσσων και λαων | 16,17/34c | θρονου |
| 7,9/43b | πολων | 16,17/40c | ναου |
| 7,10/4d | εκραξαν | 16,18/21b | επι της γης |
| 7,11/57b | ημων τω καθημενω επι τω θρονω και τω αρνιω | 17,1/26–32b | om. |
| 7,12/2–48b | η ευλογια και η δοξα και η σοφια και η ευχαριστια και η τιμη και η δυναμις και η ισχυς τω θεω | 17,1/49b | ταυτης |
| 7,13/38–40ao | ποθεν ηλθαν | 17,2/24–26c | αυτην |
| 7,14/56b | επι | 17,2/34b | om. |
| 8,3/4–6d | αλλος | 17,3/34b | βλασφημα |
| 8,6/26b | σαλπισουσιν | 17,7/12b | τι οτι |
| 8,13/18bn | μεσω του ουνου | 17,9/14–24h | επτα ορη εισιν |
| 9,1/16–24d | αστερας πεπτωκοτας | 17,11/8–16b | om. |
| 9,5/7b | εξουσιαν | 17,16/30–38fo | ερημωμενην ποιησωσιν αυτην και γυμνην |
| 9,8/12b | γυναικος | 17,17/9b | βουλην |
| 9,11/33b | γλωσση | 18,4/6–16dn | αλλην φωνην μεγαλην εκ του ουνου λεγουσαν |
| 9,13/16–18e | φωνης ενος | 18,6/41b | το |
| 9,14/32–34b | ποταμω | 18,8/20–28c | θανατος |
| 9,18/26–32b | καπνου και του πυρος | 18,8/30–32b | και |
| 10,8/18b | om. | 18,20/10b | om. |
| 10,9/22d | βυβλαριον | 18,22/42–46b | ου μη ευρεθησεται |
| 10,10/8e | βυβλαριον | | |
| 10,10/15b | αυτου | | |
| 11,1/21b | καλαμω | | |
| 11,6/36–38c | εξουσιν εξουσιαν | | |
| 11,6/46c | στρεψαι | | |

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| 18,23/2–42b | και φωνη νυμφιου και φωνη νυμφης
ου μη ακουσθη εν σοι ετι οτι | 3,12/34b | ουκετι |
| 18,23/52b | ως | 3,15/23d | ης |
| 19,7/21b | η δοξα και | 3,20/32–34b | την θυραν μου |
| 19,10/31b | γαρ | 4,5/10e | πορευονται |
| 19,10/64bn | ιυ χυ | 4,8/20b | απο ονυχων |
| 19,11/30–36f | καλουμενος πιστος | 4,8/58–66h | ο θεος ο παντοκρατωρ |
| 19,12/28–32g | εχοντα ονομα γεγραμμενον και
ονομα | 5,6/34–40ff | εστηκως ως εσφαγμενων εχων |
| 19,13/10c | αιμα | 5,6/56b | om. |
| 19,15/66–68b | om. | 5,8/46b | γεμουσαν |
| 19,21/2b | om. | 5,9/4b | λαλουσιν |
| 19,21/20–24c | εν τω ιππω | 5,12/4–6b | μεγαλη φωνη |
| 20,4/40cn | ιυ χυ | 6,1/28–44c | φωνην ως βροντης ενος εκ των
τεσσαρων ζων λεγοντος |
| 20,5/4–8c | η αναστασις | 6,4/42–44b | σφαξωσιν αλληλους |
| 20,6/8b | om. | 6,7/20–28g | om. |
| 20,6/60–66g | μετ αυτα τα χιλια ετη | 6,8/81c | ο αδης ηκολουθη αυτω |
| 20,9/36c | αγιαν | 7,3/24c | αχρι αν |
| 20,10/12bn | τους ανους | 7,9/43c | και |
| 20,14/21b | την καιομενην | 7,9/44–60i | εστωτες ενωπιον του θρονου του
αρνιου περιβεβλημενοι |
| 21,2/39b | ητοιμασμενην | 7,17/28–32d | ζωσης πηγης υδατων |
| 21,4/30–40g | ουτε πενθος ουτε πονος | 8,5/33b | αυτον |
| 21,12/25c | εχουσα | 8,7/20c | αναμεμιγμενα |
| 21,12/31b | τα | 8,11/2–32c | και το ονομα του αστερος λεγεται
αψινθος |
| 21,16/38–44co3 | επισταδιους ιβ χειλιαδων | 8,12/60c | om. |
| 21,16/56–66b | ισα εστιν | 8,13/19c | πετομενου και |
| 21,21/41b | ην | 8,13/26–30b | ουαι ουαι ουαι ουαι |
| 22,9/15b | γαρ | 9,2/54–3/8c | του φρεατος και |
| 22,17/34–40b | και θελων ερχεσθω λαβετω | 9,8/4c | om. |
| 22,19/16–24d | του βιβλιου της προφητειας | 9,8/6–10c | αι τριχες αυτων ως τριχες |
| 22,21/2–10b | om. | 9,9/32–36d | πολων ιππων |
| 22,21/14–18b | των αγιων σου | 9,9/38–40b | om. |
| 2344 | | 9,11/24g | αβαλδων |
| 1,4/28–42f | και ο ην και ο ερχομενος | 9,20/58–84e | του χρυσου και τα αργυρα και τα
χαλκα και τον οστρακινον και τα
λιθινα και τα ξυλινα |
| 1,5/10–16e | ο μαρτυς ο πιστος και | 10,4/13d | α |
| 1,5/22–30d | των νεκρων και θεος ο αρχων | 10,8/12–28cn | εκ του ουνου παλιν λεγουσαν και
λαλουσαν μετ εμου |
| 1,6/20c | ημων | 10,8/26–28d | om. |
| 1,8/24–38e | ο ων ο ερχομενος | 11,3/25c | ετη τρια ημισυ |
| 1,16/10–14c | δεξια αυτου ειχεν | 11,5/20b | om. |
| 1,20/16–20f | επι της δεξης μου και επι της δεξιας | 11,5/50b | αυτον |
| 1,20/44–50c | των εκκλησιων εισι των επτα | 11,5/52c | δει |
| 2,15/10–14d | κρατουντας την διδαχην και διδαχην | 11,6/24–26c | τας ημερας εκεινας |
| 2,17/36b | αποκεκρυμμενου | 11,11/52–54d | τους αποκτειναντας |
| 2,23/28–30b | εγω ην | 11,12/47b | δεκαπεντε |
| 2,24/26b | διαθηκην | 11,15/6–8b | αγγελος ο εβδομος |
| 2,25/8d | κατακρατειτε | 11,15/26c | λεγουσιν |
| 3,1/26–30c | επτα πνευματα | 11,17/36b | om. |
| 3,2/28–32e | πεπληρωμενα | 12,2/11c | ως |
| 3,3/42c | γνωσεις | | |
| 3,9/1b | και | | |
| 3,9/4c | εδωκα | | |

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| 12,4/66c | βρεφος | 6,9/32–34c | των λογων |
| 12,8/12–22dn | αυτων ετι ευρεθη εν τω ουνω | 6,11/24–28j | μικρον |
| 12,10/48e | om. | 6,17/2b | om. |
| 13,2/58b | om. | 7,6/2–10b | om. |
| 13,3/38–44f | εθαυμασεν ολη γη | 9,4/58–60c | τω μετοπω |
| 13,3/46–50e | οπισω αυτου | 9,7/12c | ομοιωμα |
| 13,4/2–28f | και προσεκυνησαν το θηριον | 9,7/30–32b | αυτων ομοιωμα ως |
| 13,8/11b | βασιλεις της γης και οι | 9,7/36–38d | χρυσοι ομοιοι χρυσω |
| 13,8/14–18b | επι την γην | 11,6/6–14en | την εξουσιαν και κλεισαι τον ουνον |
| 13,10/6–10j | ει τις αιχμαλωτος εστιν αιχμαλωτος
θησεται | 11,16/12–20j | οι ενωπιον του θρονου του θεου οι
καθημενοι |
| 13,15/20–56e | τη εικονι του θηριου και ποιησει ινα
οσοι εαν μη προσκυνησωσιν τη
εικονι του θηριου αποκτανθωσιν | 11,18/29h | σου |
| 13,18/44–48h | εξακοσια εξηκοντα πεντε | 12,7/26–28d | om. |
| 14,1/30–36b | αι ρμδ' χιλιαδες | 12,14/42–44g | ινα οπου τρεφεται |
| 14,1/44–54e | om. | 12,17/10b | εν |
| 14,2/22–38c | και η φωνη ην | 13,4/35b | σοι |
| 14,4/32–58d | om. | 13,5/24–26g | πολεμησαι |
| 14,8/28c | θυμου | 13,15/38–56q | οσοι αν μη προσκυνησουσιν τη
εικονι του θηριου αποκτανθηναι |
| 14,8/30–32b | του οινου | 13,18/2–8d | ωδε η σοφια εχει |
| 14,9/12–20d | λεγων αυτοις εν φωνη μεγαλη | 2377 | |
| 14,10/10–12c | om. | 21,4/30–40f | ουτε πενθος ουτε κραυγη |
| 14,10/54–56e | των αγγελων αγιων | 21,5/26c | om. |
| 14,19/22–42b | om. | 21,7/14–26hn | αυτων θς και αυτοι εσονται μοι υιος |
| 14,19/44–54hn | του θυμου του θυ και την μεγαλην | 21,10/8–10b | om. |
| 15,2/12–62c | om. | 21,11/12c | om. |
| 16,1/44–48c | επι της γης | 21,18/8b | οικοδομη |
| 16,13/46–48f | εοικοτα βατραχους | 21,22/30–32e | αυτου εστιν |
| 17,5/17c | η | 21,25/22–26d | ουκ εσται ετι |
| 17,14/36b | om. | 21,27/18d | ουδε |
| 18,10/46–48c | μια ημερα | 21,27/27b | παν |
| 18,13/2–4c | om. | 22,20/10b | και |
| 19,5/32–48c | και οι φοβουμενοι αυτον οι μικροι τε
και μεγαλοι | 2350 | |
| 19,10/18–26h | ορα μη | 1,10/2–14b | om. |
| 19,10/52–74b | εστιν το πνευμα της προφητειας | 1,13/26–30bo | εν τοις μασθοις |
| 19,12/34c | και | 1,20/16–20d | επι την χρυσας |
| 19,14/20–26g | εφ ιππον πολλοι ενδεδυμενοι | 16,18/46–50c | σεισμος και ουτω μεγας |
| 19,17/44–60b | δευτε συναχθητε εις τον μεγαν
δειπνον του θεου | 17,14/6–8d | αρνιου |
| 20,8/44–50e | και ο αριθμος | 18,2/32–54in | και φυλακη παντος πνς ακαθαρτου
και φυλακη παντος ορνεου
ακαθαρτου μεμισημενου |
| 21,9/12b | om. | 18,7/34c | om. |
| 21,10/37b | την | 18,9/18–20b | om. |
| 21,15/12b | εχων | 18,11/18–20l | σε |
| 2351 | | 18,12/40–64b | ξυλον θυινον και παν σκευος
ελεφαντινον και παν σκευος |
| 1,6/15b | ημων | 18,17/48–50b | μακροθεν |
| 3,2/16–18ao | ημελλον αποθανειν | 19,5/18–20cn | του θυ |
| 3,7/55b | και ουδεις ανοιγη ει μη ο ανοιγων | 19,5/32–48e | και οι φοβουμενοι αυτον μικροι και
οι μεγαλοι |
| 3,18/38d | φανει | | |
| 5,1/11b | και εν μεσω | | |

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| 20,3/61b | ινα μη παλιν πλανησι τα εθνη | 7,9/34–42e | φυτων και λαων και γλωσσων |
| 21,4/30–40e | πενθος ουτε κραυγη ουτε πονος | 7,9/44–60kf | εστωτες ενωπιον του αρνιου |
| 21,7/14–26fn2 | αυτω θς και αυτος μοι υιος | | περιβεβλημενους |
| 22,7/6d | ερχομεθα | 7,11/40b | αρνιου |
| 22,8/44b | om. | 7,13/20b | om. |
| 22,13/14–32d | πρωτος και ο εσχατος αρχη και | 7,13/22c | υπερβεβλημενοι |
| | τελος | 7,16/2b | ουδε |
| 22,17/14d | η λεγουσα | 8,11/18–24c | και το γ γινεται |
| 22,19/12–14c | των λογιων | 8,12/44–46c | om. |
| | | 8,12/48–54d | και |
| 2429 | | 9,4/48–54bn | την του θυ σφραγιδα |
| 1,6/8–10f | βασιλεις ιερεις | 9,14/30–40b | επι τω ποταμω τω ευφρατη μεγαλω |
| 1,12/25b | επτα αγγελους και | 9,18/4–10b | των πληγων των τριων τουτων |
| 1,16/46–52e | ως ο ηλιος εφωτισεν | 9,19/40–46b | η γαρ εξουσια εχουσαι κεφαλας |
| 1,18/37b | καρδιας | 10,3/23b | και |
| 1,20/22b | αυτου | 10,8/30–32b | υπαγε βαλε |
| 1,20/54–58d | επτα λυχνιαι αι χρυσαι | 10,9/42b | om. |
| 2,2/48b | om. | 10,9/48b | om. |
| 2,9/34–38h | ιουδαιους εαυτους | 11,5/30b | om. |
| 2,9/40b | ως | 11,5/42–46e | αυτους αποκτειναι |
| 2,10/16d | βραδυνειν | 11,6/56b | παραταξαι |
| 2,13/50–58df | ο μαρτυς πιστις | 11,8/4–22f | τα πτωματα αυτων επι της πλατειας |
| 2,14/35b | εις | | ριφησεται της μεγαλης πολεως |
| 2,15/4–8d | εχεις | 11,8/34b | γομορρα |
| 2,22/12b | εις | 11,17/32b | om. |
| 2,22/34–38c | απο των εργων | 11,18/20–24d | καιρος |
| 2,28/8b | περι | 12,6/2–18b | om. |
| 3,3/26c | ουκ | 12,6/36e | τρεφονται |
| 3,5/6ao | ουτω | 12,15/26–28b | εις ποταμιον |
| 3,8/12–18d | ενωπιον σου δεδωκα θυραν | 13,4/2–28d | και προσεκυνησαν τω δρακοντι και |
| 3,12/32c | εξελθεν | | προσεκυνησαν τω θηριω |
| 3,18/24b | om. | 13,6/31b | εις |
| 3,20/14c | ακουω | 13,15/20–56k | εικονι του θηριου και ποιησει ινα |
| 4,1/32–40h | ην ηκουσα ως φωνην σαλπιγγος | | οσοι αν μη προσκυνησουσιν την |
| | λαλουσης | | εικονα του θηριου αποκτανθωσιν |
| 4,4/12–14c | εικοσι τεσσαρας | 13,16/6–8c | τους |
| 4,5/2–8b | και εις του θρονου | 13,17/48c | om. |
| 4,8/58–66gn2 | κς σαββαωθ ο παντοκρατωρ | 13,18/26–48en | αριθμος γαρ εστιν ανου και ο |
| 5,7/6b | om. | | αριθμος αυτου ει εξακοσιοι |
| 5,8/48c | θυμιαματος | | εξηκοντα εξ |
| 5,9/14–30b | om. | 14,4/56–58b | τω αιωνιω |
| 6,2/42–46h | και ινα νικησι και ενικησεν | 14,6/16af | εχων |
| 6,6/14–18b | των τεσσαρων | 14,8/4–8c | αγγελος αλλος δευτερος |
| 6,11/14b | om. | 14,9/58–62f | την χειρα |
| 6,11/40d | om. | 14,10/2–42b | κεκερασμενου ακρατου |
| 6,12/28b | om. | 14,13/30b | καταθνησκοντες |
| 6,14/34e | ενικηθησαν | 14,13/42–44co | οτι αναπαυσονται |
| 6,16/18–20b | om. | 14,17/33c | και λιαν |
| 6,16/26b | om. | 15,1/38–42d | εν αυτοις ετελεσθη |
| 7,5/25b | της | 15,3/12–18cn | του δουλου θυ |
| 7,6/6ao3 | ασσηρ | 15,6/40–44d | περι στηθη |
| 7,8/2–4b | om. | 15,8/6–12f | ο ναος καπνου το φοβερων εκ |

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| 16,9/40d | om. | 11,18/29d | και ηλθεν η οργη σου και ο κληρος των νεκρων |
| 16,10/48–52c | εν τοις πονοις | 12,10/70–82b | om. |
| 16,12/48–58c | των βασιλεων των απο της ανατολης ηλιου | 13,4/2–28b | και προσεκυνησαν τω δρακοντι και προσεκυνησαν τω θηριω οτι εδωκεν την εξουσιαν |
| 16,21/12c | διαβαινει | 13,15/38–56do | ινα οσοι αν μη προσκυνησωσιν τη εικονι του θηριου αποκτανθωσιν |
| 17,8/58–60cf | τα εχοντα | 14,1/40–42b | om. |
| 18,3/46–48c | εμποροι | 14,16/22–26d | υπο την γην |
| 18,4/56d | βαλιητε | 16,2/43b | επι |
| 18,7/32b | αυτου | 16,4/22–30b | των υδατων και τας πηγας |
| 18,10/2–4b | μακροθεν | 16,12/18–26d | τον μεγαν |
| 18,12/60–62d | λιθου τιμιου | 16,14/32b | om. |
| 18,14/48–54l | μη ευρησεις αυτα | 16,15/26–42b | om. |
| 18,21/32b | ουτε | 17,14/22b | ο |
| 18,24/4b | om. | 18,12/2b | om. |
| 19,2/6–8b | om. | 19,2/2–14b | om. |
| 19,3/16b | αυτου | 19,6/38b | οτε |
| 19,6/6–30d | ως φωνην οχλου πολλου και ως φωνην υδατων πολλων και φωνην βροντων | 19,10/18–26g | ορα μη ποιησει |
| 19,9/20–26d | του μεγαλου αρνιου | 19,12/28–32d | εχων ονοματα γεγραμμενα και ονοματα γεγραμμενον |
| 19,10/18–26f | ορα μη ποιησης | 19,20/22b | ποιων |
| 19,10/66b | επι | 21,2/20–30fn | εκ του ουνου |
| 20,3/42–46c | χιλια | 21,16/22b | om. |
| 20,4/62–70i | τω θηριω ουτε εικονι | 21,23/26d | φανωσιν |
| 20,6/28–32c | δε δευτερος θανατος | 21,23/46b | οτι |
| 20,8/6c | om. | 21,27/20–22e | om. |
| 20,9/18d | εσκυλευσεν | 22,6/39c | μοι |
| 20,10/8–10b | οταν | | |
| 21,8/46–48b | εν | | |
| 2432 | | 2436 | |
| 1,9/46c | πατρις | 1,4/56b | επι |
| 2,22/34–38b | εκ του εργου | 1,20/64–66b | εκκλησιαι εισιν επτα |
| 3,17/32–54i | ει ταλαιπωρος και ελεεινος και πτωχος και τυφλος και γυμνος | 4,4/28–30b | πρεσβυτεροι καθημενοι |
| 4,5/32b | om. | 4,8/33c | τα προσωπα |
| 5,9/38b | αγορασας | 5,7/9c | αυτο |
| 5,13/32b | om. | 6,11/2–12b | και εδοθη αυτοις στολη λευκη |
| 5,14/25b | και οι πρεσβυτεροι επεσον και προσεκυνησαν | | εκαστω |
| 6,10/50b | om. | 7,1/10–12b | αγγελους τεσσαρας |
| 7,9/44–60j | εστωτες ενωπιον του αρνιου περιβεβλημενοι | 9,3/14–18c | om. |
| 8,5/42–56d | φωναι εγενοντο και βρονται και αστραπαι και σεισμοι | 9,10/26–28d | εχουσιν εξουσιαν |
| 8,5/44–48c | και βρονται | 9,14/39b | τω |
| 9,4/48–54dn | του θυ την σφραγιδα | 11,8/4–22g | τα πτωματα αυτων επι της πλατειας της πολεως της μεγαλης ριφησεται |
| 10,3/20b | εκραζεν | 11,9/30–54b | ημερας τρεις ημισυ και ουκ αφησουσιν τεθηναι αυτα εις μνημα |
| 10,5/30–38co | την χειραν αυτου | 11,10/14–28e | χαιρουσιν επ αυτοις και ευφραινονται και δωρα δωσουσιν |
| 11,4/5c | και | 11,11/30–56b | και εστησαν επι τους ποδας αυτων |
| 11,7/12–14c | ημεραν αυτων | 13,2/62–72d | την εξουσιαν αυτου την μεγαλην και τον θρονον αυτου |
| 11,8/4–22e | τα πτωματα αυτων επι της πλατειας ριφησεται της πολεως της μεγαλης | 14,11/28–34d | αναπαυσιν |

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| 14,11/51b | ημερας και νυκτος | 7,1/48–68j | επι της γης μητε επι της θαλασσης |
| 16,17/28–34bn | εκ του ουνου μεγαλη | | μητε επι των δενδρων |
| 18,5/21c | αυτην | 7,4/24b | απο |
| 18,6/18k | αυτη τα διπλα ως και αυτη | 7,6/8–10c | δωδεκα |
| 18,14/46d | om. | 7,6/18–20c | ιβ |
| 18,20/4–8b | επ αυτην ουρανε | 7,6/28–30c | ιβ |
| 19,4/46–48ao2 | αμην αλληλούια | 7,7/8–10c | ιβ |
| 19,20/56–58d | εικονι | 7,7/18–20c | ιβ |
| | | 7,7/28–30c | ιβ |
| | | 7,8/8–10b | ιβ |
| 2495 | | 7,8/18–20c | ιβ |
| 1,3/14–20c | των λογων της προφητειας | 7,8/28–30c | ιβ |
| 1,3/34–36d | οτι ο | | |
| 1,5/22–30e | νεκρων και ο αρχων | 7,9/30b | γενους |
| 1,5/40–52h | ο αγαπων ημας και λουσας ημας απο | 7,13/4b | αποκριθεις |
| 1,16/20b | om. | 7,14/12–14b | ουκ οιδα |
| 1,20/37b | δε | 8,1/16–24b | om. |
| 2,5/14–22e | τα εργα τα πρωτα | 8,1/28c | μυρίων |
| 2,14/2–8c | om. | 8,3/56–58bn | του θυ |
| 2,14/30–32c | τω βασιλει | 8,9/10–12c | om. |
| 2,20/30–34c | πλανα | 8,10/42b | om. |
| 2,24/48b | ιδου | 9,4/2–20b | om. |
| 3,2/16–18f | εμελλες απολαβειν | 9,6/30–48c | om. |
| 3,3/32–48b | om. | 9,7/12df | ωσπερ |
| 3,4/34–42c | εν λευκοις | 9,7/14–16c | ητοιμασμενοις ιπποις |
| 3,5/2–14b | om. | 9,8/22–26b | ησαν ως λεοντος |
| 3,9/20–24c | ειναι εαυτους ιουδαιους | 9,13/32–42ao/n | του χρυσιου του ενωπιον του θυ |
| 3,10/6–8b | τους λογους | 9,20/18–40b | εκ των εργαων αυτων ου μετενοισαν |
| 3,16/2–4f | om. | 10,2/2b | om. |
| 3,16/8–18c | om. | 10,5/30–38b | την χειρα την δεξιαν αυτου |
| 3,17/2–6d | διοτι λεγεις πλουσιος | 11,4/20–32kn | αι ενωπιον του κυ της γης |
| 3,20/6–10e | περι την θυραν | 11,5/8–12g | αυτας θελει αδικησαι |
| 4,3/16–18d | και σαρδιος | 11,6/56c | ταραξαι |
| 4,5/10b | εκπορευσονται | 11,9/30–54d | ουκ αφησουσιν τεθηναι εις μνημα |
| 4,8/58–66en | κς παντοκρατωρ | 11,12/20c | ανελθετε |
| 4,10/24–56b | om. | 11,12/25b | ευθυς |
| 5,3/14–28f | και υποκατω της γης | 11,12/26b | ανηλθον |
| 5,4/22–24d | ουτε ιδειν | 11,13/11b | και |
| 5,5/51c | λυων και | 11,14/12–24d | ιδου ερχεται η τριτη ουαι ταχυ |
| 5,6/34–40mf | εσφραγισμενον εσθηκος εχον | 12,3/12b | om. |
| 5,7/10b | απο | 12,3/22–24e | πυρινος μεγας |
| 5,8/4c | οταν | 12,5/8c | om. |
| 5,12/4–6c | om. | 12,7/26–50b | om. |
| 5,12/38–40c | και δοξαν | 12,9/28–32d | om. |
| 5,12/42–44b | και τιμην | 12,9/44b | om. |
| 5,13/44–48d | om. | 12,15/10–36d | εκ του στοματος αυτου |
| 6,2/42–46i | om. | 12,17/4b | οργισθεις |
| 6,3/10–14d | την ετεραν σφραγιδα | 13,2/12–16f | ονοματι παρδαλις |
| 6,4/6–8b | ιππος αλλος | 13,2/48b | om. |
| 6,11/24–28g | επι χρονον | 13,3/18–20b | εις τον θανατον |
| 6,16/30–44b | om. | 13,6/38–46dn | τοις εν τοις ουνοις οικουσιν |
| 6,17/6–12c | ημερα μεγαλη | 13,15/20–36l | ινα λαληση η εικων και ποιησει |
| 6,17/20b | om. | 13,16/11b | τε |

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| 13,16/18–28c | και πλουσιους και ισχυρους και
πτωχους | 18,13/22–32f | και ελαιου και σεμιδαλεως |
| 13,16/30–40d | και ελευθερους τε και δουλους | 18,13/34–44i | και προβατα και κτηνη |
| 13,17/12–38l | αγορευσαι και πωλησαι ει μη ο εχων
το χαραγμα το ονομα του θηριου και | 18,13/46–62hn | και ιππους και σωματος ψυχας ανων |
| 13,18/2–8b | ωδε εστιν η σοφια | 18,14/48–54k | αυτην μη ευρης |
| 13,18/26–48m | ο αριθμος αυτου χξς´ | 18,15/24–38e | του βασανισμού αυτης και
κλαιοντες και πενθουντες |
| 14,3/52–56d | μδ | 18,17/32b | βλεπων |
| 14,4/41b | και | 18,18/5b | και |
| 14,6/36–38d | om. | 18,19/42–44b | om. |
| 14,7/1b | και | 18,19/72–78c | om. |
| 14,7/2–8f | φωνη μεγαλη λεγων | 18,21/10–12d | ισχυρος λιαν |
| 14,7/60–64e | om. | 18,22/42–46d | μη ευρεθη |
| 14,9/9b | ηλθε και | 18,22/58c | μυλων |
| 14,11/22b | om. | 18,22/66–70c | om. |
| 14,12/10b | αγαθων | 18,23/56–58c | σου |
| 14,13/30c | τεθνηξαντες | 18,24/10–20c | προφητων |
| 14,17/26–28c | om. | 19,1/10–16e | φωνη μεγαλη οχλου πολλου |
| 14,18/4–6c | ετερος αγγελος | 19,4/28–42f | τον καθημενον επι του θρονου |
| 14,18/68–70b | των αμπελων | 19,6/6–30l | φωνην οχλου πολλου ως φωνην
υδατων πολλων και ως φωνη
βροντων |
| 14,19/26–32c | την αμπελον | 19,12/28–32h | εχοντα ονοματα γεγραμμενα και
ονομα γεγραμμενον |
| 15,1/28–34e | επτα σαλπιγγας τας εσχατας | 19,20/2–8b | om. |
| 15,2/11b | και | 19,20/12–18f | μετα ταυτα ο ψευδοπροφητης |
| 15,4/22–40b | om. | 20,4/24–32b | om. |
| 15,6/30–32e | λινω καθαρω | 20,4/58ao | ουκ |
| 15,6/34–36b | λαμποντι και | 20,4/90–106e | και επι την χειρα αυτων και ουκ
εξησαν και εβασιλευσαν |
| 15,6/46–48c | ζωνας λευκας | 20,5/11b | επι τουτο |
| 15,8/6–12h | ο καπνος εν τω ναω εκ | 20,6/24–26g | om. |
| 16,2/48–50b | το χαρισμα | 20,6/60–66k | χιλια ετη |
| 16,5/2–14h | λεγοντος | 20,7/26b | φυλης |
| 16,5/18–32lf | ων ο ων και ο ην | 20,8/12–20d | πασης |
| 16,10/18–20b | τον ποταμον | 20,10/54–62b | εις τον αιωνα του αιωνος |
| 16,11/6–8bn | τω θω | 20,11/42–50b | και τοπος ουχ ευρεθη εαυτοις |
| 16,15/12–16b | om. | 20,13/20–46b | και ο θανατος και ο αδης ομοιος και
εκριθησαν |
| 16,15/18c | θεωρων | 21,1/36–38d | om. |
| 16,21/11b | η | 21,6/2–6b | om. |
| 17,1/20–24c | τας επτα πληγας | 21,6/50–54c | της ζωης |
| 17,6/39b | και | 21,7/2–6b | τω νικωντι δωσω |
| 17,6/40b | ειδον | 21,11/22–28c | τιμιωτατω ως λιθω ιασπιδος |
| 17,8/92–96g | εστιν | 21,11/30c | κρυσταλλιζοντος |
| 17,9/8b | om. | 21,14/24–36b | ονοματα των αποστολων ιβ ουτοι
εισι του αρνιου |
| 17,10/8d | και | 21,16/38–44do | επι σταδιων χιλιαδων ιβ |
| 18,4/36–38b | της αμαρτιας | 21,16/45b | και |
| 18,5/30b | om. | 21,16/49c | ιβ [δωδεκα] |
| 18,6/14–16b | και διπλωσαντες | 21,21/12b | μαργαριτων |
| 18,8/26–28c | και κλαυθμος | 21,24/30–38j | αυτω δοξαν |
| 18,10/28–42b | μεγαλη βαβυλων η πολις η ισχυρα | 21,26/2–8c | om. |
| 18,12/4–8g | αργυρουν | | |
| 18,12/40–64c | θυινον και παν σκευος ελεφαντινον
και ξυλου τιμιου και | | |
| 18,12/60–62e | ξυλον τιμιωτατον | | |
| 18,13/14–20c | και μυρου και λιβανου | | |

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| 21,27/8–12d | εις αυτην εισελθη | 18,5/26–28c | των αδικιων |
| 22,3/30–34f | αυτου εσται | 18,17/24–28c | πας ο |
| 22,5/8–28f | εσται χρεια και λυχνου και φωτος | 18,17/52e | στησονται |
| 22,6/8–10d | οτι οι | 18,21/42–44b | πολις η μεγαλη |
| 22,9/36–50e | τους λογους | 18,23/50–58b | οι μεγιστανες της γης ησαν |
| 22,10/2–24c | της προφητειας του βιβλιου τουτου | 19,5/24–30c | παντες οι δουλοι αυτου αινειτε |
| 22,15/12–24c | φαρμακοι και οι φονεις και οι πορνοι | 19,15/30–42b | om. |
| 22,15/42b | ψευδη | 19,15/56–64hn | θυ μου του οινου της οργης |
| 22,17/41b | το | 19,16/22–24d | om. |
| 22,19/60–62c | της γεγραμμενης | 20,6/11b | το |
| 22,20/2b | λεγω | 20,6/60–66jn | μετα του χυ χιλια ετη |
| 2582 | | 21,2/8–10b | om. |
| 1,7/18–20b | πασα σαρξ | 21,4/48–52b | τα πρωτα απηλθον ετι |
| 2,11/34–40d | του θανατου τουτου δευτερου | 21,21/42–44b | χρυσιου καθαρου |
| 2,22/1b | αλλ | 22,15/42c | το ψευδος |
| 2,24/6b | om. | 2595 | |
| 3,8/12–18c | εδωκα ενωπιον σου θυραν | 1,1/32–34b | om. |
| 3,10/5b | μου | 1,4/2ao4 | ιωνης |
| 3,10/31b | και | 1,12/5c | του |
| 3,12/83bn | θυ μου | 1,19/10–14c | om. |
| 5,4/6d | σφοδρα | 2,5/14–22b | και τα πρωτα εργα σου ποιησον |
| 5,4/15bf | τω | 2,13/59c | οτι πας ο μαρτυς πιστος |
| 5,4/22–24e | η ιδειν | 2,18/46–54b | και τους ποδας αυτου ομοιους |
| 5,4/26b | om. | 2,19/28–34f | σου |
| 7,9/44–60h | εστωτας ενωπιον του θρονου και του | 2,25/12–16c | ου αν ελθω |
| | αρνιου περιβεβλημενους | 4,5/24ao | ζ |
| 7,10/4e | κραζοντας | 4,6/38–40ao2 | δ ζωα |
| 7,10/10bf | λεγοντας | 4,7/20–22do | β |
| 7,15/30–36b | om. | 4,7/36c | εχοντι |
| 8,11/9b | ονοματου | 4,8/22–24ao | περυγας |
| 9,5/30–36c | βασανισμος ως | 5,1/31c | και οπισθεν |
| 9,6/34b | επιθυμησωσιν | 5,6/34–40i | ως εσφαγμενον εχον |
| 9,8/20b | om. | 6,2/42–46d | ινα νικησει |
| 9,14/10–24b | ο εχων την σαλπιγγα λυσον | 6,5/8–14ao | την σφραγιδα την γ |
| 9,21/12–44f | εκ των φωνων αυτων ουτε εκ των | 6,7/8–14bo | την δ σφραγιδα |
| | φαρμακων αυτων ουτε εκ των | 6,16/44c | om. |
| | κριματων αυτων | 7,8/26ao3 | βενιαμειμ |
| 10,4/38–42c | επτα βρονται | 7,16/13c | εικοτιως τον γαρ αρτον τον ουνιον |
| 11,10/13b | και | | και το υδωρ της ζωης εξουσιν |
| 11,10/34–40c | ουτοι οι δυο οι προφηται | 8,10/40ao | γ |
| 11,18/52b | om. | 8,11/32c | αψινθος |
| 13,14/64–70g | της μαχαιρας | 8,12/28ao | γ |
| 13,15/20–56i | και ποιηση ινα οσοι μη | 8,12/38ao | γ |
| | προσκυνησωσιν τη εικονι του θηριου | 8,12/48–54ao | το γ αυτων και |
| | αποκτανθωσιν | 9,6/30–48b | αυτον και φευγει ο θανατος απ αυτων |
| 13,17/10c | δυνησεται | 9,8/4b | εχοντες |
| 14,19/44–54kn | του θυ την μεγιστην | 9,18/14–20an | το γ των ανων |
| 16,9/30–34b | om. | 9,19/8–10d | αυτου |
| 16,13/14–38h | δρακοντος του ψευδοπροφητου | 9,20/92–100d | δυναται ουτε περιπατειν |
| 16,18/6–14f | φωναι και αστραπαι και βρονται | 10,7/42d | ευηγγελισθαι |
| 17,10/30–36d | δει αυτον ολιγον μειναι | 11,7/32–36e | πολεμον κατ αυτων |

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| 11,13/18–28b | om. | 9,21/8–44h | εκ των φωνων αυτων ουτε εκ των |
| 11,13/47b | και το δεκατον της πολεως επεσεν | | φαρμακων αυτων |
| 12,3/34–36bo | κερατα ιβ | 10,1/22c | νεφεσιν |
| 13,4/26–28c | ο δρακων | 10,6/26–64c | τον ουρανον και την γην και τον |
| 13,15/20–36o | και λαληση η εικων του θηριου και ποιησει | | ουρανον και παντα τα εν αυτω και την θαλασσαν και τα εν αυτη |
| 13,17/44–46b | των ονοματων | 10,8/22–24b | om. |
| 14,8/4–8ao | αλλος αγγελος β | 11,10/14–28k | χαιρουσιν επ αυτης και ευφρανθησονται και δωρα δωσουσιν |
| 16,2/20–24c | επι της γης | | om. |
| 17,13/12–18b | δυναμιν και την εξουσιαν | 11,19/6–24b | om. |
| 18,6/18b | αυτη | 11,19/22–42cn | η κιβωτος της διαθηκης του ναου του κυ |
| 18,6/20–42c | om. | | τεκειν |
| 18,14/8–16h | της ψυχης σου | 12,4/62d | οτι |
| 19,7/2–10b | χαιρωμεν και αγαλλιωμεν και δοξασωμεν | 12,13/4b | τας εντολας του θυ και λεγουσης |
| 19,20/24–26c | σημεια | 12,17/51bn | αυτης του θυμου |
| 20,4/18–22b | κριμα εδοθη αυτου | 14,2/7c | ο |
| 20,5/1f | και οι λοιποι των νεκρων ουκ εξησαν αχρι τελεσθη χιλια ετη | 14,8/38d | του θυμου του θυ ζωντος |
| 20,6/28–32bo | ο θανατος ο β | 15,4/22b | ανεχοντας |
| 20,10/26–28f | om. | 15,7/30–40dn | απο ανατολης των βασιλεων |
| 21,4/48–52d | om. | 16,2/46b | μαγιδων |
| 21,21/4b | om. | 16,12/48–58h | του θυ |
| 21,24/10–14b | δι αυτου φωτος | 16,16/20bo4 | επι |
| | | 16,19/68dn | om. |
| | | 16,21/33b | om. |
| | | 17,3/42b | om. |
| 2672 | | 17,7/16b | om. |
| 1,14/10–40c | om. | 18,1/34c | επι |
| 1,20/60–62b | επτα αι | 18,4/4b | ηκουσαν |
| 1,20/64–66c | εκκλησιαι αι επτα εισιν | 18,9/30–32c | στηνιασαντες |
| 2,13/2b | ειδον | 18,23/4b | φωνη |
| 2,13/8b | οπως | 19,7/2–10fo | χαιρομεν και αγαλλιωμεν και δωμεν |
| 2,13/40–46i | εν ταις ημεραις | 19,7/29b | αυτου |
| 2,18/8–12d | της θυατηρων | 20,4/12–14d | επ αυτης |
| 2,18/56b | χαλκολιβανων | 20,6/24–26f | τους επι τουτους |
| 3,5/30–66b | om. | 20,6/60–66d | μετα ταυτα ετη χιλια |
| 3,12/48–100bn | του θυ μου και το ονομα | 20,10/20c | θαλασσαν |
| 3,17/10–12d | om. | 20,10/32–42i | και ο ψευδοπροφητης |
| 4,4/9c | και | 21,3/17b | αυτης |
| 4,4/11b | οι | 21,9/30–38e | επτα πληγας τας εσχατας |
| 4,6/34–36b | αυτου | 21,12/39d | ονοματα επιγεγραμμενα |
| 5,9/60–68e | λαου και εθνους | 21,16/38–44io | επι σταδιους δεκα δυο χιλιαδων |
| 5,10/13b | και | | δωδεκα |
| 6,6/8c | φωνη | 21,18/20b | om. |
| 6,12/32–34d | σελας εγενετο | 21,21/41c | ως |
| 7,1/23b | επι | 22,1/20–30b | om. |
| 7,3/20–22c | δενδρον | 22,6/32–36f | προφητων |
| 8,12/16–34d | om. | 22,14/4–12df | οι ποιουντες |
| 8,13/46–48d | τριων φωνων | 22,14/14–24b | om. |
| 9,4/18–20b | του αγρου | 22,18/19b | ταυτης εκ |
| 9,4/22c | και ου | | |
| 9,17/31b | και | | |

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| 2681 | | 2,9/16–22b | πλουσιος δε ει και |
| 1,4/27en | θυ παντοκρατορος | 2,14/30–32d | εν τω βαλακ |
| 1,16/46–52d | ως ο ηλιος φαινεται | 2,17/62–74b | om. |
| 2,10/26b | εκ | 2,19/10–26c | και την αγαπην και την διακονιαν |
| 3,18/60–64f | ινα βλεπης | | και την πιστιν |
| 4,7/24–58c | ομοιον μοσχω και το τριτον ζων | 2,22/3b | εγω |
| | προσωπον εχον ανθρωπου και το | 3,1/52–56d | το ονομα εχεις |
| | τεταρτον ομοιον αετω πετομενων | 3,14/8–16c | της εκκλησιας λαοδικεων γραφον |
| 5,13/56–58b | των καθημενων | 4,11/6–16kn | κς |
| 7,9/16–22h | ον ουδεις αριθμησαι | 5,3/41d | ουδε υποκατω της γης |
| 8,12/63b | και | 5,9/16b | λαβων |
| 9,12/16–13/2f | ετι και αι δυο ουαι μετα ταυτα και | 6,8/52–62b | αποκτειναι επι το τεταρτον της γης |
| 9,13/20–26b | εκ των τεσσαρων κερατιων | 6,11/2–12c | om. |
| 9,17/26b | αυτους | 6,13/24b | βαλει |
| 9,20/12b | οιτινες | 7,1/30–34bo | τους δ αγγελους |
| 12,8/12–22cn | αυτω ευρεθη ετι εν τω ουνω | 8,2/6–10d | αγγελους |
| 12,17/50c | εχοντα | 9,2/4–24d | ηνοιξεν το φρεαρ της αβυσσου και |
| 13,10/20–30i | αποκτεινη δει αυτον αποκτανθηναι | | ανεβη |
| 13,13/10–24tn | και ινα πυρ εκ του ουνου καταβαινη | 9,4/16b | χρονον |
| 14,6/46–54c | φυλην και γλωσσης και λαον | 9,18/2b | υπο |
| 14,7/10b | φοβηθητι | 10,3/10b | ωσει |
| 14,8/39bn | κς | 10,4/8–12c | επτα βρονται |
| 16,9/48–52b | δουναι δοξαν αυτω | 10,10/30b | om. |
| 16,21/38c | απο | 11,4/6–18b | αι δυο λυχνυαι και βελαιαι |
| 16,21/52–58b | αυτης εστιν η πληγη | 11,8/44b | ημων |
| 17,12/20b | αιτινες | 11,18/29f | και ο καιρος των νεκρων |
| 17,16/46–48e | φαγονται αυτης | 12,4/8b | om. |
| 18,6/38–40g | υμιν | 13,1/18–28d | κεφαλας επτα και |
| 18,6/42b | om. | 13,2/2b | om. |
| 18,19/2–46d | om. | 13,15/38–56k | οσοι αν μη προσκυνησωσιν την |
| 18,21/47b | ουκ ετι | | εικονα του θηριου ινα |
| 19,14/4–6bf | τα γραμματα | | αποκτανθωσιν |
| 19,18/34b | υπ | 13,17/12–38f | αγορασαι η πωλησαι ει μη εχων το |
| 19,20/64e | ενεβληθησαν | | χαραγμα το ονομα του θηριου η |
| 19,21/48b | απο | 14,1/58–66b | om. |
| 20,9/56b | om. | 14,10/54–64c | του αρνιου |
| 21,4/30–40c | ουτε πενθος ουτε κραυγη ουτε πορνος | 14,16/10–34b | επι την γην και εθερισθη η γη |
| 22,2/38–40g | αποδιδουναι εκαστον | 14,16/10–14e | om. |
| 22,8/18b | οτι | 14,20/4c | ετιθη |
| | | 16,5/2–14g | και ηκουσα του αγγελου λεγοντος |
| 2723 | | 16,20/2b | om. |
| 4,3/26–28bn | του ουνου | 17,13/20b | εαυτων |
| 6,8/48c | αυτου | 18,3/38b | om. |
| 11,3/25b | και | 18,4/18–34m | εξελθε ο λαος μου ινα μη |
| 18,3/2b | om. | | συγκοινωνησητε |
| 21,20/42b | υακινθινος | 18,6/38–40c | κερασετε αυτη |
| | | 18,7/12d | om. |
| 2814 | | 18,7/14–18d | κερασατε αυτη βασανισμον |
| 1,9/42–44d | om. | 19,15/18–24f | εν αυτη παταξι |
| 2,2/36–46b | om. | 19,18/10–14b | om. |
| 2,3/20–24co | και κεκοπιακες | 20,3/17b | αυτον |
| 2,8/8–14c | της εκκλησιας συμυρναων | | |

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| 20,5/11 | και οι λοιπει των νεκρων ουκ | 7,1/30–34c | τους τεσσαρας αγγελους ανεμους |
| | ανεστησαν αχρι τελεσθη τα χιλια ετη | 7,2/22–24cn | του ζωντος θυ |
| 20,6/60–66ao | μετ αυτου α ετη | 7,2/30–32c | φωνη |
| 20,10/4b | om. | 7,10/6–8b | μεγαλη φωνη |
| 20,11/42–50e | om. | 7,12/3b | το |
| 20,13/10–18c | τους εν αυτοις νεκρους | 7,14/2b | καγω |
| 21,8/2–10e | τοις δειλοις δε και απιστοις | 7,17/28–32c | πηγας υδατων ζωης |
| 21,16/14–48b | εμετρησεν την πολιν εν τω καλαμω | 8,3/4–6b | αγγελος αλλος |
| | επι σταδιων δωδεκα χιλιαδων | 8,5/10–12b | τον θυμιατον |
| 21,17/29b | το μετρον | 8,11/38–48b | των ανθρωπων εκ των υδατων |
| 21,24/2–16d | και τα εθνη των σωζομενων εν φωτι | | απεθανον |
| | αυτης περιπατησουσιν | 8,12/32ap1 | (σελην)ης |
| 22,1/8c | καθαρον ποταμον | 9,4/42–46d | τους μη εχοντας |
| 22,2/38–40f | εκαστον αποδιδοντα | 9,5/45b | τον |
| 22,5/48–54c | αυτους αιωνας των αιωνων | 9,20/24b | αυταις |
| 22,8/6–14c | ο βλεπων ταυτα και ακουων | 10,5/12–26f | εστωτα επι της θαλασσης και επι της |
| 22,8/14c | om. | | ξερας |
| 22,9/18b | om. | 10,9/6b | εις |
| 22,10/2b | om. | 11,6/28–32c | της εξουσιας αυτων |
| 22,16/12b | om. | 11,8/4–22h | το πτωμα αυτων επι της πλατειας της |
| 22,16/36–40bn | το γενος του δαδ | | πολεως της μεγαλης ριφησεται |
| 22,16/cn | του δαδ | 11,11/30–56c | om. |
| | | 12,1/15b | και |
| 2845 | | 12,5/6c | ενα |
| 1,3/14–20d | της προφητειας τον λογον | 12,13/28b | οτι |
| 1,9/14–34b | om. | 12,13/32–34ao2 | το αρρεν |
| 1,11/52–56c | om. | 12,17/34c | αυτης και |
| 1,15/14–18e | ωσει καμινω | 13,2/62–72c | τον θρονον αυτου και την εξουσιαν |
| 1,17/12d | περι | | αυτου την μεγαλην |
| 2,5/14–22e | om. | 13,6/12–14c | προς βλασφημιαν |
| 2,7/4–6b | εχων ωτα | 13,15/20–56j | και ποιηση οσοι εαν μη |
| 2,11/30b | αδικηθησεται | | προσκυνησωσιν τη εικονι του θηριου |
| 2,14/16–22b | εκει κρατουντας την διδασκαλιαν | | αποκτανθωσιν |
| 2,14/34ao3 | βαλιν | 13,17/48b | του αυτου θηριου |
| 2,17/21b | και | 14,1/56b | αυτων |
| 2,17/53b | κεφαλην | 14,18/8–14d | δε ηλθεν εκ του θυσιαστηριου |
| 2,19/6–8b | τα εργα σου | 14,18/50–58c | μου το δρεπανον το οζυ |
| 2,24/32–34b | ου γνωσονται | 14,18/60b | λεγων |
| 3,11/10b | εχει | 15,6/28–48d | ενδεδυμενοι περι τα στηθη ζωνας |
| 3,14/30–36e | και αληθινος ο πιστος | | χρυσας |
| 3,17/2–6c | οτι πλουσιος | 16,5/2–14e | και ηκουσα του αγγελου των υδατων |
| 3,18/2c | συμβουλευων | | λεγοντα |
| 3,19/4b | οσα | 16,5/36b | παντα |
| 3,21/2b | om. | 17,1/17b | επτα των |
| 3,21/34–38bn | του πρς | 17,1/20–24f | επτα φιαλας |
| 4,2/16b | εκει | 17,8/80–86c | οτι ουκ ην το θηριον |
| 4,2/18–22bn | τω ουνω | 18,2/32–54r | και φυλακη παντος ορνεου |
| 4,3/8–10h | ομοιος εν ορασει | | ακαθαρτου μεμισημενου |
| 4,10/6–8b | εικοσι | 18,7/50b | om. |
| 5,12/14–18c | βιβλιον το εσφραγισμενον | 18,14/8–16c | η επιθυμια της ψυχης σου |
| 6,4/44c | σφαζουσιν | 18,14/46b | ουκ εστιν |
| 6,9/10–12ao2 | πεμπτην σφραγιδαν | 18,16/36–46d | και λιθω τιμω και μαργαριταις |

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| 19,1/24c | λεγοντες | 2847 | |
| 20,3/54-56c | διαθηναι αυτον | 1,3/28-30c | εαυτοις |
| 20,6/50b | om. | 2,5/44-50b | εκ του προσοπου αυτης |
| 20,7/2-16i | και μετα χιλια ετη λυθησεται | 3,15/26-28c | ης ει |
| 22,11/14-38gf | ρυπαρος ρυπανθηται ετι και ο αγιος | 3,20/26-28c | και |
| | αγιασθητω ετι και ο δικαιος | 7,3/2-16b | om. |
| | δικαιοσυνην ποιησατω | 7,7/16ao2 | λευη |
| 22,18/36e | επιθειη | 7,14/30c | υπο |
| 2846 | | 8,3/12c | εσταθην |
| 2,1/28b | om. | 9,15/38-40b | τω τριτω |
| 2,13/50-58b | ο μαρτυς μου πιστος | 10,8/20c | λεγουσα |
| 2,26/30-34b | επι τα εθνη | 11,10/14-28l | χαιρουσιν αυτης και |
| 3,6/8b | ακουετω | | ευφρανθησονται και δωρα δωσουσιν |
| 3,8/26-28b | κλεισαι δυναται | 12,8/12-22hn | ευρεθη εν τω συνω |
| 3,17/24b | om. | 13,4/10-12d | τω δεδομενα |
| 3,22/8b | ακουετω | 13,4/36-38bn | τω κω |
| 4,8/31b | ως | 13,6/12-14d | ως βλασφημιαν |
| 5,11/18-20b | om. | 13,14/5c | τους εμους δουλους |
| 6,12/6b | οτι | 14,20/33b | και |
| 7,10/6-8e | φωνη | 15,5/4-6bo2 | μετα αυτα |
| 7,11/14-16b | των θρονων | 16,2/48-50c | τα χαραγματα |
| 7,17/12-14b | των θρονων | 16,15/18d | κατ οϊων |
| 8,3/38c | δωη | 16,21/12-24b | om. |
| 12,8/7c | και | 17,17/10b | om. |
| 13,8/20-30g | ου γεγραπται το ονομα αυτου | 17,17/12-14c | αυτας καρδιας |
| 13,9/2-4b | ει τι | 18,22/2b | η |
| 13,14/30b | επι | 19,5/18-20dn | τον κν [κυριον] |
| 14,3/52-56ao6 | εκατον τεσσαρακοντατεσσαρες | 19,10/46b | om. |
| 14,6/46-54d | φυλιν και λαον | 19,15/12c | πορευσεται |
| 14,13/32c | απαρχης | 19,16/20b | αυτων |
| 15,4/4-14jn | σε ου μη φοβηθη κε και δοξαση | 19,17/35b | και |
| 17,17/34b | om. | 20,1/26b | om. |
| 18,1/14-18bn | εκ των ουνων | 20,3/20c | εσφαλισεν |
| 18,11/26b | λογον | 20,3/42-46ao | τα α ετη |
| 18,13/6-12c | και αμωμον και θυμιαμα | 20,6/60-66bo2 | μεταταυτα α ετη |
| 18,19/58-60b | εκ της θαλασσης | 21,2/20-30dn | εκ του ουνου απο θυ |
| 19,6/6-30i | φωνην οχλου πολλου και εις φωνην | 21,4/5e | επ αυτων |
| | υδατων πολλων και ως φωνην | 21,4/24-28c | ουκ εστιν ετι |
| | βροντων | 21,6/42-48c | της γης του υδατος |
| | | 21,12/44-48b | υιων φυλων ισραηλ |
| 19,9/42-48en | του θυ μου αληθινοι εισιν | 2886 | |
| 21,2/14-18d | καινην ειδον και καταβαινουσιν | 1,14/18c | ωσπερ |
| 21,5/38-42d | ουτοι πιστοι και αληθινοι | 2,4/2b | και |
| 21,7/14-26en2 | αυτω θς και εσται μοι υς | 2,12/21bn | κς |
| 21,16/30-32b | τη πολει | 2,24/12b | om. |
| 22,1/22b | om. | 3,15/14-20b | ζεστος ει ουτε ψυχρος |
| 22,1/24-30dn | του θυ | 4,8/18e | ειχεν |
| 22,2/18-26c | εν μεσω εντευθεν και εκειθεν | 5,3/6b | δυναται |
| | ξυλον ζωης | 5,3/36c | και |
| 22,9/11c | ποιησεις | 5,8/26-32b | ενωπιον του αρνιου επεσον |
| 22,13/14-32b | ο πρωτος και εσχατος η αρχη και το | 6,13/34-38d | μεγαλου σειομενη ανεμου |
| | τελος | | |

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| 7,12/3c | αγιος αγιος αγιος | 19,15/18–24c | ινα επ αυτη παταξη |
| 7,16/29b | μη | 19,16/22–24c | γεγραμμενον ονομα |
| 7,17/52b | αυτου | 19,19/42–46c | om. |
| 8,3/40–42d | τας ευχας | 19,20/24–26b | το σημειον |
| 8,11/2–32b | και εγενετο το τριτον των υδατων
εις αφινθον και το ονομα του
αστερος λεγεται ο αφινθος | 20,6/24–26c | επι τουτου |
| 9,4/48–54cn | σφραγιδα του θυ | 21,1/40–44b | ουκετι εσται |
| 9,21/4b | ουτε | 21,5/27c | μοι οτι |
| 11,4/6–32dn | δυο ελαιαι και δυο λυχνιαι ενωπιον
του θυ της γης εστωσαι | 21,16/38–44g | επι σταδιων ιβ χιλιαδων δωδεκα |
| 11,5/14–46e | om. | 21,19/18–20d | κεκοσμημενοι τιμω |
| 11,6/48–52c | εις αιμα αυτα | 21,25/4b | om. |
| 11,14/22–24b | ταχυ ερχεται | 21,25/22–26c | ουκετι εσται εκει |
| 11,16/12–20f | ενωπιον του θεου οι καθημενοι | 22,2/46c | om. |
| 12,6/4b | om. | 22,3/30–34d | επ αυτη εσται |
| 12,7/42–50c | και οι αγγελοι αυτου επολεμησαν | 22,8/3b | ο |
| 13,13/10–24xn | ινα πυρ καταβαινη εκ του ουνου | 22,12/30–32e | αυτου εστιν |
| 13,14/48–70c | ποιησαι εικονα τω θηριω ο ειχεν την
πληγην της μαχαिरης και εξησεν
απο της πληγης της μαχαिरης | 2917 | |
| 13,18/26–48f | αριθμος γαρ εστιν ανου και ο
αριθμος αυτου εστιν χξ | 1,5/40–52e | τω αγαπησαντι και λουσαντι |
| 14,3/22–26b | των ζων | 5,1/26–30d | εξωθεν και εσωθεν |
| 14,4/2–18c | οι μετα γυναικων ουκ εμολυνθησαν
παρθενοι γαρ | 6,1/28–44f | ενος εκ των τεσσαρων ζων λεγοντος |
| 14,4/39en | υπο κυ | 6,2/22c | αυτου |
| 14,8/10c | ηλθε | 7,17/28–32e | ζωης και πηγας υδατων |
| 14,11/64–68b | του ονοματος αυτων | 10,2/20b | επεθηκεν |
| 14,13/60b | αυτου | 13,10/6–10j | αιχμαλωτιει αιχμαλωτισθησεται |
| 14,14/38b | om. | 13,17/12–38h | η αγορασαι η πολησαι ει μη ο εχων
το χαραγμα το ονομα του θηριου η |
| 15,7/6b | om. | 15,4/4–14g | ου μη φοβηθη σε και δοξαση |
| 16,18/34–36dn | εγενοντο ανοι | 15,4/47b | παντα |
| 16,21/54–58c | αυτης η πληγη | 16,13/49d | εκπορευομενα |
| 17,7/40b | αυτον | 17,4/12–16c | κοκκινον και πορφυραν |
| 17,10/2b | και οι μεν | 17,12/40–46d | λαμβάνουσιν μετα το θηριον |
| 17,16/10–18b | και το θηριον α ειδες | 18,3/6–20c | του οινου του θυμου της πορνειας |
| 17,18/26b | βασιλεα | | αυτης πεποτικεν |
| 18,1/19b | και | 18,7/12c | τοσαυτα |
| 18,4/18–34c | εξελθετε εξ αυτης λαος μου ινα μη
συγκοινωνησητε | 18,9/2–12b | και κλαυσωσιν αυτην και κοψονται |
| 18,4/44b | απο | 18,17/38–40c | οι |
| 18,6/18m | αυτην διπλα ως και αυτη και | 18,17/46b | εργαζομενοι |
| 18,7/24d | οτι και | 18,19/46c | επλουτησαμεν |
| 18,17/30f | πλοιων | 19,10/4–12b | εμπροσθεν αυτου επεσον |
| 18,19/46b | πλουτησοντες | 19,12/34d | και τουτο |
| 18,23/2–42f | και φως λυχνου ου μη φανη εν σοι
ετι | 19,14/28–32e | βυσσινον λαμπρον καθαρον |
| 18,24/2–6b | om. | 20,2/22–28g | ο διαβολος και σατανας ο πλανων
την οικουμενην ολην |
| 19,5/6–14g | απο του θρονου λεγουσα εξηλθεν | 20,8/52–54c | ως |
| 19,10/16c | om. | 21,11/22–28e | ιασπιδι τιμιωτατω |
| 19,14/16c | ηκολουθησαν | 21,12/8b | om. |
| | | 21,12/12d | εχοντα |
| | | 21,12/34c | εγγεγραμμενα |
| | | 21,14/16ao2 | δεκαδυο |
| | | 21,14/24ao2 | δεκαδυο |
| | | 21,14/30ao2 | δεκαδυο |
| | | 21,16/38–44co2 | επι σταδιους δεκαδυο χιλιαδων |

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| 21,16/45c | εις | 9,2/4–24j | ανεστη καπνος εκ του φρεατος |
| 21,16/66b | εισιν | 9,7/24–52c | επι τας κεφαλας αυτων ως στεφανοι |
| 21,20/10ao2 | στ | | ομοιοι χρυσω |
| 21,21/48b | κρυσταλος | 9,9/2–16b | om. |
| 21,24/2–16e | και τα εθνη των σωζομενων εν τω
φωτι αυτης περιπατησουσιν | 9,12/16–9,13/2i | δυο ουαι μεταταυτα και |
| 21,25/22–26co | ουκ ετι εσται εκει | 9,19/54c | αδικησουσιν |
| 22,1/8–12b | ποταμον υδατος ζωης καθαρων | 10,7/10–12b | της φωτις |
| 22,2/32b | δυο και δεκα | 11,6/72d | θελουσιν |
| 22,15/34–42b | οι ποιουντες το ψευδος | 11,9/24–28d | om. |
| | | 11,11/17b | οι |
| | | 11,13/34–38c | om. |
| | | 11,16/34–36c | προσωπα |
| 2919 | | 11,19/59b | ο |
| 1,5/40–52f | του αγαπησαντος ημας και
λυσαντως ημας εκ | 12,4/2–34c | om. |
| 1,11/2e | ηχουσης | 12,12/18e | συνοντες |
| 1,12/6c | ιδειν | 12,15/2b | om. |
| 1,20/60–62co1 | ας ιδες επτα | 13,11/22–24c | κερατα δεκαδυο |
| 2,11/34–40cf | του τουτου δευτερου | 13,13/10–24qn | ινα πυρ ποιει καταβαινειν εκ του
ουνου |
| 2,13/48bf2 | ν τι π ς | 13,13/26–36en | εις την γην ενωπιον των υιων των
ανων |
| 3,1/26–30bn | τα πνατα | | και εζησεν |
| 3,5/40–48b | om. | 13,14/36–46b | om. |
| 3,5/62–64c | αγγελων αυτου | 13,14/48–70d | om. |
| 3,7/46–48c | ουδεις | 14,3/52–56ao3 | εκατον σερακοντα τεσσαρες |
| 3,12/96b | om. | 14,8/28bn | ουνου |
| 3,15/23b | ει | 14,11/19b | αμην |
| 4,4/10c | om. | 14,17/3b | ο |
| 4,6/41b | και κυκλω του θρονου τεσσαρα ζωα
γεμωντα | 14,17/18–22dn | του ουνου |
| 4,6/42b | om. | 14,18/38–62b | το δρεπανον λεγων και τρυγησον |
| 4,6/46–50b | οπισθεν και εμπροσθεν | 14,18/50–58e | το δρεπανον σου |
| 4,8/52–56f | αγιος αγιος | 14,20/4–36d | εξηλθεν αιμα εκ της ληνου αχρι των
χαλινων των ιππων |
| 4,10/12–22b | καθημενου επι θρονου | | om. |
| 5,8/22b | εικοσι | 16,7/2–10b | om. |
| 5,13/72–86f | η ευλογια και η τιμη | 16,21/54–58d | η πληγη αυτου |
| 6,3/18b | om. | 17,2/12–14b | om. |
| 6,5/8–14c | την τριτην | 17,4/60b | πονηριας |
| 6,7/29–6,8/8e | και ιδον και | 17,8/56–76c | γεγραπται τα ονοματα αυτων επι το
βιβλιον της ζωης απο καταβολης
κοσμου |
| 6,13/34–38e | ανεμου σαλευομενη | | καυσωσιν |
| 6,15/22–34f | χιλιαρχοι | 17,16/54d | om. |
| 6,15/58–62d | εις πετρας | 18,1/8–10d | αλλον |
| 6,16/38–40c | θρονου | 18,2/32–54pn | και φυλακη παντος πνς ακαθαρτου
και μεμισειμενου |
| 7,1/45c | και | | εξελθε ο λαος μου εξ αυτης ινα μη
συνκοινωνησητε |
| 7,2/4b | ιδου | 18,9/14b | om. |
| 7,2/6–8c | αγιον αγγελον | 18,10/50b | ερχεται |
| 7,9/14b | om. | 18,22/58d | κιθαρωδων |
| 7,11/42–56b | om. | 19,5/24–30e | οι δουλοι αυτου |
| 7,13/31b | και | 19,5/32–48g | και οι φοβουμενοι και οι μικροι και
οι μεγαλοι |
| 8,3/26–66b | om. | | |
| 8,5/22–24b | om. | | |
| 8,7/17b | ο | | |
| 8,7/30–34b | om. | | |
| 8,13/2–4b | και ιδου | | |

| | |
|---------------|---|
| 19,6/6–30h | φωνην οχλου πολλου και ως φωνην
υδατων πολλων και ως φωνων βροντων |
| 19,9/10–34b | om. |
| 19,10/8–12e | αυτου |
| 19,10/52–74cn | τω θω προσκυνησον |
| 19,12/38bo | ιδεν |
| 19,15/40b | ρομφαια |
| 19,17/42d | μεσουρανημασι |
| 19,17/44–60c | om. |
| 19,21/42–44b | om. |
| 20,2/5b | την χειρα |
| 20,3/58–60c | μικρου χρονου |
| 20,4/86–88d | μετωπον |
| 20,4/90–106j | και εξησαν και εβασιλευσαν |
| 20,7/2–16f | και οτε τελεσθη τα χιλια ετη λυθη |
| 20,8/26–32ao2 | των γωγ και μαγων |
| 20,9/44–54in | απο θυ εκ του ουνου |
| 20,12/42b | ου |
| 21,3/42–68bn | θς ων αυτων |
| 21,4/18–52b | om. |
| 21,6/22–30c | om. |
| 21,9/6–8d | εκ |
| 21,10/36bn | ιηλ [ισραηλ] |
| 21,19/22–48b | om. |
| 21,27/16b | om. |
| 22,1/19b | και |
| 22,3/2–22b | και ο θρονος του θεου |
| 22,6/19c | εισιν |
| 22,7/8b | εν ταχει |
| 22,7/28b | αυτου |
| 22,10/26–30f | οτι καιρος |
| 22,16/20–52b | ταις εκκλησιας |

2921

| | |
|--------------|---------------|
| 12,6/6b | γη |
| 15,8/4b | εγενεθη |
| 20,12/10–18c | τους μεγαλους |
| 20,13/2–8c | και εδωκεν |

2924

| | |
|--------------|----------------------------|
| 14,12/26–32d | om. |
| 14,14/22–28e | καθημενον ομοιον υιω αυτου |

2.3 Vergleichsliste aller ausgewählten Handschriften / List of the relations between all selected manuscripts

Markus Lembke, Darius Müller

Die folgende Liste bietet in Bezug auf ihre Übereinstimmungswerte eine Vergleichsliste aller handschriftlichen Zeugen, die für die ECM Apk ausgewählt worden sind. Sie basiert auf den überarbeiteten Text-und-Textwert-Daten, die im Zuge der Fertigstellung der ECM Apk aktualisiert wurden. Sie kann in Ergänzung zu den Relatives-Listen der CBGM benutzt werden, indem sie eine synoptische Übersicht der Übereinstimmungswerte aller Zeugen darstellt.

The following list provides conspectus of all manuscripts witnesses selected for the ECM of Revelation in terms of their agreement. The list is based on the revised Text-and-Textwert material which has been updated during the completion of the ECM of Revelation. The list can be used as a supplement to lists of Relatives in the CBGM. It delivers a synoptical overview of the relations between all selected witnesses.

•• P47 (34 TST, davon 12 mit rel. Mehrheit, 3 Singulär., 50% LA 2/)
 •58% (20/34) 01 •52% (18/34) 1854 •50% (17/34) 04
 1611 2080 2344 2429 2595 •47% (16/34) 02 2026 2329
 2886 •46% (15/32) 2019 •44% (15/34) 025 94 911
 2053 2582 •41% (14/34) 1773 2028 2042 2057 2067
 2432 2814 2846 •39% (13/33) 2681 •38% (13/34) 254
 1006 1732 2056 2081 2286 2436 •35% (12/34) 250
 1637 1828 1888 2037 2723 •33% (5/15) 2351 •32%
 (11/34) 61 69 498 792 2074 •29% (10/34) 104 367 522
 620 2076 2672 2919 2921 •26% (9/34) 046 35 141 201
 469 506 632 1719 1795 1849 1852 1872 2073 2138 2256
 2495 2845 •25% (8/32) 051 •24% (8/33) 2070 2847
 •23% (8/34) 82 91 93 177 325 452 456 1424 1734 2048
 2071 •21% (3/14) 218 •20% (7/34) 808 1780 2077
 2200

Keine oder zu wenige Belegstellen gemeinsam: 93S
 2050 2350 2377

•• 01 (123 TST, davon 38 mit rel. Mehrheit, 13 Singulär., 59% LA 2/)
 •58% (20/34) P47 •52% (65/123) 2080 (31/59) 2050
 •51% (45/87) 04 •50% (62/123) 2846 •48% (48/98)
 2344 •47% (58/123) 2329 •46% (57/122) 1611
 (55/119) 025 •44% (54/121) 02 •43% (54/123) 2053
 •42% (6/14) 93S •41% (51/123) 1854 (44/105) 911

(19/46) 2350 •40% (50/123) 1006 •38% (39/102) 2019 (26/68) 2351 •37% (46/123) 2432 (46/122) 94 •36% (45/123) 1732 2886 (43/117) 2429 •35% (44/123) 2067 (37/104) 1828 •34% (43/123) 2057 (42/123) 250 1773 2074 •33% (41/123) 254 1637 1888 2081 2582 2723 (41/122) 2436 (37/111) 2681 •32% (40/123) 620 2026 2595 (40/122) 104 •30% (38/123) 35 2037 2076 2286 (37/123) 2028 2056 2814 (37/121) 469 •29% (36/123) 2042 (29/97) 69 •28% (35/123) 2073 2919 (7/25) 2377 •27% (34/123) 046 61 2077 (29/107) 2845 (19/70) 218 •26% (32/123) 91 367 (32/121) 2070 •25% (31/123) 177 506 1849 (31/122) 632 792 •24% (30/123) 2071 (30/122) 2672 (29/120) 2138 (29/117) 1852 (26/107) 2200 •23% (29/123) 82 498 1795 2048 2495 (29/122) 2921 (28/121) 2847 •22% (28/123) 141 452 456 808 1424 1734 (19/86) 2256 (16/71) 051 •21% (27/123) 201 (26/123) 1719 1780 1872 (26/121) 325 (25/117) 522 •18% (20/109) 93

•• 02 (121 TST, davon 28 mit rel. Mehrheit, 7 Singulär., 83% LA 2/)

•72% (62/85) 04 •65% (79/121) 2846 •53% (65/121) 2053 •52% (62/117) 025 •50% (61/121) 2329 •48% (22/45) 2350 •47% (57/120) 1611 (16/34) P47 •46% (56/121) 2080 •44% (54/121) 01 1006 (26/59) 2050 •42% (51/121) 2582 (42/100) 2019 (41/96) 2344 •39% (41/103) 911 •37% (45/121) 1854 •35% (43/121) 1773 2081 •34% (42/121) 2037 2286 2595 2814 •33% (40/121) 2073 2432 •32% (39/120) 94 •31% (38/121) 2057 (38/119) 469 •30% (37/121) 1888 2074 •29% (36/121) 2056 (34/115) 2429 (7/24) 2377 •28% (35/121) 2028 2919 (29/102) 1828 •27% (33/121) 250 1732 2026 (33/120) 104 (19/69) 051 •26% (32/121) 254 2042 (25/96) 69 •25% (31/121) 35 (28/109) 2681 (17/67) 2351 •24% (30/121) 61 2067 2076 •23% (29/121) 620 (28/121) 1637 2723 2886 •22% (27/119) 2070 (19/84) 2256 (16/70) 218 •21% (26/120) 2436 (23/105) 2845 •20% (25/121) 1849 (24/120) 792 •19% (24/121) 046 506 (22/115) 522 (20/105) 2200 •18% (22/121) 177 2077 (22/120) 632 2921 (22/119) 325 (22/118) 2138 (21/115) 1852 •17% (21/121) 91 1780 1872 2048 2071 •16% (20/121) 367 456 498 808 1424 1719 •15% (19/121) 452 1795 (19/120) 2672 (19/119) 2847 •14% (18/121) 82 141 1734 (17/121) 201 2495 (15/107) 93 (2/14) 93S

•• 04 (87 TST, davon 24 mit rel. Mehrheit, 4 Singulär., 85% LA 2/)

•72% (62/85) 02 •66% (58/87) 025 2846 •58% (51/87) 2053 •54% (47/87) 2080 (42/77) 2344 •51% (45/87) 01 1611 •50% (17/34) P47 (12/24) 2050

•49% (43/87) 1006 •48% (42/87) 1854 (13/27) 2350 •47% (41/87) 911 2329 •45% (38/84) 2019 •44% (39/87) 2081 •42% (37/87) 2595 •41% (36/87) 1773 2057 •40% (35/87) 2432 (35/86) 94 •37% (33/87) 2286 2582 2814 2919 •36% (32/87) 35 2042 2074 •35% (31/87) 1732 2028 2037 2056 2073 •34% (30/87) 254 2026 (18/52) 051 •33% (29/87) 250 1888 2429 •32% (28/87) 1637 2723 2886 •30% (26/86) 1828 •29% (26/87) 2067 (25/86) 2436 •27% (21/77) 2681 •26% (23/86) 104 •25% (22/87) 506 •24% (21/87) 91 620 2076 (21/85) 469 (19/79) 69 •23% (19/81) 522 (12/52) 218 (12/51) 2351 •22% (20/87) 61 367 2077 •21% (19/87) 1849 2845 2921 (15/69) 2256 (3/14) 93S •20% (18/87) 141 498 1719 2495 (18/86) 325 (17/85) 2070 •19% (17/87) 82 452 456 (17/86) 1852 •18% (16/87) 046 808 1424 1734 1795 1872 2138 2200 (16/86) 632 792 2847 •17% (15/87) 201 1780 2048 •16% (14/87) 177 (14/86) 2672 (12/73) 93 •12% (11/87) 2071 •0% (0/10) 2377

•• 025 (119 TST, davon 51 mit rel. Mehrheit, 0 Singulär., 65% LA 4/)

•67% (80/119) 2057 •66% (58/87) 04 •65% (77/118) 1611 •63% (75/119) 2595 •61% (73/119) 2073 •60% (72/119) 1773 1854 (33/55) 2050 •59% (71/119) 35 2286 2846 (58/98) 2019 •58% (70/119) 2056 2081 (55/94) 2344 •57% (69/119) 2053 (68/119) 2886 •56% (67/119) 2026 (64/113) 2429 (40/71) 051 (14/25) 2377 •55% (66/119) 2080 •53% (64/119) 1637 2329 2432 2723 2919 •52% (63/119) 1732 2074 2814 (62/119) 1006 2037 (62/117) 02 •51% (61/119) 2028 •50% (60/119) 2067 •48% (58/119) 254 •47% (56/119) 2042 (48/101) 911 (22/46) 2350 •46% (55/119) 01 •45% (54/119) 2582 •44% (53/118) 94 (48/109) 2681 (15/34) P47 •43% (52/119) 2076 (51/118) 104 2436 (28/64) 2351 •41% (49/119) 1888 •40% (48/119) 250 620 •39% (46/117) 469 •38% (46/119) 2077 •37% (45/119) 506 (25/66) 218 •36% (43/118) 792 •35% (42/119) 91 (40/113) 1852 (5/14) 93S •34% (36/103) 2200 (34/100) 1828 •33% (40/119) 367 (31/93) 69 •32% (39/119) 046 (27/82) 2256 •31% (38/119) 61 177 2071 (37/119) 452 (37/118) 632 (37/117) 2070 (32/103) 2845 •30% (36/119) 82 141 456 1719 1734 1872 2495 (32/105) 93 •29% (35/119) 498 1424 1795 1849 2048 (35/118) 2921 (35/117) 325 (34/116) 2138 (33/113) 522 •28% (34/119) 1780 (33/117) 2847 •27% (33/119) 808 (32/118) 2672 •26% (32/119) 201

•• 046 (123 TST, davon 95 mit rel. Mehrheit, 3 Singulärl., 82% LA 3/)

•92% (13/14) 93S •83% (103/123) 177 452 1780 •82% (102/123) 82 (101/123) 1734 (97/117) 1852 •81% (100/123) 61 (98/120) 2138 (87/107) 2200 •80% (99/123) 201 1424 (78/97) 69 •79% (98/123) 456 1719 1795 1872 2048 (97/122) 632 2921 •78% (97/123) 506 1849 (96/123) 141 (95/121) 2847 •77% (94/121) 325 •76% (94/123) 498 (83/109) 93 (66/86) 2256 •75% (93/123) 91 367 •74% (91/122) 2672 (52/70) 218 •73% (90/123) 2077 (50/68) 2351 •72% (85/117) 522 •70% (87/123) 808 2071 •69% (85/123) 2495 (74/107) 2845 •67% (83/123) 2076 •65% (80/122) 104 •64% (78/121) 2070 (72/111) 2681 •63% (78/123) 620 •59% (72/122) 94 •58% (61/105) 911 •57% (70/122) 792 •56% (69/123) 250 1637 2723 •55% (67/121) 469 •53% (66/123) 1888 (65/122) 2436 •52% (55/104) 1828 (13/25) 2377 •51% (63/123) 35 •50% (62/123) 2042 •47% (58/123) 1006 •45% (56/123) 2067 2329 •43% (54/123) 1732 2028 2886 •42% (52/123) 2056 (50/117) 2429 (30/71) 051 •41% (51/123) 2073 2432 •40% (50/123) 2037 2057 2582 •39% (49/123) 2026 2286 (48/123) 1854 •38% (47/123) 2595 (47/122) 1611 •37% (46/123) 2074 (38/102) 2019 •36% (45/123) 2081 •35% (44/123) 254 •34% (43/123) 1773 2814 (42/123) 2080 2919 (16/46) 2350 •32% (39/119) 025 (32/98) 2344 (19/59) 2050 •29% (36/123) 2053 •28% (35/123) 2846 •27% (34/123) 01 •26% (9/34) P47 •19% (24/121) 02 •18% (16/87) 04

•• 051 (71 TST, davon 40 mit rel. Mehrheit, 0 Singulärl., 78% LA 4/)

•88% (63/71) 2073 •83% (59/71) 2056 •81% (58/71) 35 •71% (51/71) 2286 •70% (50/71) 1637 2057 2723 •69% (49/71) 2595 •66% (47/71) 2074 •64% (46/71) 2081 •63% (45/71) 1732 1773 •61% (44/71) 2026 2042 2432 2886 •60% (43/71) 2028 2037 •59% (42/71) 2076 2814 •57% (41/71) 254 2919 •56% (40/71) 025 (27/48) 2344 •53% (38/71) 1854 2067 2077 (33/62) 2681 •52% (37/71) 91 (34/65) 2429 •50% (36/71) 2436 (26/51) 2019 (18/36) 2350 (9/18) 2050 •48% (34/70) 104 (12/25) 2377 •47% (34/71) 452 •46% (33/71) 506 620 (30/65) 1852 •45% (32/71) 367 1719 2329 2495 (32/70) 1611 (25/55) 2200 •44% (31/70) 94 •43% (31/71) 141 498 792 1006 1734 2048 2053 (23/53) 911 •42% (30/71) 046 82 325 456 1424 (30/70) 2921 •41% (23/55) 2845 (18/43) 2256 •40% (29/71) 177 250 632 1780 1795 2071 2080 (28/69) 469 •39% (28/71) 201 522 808 1849 2138 (27/69) 2847 •38% (27/71) 61 93 2582 (27/70) 2672 •37% (6/16) 2351 •36% (26/71) 1872 2846 (19/52)

1828 •35% (25/70) 2070 (16/45) 69 •34% (18/52) 04 •33% (24/71) 1888 •27% (19/69) 02 (5/18) 218 •25% (8/32) P47 •22% (16/71) 01

Keine oder zu wenige Belegstellen gemeinsam: 93S

•• 35 (123 TST, davon 80 mit rel. Mehrheit, 1 Singulärl., 86% LA 5/)

•86% (107/123) 1637 2723 •81% (58/71) 051 •78% (11/14) 93S •76% (94/123) 2056 •75% (93/123) 2073 •69% (86/123) 1732 2886 •65% (81/123) 2432 •64% (79/123) 1773 2076 •63% (78/123) 2057 •62% (77/123) 2074 2077 (76/122) 2436 (73/117) 2429 •61% (76/123) 2081 2595 •60% (75/123) 2037 (74/123) 91 2028 2042 2067 •59% (73/123) 254 2026 2286 (71/119) 025 •58% (72/123) 506 (60/102) 2019 •57% (61/107) 2200 (39/68) 2351 •56% (70/123) 452 1795 (69/123) 82 141 (69/122) 94 (63/111) 2681 (59/105) 911 •55% (68/123) 367 498 1734 1849 (68/122) 632 2921 (66/120) 2138 •54% (67/123) 1424 2919 (64/117) 1852 (38/70) 218 •53% (66/123) 620 1854 1872 (65/122) 104 •52% (65/123) 456 1006 2814 (64/123) 201 (64/121) 325 (61/117) 522 •51% (63/123) 046 2071 (50/97) 69 •50% (62/123) 61 250 1719 1780 •49% (61/123) 177 2495 (54/109) 93 •48% (60/123) 2048 (59/122) 1611 (59/121) 2070 (12/25) 2377 •47% (59/123) 808 (58/123) 1888 (57/121) 2847 (51/107) 2845 •46% (57/123) 2053 (46/98) 2344 •45% (56/122) 2672 (55/122) 792 (39/86) 2256 •44% (55/123) 2080 2582 (54/121) 469 •42% (52/123) 2329 •41% (51/123) 2846 (19/46) 2350 •38% (40/104) 1828 •37% (22/59) 2050 •36% (32/87) 04 •30% (38/123) 01 •26% (9/34) P47 •25% (31/121) 02

•• 61 (123 TST, davon 91 mit rel. Mehrheit, 1 Singulärl., 80% LA 3/)

•92% (13/14) 93S •91% (89/97) 69 •81% (100/123) 046 1849 (98/120) 2138 •80% (99/123) 82 •79% (98/123) 177 452 1734 1872 (97/122) 632 (85/107) 2200 •78% (96/123) 201 •77% (95/123) 141 1780 1795 (94/122) 2921 (91/117) 1852 •76% (94/123) 456 1424 (92/121) 325 •75% (93/123) 1719 (91/121) 2847 •74% (81/109) 93 •73% (91/123) 2048 (90/123) 367 498 •72% (89/123) 91 506 (62/86) 2256 •71% (88/123) 2077 (87/122) 2672 •70% (49/70) 218 •69% (85/123) 808 (81/117) 522 •67% (83/123) 2076 •66% (82/123) 2071 2495 (45/68) 2351 •65% (70/107) 2845 •64% (78/121) 2070 •63% (77/122) 94 (70/111) 2681 •62% (77/123) 620 •60% (74/122) 104 •59% (72/121) 469 •56% (70/123) 250 1888 (69/122) 792 •54% (67/123) 1637 2723 (66/122) 2436 (57/105) 911 •52% (55/104) 1828 •50% (62/123) 35 •49% (61/123) 2042 •47% (58/123) 1006 •46% (57/123)

1732 •44% (55/123) 2067 2329 2886 (11/25) 2377
 •43% (54/123) 2432 (53/123) 2056 •42% (52/123)
 2081 •41% (51/123) 2073 •40% (50/123) 2074 2286
 (50/122) 1611 •39% (49/123) 1854 2028 2582
 (48/123) 2037 (46/117) 2429 •38% (47/123) 2057
 (27/71) 051 •37% (46/123) 1773 2026 2080 •36%
 (45/123) 254 (37/102) 2019 (36/98) 2344 •35%
 (44/123) 2595 •34% (42/123) 2814 2919 •33%
 (20/59) 2050 •32% (11/34) P47 •31% (39/123) 2846
 (38/119) 025 •30% (14/46) 2350 •28% (35/123) 2053
 •27% (34/123) 01 •24% (30/121) 02 •22% (20/87) 04

•• 69 (97 TST, davon 76 mit rel. Mehrheit, 2 Singu-
 lärl., 82% LA 3/)

•91% (89/97) 61 •85% (12/14) 93S •83% (81/97)
 2200 •82% (80/97) 1734 (79/96) 632 (78/94) 2138
 •81% (79/97) 82 1719 1872 •80% (78/97) 046 201
 •79% (77/97) 452 1424 1795 1849 1852 •78% (76/97)
 141 177 1780 2921 (75/96) 2847 •77% (75/97) 2076
 2077 •76% (74/97) 91 456 2048 •74% (71/95) 325
 •73% (71/97) 498 (61/83) 93 •72% (70/97) 506 808
 (70/96) 2672 (66/91) 522 (50/69) 218 •71% (69/97)
 367 •70% (58/82) 2256 •69% (67/97) 2495 •67%
 (65/97) 2071 2845 (46/68) 2351 •65% (63/96) 94
 (62/95) 2070 (60/91) 2681 •64% (63/97) 104 •63%
 (62/97) 469 •62% (61/97) 620 •60% (6/10) 2377
 •57% (56/97) 1637 2723 (55/96) 2436 •56% (55/97)
 250 1888 (54/96) 792 •55% (54/97) 911 •53%
 (52/97) 2042 •51% (50/97) 35 (49/96) 1828 •48%
 (47/97) 1006 •47% (46/97) 1732 •45% (44/97) 2067
 2432 •43% (42/97) 2886 •42% (41/97) 2056 2073
 •41% (40/97) 1611 2329 2582 •40% (39/97) 2028
 2429 •39% (38/97) 2057 2074 2286 •37% (36/97)
 1854 2081 •36% (35/97) 1773 2026 2037 2595 •35%
 (34/97) 254 2080 (16/45) 051 (7/20) 2350 •34%
 (31/91) 2344 •33% (31/93) 025 •32% (32/97) 2919
 (31/94) 2019 (11/34) P47 •31% (31/97) 2053 •29%
 (29/97) 01 2814 •27% (27/97) 2846 •26% (25/96) 02
 (11/41) 2050 •24% (19/79) 04

•• 82 (123 TST, davon 105 mit rel. Mehrheit, 0 Singu-
 lärl., 98% LA 3/)

•100% (14/14) 93S •95% (118/123) 1734 (114/120)
 2138 •94% (116/123) 1424 •93% (115/123) 452 1780
 1849 (114/122) 2921 •92% (114/123) 177 456 1795
 (108/117) 1852 •91% (113/123) 141 201 (112/123)
 498 (111/121) 325 (100/109) 93 (98/107) 2200 •90%
 (111/122) 632 •88% (109/123) 1872 2048 •87%
 (108/123) 1719 •86% (106/123) 91 506 (105/121)
 2847 (101/117) 522 •85% (60/70) 218 •84%
 (104/123) 2077 •83% (103/123) 367 (102/122) 2672
 •82% (102/123) 046 2071 (101/123) 808 •81%

(79/97) 69 •80% (99/123) 61 •79% (98/123) 2495
 •78% (96/123) 2076 •77% (83/107) 2845 •75%
 (65/86) 2256 •71% (86/121) 2070 •68% (76/111)
 2681 •67% (83/123) 620 •66% (45/68) 2351 •65%
 (80/122) 104 •64% (78/121) 469 •63% (78/122) 94
 •60% (75/123) 1637 2723 (74/123) 250 (74/122) 2436
 •59% (62/105) 911 •57% (71/123) 1888 •56%
 (69/123) 35 (69/122) 792 •55% (68/123) 2042 •53%
 (56/104) 1828 •52% (13/25) 2377 •51% (63/123)
 1006 •50% (62/123) 2067 •48% (60/123) 1732 •46%
 (57/123) 2886 •43% (54/123) 2028 2073 2432 •42%
 (52/123) 2582 (50/117) 2429 (30/71) 051 •41%
 (51/123) 1854 •40% (50/123) 2074 •39% (49/123)
 2037 •38% (47/123) 254 2056 •37% (46/123) 2329
 (46/122) 1611 •36% (45/123) 1773 2057 2081 •35%
 (44/123) 2080 2286 (36/102) 2019 (35/98) 2344 •34%
 (43/123) 2026 2595 •32% (40/123) 2919 •31%
 (39/123) 2814 •30% (36/119) 025 •29% (36/123)
 2053 2846 •28% (13/46) 2350 •25% (15/59) 2050
 •23% (29/123) 01 (8/34) P47 •19% (17/87) 04 •14%
 (18/121) 02

•• 91 (123 TST, davon 104 mit rel. Mehrheit, 1 Singu-
 lärl., 86% LA 3/)

•93% (115/123) 2077 •86% (106/123) 82 •85%
 (105/123) 1734 •84% (103/122) 632 •83% (103/123)
 452 498 (89/107) 2200 •82% (102/123) 141 201 506
 1795 (96/117) 1852 •81% (100/123) 1424 1872
 (100/122) 2921 (99/121) 325 •80% (99/123) 456 1780
 1849 (97/120) 2138 •79% (87/109) 93 •78% (97/123)
 177 1719 2076 (96/123) 2048 •77% (95/123) 367
 (91/117) 522 •76% (92/121) 2847 (74/97) 69 •75%
 (93/123) 046 •74% (92/123) 808 (52/70) 218 •73%
 (91/123) 2071 (90/123) 2495 •72% (89/123) 61
 (88/122) 2672 (62/86) 2256 •71% (10/14) 93S •70%
 (75/107) 2845 •68% (76/111) 2681 •67% (83/123)
 250 (82/121) 2070 •64% (79/123) 1637 2723 (79/122)
 94 •62% (77/123) 620 (76/122) 792 •61% (74/121)
 469 •60% (74/123) 35 1888 (74/122) 104 2436
 (41/68) 2351 (15/25) 2377 •58% (61/105) 911 •57%
 (71/123) 2042 •56% (69/123) 1732 •52% (64/123)
 1006 (37/71) 051 •51% (54/104) 1828 •49% (61/123)
 2067 •48% (60/123) 2886 •47% (59/123) 2074
 (58/123) 2037 2073 2432 •45% (56/123) 2028 •43%
 (54/123) 1854 (53/123) 2582 (51/117) 2429 •42%
 (52/123) 1773 •41% (51/123) 254 2056 2057 •40%
 (50/123) 2026 •39% (48/123) 2081 (48/122) 1611
 (18/46) 2350 •38% (47/123) 2080 2286 •37%
 (38/102) 2019 (37/98) 2344 •36% (45/123) 2329 2595
 •35% (44/123) 2919 (42/119) 025 •34% (42/123)
 2053 •33% (41/123) 2814 •30% (37/123) 2846

(18/59) 2050 •26% (32/123) 01 •24% (21/87) 04
•23% (8/34) P47 •17% (21/121) 02

•• 93 (109 TST, davon 83 mit rel. Mehrheit, 3 Singu-
lärl., 89% LA 3/)

•91% (100/109) 82 •87% (95/109) 177 1734 •86%
(94/109) 201 452 1795 •85% (93/109) 1424 1780 1872
(92/108) 2921 (91/106) 2138 •84% (92/109) 456 498
1849 2048 (90/107) 325 (87/103) 1852 •83% (91/109)
141 •81% (88/108) 632 (76/93) 2200 •79% (87/109)
91 1719 (85/107) 2847 •78% (86/109) 506 •77%
(84/109) 2071 •76% (83/109) 046 367 2077 (83/108)
2672 (79/103) 522 •75% (42/56) 218 •74% (81/109)
61 •73% (80/109) 808 (61/83) 69 •71% (78/109)
2495 •70% (66/93) 2845 (51/72) 2256 •68% (75/109)
2076 •64% (69/107) 2070 •60% (66/109) 620
(65/108) 104 (59/97) 2681 •57% (61/107) 469 •56%
(62/109) 2436 •55% (60/109) 1637 2723 (60/108) 94
(30/54) 2351 •54% (59/109) 250 •53% (58/109) 1888
•50% (46/91) 911 •49% (54/109) 35 2067 (53/108)
792 •48% (53/109) 2042 (12/25) 2377 •46% (42/90)
1828 •44% (48/109) 1006 1732 2886 •40% (44/109)
2028 2432 (42/103) 2429 •39% (43/109) 1854 2073
•38% (42/109) 2074 (27/71) 051 •37% (41/109) 2037
•35% (39/109) 254 2582 (38/108) 1611 •34%
(38/109) 1773 •33% (37/109) 2056 (36/109) 2081
•32% (35/109) 2057 (28/86) 2344 •31% (34/109)
2080 2329 2595 •30% (33/109) 2286 (32/105) 025
(27/89) 2019 •29% (32/109) 2814 •28% (31/109)
2846 •27% (30/109) 2026 2919 •25% (28/109) 2053
•23% (8/34) P47 •20% (9/45) 2050 •19% (7/36) 2350
•18% (20/109) 01 •16% (12/73) 04 •14% (15/107) 02
Keine oder zu wenige Belegstellen gemeinsam: 93S

•• 93S (14 TST, davon 14 mit rel. Mehrheit, 0 Singu-
lärl., 100% LA 3/)

•100% (14/14) 82 141 201 218 452 506 632 1424 1734
1849 1852 2076 2138 2200 2672 •92% (13/14) 046 61
94 104 177 367 456 522 911 1006 1719 1780 1795 1828
1872 2042 2351 2495 2681 2845 2921 (12/13) 2436
•85% (12/14) 69 325 469 808 2077 2256 2582 2847
•78% (11/14) 35 250 498 620 1888 2070 •71% (10/14)
91 792 1637 2071 2723 •64% (9/14) 1611 1732 2026
2048 2329 2432 •57% (8/14) 2057 2073 2286 2429
•53% (7/13) 2019 •50% (7/14) 2028 2056 2080 2886
2919 (5/10) 2350 •42% (6/14) 01 254 1854 2053 2067
2081 2595 2846 •35% (5/14) 025 1773 2037 2050 2074
•33% (4/12) 2344 •28% (4/14) 2814 •21% (3/14) 04
•14% (2/14) 02

Keine oder zu wenige Belegstellen gemeinsam: P47
051 93 2377

•• 94 (122 TST, davon 90 mit rel. Mehrheit, 2 Singu-
lärl., 65% LA 3/)

•92% (13/14) 93S •68% (84/122) 2076 (73/106) 2200
•67% (82/122) 1795 (82/121) 632 •66% (81/122) 141
•65% (80/122) 1734 1872 2077 (78/119) 2138 (63/96)
69 •64% (79/122) 91 (75/116) 1852 (72/111) 2681
(67/104) 911 •63% (78/122) 82 (77/122) 61 201 506
1849 (77/121) 2921 (54/85) 2256 •62% (76/122) 452
(44/70) 218 •61% (75/122) 498 1719 •60% (74/122)
620 1424 (73/120) 2847 (41/68) 2351 •59% (73/122)
367 (72/122) 046 177 456 1637 1780 2042 2071 2723
•58% (71/122) 2048 2495 (70/120) 325 (62/106) 2845
•57% (70/122) 1732 (70/121) 104 2436 (69/121) 2672
(69/120) 469 •56% (69/122) 35 (66/116) 522 •55%
(68/122) 250 1006 1888 (67/120) 2070 (60/108) 93
•54% (67/122) 808 (56/103) 1828 •50% (62/122)
2073 2329 2432 (61/121) 792 •49% (60/122) 2074
2886 (57/116) 2429 •48% (59/122) 1854 2582
(59/121) 1611 (47/97) 2344 (22/45) 2350 •46%
(57/122) 1773 2056 •45% (56/122) 2037 2057
(46/101) 2019 •44% (54/122) 2067 (53/118) 025
(31/70) 051 (15/34) P47 (11/25) 2377 •43% (53/122)
254 2080 2081 •42% (52/122) 2053 •41% (51/122)
2026 2846 •40% (50/122) 2028 2286 (35/86) 04 •38%
(47/122) 2595 2814 (23/59) 2050 •37% (46/122) 01
•35% (43/122) 2919 •32% (39/120) 02

•• 104 (122 TST, davon 86 mit rel. Mehrheit, 0 Singu-
lärl., 67% LA 3/)

•92% (13/14) 93S •83% (102/122) 620 •68%
(83/122) 1424 (81/119) 2138 (80/116) 1852 (58/85)
2256 •67% (82/122) 177 1734 (82/121) 2921 •66%
(81/122) 1780 1795 1849 (71/106) 2200 (45/68) 2351
•65% (80/122) 046 82 (73/111) 2681 •64% (79/122)
201 1872 2048 (78/121) 632 (77/120) 469 (63/97) 69
•63% (78/122) 452 1719 2076 (77/122) 2071 2077
(77/121) 2672 (76/120) 2847 (67/106) 2845 •62%
(76/122) 141 367 456 (73/116) 522 (44/70) 218 •61%
(75/122) 506 •60% (74/122) 61 91 (73/120) 325
(65/108) 93 •59% (73/122) 2495 (72/122) 498 808
(72/121) 2436 •57% (70/121) 94 (69/120) 2070 •56%
(69/122) 1637 2723 •54% (67/122) 250 (66/122) 2073
2886 •53% (65/122) 35 •52% (64/122) 1006 1888
2028 (64/121) 792 •51% (63/122) 2432 (60/116) 2429
(52/101) 2019 •50% (62/122) 1732 (61/122) 1854
(53/104) 911 •48% (59/122) 254 2042 2057 2067
(34/70) 051 (12/25) 2377 •47% (58/122) 2037
(28/59) 2050 •46% (57/122) 2056 (56/121) 1611
(48/103) 1828 •45% (56/122) 2582 (55/122) 1773
2026 2286 2329 2595 •44% (54/122) 2074 2081
(43/97) 2344 •43% (51/118) 025 •42% (52/122) 2814
•41% (51/122) 2080 2919 •36% (44/122) 2846 •32%

(40/122) 01 2053 •31% (14/45) 2350 •29% (10/34) P47 •27% (33/120) 02 •26% (23/86) 04

•• 141 (123 TST, davon 101 mit rel. Mehrheit, 0 Singulärl., 93% LA 3/)

•100% (14/14) 93S •91% (113/123) 82 1734 (112/123) 201 1719 1795 •90% (110/122) 632 (109/120) 2138 •89% (110/123) 452 (109/122) 2921 •88% (103/117) 1852 •87% (108/123) 498 1424 (94/107) 2200 •86% (107/123) 456 1780 1849 (106/123) 177 1872 •85% (105/123) 367 •84% (102/121) 325 •83% (103/123) 506 2048 (91/109) 93 •82% (102/123) 91 (97/117) 522 (58/70) 218 •80% (97/121) 2847 •79% (98/123) 808 2077 (97/122) 2672 •78% (96/123) 046 2071 (76/97) 69 •77% (95/123) 61 2495 •74% (92/123) 2076 (64/86) 2256 •72% (78/107) 2845 •69% (84/121) 2070 •67% (75/111) 2681 •66% (81/122) 94 •64% (79/123) 620 (78/121) 469 (44/68) 2351 •62% (76/122) 104 •61% (76/123) 250 •60% (74/123) 1637 2723 •59% (73/122) 2436 (72/122) 792 •58% (61/105) 911 •57% (71/123) 1888 •56% (69/123) 35 •53% (56/104) 1828 •52% (65/123) 2042 •50% (62/123) 2886 •49% (61/123) 2067 •48% (12/25) 2377 •47% (59/123) 1006 1732 •45% (56/123) 2073 •43% (53/123) 2432 (31/71) 051 •42% (52/123) 1854 •41% (51/123) 2028 •40% (50/123) 2582 (47/117) 2429 •39% (49/123) 2056 (48/123) 2074 •38% (47/123) 254 2057 2081 •37% (46/123) 2037 •36% (45/123) 2026 (44/122) 1611 (36/98) 2344 •35% (44/123) 2286 •34% (43/123) 1773 2329 •33% (41/123) 2080 (34/102) 2019 •32% (40/123) 2595 •31% (39/123) 2919 •30% (38/123) 2814 (37/123) 2053 (36/119) 025 •28% (35/123) 2846 (13/46) 2350 •27% (16/59) 2050 •26% (9/34) P47 •22% (28/123) 01 •20% (18/87) 04 •14% (18/121) 02

•• 177 (123 TST, davon 99 mit rel. Mehrheit, 0 Singulärl., 92% LA 3/)

•92% (114/123) 82 (13/14) 93S •91% (112/123) 452 •90% (111/123) 1734 (109/120) 2138 (106/117) 1852 •89% (110/123) 1780 (109/122) 2921 •88% (109/123) 1424 •87% (108/123) 1795 1849 (95/109) 93 (61/70) 218 •86% (107/123) 201 (106/123) 141 456 (106/122) 632 (93/107) 2200 •85% (105/123) 1719 2048 (104/122) 2672 (103/121) 325 •84% (104/123) 498 1872 •83% (103/123) 046 (101/121) 2847 •82% (102/123) 506 (96/117) 522 •80% (99/123) 2071 •79% (98/123) 61 367 •78% (97/123) 91 (76/97) 69 •77% (95/123) 808 2077 (67/86) 2256 •76% (82/107) 2845 •75% (93/123) 2495 •72% (89/123) 2076 •69% (47/68) 2351 •67% (82/122) 104 (82/121) 2070 •65% (81/123) 620 •64% (72/111)

2681 •61% (75/121) 469 •59% (72/122) 94 •58% (71/122) 792 •56% (70/123) 250 (69/123) 1637 2723 (69/122) 2436 (59/105) 911 •54% (67/123) 1888 •53% (56/104) 1828 •50% (62/123) 2042 •49% (61/123) 35 •48% (60/123) 1006 (12/25) 2377 •45% (56/123) 1732 •44% (55/123) 2067 •43% (54/123) 2886 (53/123) 2073 •41% (48/117) 2429 •40% (50/123) 1854 2329 2432 2582 (29/71) 051 •39% (48/123) 2028 •36% (45/123) 2037 2074 (44/122) 1611 •35% (44/123) 2026 2057 (36/102) 2019 •34% (43/123) 2286 (42/123) 2056 2081 2595 •33% (41/123) 254 1773 2814 •32% (40/123) 2080 (32/98) 2344 •31% (39/123) 2919 (38/119) 025 •28% (35/123) 2053 (13/46) 2350 •27% (16/59) 2050 •26% (33/123) 2846 •25% (31/123) 01 •23% (8/34) P47 •18% (22/121) 02 •16% (14/87) 04

•• 201 (123 TST, davon 101 mit rel. Mehrheit, 0 Singulärl., 93% LA 3/)

•100% (14/14) 93S •92% (114/123) 1795 •91% (113/123) 82 1734 (112/123) 141 1872 •90% (108/120) 2138 •89% (110/123) 452 (96/107) 2200 •88% (109/123) 1780 •87% (108/123) 456 1424 1719 (107/122) 632 •86% (107/123) 177 1849 (106/123) 498 (105/122) 2921 (101/117) 1852 (94/109) 93 •85% (105/123) 2048 (104/122) 2672 (103/121) 325 •82% (102/123) 91 506 •81% (100/123) 367 808 (99/121) 2847 (57/70) 218 •80% (99/123) 046 (78/97) 69 •79% (98/123) 2077 •78% (97/123) 2071 2495 (96/123) 61 (92/117) 522 •76% (94/123) 2076 •74% (80/107) 2845 (64/86) 2256 •72% (88/121) 2070 •67% (75/111) 2681 •65% (79/121) 469 •64% (79/122) 104 •63% (78/123) 620 (77/122) 94 •61% (42/68) 2351 •60% (75/123) 250 (63/105) 911 •59% (73/122) 2436 •58% (71/122) 792 •56% (70/123) 1888 (69/123) 1637 2723 •52% (65/123) 2042 (64/123) 35 (13/25) 2377 •50% (62/123) 1006 (53/104) 1828 •48% (60/123) 2067 •46% (57/123) 1732 2886 •45% (56/123) 2432 •43% (53/123) 2073 •42% (52/123) 2582 •41% (51/123) 2028 (48/117) 2429 •40% (50/123) 1854 2037 •39% (48/123) 254 (28/71) 051 •38% (47/123) 2056 2074 •36% (45/122) 1611 (36/98) 2344 •35% (44/123) 1773 2057 2329 •34% (43/123) 2080 2081 (42/123) 2026 2286 •31% (32/102) 2019 •30% (37/123) 2595 2814 2919 •28% (13/46) 2350 •26% (33/123) 2053 2846 (32/119) 025 (9/34) P47 •25% (15/59) 2050 •21% (27/123) 01 •17% (15/87) 04 •14% (17/121) 02

•• 218 (70 TST, davon 57 mit rel. Mehrheit, 3 Singulärl., 87% LA 3/)

•100% (14/14) 93S •87% (61/70) 177 •85% (60/70) 82 452 1734 (57/67) 2138 •84% (59/70) 1795 1852 2200 (54/64) 522 •82% (58/70) 141 506 1780 2921 •81% (57/70) 201 1424 1849 •80% (56/70) 1719 1872 •78% (55/70) 456 2076 2672 (54/69) 632 •77% (54/70) 498 2048 (53/68) 325 •75% (53/70) 808 2847 (42/56) 93 •74% (52/70) 046 91 2077 •72% (51/70) 2495 2845 (50/69) 69 (40/55) 2256 •71% (50/70) 367 •70% (49/70) 61 2071 (39/55) 2351 •67% (47/70) 911 2042 •66% (45/68) 2070 •63% (42/66) 2681 •62% (44/70) 94 104 620 1888 •61% (43/70) 250 1006 •57% (40/70) 1637 1828 2723 (40/69) 2436 •55% (39/70) 469 •54% (38/70) 35 2582 •52% (36/69) 792 •50% (35/70) 1732 •47% (33/70) 2067 2432 •45% (32/70) 2026 2073 2886 •42% (30/70) 1854 2057 2429 •41% (29/70) 2028 •40% (28/70) 2037 2056 2074 (28/69) 2019 •38% (27/70) 1611 2081 2286 •37% (26/70) 1773 2329 2595 (25/66) 025 •35% (25/70) 2919 (23/64) 2344 •34% (24/70) 254 •32% (23/70) 2053 2080 2814 •31% (5/16) 2350 •30% (21/70) 2846 •27% (19/70) 01 (5/18) 051 •26% (11/41) 2050 •23% (12/52) 04 •22% (16/70) 02 •21% (3/14) P47

Keine oder zu wenige Belegstellen gemeinsam: 2377

•• 250 (123 TST, davon 82 mit rel. Mehrheit, 2 Singulärl., 61% LA 3/)

•87% (108/123) 1888 •78% (11/14) 93S •68% (71/104) 1828 •67% (83/123) 91 2077 •65% (80/123) 506 •64% (78/121) 2070 •62% (77/123) 1795 (76/122) 632 •61% (76/123) 141 1872 (43/70) 218 •60% (75/123) 201 1734 (74/123) 82 1849 (72/120) 2138 (63/105) 911 (41/68) 2351 •59% (73/123) 452 (73/122) 2921 (70/117) 1852 •58% (72/123) 498 (65/111) 2681 (63/107) 2200 •57% (71/123) 2076 (69/121) 325 •56% (70/123) 61 177 367 1424 1719 (69/123) 046 808 1780 (55/97) 69 •55% (68/123) 620 1006 2071 2495 (68/122) 94 •54% (67/123) 456 1732 2048 (67/122) 104 2436 (64/117) 522 (59/109) 93 (58/107) 2845 (47/86) 2256 •53% (66/123) 1637 2723 2886 (65/122) 2672 •52% (65/123) 1854 (64/121) 2847 •51% (62/121) 469 •50% (62/123) 35 (62/122) 792 •49% (61/123) 2042 2582 •47% (59/123) 2067 2073 2080 2432 (58/123) 2037 •46% (57/123) 2074 •45% (56/123) 254 1773 (46/102) 2019 •44% (55/123) 2028 (54/122) 1611 (44/98) 2344 •43% (54/123) 2026 (53/123) 2081 •42% (52/123) 2056 2057 2329 (50/117) 2429 •40% (48/119) 025 (29/71) 051 •37% (46/123) 2053 2919 (22/59) 2050 •36% (45/123) 2814 (17/46) 2350 •35% (44/123) 2286 2595

(12/34) P47 •34% (42/123) 01 2846 •33% (29/87) 04 •32% (8/25) 2377 •27% (33/121) 02

•• 254 (123 TST, davon 58 mit rel. Mehrheit, 2 Singulärl., 67% LA 4/)

•69% (86/123) 2067 (85/123) 2028 •66% (82/123) 2081 •23) 2432 2814 •60% (74/123) 1732 1773 2056 2595 •59% (73/123) 35 2886 •58% (72/123) 2073 •57% (71/123) 2026 (41/71) 051 •56% (70/123) 2286 (69/123) 1637 2723 (66/117) 2429 •55% (68/123) 2074 2919 •54% (60/111) 2681 •53% (66/123) 2042 •52% (64/123) 2080 (64/122) 2436 (54/102) 2019 •48% (59/122) 104 (58/119) 025 •47% (59/123) 1006 (58/123) 620 2076 •46% (57/123) 1854 •45% (56/123) 250 (55/122) 1611 •44% (26/59) 2050 •43% (54/123) 2582 (53/123) 2077 (53/122) 94 (43/98) 2344 •42% (52/123) 506 1888 (51/121) 469 (29/68) 2351 (6/14) 93S •41% (51/123) 91 •40% (50/123) 1872 2846 (49/122) 632 (43/105) 911 •39% (49/123) 367 456 498 2071 2495 (48/123) 201 452 1734 1849 2053 (48/121) 325 •38% (47/123) 82 141 1795 (47/121) 2070 (13/34) P47 •37% (45/120) 2138 •36% (45/123) 61 808 1424 2048 2329 (39/107) 2200 (38/104) 1828 (31/86) 2256 (17/46) 2350 •35% (44/123) 046 1780 (42/117) 1852 (39/109) 93 (34/97) 69 •34% (42/123) 1719 (42/122) 2921 (40/117) 522 (37/107) 2845 (30/87) 04 (24/70) 218 •33% (41/123) 01 177 •32% (40/122) 792 2672 (39/121) 2847 •28% (7/25) 2377 •26% (32/121) 02

•• 325 (121 TST, davon 97 mit rel. Mehrheit, 0 Singulärl., 90% LA 3/)

•95% (116/121) 456 •91% (111/121) 82 •89% (108/121) 1849 •88% (105/119) 2138 •87% (106/121) 498 1734 1780 •86% (105/121) 452 1424 •85% (103/121) 177 201 (103/120) 632 (102/120) 2921 (98/115) 1852 (12/14) 93S •84% (102/121) 141 1795 1872 (90/107) 93 (89/105) 2200 •82% (100/121) 506 •81% (99/121) 91 1719 2048 •80% (98/121) 367 •79% (96/121) 2077 (95/119) 2847 (92/116) 522 •78% (95/121) 2071 •77% (94/121) 046 808 (53/68) 218 •76% (92/121) 61 •75% (91/121) 2495 (90/120) 2672 •74% (71/95) 69 (63/85) 2256 •73% (89/121) 2076 (77/105) 2845 •71% (85/119) 2070 •63% (69/109) 2681 •62% (76/121) 620 (74/119) 469 •60% (73/120) 104 (40/66) 2351 •59% (71/120) 2436 •58% (70/120) 94 792 •57% (70/121) 1637 2723 (69/121) 250 •55% (67/121) 1888 •54% (56/103) 911 •52% (64/121) 35 (63/121) 2042 (13/25) 2377 •48% (59/121) 1006 (49/102) 1828 •47% (58/121) 1732 2067 •43% (53/121) 2037 2432 •42% (51/121) 2073 2074 2886 (30/71) 051 •41% (50/121) 1854 •40%

(49/121) 2582 (47/115) 2429 •39% (48/121) 254
 •38% (47/121) 2028 (46/121) 2080 •37% (45/121)
 1773 2056 •36% (44/120) 1611 (35/96) 2344 •35%
 (43/121) 2081 2329 •34% (42/121) 2026 2057 •33%
 (41/121) 2286 (33/100) 2019 •32% (39/121) 2595
 2814 •30% (37/121) 2846 2919 •29% (35/117) 025
 •28% (35/121) 2053 (13/46) 2350 •26% (15/57) 2050
 •23% (8/34) P47 •21% (26/121) 01 •20% (18/86) 04
 •18% (22/119) 02

•• 367 (123 TST, davon 95 mit rel. Mehrheit, 2 Singu-
 lärl., 83% LA 3/)

•92% (13/14) 93S •85% (105/123) 141 •84%
 (104/123) 498 •83% (103/123) 82 •82% (102/123)
 452 456 (101/123) 1734 •81% (100/123) 201 1795
 1849 (100/122) 2921 (95/117) 1852 •80% (98/122)
 632 (98/121) 325 (97/120) 2138 •79% (98/123) 177
 506 •78% (96/123) 1424 1719 •77% (95/123) 91 1780
 1872 2495 •76% (90/117) 522 (83/109) 93 (82/107)
 2200 •75% (93/123) 046 •74% (92/123) 2077
 (90/121) 2847 •73% (91/123) 2048 (90/123) 61 •72%
 (89/123) 2071 •71% (88/123) 808 (87/122) 2672
 (69/97) 69 (50/70) 218 •68% (84/123) 2076 (59/86)
 2256 •67% (72/107) 2845 •66% (81/121) 2070 •63%
 (71/111) 2681 (43/68) 2351 •62% (76/122) 104
 (76/121) 469 •61% (76/123) 620 •59% (73/122) 94
 •58% (71/122) 2436 •56% (70/123) 250 1637 2723
 •55% (68/123) 35 •54% (67/122) 792 •53% (66/123)
 1888 •51% (54/104) 1828 •50% (62/123) 2042
 (53/105) 911 •48% (60/123) 2886 •46% (57/123)
 1732 2067 •45% (56/123) 1006 (32/71) 051 •44%
 (11/25) 2377 •43% (53/123) 2073 •40% (50/123)
 2074 2432 •39% (49/123) 254 (48/123) 1854 2028
 •38% (47/123) 2037 (45/117) 2429 (38/98) 2344
 •37% (46/123) 2056 2057 •36% (45/123) 2026 2329
 2582 (37/102) 2019 •35% (44/123) 1773 (43/122)
 1611 (21/59) 2050 •34% (43/123) 2081 (42/123) 2286
 •33% (40/119) 025 •32% (40/123) 2080 2919 •31%
 (39/123) 2595 •29% (36/123) 2814 2846 (10/34) P47
 •27% (34/123) 2053 •26% (32/123) 01 (12/46) 2350
 •22% (20/87) 04 •16% (20/121) 02

•• 452 (123 TST, davon 103 mit rel. Mehrheit, 2 Sin-
 gulärl., 95% LA 3/)

•100% (14/14) 93S •93% (115/123) 82 1734 •92%
 (108/117) 1852 •91% (112/123) 177 •90% (111/123)
 1795 (108/120) 2138 •89% (110/123) 141 201 1424
 (109/122) 632 •88% (109/123) 456 498 506 1780
 (95/107) 2200 •87% (108/123) 1872 (107/122) 2921
 •86% (107/123) 1849 (106/123) 1719 (105/121) 325
 (94/109) 93 •85% (60/70) 218 •84% (104/123) 2048
 •83% (103/123) 046 91 •82% (102/123) 367 (100/121)

2847 •81% (100/123) 2077 (99/122) 2672 •80%
 (94/117) 522 •79% (98/123) 61 808 2071 (77/97) 69
 •76% (94/123) 2495 •75% (81/107) 2845 •74%
 (92/123) 2076 •73% (63/86) 2256 •69% (84/121)
 2070 (47/68) 2351 •66% (74/111) 2681 •63%
 (78/122) 104 •62% (77/123) 620 (76/122) 94 •61%
 (74/121) 469 •60% (75/123) 1637 2723 •59%
 (73/123) 250 (73/122) 2436 (62/105) 911 •57%
 (70/122) 792 •56% (70/123) 35 •55% (68/123) 2042
 •54% (67/123) 1888 •51% (54/104) 1828 •50%
 (62/123) 1006 •49% (61/123) 2067 •47% (59/123)
 1732 (34/71) 051 •45% (56/123) 2886 •44% (55/123)
 2073 (11/25) 2377 •43% (54/123) 2432 (53/123) 2028
 •42% (52/123) 2037 •41% (49/117) 2429 •40%
 (50/123) 1854 2056 2074 •39% (49/123) 2582
 (48/123) 254 2081 •37% (46/123) 1773 2057 •36%
 (45/123) 2329 •35% (44/123) 2026 2286 (43/122)
 1611 •34% (43/123) 2814 (42/123) 2595 (35/102)
 2019 (34/98) 2344 •31% (37/119) 025 •30% (38/123)
 2080 (37/123) 2919 (14/46) 2350 •28% (35/123) 2846
 (17/59) 2050 •26% (33/123) 2053 •23% (8/34) P47
 •22% (28/123) 01 •19% (17/87) 04 •15% (19/121) 02

•• 456 (123 TST, davon 98 mit rel. Mehrheit, 1 Singu-
 lärl., 91% LA 3/)

•95% (116/121) 325 •92% (114/123) 82 (13/14) 93S
 •90% (108/120) 2138 •89% (110/123) 1734 •88%
 (109/123) 452 1780 1849 •87% (108/123) 201 498
 1424 •86% (107/123) 141 1795 (106/123) 177
 (106/122) 632 (105/122) 2921 (101/117) 1852 •85%
 (105/123) 1872 (92/107) 2200 •84% (104/123) 2048
 (92/109) 93 •83% (103/123) 1719 •82% (102/123)
 367 (101/123) 506 •80% (99/123) 91 (98/121) 2847
 (94/117) 522 •79% (98/123) 046 •78% (97/123) 808
 (96/123) 2071 2077 (55/70) 218 •76% (94/123) 61
 2495 (93/122) 2672 (74/97) 69 •73% (79/107) 2845
 •72% (89/123) 2076 •71% (86/121) 2070 •70%
 (61/86) 2256 •63% (70/111) 2681 •62% (77/123) 620
 (76/122) 104 •61% (75/121) 469 •60% (41/68) 2351
 •59% (72/122) 94 •58% (71/122) 2436 •57% (71/123)
 1637 2723 •56% (69/122) 792 (14/25) 2377 •55%
 (58/105) 911 •54% (67/123) 250 •52% (65/123) 35
 (64/123) 1888 2042 •48% (50/104) 1828 •47% (59/123)
 1006 2067 •45% (56/123) 1732 •43% (53/123) 2432
 2886 •42% (52/123) 2073 (30/71) 051 •41% (51/123)
 2037 •40% (47/117) 2429 •39% (49/123) 254 1854 2028
 2074 (48/123) 2582 •38% (47/123) 2056 •35% (44/123)
 1773 2057 2080 2329 (43/122) 1611 •34% (43/123) 2081
 (42/123) 2026 2286 (34/98) 2344 •33% (34/102) 2019
 •32% (40/123) 2595 •30% (38/123) 2919 (37/123) 2814
 (36/119) 025 •29% (36/123) 2846 •27% (34/123) 2053

•26% (12/46) 2350 •25% (15/59) 2050 •23% (8/34) P47
•22% (28/123) 01 •19% (17/87) 04 •16% (20/121) 02

•• 469 (121 TST, davon 78 mit rel. Mehrheit, 3 Singulär., 66% LA 3/)

•85% (12/14) 93S •67% (71/105) 2200 •66% (80/121) 1849 (79/118) 2138 •65% (79/121) 201 1734 (79/120) 632 (78/120) 2921 •64% (78/121) 82 141 1424 1719 2076 2077 (77/120) 104 (74/115) 1852 •63% (62/97) 69 •62% (76/121) 367 1780 1795 (74/119) 325 2847 •61% (75/121) 177 456 1872 (74/121) 91 452 2071 (65/105) 2845 (52/85) 2256 •60% (73/121) 506 808 2495 (73/120) 2672 •59% (72/121) 61 498 2048 •58% (71/121) 620 •57% (69/120) 94 (61/107) 93 •56% (65/115) 522 •55% (67/121) 046 (39/70) 218 •54% (65/119) 2070 (60/111) 2681 •53% (64/120) 792 2436 •51% (62/121) 250 (35/68) 2351 •50% (61/121) 2073 •49% (60/121) 1006 1888 •48% (59/121) 2582 •47% (58/121) 2886 (57/121) 1637 2432 2723 (28/59) 2050 •46% (47/102) 1828 •45% (47/103) 911 •44% (54/121) 35 (43/97) 2344 •43% (53/121) 2846 (19/44) 2350 •42% (52/121) 1732 2067 (51/121) 254 •41% (50/121) 2028 2042 (50/120) 1611 •40% (49/121) 2037 (28/69) 051 (10/25) 2377 •39% (48/121) 1854 2074 2080 2081 2329 (46/117) 025 (39/100) 2019 •38% (46/121) 2286 2814 (44/115) 2429 •37% (45/121) 1773 2056 •35% (43/121) 2057 2595 •33% (41/121) 2053 •32% (39/121) 2919 •31% (38/121) 2026 (38/119) 02 •30% (37/121) 01 •26% (9/34) P47 •24% (21/85) 04

•• 498 (123 TST, davon 100 mit rel. Mehrheit, 2 Singulär., 91% LA 3/)

•91% (112/123) 82 •90% (111/123) 1734 •88% (109/123) 452 •87% (108/123) 141 456 1795 (107/122) 632 2921 (106/121) 325 (105/120) 2138 •86% (106/123) 201 1849 (101/117) 1852 •85% (105/123) 1424 (92/107) 2200 •84% (104/123) 177 367 506 1780 1872 (92/109) 93 •83% (103/123) 91 •82% (101/123) 1719 2048 (97/117) 522 •80% (99/123) 2077 •78% (97/123) 2071 (95/121) 2847 (11/14) 93S •77% (94/122) 2672 (54/70) 218 •76% (94/123) 046 •75% (93/123) 808 •74% (92/123) 2076 2495 •73% (90/123) 61 (71/97) 69 •71% (77/107) 2845 •70% (85/121) 2070 •68% (59/86) 2256 •67% (75/111) 2681 •62% (76/122) 2436 •61% (75/122) 94 (42/68) 2351 •60% (75/123) 620 (74/123) 1637 2723 •59% (72/122) 104 (72/121) 469 •58% (72/123) 250 •56% (59/105) 911 •55% (68/123) 35 (68/122) 792 •54% (67/123) 1888 •53% (66/123) 2042 •50% (52/104) 1828 •49% (61/123) 2067 •47% (59/123)

1006 1732 2886 •44% (11/25) 2377 •43% (31/71) 051 •42% (52/123) 2432 •41% (51/123) 2028 2073 (48/117) 2429 •40% (50/123) 2074 •39% (49/123) 254 1854 2037 (48/123) 2582 •37% (46/123) 1773 •36% (45/123) 2056 •35% (44/123) 2057 2081 •34% (43/123) 2026 (42/123) 2080 (35/102) 2019 •33% (41/123) 2595 (41/122) 1611 (33/98) 2344 •32% (40/123) 2329 (11/34) P47 •31% (39/123) 2286 •30% (38/123) 2814 (37/123) 2919 •29% (35/119) 025 •28% (35/123) 2053 •27% (34/123) 2846 (16/59) 2050 •26% (12/46) 2350 •23% (29/123) 01 •20% (18/87) 04 •16% (20/121) 02

•• 506 (123 TST, davon 101 mit rel. Mehrheit, 1 Singulär., 87% LA 3/)

•100% (14/14) 93S •88% (109/123) 452 •86% (106/123) 82 1734 (105/122) 632 •85% (105/123) 1795 (100/117) 1852 •84% (104/123) 498 (101/120) 2138 •83% (103/123) 141 (89/107) 2200 •82% (102/123) 91 177 201 (101/123) 456 1424 1780 1849 1872 (100/121) 325 (58/70) 218 •81% (100/123) 2077 (100/122) 2921 •79% (98/123) 367 •78% (97/123) 046 1719 (96/123) 2048 (86/109) 93 •77% (95/123) 2071 •76% (90/117) 522 •75% (93/123) 2076 (92/122) 2672 •74% (90/121) 2847 •73% (50/68) 2351 •72% (89/123) 61 808 (78/107) 2845 (70/97) 69 •71% (87/121) 2070 •69% (86/123) 2495 •67% (58/86) 2256 •66% (74/111) 2681 •65% (80/123) 250 •63% (77/122) 94 (67/105) 911 •62% (76/122) 2436 •61% (76/123) 1637 2723 (75/122) 104 •60% (74/123) 1888 (73/121) 469 •59% (72/122) 792 •58% (72/123) 35 620 •54% (67/123) 2042 •52% (65/123) 1006 (55/104) 1828 •50% (62/123) 1732 •49% (61/123) 2067 2886 •48% (12/25) 2377 •46% (57/123) 2073 2432 (33/71) 051 •45% (56/123) 2037 •43% (54/123) 1854 2582 •42% (52/123) 254 2074 •41% (51/123) 2028 2056 (49/117) 2429 •40% (50/123) 2057 •39% (49/123) 2026 2329 (48/123) 2081 •38% (47/123) 1773 •37% (46/122) 1611 (45/119) 025 (38/102) 2019 (37/98) 2344 •36% (45/123) 2286 •35% (44/123) 2595 •34% (43/123) 2080 (42/123) 2814 (16/46) 2350 •33% (41/123) 2053 2919 •30% (38/123) 2846 (18/59) 2050 •26% (9/34) P47 •25% (31/123) 01 (22/87) 04 •19% (24/121) 02

•• 522 (117 TST, davon 87 mit rel. Mehrheit, 4 Singulär., 84% LA 3/)

•92% (13/14) 93S •91% (106/116) 2921 •86% (101/117) 82 •84% (99/117) 1424 (54/64) 218 •83% (98/117) 1734 1780 •82% (97/117) 141 498 1795 1849 (96/117) 177 (94/114) 2138 (92/111) 1852 •81% (95/117) 632 1719 (82/101) 2200 •80% (94/117) 452

456 •79% (93/117) 2048 (92/116) 325 •78% (92/117)
 201 •77% (91/117) 91 (90/116) 2672 •76% (90/117)
 367 506 1872 (88/115) 2847 (79/103) 93 •75% (88/117)
 2077 •74% (87/117) 2071 •72% (85/117) 046 (66/91)
 69 •71% (84/117) 808 •70% (83/117) 2495 (82/117)
 2076 (71/101) 2845 •69% (81/117) 61 (60/86) 2256
 •66% (41/62) 2351 •64% (75/117) 620 •63% (67/105)
 2681 •62% (73/116) 104 •60% (70/116) 2070 •56%
 (66/116) 94 (65/115) 469 •55% (65/117) 1637 2723
 (64/116) 2436 •54% (64/117) 250 (53/98) 1828 •53%
 (63/117) 792 (53/99) 911 •52% (61/117) 35 1888 •47%
 (55/117) 2042 •45% (53/117) 1006 •44% (11/25) 2377
 •43% (51/117) 1732 2886 •41% (49/117) 2028 (48/117)
 2067 2073 2432 •39% (46/117) 1854 2582 (44/111) 2429
 (28/71) 051 •37% (44/117) 2329 •36% (43/117) 2595
 (35/96) 2019 •35% (41/117) 2026 2057 2074 2286 •34%
 (40/117) 254 2056 •32% (38/117) 1773 2080 2081 2919
 •31% (37/117) 2037 (36/116) 1611 •30% (36/117) 2053
 (28/92) 2344 •29% (34/117) 2814 (33/113) 025 (10/34)
 P47 •27% (32/117) 2846 •26% (14/53) 2050 (12/46)
 2350 •23% (19/81) 04 •21% (25/117) 01 •19% (22/115)
 02

•• 620 (123 TST, davon 89 mit rel. Mehrheit, 2 Singu-
 lärl., 67% LA 3/)
 •83% (102/122) 104 •78% (11/14) 93S •68%
 (84/123) 1424 1849 (84/122) 2921 (80/117) 1852
 •67% (83/123) 82 •66% (82/123) 1780 2048 (80/120)
 2138 •65% (81/123) 177 1734 1795 (79/121) 2847
 (73/111) 2681 (56/86) 2256 •64% (79/123) 141 2077
 (79/122) 632 (75/117) 522 (69/107) 2200 •63%
 (78/123) 046 201 (77/122) 2672 •62% (77/123) 61 91
 452 456 1719 1872 (76/121) 325 (61/97) 69 (44/70)
 218 •61% (76/123) 367 •60% (75/123) 498 2071
 (74/122) 94 (66/109) 93 •59% (73/123) 1637 2076
 2723 •58% (72/123) 506 2495 (71/122) 2436 (71/121)
 469 (40/68) 2351 •56% (70/123) 808 •55% (68/123)
 250 •54% (66/121) 2070 (58/107) 2845 •53%
 (66/123) 35 •52% (64/123) 1888 2886 •51% (63/123)
 2067 2073 (60/117) 2429 •50% (62/123) 2432 •49%
 (61/123) 1732 2028 •48% (59/122) 792 (49/102) 2019
 (12/25) 2377 •47% (59/123) 1006 (58/123) 254 2057
 (50/105) 911 •46% (57/123) 2081 (33/71) 051 •45%
 (56/123) 1854 2042 (47/104) 1828 (45/98) 2344 •44%
 (55/123) 2026 2329 (26/59) 2050 •43% (54/123) 2056
 2074 2286 •42% (52/123) 1773 2037 2080 2582 2814
 (52/122) 1611 •41% (51/123) 2919 •40% (50/123)
 2595 (48/119) 025 •34% (42/123) 2846 (16/46) 2350
 •33% (41/123) 2053 •32% (40/123) 01 •29% (10/34)
 P47 •24% (21/87) 04 •23% (29/121) 02

•• 632 (122 TST, davon 102 mit rel. Mehrheit, 0 Sin-
 gulärl., 92% LA 3/)
 •100% (14/14) 93S •92% (113/122) 1734 •91%
 (112/122) 1795 (109/119) 2138 •90% (111/122) 82
 (110/122) 141 •89% (109/122) 452 1849 •88%
 (108/122) 1424 (107/121) 2921 •87% (107/122) 201
 498 1872 (102/116) 1852 (93/106) 2200 •86%
 (106/122) 177 456 (105/122) 506 1780 •85%
 (103/120) 325 •84% (103/122) 91 •83% (102/122)
 1719 •82% (101/122) 2048 2077 (79/96) 69 •81%
 (100/122) 2071 (98/120) 2847 (95/117) 522 (88/108)
 93 •80% (98/122) 367 •79% (97/122) 046 61 2076
 (96/121) 2672 •78% (96/122) 808 (54/69) 218 •74%
 (64/86) 2256 (50/67) 2351 •72% (89/122) 2495
 (77/106) 2845 •70% (84/120) 2070 (78/110) 2681
 •67% (82/121) 94 •65% (79/120) 469 •64% (79/122)
 620 (78/121) 104 •62% (76/122) 250 1637 2723
 (76/121) 2436 •59% (72/121) 792 •58% (71/122)
 1888 (61/104) 911 •55% (68/122) 35 •53% (55/103)
 1828 •51% (63/122) 1732 2042 •49% (60/122) 2067
 •47% (58/122) 2886 •46% (57/122) 1006 •45%
 (55/122) 2073 •44% (11/25) 2377 •43% (53/122)
 2432 •42% (52/122) 2028 (49/116) 2429 •41%
 (51/122) 1854 •40% (50/122) 2037 2074 (49/122) 254
 (29/71) 051 •39% (48/122) 2329 •38% (47/122) 2056
 2582 (46/121) 1611 •37% (46/122) 1773 2057 2081
 •36% (45/122) 2026 (44/122) 2286 (35/97) 2344
 (21/58) 2050 •35% (43/122) 2080 (36/101) 2019
 •34% (42/122) 2814 •32% (40/122) 2595 •31%
 (38/122) 2919 (37/118) 025 •30% (37/122) 2053
 (14/46) 2350 •29% (36/122) 2846 •26% (9/34) P47
 •25% (31/122) 01 •18% (22/120) 02 (16/86) 04

•• 792 (122 TST, davon 75 mit rel. Mehrheit, 7 Singu-
 lärl., 58% LA 3/)
 •71% (10/14) 93S •64% (79/122) 2077 •62%
 (76/122) 91 (66/106) 2200 (54/86) 2256 •60%
 (74/122) 1719 •59% (72/122) 141 506 1849 (72/121)
 632 2921 (69/116) 1852 •58% (71/122) 177 201 2071
 2076 (70/120) 325 •57% (70/122) 046 452 1424 1734
 1872 (69/121) 2672 (68/119) 2138 •56% (69/122) 61
 82 456 1780 1795 (54/96) 69 •55% (68/122) 498 2048
 (67/120) 2847 (59/106) 2845 •54% (67/122) 367 2495
 •53% (64/120) 469 (63/117) 522 •52% (64/122) 808
 (64/121) 104 (58/110) 2681 (36/69) 218 (35/67) 2351
 •51% (62/121) 2070 •50% (62/122) 250 (61/121) 94
 •49% (60/122) 1637 2723 (53/108) 93 •48% (59/122)
 620 •47% (58/122) 1888 •45% (56/122) 1732 (55/122)
 35 (47/104) 911 (47/103) 1828 •44% (54/121) 2436
 •43% (53/122) 1854 (31/71) 051 •41% (51/122) 2042
 •40% (50/122) 2432 2886 (49/122) 2056 2073 2582
 (41/101) 2019 (10/25) 2377 •39% (48/122) 2329 •38%

(47/122) 1006 2026 2037 2074 •37% (46/122) 2595
 (45/121) 1611 (44/116) 2429 •36% (45/122) 2028
 (44/122) 2057 2286 (43/118) 025 •35% (43/122) 2067
 •34% (20/58) 2050 •32% (40/122) 254 1773 2080
 (15/46) 2350 (11/34) P47 •31% (39/122) 2081 2919
 (38/122) 2814 •29% (29/97) 2344 •27% (33/122) 2053
 •25% (31/122) 01 •24% (30/122) 2846 •20% (24/120)
 02 •18% (16/86) 04

•• 808 (123 TST, davon 90 mit rel. Mehrheit, 6 Singulärl., 83% LA 3/)

•85% (12/14) 93S •84% (101/120) 2138 •82%
 (101/123) 82 1734 •81% (100/123) 201 (87/107) 2200
 •80% (99/123) 1795 •79% (98/123) 141 452 1872
 •78% (97/123) 456 1424 1719 1780 1849 (96/122) 632
 •77% (95/123) 177 (95/122) 2921 (94/121) 325
 (91/117) 1852 •75% (93/123) 498 (53/70) 218 •74%
 (92/123) 91 2048 (90/121) 2847 •73% (80/109) 93
 •72% (89/123) 506 2077 2495 (70/97) 69 •71%
 (88/123) 367 (84/117) 522 •70% (87/123) 046
 (86/122) 2672 •69% (86/123) 2076 (85/123) 61 2071
 •68% (59/86) 2256 •66% (80/121) 2070 (71/107)
 2845 •60% (73/121) 469 •59% (72/122) 104 •58%
 (65/111) 2681 •57% (39/68) 2351 •56% (70/123) 620
 (69/123) 250 •55% (58/105) 911 •54% (67/122) 94
 •52% (64/122) 792 •51% (63/123) 1637 2723 •50%
 (62/123) 1888 (62/122) 2436 •47% (59/123) 35 1006
 •46% (57/123) 2042 •44% (46/104) 1828 •43%
 (54/123) 1732 2886 (53/123) 2067 •40% (10/25) 2377
 •39% (49/123) 2073 2582 (48/123) 2432 (28/71) 051
 •38% (47/123) 2028 •37% (46/123) 2037 2074
 (44/117) 2429 •36% (45/123) 254 2056 (45/122) 1611
 •35% (44/123) 1854 •34% (43/123) 1773 (42/123)
 2026 2080 (34/98) 2344 •33% (41/123) 2329 •32%
 (40/123) 2057 •31% (39/123) 2081 •30% (38/123)
 2286 (31/102) 2019 (14/46) 2350 •28% (35/123) 2053
 2814 •27% (34/123) 2595 (33/119) 025 (16/59) 2050
 •26% (32/123) 2846 •25% (31/123) 2919 •22%
 (28/123) 01 •20% (7/34) P47 •18% (16/87) 04 •16%
 (20/121) 02

•• 911 (105 TST, davon 71 mit rel. Mehrheit, 1 Singulärl., 60% LA 3/)

•92% (13/14) 93S •83% (88/105) 1006 •68%
 (72/105) 2582 •67% (47/70) 218 •66% (70/105) 2076
 •64% (67/104) 94 •63% (67/105) 506 (43/68) 2351
 •62% (66/105) 1872 •60% (64/105) 1795 2042 2200
 (63/105) 201 250 1734 1888 2077 2432 (62/102) 2138
 •59% (62/105) 82 452 1849 (62/104) 1852 •58%
 (61/105) 046 91 141 1780 (61/104) 632 (54/93) 2681
 •57% (60/105) 1424 2846 2921 (16/28) 2350 •56%
 (59/105) 35 177 498 2845 (58/103) 2070 •55%

(58/105) 456 808 1719 (58/104) 2436 (54/97) 69
 •54% (57/105) 61 1637 1732 2495 2723 (57/104) 2847
 (56/103) 325 (47/86) 2256 •53% (56/105) 2048
 (53/99) 522 •52% (55/105) 1611 2429 •51% (54/105)
 1854 2071 •50% (53/105) 367 2329 (53/104) 104 2672
 (46/91) 93 •49% (52/105) 2073 2886 (51/104) 1828
 •48% (51/105) 2037 •47% (50/105) 620 2074
 (48/101) 025 (45/95) 2344 (41/87) 04 •46% (49/105)
 1773 2053 2056 •45% (48/105) 2028 2067 2080
 (47/104) 792 (47/103) 469 •44% (47/105) 2026 2057
 (15/34) P47 •43% (23/53) 051 •42% (45/105) 2081
 2286 •41% (44/105) 01 •40% (43/105) 254 •39%
 (41/103) 02 (40/102) 2019 •38% (40/105) 2595 •35%
 (37/105) 2814 •33% (35/105) 2919 •29% (12/41)
 2050 •10% (1/10) 2377

•• 1006 (123 TST, davon 73 mit rel. Mehrheit, 0 Singulärl., 56% LA 4/)

•92% (13/14) 93S •83% (88/105) 911 •81%
 (100/123) 2582 •68% (84/123) 2432 •66% (82/123)
 2846 •62% (76/122) 1611 •61% (43/70) 218 •57%
 (71/123) 2042 •56% (70/123) 2076 (63/111) 2681
 •55% (68/123) 250 1732 (68/122) 94 (65/117) 2429
 (38/68) 2351 •54% (67/123) 1888 2080 (66/122) 2436
 •53% (66/123) 1773 (57/107) 2200 •52% (65/123) 35
 506 2037 2886 (64/123) 91 1734 2073 2074 2081
 (64/122) 104 (62/119) 025 •51% (63/123) 82 1854
 1872 2077 2286 2329 (55/107) 2845 •50% (62/123)
 201 452 1849 2057 2067 2495 (59/117) 1852 (23/46)
 2350 •49% (61/123) 1637 2053 2723 (60/121) 469
 (43/87) 04 •48% (60/123) 177 1780 1795 2026 2028
 (59/122) 2921 (59/121) 325 (58/120) 2138 (50/104)
 1828 (47/97) 69 •47% (59/123) 141 254 456 498 620
 808 1424 (58/123) 046 61 1719 2056 2814 (58/121)
 2070 (57/121) 2847 (41/86) 2256 •46% (57/123) 2071
 2595 (57/122) 632 •45% (56/123) 367 2048 (53/117)
 522 (45/98) 2344 •44% (54/121) 02 (48/109) 93
 •43% (53/122) 2672 (44/102) 2019 (31/71) 051 •42%
 (52/123) 2919 •40% (50/123) 01 •38% (47/122) 792
 (13/34) P47 •36% (9/25) 2377 •32% (19/59) 2050

•• 1424 (123 TST, davon 101 mit rel. Mehrheit, 0 Singulärl., 94% LA 3/)

•100% (14/14) 93S •94% (116/123) 82 •91%
 (113/123) 1734 (112/123) 1780 •90% (111/122) 2921
 (109/120) 2138 •89% (110/123) 452 1849 (105/117)
 1852 •88% (109/123) 177 1795 (108/122) 632 •87%
 (108/123) 141 201 456 •86% (107/123) 1719
 (106/123) 2048 (105/121) 325 2847 (93/107) 2200
 •85% (105/123) 498 (93/109) 93 •84% (104/123)
 1872 (103/122) 2672 (99/117) 522 •83% (103/123)
 2071 •82% (101/123) 506 •81% (100/123) 91 (57/70)

218 •80% (99/123) 046 •79% (98/123) 2077 (77/97)
 69 •78% (97/123) 808 (96/123) 367 •76% (94/123)
 61 •74% (92/123) 2076 2495 (64/86) 2256 •72%
 (78/107) 2845 •70% (48/68) 2351 •68% (84/123) 620
 (83/122) 104 (83/121) 2070 •67% (75/111) 2681
 •64% (78/121) 469 •60% (74/123) 1637 2723
 (74/122) 94 •59% (73/122) 2436 •57% (70/122) 792
 (60/105) 911 •56% (70/123) 250 •54% (67/123) 35
 1888 •52% (64/123) 2042 •50% (52/104) 1828 •48%
 (12/25) 2377 •47% (59/123) 1006 (58/123) 1732 2067
 •43% (54/123) 2073 2886 (53/123) 2028 2432 •42%
 (30/71) 051 •41% (49/117) 2429 •40% (50/123) 2582
 •39% (49/123) 1854 2037 2056 (48/123) 2074 •37%
 (46/123) 2057 2329 •36% (45/123) 254 2286 (37/102)
 2019 •35% (44/123) 1773 2026 2081 2595 (43/122)
 1611 •34% (34/98) 2344 •33% (41/123) 2080 •32%
 (40/123) 2814 2919 •29% (35/119) 025 •28%
 (35/123) 2053 (13/46) 2350 •27% (16/59) 2050 •26%
 (33/123) 2846 •23% (8/34) P47 •22% (28/123) 01
 •18% (16/87) 04 •16% (20/121) 02

•• 1611 (122 TST, davon 54 mit rel. Mehrheit, 4 Singulärl., 54% LA 2/)

•65% (77/118) 025 •64% (9/14) 93S •62% (76/122)
 1006 (15/24) 2377 •60% (74/122) 2080 2846 •57%
 (70/122) 2432 (26/45) 2350 •56% (69/122) 2329
 •53% (65/122) 1732 2053 2582 •52% (61/117) 2429
 (58/110) 2681 (55/105) 911 •51% (63/122) 1854
 (45/87) 04 •50% (61/122) 1773 (34/68) 2351 (29/58)
 2050 (17/34) P47 •49% (60/122) 2886 •48% (59/122)
 35 2074 (59/121) 94 (48/98) 2344 •47% (57/121)
 2436 (57/120) 02 •46% (57/122) 01 2037 (56/121)
 104 (47/102) 2019 •45% (56/122) 1637 1888 2056
 2057 2286 2723 (55/122) 254 2026 (32/70) 051 •44%
 (54/122) 250 2042 2073 2081 •43% (53/122) 2076
 2595 •42% (52/122) 620 2067 •41% (51/122) 2814
 (50/120) 469 (44/107) 2200 (40/97) 69 •40%
 (50/122) 61 (49/122) 2028 (42/104) 1828 •39%
 (48/122) 91 1849 2077 (34/86) 2256 •38% (47/122)
 046 2495 (46/121) 632 (27/70) 218 •37% (46/122) 82
 506 2919 (45/121) 792 (44/117) 1852 (40/106) 2845
 •36% (45/122) 201 808 1734 1872 (44/122) 141 177
 (44/120) 325 2070 2847 (44/119) 2138 •35% (43/122)
 367 452 456 1424 1795 (38/108) 93 •34% (42/122)
 1719 1780 (42/121) 2672 •33% (41/122) 498 2048
 2071 (41/121) 2921 •31% (36/116) 522

•• 1637 (123 TST, davon 84 mit rel. Mehrheit, 0 Singulärl., 100% LA 5/)

•100% (123/123) 2723 •86% (107/123) 35 •71%
 (88/123) 1732 (10/14) 93S •70% (50/71) 051 •69%
 (85/123) 2073 •66% (82/123) 2056 •65% (81/123) 2077

•64% (79/123) 91 2076 2886 •63% (78/123) 2067
 (77/122) 2436 (43/68) 2351 •62% (76/122) 632 •61%
 (76/123) 506 •60% (75/123) 82 452 1773 1795 2074 2432
 (74/123) 141 498 1424 1734 1849 (74/122) 2921
 (71/117) 2429 •59% (73/123) 620 2037 (72/122) 94
 (71/120) 2138 (66/111) 2681 (64/107) 2200 •58%
 (72/123) 1872 (69/117) 1852 •57% (71/123) 456 2057
 2081 (70/121) 325 (56/97) 69 (40/70) 218 •56%
 (70/123) 367 2028 (69/123) 046 177 201 254 1780 2042
 (69/122) 104 (58/102) 2019 •55% (68/123) 1719 2026
 2071 (65/117) 522 (60/109) 93 •54% (67/123) 61 2048
 (57/105) 911 •53% (66/123) 250 2495 (65/121) 2847
 (64/119) 025 •52% (65/123) 2595 (64/123) 2286
 (64/122) 2672 •51% (63/123) 808 2814 (62/121) 2070
 •50% (62/123) 1854 2919 (54/107) 2845 •49% (61/123)
 1006 1888 (60/122) 792 •48% (12/25) 2377 •47%
 (57/121) 469 (41/86) 2256 •45% (56/122) 1611 •44%
 (44/98) 2344 •43% (54/123) 2080 (53/123) 2582 •42%
 (52/123) 2053 •41% (51/123) 2329 (43/104) 1828 •38%
 (23/59) 2050 •37% (46/123) 2846 •36% (17/46) 2350
 •35% (12/34) P47 •33% (41/123) 01 •32% (28/87) 04
 •23% (28/121) 02

•• 1719 (123 TST, davon 96 mit rel. Mehrheit, 2 Singulärl., 89% LA 3/)

•92% (13/14) 93S •91% (112/123) 141 •88% (108/122)
 2921 (103/117) 1852 (95/107) 2200 •87% (108/123) 82
 201 1734 1780 •86% (107/123) 1424 (106/123) 452
 (104/120) 2138 •85% (105/123) 177 •84% (104/123)
 1795 2048 •83% (103/123) 456 1872 (102/122) 632
 •82% (102/123) 1849 (101/123) 498 •81% (99/121) 325
 (95/117) 522 (79/97) 69 •80% (98/122) 2672 (97/121)
 2847 (56/70) 218 •79% (98/123) 046 (87/109) 93 •78%
 (97/123) 91 506 808 (96/123) 367 •77% (95/123) 2071
 •76% (94/123) 2077 2495 •75% (93/123) 61 (65/86)
 2256 •74% (80/107) 2845 •71% (88/123) 2076 •65%
 (79/121) 2070 •64% (78/121) 469 •63% (78/122) 104
 (70/111) 2681 (43/68) 2351 •62% (77/123) 620 •61%
 (75/122) 94 •60% (74/122) 792 •56% (70/123) 250
 •55% (68/123) 1637 2723 (58/105) 911 •54% (66/122)
 2436 •53% (56/104) 1828 •52% (65/123) 1888 •50%
 (62/123) 35 2042 •47% (58/123) 1006 •46% (57/123)
 2067 •45% (32/71) 051 •44% (11/25) 2377 •43%
 (54/123) 1732 2073 2432 2886 •41% (51/123) 2582
 •40% (50/123) 2028 (47/117) 2429 •39% (49/123) 2056
 (48/123) 1854 •38% (47/123) 2057 2329 •37% (46/123)
 2286 •36% (45/123) 2074 •35% (44/123) 2026 2037
 2595 •34% (42/123) 254 2081 (42/122) 1611 (35/102)
 2019 •32% (40/123) 1773 (32/98) 2344 •31% (39/123)
 2814 2919 •30% (38/123) 2080 (37/123) 2053 (36/119)
 025 •28% (13/46) 2350 •26% (9/34) P47 •25% (31/123)

2846 •23% (14/59) 2050 •21% (26/123) 01 •20% (18/87) 04 •16% (20/121) 02

•• 1732 (123 TST, davon 75 mit rel. Mehrheit, 0 Singulärl., 71% LA 5/)

•82% (102/123) 2074 •76% (94/123) 2037 •71% (88/123) 1637 2723 •70% (87/123) 2042 •69% (86/123) 35 •65% (81/123) 2432 •64% (9/14) 93S •63% (77/122) 2436 (71/111) 2681 (45/71) 051 •62% (77/123) 2073 2886 (64/102) 2019 •61% (76/123) 2056 2057 •60% (75/123) 2067 2076 (74/123) 254 1773 2026 (71/117) 2429 •57% (71/123) 2081 (70/122) 94 (39/68) 2351 •56% (70/123) 2077 (69/123) 91 •55% (68/123) 1006 2028 2595 2814 •54% (67/123) 250 1854 2286 2919 (57/105) 911 •53% (66/123) 1888 (65/122) 1611 •52% (63/119) 025 •51% (63/122) 632 (62/121) 2070 (55/107) 2200 •50% (62/123) 506 (62/122) 104 (35/70) 218 •49% (61/123) 620 1734 1795 1849 1872 2080 2495 2582 (58/117) 1852 •48% (60/123) 82 (59/122) 2921 •47% (59/123) 141 452 498 (58/123) 1424 2053 2071 (58/121) 325 (57/120) 2138 (51/107) 2845 (46/97) 69 •46% (57/123) 61 201 367 (48/104) 1828 (40/86) 2256 •45% (56/123) 177 456 (56/122) 792 •44% (54/122) 2672 (48/109) 93 •43% (54/123) 046 808 1719 1780 (53/121) 2847 (51/117) 522 •42% (52/123) 2048 2329 (52/121) 469 (42/98) 2344 •41% (51/123) 2846 (19/46) 2350 •38% (23/59) 2050 (13/34) P47 •36% (45/123) 01 (9/25) 2377 •35% (31/87) 04 •27% (33/121) 02

•• 1734 (123 TST, davon 105 mit rel. Mehrheit, 0 Singulärl., 97% LA 3/)

•100% (14/14) 93S •95% (118/123) 82 •93% (115/123) 452 •92% (114/123) 1795 (113/122) 632 (111/120) 2138 (108/117) 1852 (99/107) 2200 •91% (113/123) 141 201 1424 (112/123) 1780 •90% (111/123) 177 498 (110/122) 2921 •89% (110/123) 456 1849 •88% (109/123) 1872 •87% (108/123) 1719 (106/121) 325 (95/109) 93 •86% (107/123) 2048 (106/123) 506 •85% (105/123) 91 (103/121) 2847 (60/70) 218 •83% (98/117) 522 •82% (102/123) 2077 (101/123) 046 367 808 2071 (101/122) 2672 (80/97) 69 •79% (98/123) 61 •78% (97/123) 2076 2495 •76% (82/107) 2845 •75% (65/86) 2256 •71% (79/111) 2681 •70% (85/121) 2070 •67% (82/122) 104 (46/68) 2351 •65% (81/123) 620 (80/122) 94 (79/121) 469 •61% (75/122) 2436 •60% (75/123) 250 (74/123) 1637 2723 (63/105) 911 •57% (71/123) 1888 (70/122) 792 •56% (69/123) 2042 •55% (68/123) 35 •52% (64/123) 1006 (55/104) 1828 (13/25) 2377 •49% (61/123) 1732 2067 •47% (59/123) 2886 •45% (56/123) 2073 •44% (55/123) 2028 2432 •43% (54/123) 1854 (53/123) 2582 (31/71) 051 •42%

(52/123) 2037 (50/117) 2429 •41% (51/123) 2074 •39% (49/123) 2056 (48/123) 254 •38% (47/123) 2057 2081 •37% (46/123) 2329 •36% (45/123) 1773 2026 2286 (45/122) 1611 (36/98) 2344 •34% (42/123) 2080 2814 (35/102) 2019 •33% (41/123) 2595 •31% (39/123) 2919 •30% (36/119) 025 •28% (35/123) 2053 (13/46) 2350 •27% (34/123) 2846 (16/59) 2050 •23% (8/34) P47 •22% (28/123) 01 •18% (16/87) 04 •14% (18/121) 02

•• 1773 (123 TST, davon 56 mit rel. Mehrheit, 3 Singulärl., 76% LA 4/)

•69% (85/123) 2056 •68% (84/123) 2057 2081 •67% (83/123) 2595 •65% (81/123) 2286 2886 (80/123) 2026 •64% (79/123) 35 2037 2073 •63% (78/123) 2074 (45/71) 051 •62% (77/123) 2432 •60% (75/123) 1637 2723 2919 (74/123) 254 1732 (72/119) 025 •59% (73/123) 2814 •58% (72/123) 2067 •57% (71/123) 2028 (67/117) 2429 •56% (69/122) 2436 (58/102) 2019 •55% (68/123) 2042 •53% (66/123) 1006 •52% (64/123) 2080 •50% (61/122) 1611 •49% (61/123) 1854 •46% (57/123) 2582 2846 (57/122) 94 (49/105) 911 •45% (56/123) 250 2076 (55/122) 104 (51/111) 2681 (45/98) 2344 •44% (55/123) 2053 •43% (53/123) 2077 •42% (52/123) 91 620 1888 (25/59) 2050 •41% (36/87) 04 (28/68) 2351 (14/34) P47 •40% (50/123) 2071 (10/25) 2377 •39% (48/123) 2329 (18/46) 2350 •38% (47/123) 506 1872 •37% (46/123) 61 452 498 (46/122) 632 (45/121) 325 469 2070 (40/107) 2200 (26/70) 218 •36% (45/123) 82 1734 1795 1849 (35/97) 69 (31/86) 2256 •35% (44/123) 201 367 456 1424 2495 (43/122) 2921 (43/121) 02 (42/117) 1852 (5/14) 93S •34% (43/123) 046 141 808 (42/123) 01 (41/120) 2138 (38/109) 93 (37/107) 2845 •33% (41/123) 177 (41/122) 2672 •32% (40/123) 1719 (40/122) 792 (38/117) 522 (34/104) 1828 •31% (39/123) 1780 •30% (38/123) 2048 (37/121) 2847

•• 1780 (123 TST, davon 99 mit rel. Mehrheit, 4 Singulärl., 93% LA 3/)

•93% (115/123) 82 •92% (13/14) 93S •91% (112/123) 1424 1734 (110/120) 2138 •90% (111/123) 2048 (110/122) 2921 (106/117) 1852 •89% (110/123) 177 (96/107) 2200 •88% (109/123) 201 452 456 1849 •87% (108/123) 1719 1795 (106/121) 325 •86% (107/123) 141 (105/122) 632 •85% (105/123) 1872 (103/121) 2847 (93/109) 93 •84% (104/123) 498 •83% (103/123) 046 (98/117) 522 •82% (101/123) 506 (101/122) 2672 (58/70) 218 •81% (100/123) 2071 •80% (99/123) 91 •79% (98/123) 2077 •78% (97/123) 808 (76/97) 69 •77% (95/123) 61 367 •76% (82/107) 2845 (66/86) 2256 •75% (93/123) 2076 •74% (92/123) 2495 •68% (83/121) 2070 •66%

(82/123) 620 (81/122) 104 (74/111) 2681 •64% (44/68) 2351 •62% (76/121) 469 •59% (72/122) 94 •58% (61/105) 911 •56% (69/123) 250 1637 2723 (69/122) 792 •54% (67/122) 2436 •53% (66/123) 1888 •52% (13/25) 2377 •50% (62/123) 35 (53/104) 1828 •49% (61/123) 2042 •48% (60/123) 1006 •46% (57/123) 2067 •43% (54/123) 1732 (53/123) 2028 2073 •42% (52/123) 2582 2886 •41% (51/123) 2432 (48/117) 2429 •40% (29/71) 051 •39% (48/123) 2037 2329 •38% (47/123) 1854 •37% (46/123) 2056 •36% (45/123) 2057 2286 •35% (44/123) 254 2074 •34% (42/123) 2026 2081 (42/122) 1611 (35/102) 2019 •33% (41/123) 2080 •32% (40/123) 2595 2814 •31% (39/123) 1773 2919 (31/98) 2344 •28% (34/119) 025 •27% (34/123) 2846 •26% (33/123) 2053 (12/46) 2350 •23% (14/59) 2050 •21% (26/123) 01 •20% (7/34) P47 •17% (21/121) 02 (15/87) 04

•• 1795 (123 TST, davon 103 mit rel. Mehrheit, 0 Singulärl., 94% LA 3/)

•92% (114/123) 82 201 1734 (111/120) 2138 (13/14) 93S •91% (112/123) 141 (112/122) 632 2921 •90% (111/123) 452 •89% (110/123) 1849 1872 (96/107) 2200 •88% (109/123) 1424 (104/117) 1852 •87% (108/123) 177 498 1780 •86% (107/123) 456 (94/109) 93 •85% (105/123) 506 •84% (104/123) 1719 2048 (102/121) 325 (59/70) 218 •82% (102/123) 91 (97/117) 522 •81% (100/123) 367 2077 (99/122) 2672 •80% (99/123) 808 (98/121) 2847 •79% (98/123) 046 (77/97) 69 •78% (97/123) 2071 (96/123) 2076 •77% (95/123) 61 •75% (93/123) 2495 •74% (80/107) 2845 •73% (63/86) 2256 •72% (88/121) 2070 •69% (47/68) 2351 •68% (76/111) 2681 •67% (82/122) 94 •66% (81/122) 104 •65% (81/123) 620 •62% (77/123) 250 (76/121) 469 •60% (75/123) 1637 2723 (74/122) 2436 (64/105) 911 •58% (72/123) 1888 •56% (70/123) 35 (69/122) 792 •52% (65/123) 2042 •50% (53/104) 1828 •49% (61/123) 1732 2886 •48% (60/123) 1006 (12/25) 2377 •47% (58/123) 2067 •44% (55/123) 2073 •43% (53/123) 1854 •41% (51/123) 2028 2432 (49/117) 2429 •40% (50/123) 2582 (29/71) 051 •39% (49/123) 2074 (48/123) 2037 2056 •38% (47/123) 254 •36% (45/123) 1773 •35% (44/123) 2057 2329 (43/122) 1611 (36/102) 2019 (35/98) 2344 •34% (43/123) 2026 (42/123) 2081 •33% (41/123) 2080 •32% (40/123) 2286 •30% (38/123) 2595 (37/123) 2919 •29% (36/123) 2053 2814 (35/119) 025 •28% (13/46) 2350 •27% (34/123) 2846 (16/59) 2050 •26% (9/34) P47 •23% (29/123) 01 •18% (16/87) 04 •15% (19/121) 02

•• 1828 (104 TST, davon 57 mit rel. Mehrheit, 5 Singulärl., 52% LA 3/)

•92% (13/14) 93S •73% (76/104) 1888 •68% (71/104) 250 •60% (41/68) 2351 •57% (40/70) 218 •56% (52/92) 2681 •54% (57/104) 2921 (56/103) 94 1852 (53/98) 522 •53% (56/104) 82 141 177 1719 (55/103) 632 •52% (55/104) 046 61 506 1734 2076 2077 •51% (54/104) 91 367 452 2495 (53/103) 2672 2847 (49/96) 69 •50% (53/104) 201 1780 1795 1849 2200 2845 (52/104) 498 1424 2048 2071 (51/101) 2138 (43/86) 2256 •49% (51/104) 911 1872 2042 2582 (50/102) 2070 •48% (50/104) 456 1006 (49/102) 325 •46% (48/104) 1732 (48/103) 104 (47/102) 469 (42/90) 93 •45% (47/104) 620 (47/103) 792 •44% (46/104) 808 (46/103) 2436 •43% (45/104) 2028 2432 •42% (44/104) 2073 •41% (43/104) 1637 2429 2723 •40% (42/104) 1611 •39% (41/104) 2329 •38% (40/104) 35 1854 2067 2886 •37% (39/104) 2057 2074 •36% (38/104) 254 2026 (37/101) 2019 (19/52) 051 (15/41) 2050 •35% (37/104) 01 2037 (33/94) 2344 (12/34) P47 •34% (36/104) 2053 2080 2286 (34/100) 025 •33% (35/104) 2056 2595 •32% (34/104) 1773 2081 2814 2846 2919 •30% (26/86) 04 •29% (8/27) 2350 •28% (29/102) 02 •20% (2/10) 2377

•• 1849 (123 TST, davon 102 mit rel. Mehrheit, 1 Singulärl., 91% LA 3/)

•100% (14/14) 93S •93% (115/123) 82 (112/120) 2138 •91% (112/122) 2921 •89% (110/123) 1424 1734 1795 (109/122) 632 (108/121) 325 •88% (109/123) 456 1780 (95/107) 2200 •87% (108/123) 177 (102/117) 1852 •86% (107/123) 141 201 452 (106/123) 498 1872 •84% (92/109) 93 •83% (103/123) 2048 (101/121) 2847 •82% (102/123) 1719 (101/123) 506 (97/117) 522 •81% (100/123) 61 367 (57/70) 218 •80% (99/123) 91 2077 •79% (77/97) 69 •78% (97/123) 046 808 (96/123) 2071 (96/122) 2672 •77% (95/123) 2076 2495 •75% (81/107) 2845 (65/86) 2256 •71% (87/121) 2070 •68% (84/123) 620 •67% (46/68) 2351 •66% (81/122) 104 (80/121) 469 •65% (73/111) 2681 •63% (77/122) 94 •61% (75/122) 2436 •60% (74/123) 250 1637 2723 •59% (72/122) 792 (62/105) 911 •57% (71/123) 1888 •55% (68/123) 35 •51% (63/123) 2042 •50% (62/123) 1006 (53/104) 1828 •49% (61/123) 1732 •47% (59/123) 2067 •45% (56/123) 2886 •44% (55/123) 2432 (11/25) 2377 •43% (53/123) 2073 •42% (52/123) 2582 •41% (51/123) 1854 2074 2329 (49/117) 2429 •39% (49/123) 2028 2037 (48/123) 254 (48/122) 1611 (28/71) 051 •38% (47/123) 2056 (39/102) 2019 •37% (46/123) 2080 •36% (45/123) 1773 2286 •35% (44/123) 2081 •34% (43/123) 2026 (34/98) 2344

•33% (41/123) 2057 2595 •32% (40/123) 2846 2919
 •31% (39/123) 2814 •29% (35/119) 025 •28%
 (35/123) 2053 (17/59) 2050 (13/46) 2350 •26%
 (9/34) P47 •25% (31/123) 01 •21% (19/87) 04 •20%
 (25/121) 02

•• 1852 (117 TST, davon 101 mit rel. Mehrheit, 1 Singulär., 93% LA 3/)
 •100% (14/14) 93S •92% (108/117) 82 452 1734 2921
 •90% (106/117) 177 1780 (103/114) 2138 (96/106)
 2200 •89% (105/117) 1424 •88% (104/117) 1795
 (103/117) 141 1719 •87% (102/117) 1849 (102/116)
 632 •86% (101/117) 201 456 498 1872 •85%
 (100/117) 506 2048 (98/115) 325 •84% (87/103) 93
 (59/70) 218 •82% (97/117) 046 2077 (96/117) 91
 (92/111) 522 •81% (95/117) 367 2071 (94/116) 2672
 (94/115) 2847 (85/104) 2845 •80% (69/86) 2256
 •79% (77/97) 69 •77% (91/117) 61 808 •76%
 (90/117) 2076 2495 •70% (48/68) 2351 •68%
 (80/117) 620 (80/116) 104 (79/115) 2070 •66%
 (71/106) 2681 •64% (75/116) 94 (74/115) 469 •62%
 (73/116) 2436 •60% (12/20) 2377 •59% (70/117) 250
 (69/116) 792 (62/104) 911 •58% (69/117) 1637 2723
 •57% (67/117) 1888 •54% (64/117) 35 (56/103) 1828
 •53% (63/117) 2042 •50% (59/117) 1006 •49%
 (58/117) 1732 •47% (55/117) 2067 (55/116) 2429
 •46% (54/117) 2886 (30/65) 051 •45% (53/117) 2028
 2073 2432 •43% (51/117) 2582 •42% (50/117) 1854
 •41% (49/117) 2329 •40% (47/117) 2056 2057 2074
 •39% (46/117) 2037 (40/101) 2019 •37% (44/117)
 1611 2026 (36/97) 2344 •35% (42/117) 254 1773 2081
 2286 (40/113) 025 •34% (40/117) 2595 2814 •33%
 (39/117) 2919 •32% (38/117) 2080 (13/40) 2350
 •30% (36/117) 2053 •29% (34/117) 2846 •27%
 (15/54) 2050 •26% (9/34) P47 •24% (29/117) 01
 •19% (17/86) 04 •18% (21/115) 02

•• 1854 (123 TST, davon 64 mit rel. Mehrheit, 4 Singulär., 55% LA 4/)
 •60% (72/119) 025 •59% (58/98) 2344 •56%
 (70/123) 2886 (69/123) 2432 •54% (67/123) 1732
 2026 2057 (64/117) 2429 •53% (66/123) 35 2073 2329
 (38/71) 051 •52% (65/123) 250 2080 (64/123) 2056
 (18/34) P47 (13/25) 2377 •51% (63/123) 1006 1888
 2053 (63/122) 1611 (54/105) 911 •50% (62/123) 1637
 2081 2595 2723 (61/122) 104 (52/102) 2019 •49%
 (61/123) 1773 2037 •48% (60/123) 2074 (59/122) 94
 (42/87) 04 (33/68) 2351 •47% (53/111) 2681 (28/59)
 2050 •46% (57/123) 254 2042 2582 •45% (56/123)
 620 2028 2067 2076 •44% (54/122) 2436 (38/86) 2256
 •43% (54/123) 91 506 1734 2071 2077 2286 2846 2919
 (53/123) 1795 (53/122) 792 (20/46) 2350 •42%

(52/123) 141 2814 (50/117) 1852 (30/70) 218 (6/14)
 93S •41% (51/123) 01 82 1849 1872 (51/122) 632
 2921 (50/121) 325 •40% (50/123) 177 201 452
 (50/122) 2672 (49/120) 2138 (43/107) 2200 •39%
 (49/123) 61 456 498 1424 2495 (48/123) 046 367 1719
 2048 (48/121) 469 (46/117) 522 (43/109) 93 (42/107)
 2845 •38% (47/123) 1780 (47/121) 2070 (40/104)
 1828 •37% (45/121) 02 2847 (36/97) 69 •35%
 (44/123) 808

•• 1872 (123 TST, davon 100 mit rel. Mehrheit, 0 Singulär., 90% LA 3/)
 •92% (13/14) 93S •91% (112/123) 201 •89%
 (110/123) 1795 •88% (109/123) 82 1734 (106/120)
 2138 •87% (108/123) 452 (107/122) 632 (94/107)
 2200 •86% (106/123) 141 1849 (101/117) 1852 •85%
 (105/123) 456 1780 (93/109) 93 •84% (104/123) 177
 498 1424 (103/122) 2921 (102/121) 325 •83%
 (103/123) 1719 •82% (101/123) 506 2048 •81%
 (100/123) 91 (79/97) 69 •80% (97/121) 2847 (69/86)
 2256 (56/70) 218 •79% (98/123) 046 61 808 2077
 (97/122) 2672 •77% (95/123) 367 2071 •76%
 (94/123) 2076 (90/117) 522 •73% (91/123) 2495
 (79/107) 2845 •71% (87/121) 2070 •65% (80/122) 94
 •64% (79/122) 104 (44/68) 2351 •63% (71/111) 2681
 •62% (77/123) 620 (66/105) 911 •61% (76/123) 250
 (75/122) 2436 (75/121) 469 •60% (74/123) 1888
 •58% (72/123) 1637 2723 •57% (70/122) 792 •53%
 (66/123) 35 2042 •51% (63/123) 1006 •50% (62/123)
 2067 •49% (61/123) 1732 (51/104) 1828 •48%
 (12/25) 2377 •46% (57/123) 2432 2886 •44%
 (52/117) 2429 •43% (53/123) 2582 •42% (52/123)
 2028 2037 2073 •41% (51/123) 1854 2074 •40%
 (50/123) 254 2056 •38% (47/123) 1773 •37%
 (46/123) 2081 2329 (37/98) 2344 •36% (45/123) 2057
 2080 (45/122) 1611 (26/71) 051 •34% (43/123) 2026
 2286 (35/102) 2019 •32% (40/123) 2595 •31%
 (39/123) 2814 •30% (38/123) 2919 (37/123) 2053
 (36/119) 025 •29% (36/123) 2846 •28% (17/59) 2050
 (13/46) 2350 •26% (9/34) P47 •21% (26/123) 01
 •18% (16/87) 04 •17% (21/121) 02

•• 1888 (123 TST, davon 75 mit rel. Mehrheit, 2 Singulär., 57% LA 3/)
 •87% (108/123) 250 •78% (11/14) 93S •73%
 (76/104) 1828 •62% (76/121) 2070 (44/70) 218 •61%
 (42/68) 2351 •60% (74/123) 91 506 1872 (63/105)
 911 •59% (73/123) 2077 •58% (72/123) 1795
 (71/122) 632 •57% (71/123) 82 141 1734 1849
 (69/120) 2138 (67/117) 1852 (64/111) 2681 (62/107)
 2200 •56% (70/123) 61 201 (69/122) 2921 (55/97) 69
 •55% (68/123) 2076 (68/122) 94 (67/121) 325 •54%

(67/123) 177 452 498 1006 1424 (47/86) 2256 •53%
 (66/123) 046 367 1732 1780 (58/109) 93 •52%
 (65/123) 1719 (64/123) 456 620 2048 2071 (64/122)
 104 (61/117) 522 •51% (63/123) 1854 2495 (63/122)
 2436 (62/121) 2847 (55/107) 2845 •50% (62/123) 808
 2582 2886 (62/122) 2672 •49% (61/123) 1637 2432
 2723 (60/121) 469 •48% (60/123) 2042 •47%
 (59/123) 2073 (58/123) 35 2080 (58/122) 792 •45%
 (56/123) 2037 2067 2074 (56/122) 1611 (45/98) 2344
 •44% (52/117) 2429 •43% (44/102) 2019 •42%
 (52/123) 254 1773 2026 2028 2329 •41% (49/119) 025
 •40% (50/123) 2056 2081 •39% (49/123) 2057 •38%
 (47/123) 2846 •36% (9/25) 2377 •35% (44/123) 2595
 2919 (12/34) P47 •34% (43/123) 2286 (42/123) 2053
 2814 •33% (41/123) 01 (29/87) 04 (24/71) 051
 (20/59) 2050 •30% (37/121) 02 •28% (13/46) 2350

•• 2019 (102 TST, davon 44 mit rel. Mehrheit, 5 Singularl., 63% LA 4/)

•65% (67/102) 2429 •64% (66/102) 2026 •62%
 (64/102) 1732 2057 2081 2919 •61% (63/102) 2595
 •60% (62/102) 2028 •59% (61/102) 2814 (58/98) 025
 •58% (60/102) 35 2037 •57% (59/102) 2073 •56%
 (58/102) 1637 1773 2056 2067 2074 2432 2723 •54%
 (56/102) 2886 •53% (55/102) 2286 (7/13) 93S •52%
 (54/102) 254 •51% (53/102) 2080 (52/101) 104 2436
 •50% (52/102) 1854 2042 (26/51) 051 (20/40) 2050
 •48% (49/102) 620 •46% (47/102) 1611 (42/90) 2681
 (30/65) 2351 (15/32) P47 •45% (46/102) 250 2582
 (46/101) 94 (38/84) 04 •43% (44/102) 1006 1888
 2053 •42% (42/100) 02 (12/28) 2350 •41% (42/102)
 2077 2846 •40% (41/102) 2329 2845 2921 (41/101)
 792 (38/93) 2344 (28/69) 218 •39% (40/102) 911
 (40/101) 1852 (39/100) 469 •38% (39/102) 01 1849
 2076 •37% (38/102) 046 91 506 •36% (37/102) 61 367
 1424 (37/101) 1828 (36/100) 2070 (35/96) 522 •35%
 (36/102) 82 177 1795 2200 (36/101) 632 2672 •34%
 (35/102) 452 498 1719 1734 1780 1872 2048 2071 2495
 (34/99) 2138 •33% (34/102) 141 456 (33/100) 325
 (28/83) 2256 •32% (31/94) 69 •31% (32/102) 201
 •30% (31/102) 808 (31/101) 2847 (27/89) 93

Keine oder zu wenige Belegstellen gemeinsam: 2377

•• 2026 (123 TST, davon 57 mit rel. Mehrheit, 7 Singularl., 74% LA 4/)

•79% (98/123) 2057 •70% (87/123) 2595 •69%
 (85/123) 2286 •68% (84/123) 2056 •67% (83/123)
 2081 •65% (80/123) 1773 •64% (66/102) 2019 (9/14)
 93S •63% (78/123) 2028 2919 •62% (77/123) 2886
 •61% (76/123) 2432 2814 (44/71) 051 •60% (74/123)
 1732 2037 (71/117) 2429 •59% (73/123) 35 2067
 •58% (72/123) 2042 2074 •57% (71/123) 254 2073

•56% (67/119) 025 •55% (68/123) 1637 2723 •54%
 (67/123) 1854 •50% (62/122) 2436 •49% (61/123)
 2080 (55/111) 2681 •48% (60/123) 1006 •47%
 (58/123) 2582 (22/46) 2350 (16/34) P47 •46%
 (57/123) 2053 2076 •45% (55/122) 104 1611 (32/70)
 218 •44% (55/123) 620 (47/105) 911 (30/68) 2351
 •43% (54/123) 250 2329 (43/98) 2344 (37/86) 2256
 •42% (52/123) 1888 •41% (51/122) 94 •40%
 (50/123) 91 (24/59) 2050 •39% (49/123) 046 506
 2071 2077 •38% (47/122) 792 •37% (46/123) 61 2846
 (44/117) 1852 (40/107) 2200 •36% (45/123) 141 367
 1734 (45/122) 632 (38/104) 1828 (35/97) 69 (9/25)
 2377 •35% (44/123) 177 452 1424 1719 (43/122) 2672
 2921 (41/117) 522 •34% (43/123) 82 498 1795 1849
 1872 2495 (42/123) 201 456 808 1780 (42/121) 325
 (37/107) 2845 (30/87) 04 •33% (41/123) 2048
 (41/121) 2070 (40/120) 2138 •32% (40/123) 01 •31%
 (38/121) 469 2847 •27% (33/121) 02 (30/109) 93

•• 2028 (123 TST, davon 61 mit rel. Mehrheit, 2 Singularl., 75% LA 4/)

•75% (93/123) 2081 •73% (91/123) 2814 •70%
 (87/123) 2057 •69% (85/123) 254 2067 2595 •65%
 (80/123) 2056 •64% (79/123) 2286 •63% (78/123)
 2026 2919 •60% (74/123) 35 2037 (62/102) 2019
 (43/71) 051 •59% (70/117) 2429 •58% (72/123) 2432
 •57% (71/123) 1773 2073 2886 •56% (70/123) 1637
 2042 2723 •55% (68/123) 1732 •53% (66/123) 2074
 •52% (64/122) 104 2436 •51% (61/119) 025 •50%
 (7/14) 93S •49% (61/123) 620 (55/111) 2681 •48%
 (60/123) 1006 •47% (59/123) 2077 (58/123) 2076
 •46% (57/123) 2582 •45% (56/123) 91 1854 (53/117)
 1852 (48/105) 911 •44% (55/123) 250 1734 2071 2080
 (26/59) 2050 •43% (54/123) 046 82 2048 (53/123)
 452 1424 1780 (47/107) 2200 (45/104) 1828 (37/86)
 2256 •42% (52/123) 1872 1888 (52/122) 632 2921
 •41% (51/123) 141 201 498 506 1795 2846 (50/121)
 469 (49/117) 522 (44/107) 2845 (41/98) 2344 (29/70)
 218 (19/46) 2350 (14/34) P47 •40% (50/123) 1719
 2053 2495 (50/122) 94 (49/122) 1611 (44/109) 93
 (39/97) 69 •39% (49/123) 61 456 1849 (48/123) 177
 367 2329 (47/120) 2138 •38% (47/123) 808 (47/122)
 2672 (47/121) 325 (26/68) 2351 •37% (45/121) 2847
 •36% (45/122) 792 •35% (31/87) 04 •33% (41/121)
 2070 •32% (8/25) 2377 •30% (37/123) 01 •28%
 (35/121) 02

•• 2037 (123 TST, davon 64 mit rel. Mehrheit, 1 Singularl., 70% LA 4/)

•82% (101/123) 2074 •76% (94/123) 1732 •64%
 (79/123) 254 1773 2042 2056 2081 •63% (78/123)
 2814 •60% (75/123) 35 2067 2073 2432 (74/123) 2026

2028 2057 (43/71) 051 •59% (73/123) 1637 2595 2723
 •58% (60/102) 2019 •57% (71/123) 2286 •56%
 (70/123) 2886 2919 •55% (65/117) 2429 (62/111)
 2681 •52% (65/123) 1006 (64/122) 2436 (62/119) 025
 •50% (62/123) 2076 •49% (61/123) 1854 •48%
 (51/105) 911 •47% (59/123) 2077 2080 (58/123) 91
 250 (58/122) 104 •46% (57/122) 1611 •45% (56/123)
 506 1888 2582 (56/122) 94 (55/121) 2070 •44%
 (30/68) 2351 •43% (54/123) 2071 2329 (53/121) 325
 •42% (52/123) 452 620 1734 1872 2495 2846 (25/59)
 2050 •41% (51/123) 456 (41/98) 2344 •40% (50/123)
 046 201 (50/122) 632 (49/121) 469 (48/120) 2138
 (43/107) 2200 (28/70) 218 •39% (49/123) 82 498
 1424 1849 2053 (48/123) 61 1780 1795 (46/117) 1852
 (42/107) 2845 •38% (47/123) 367 (47/122) 792 •37%
 (46/123) 141 808 2048 (41/109) 93 •36% (45/123)
 177 (44/122) 2672 (35/97) 69 (31/86) 2256 (17/46)
 2350 (9/25) 2377 •35% (44/123) 1719 (43/122) 2921
 (43/121) 2847 (37/104) 1828 (31/87) 04 (12/34) P47
 (5/14) 93S •34% (42/121) 02 •31% (37/117) 522
 •30% (38/123) 01

•• 2042 (123 TST, davon 81 mit rel. Mehrheit, 2 Singulär., 69% LA 4/)

•92% (13/14) 93S •70% (87/123) 1732 •68%
 (84/123) 2074 •67% (47/70) 218 •64% (79/123) 2037
 •62% (77/123) 2057 •61% (75/122) 2436 (44/71) 051
 •60% (75/123) 2076 (74/123) 35 2067 (67/111) 2681
 (64/105) 911 •59% (73/123) 2056 (72/122) 94 •58%
 (72/123) 2026 2077 2081 2432 (40/68) 2351 •57%
 (71/123) 91 1006 2286 2595 (62/107) 2200 •56%
 (70/123) 2028 (69/123) 1637 1734 2723 •55%
 (68/123) 82 452 1773 2073 2886 •54% (67/123) 506
 2814 (58/107) 2845 •53% (66/123) 254 498 1872
 (63/117) 1852 (52/97) 69 •52% (65/123) 141 201
 1795 (64/123) 456 1424 (63/121) 325 (61/117) 2429
 •51% (63/123) 1849 2495 2919 (63/122) 632 (44/86)
 2256 •50% (62/123) 046 177 367 1719 2582 (61/122)
 2921 (60/120) 2138 (52/102) 2019 •49% (61/123) 61
 250 1780 (60/121) 2847 (51/104) 1828 •48% (60/123)
 1888 (59/122) 104 (53/109) 93 •47% (58/123) 2048
 (58/122) 2672 (56/119) 025 (55/117) 522 •46%
 (57/123) 808 1854 2071 •45% (56/123) 620 (55/121)
 2070 •44% (55/123) 2080 (54/122) 1611 •41%
 (51/122) 792 (50/121) 469 (14/34) P47 •39%
 (49/123) 2053 (48/123) 2846 (39/98) 2344 (18/46)
 2350 •38% (47/123) 2329 •37% (22/59) 2050 •36%
 (32/87) 04 •32% (8/25) 2377 •29% (36/123) 01 •26%
 (32/121) 02

•• 2048 (123 TST, davon 94 mit rel. Mehrheit, 4 Singulär., 88% LA 3/)

•90% (111/123) 1780 •88% (109/123) 82 •86%
 (107/123) 1734 (106/123) 1424 (104/120) 2138 •85%
 (105/123) 177 201 (104/122) 2921 (100/117) 1852
 (91/107) 2200 •84% (104/123) 452 456 1719 1795
 (92/109) 93 •83% (103/123) 141 1849 •82%
 (101/123) 498 1872 (101/122) 632 •81% (99/121) 325
 •80% (98/121) 2847 •79% (98/123) 046 (93/117) 522
 •78% (96/123) 91 506 2071 •77% (95/122) 2672
 (54/70) 218 •76% (74/97) 69 •74% (92/123) 808
 •73% (91/123) 61 367 2077 •71% (88/123) 2076 •70%
 (75/107) 2845 (61/86) 2256 •69% (86/123) 2495
 •67% (82/121) 2070 •66% (82/123) 620 •65%
 (73/111) 2681 •64% (79/122) 104 (9/14) 93S •60%
 (41/68) 2351 •59% (72/121) 469 •58% (71/122) 94
 •55% (68/122) 792 •54% (67/123) 250 1637 2723
 (66/122) 2436 •53% (56/105) 911 •52% (64/123)
 1888 (13/25) 2377 •50% (52/104) 1828 •48%
 (60/123) 35 •47% (58/123) 2042 2067 •45% (56/123)
 1006 •43% (54/123) 2028 2886 (53/123) 2432 (31/71)
 051 •42% (52/123) 1732 2073 •41% (49/117) 2429
 •39% (48/123) 1854 2582 •38% (47/123) 2057 2329
 •37% (46/123) 2037 2056 2286 •36% (45/123) 254
 •34% (43/123) 2081 2595 (42/123) 2074 2814
 (35/102) 2019 •33% (41/123) 2026 (41/122) 1611
 •32% (40/123) 2080 •31% (31/98) 2344 •30%
 (38/123) 1773 2919 •29% (35/119) 025 •28% (13/46)
 2350 •27% (34/123) 2053 (16/59) 2050 •26%
 (33/123) 2846 •23% (29/123) 01 (8/34) P47 •17%
 (21/121) 02 (15/87) 04

•• 2050 (59 TST, davon 23 mit rel. Mehrheit, 4 Singulär., 51% LA 2/)

•60% (33/55) 025 •59% (25/42) 2344 •54% (32/59)
 2080 •52% (31/59) 01 2846 •50% (29/58) 1611
 (20/40) 2019 (12/24) 04 (9/18) 051 •49% (29/59)
 2057 •47% (28/59) 104 469 1854 2073 2081 2329 2595
 •44% (26/59) 02 254 620 2028 2074 2814 2886 •43%
 (18/41) 2351 •42% (25/59) 1773 2037 2053 2056 2067
 2919 (12/28) 2350 •40% (24/59) 2026 2286 •39%
 (23/58) 2436 •38% (23/59) 94 1637 1732 2723 •37%
 (22/59) 35 250 2042 2432 (20/53) 2429 •36% (21/58)
 632 (21/57) 2681 (15/41) 1828 •35% (21/59) 367
 2077 (5/14) 93S •34% (20/58) 792 •33% (20/59) 61
 1888 2071 2076 2582 (11/33) 2256 (5/15) 2377 •32%
 (19/59) 046 1006 (14/43) 2845 •30% (18/59) 91 506
 •29% (17/58) 2070 (12/41) 911 •28% (17/59) 452
 1849 1872 2495 •27% (16/59) 141 177 498 808 1424
 1734 1795 2048 (15/54) 1852 •26% (15/57) 325
 (14/53) 522 (11/41) 69 218 •25% (15/59) 82 201 456

2672 (15/58) 2847 2921 (14/56) 2138 (11/43) 2200
•23% (14/59) 1719 1780 •20% (9/45) 93

Keine oder zu wenige Belegstellen gemeinsam: P47

•• 2053 (123 TST, davon 46 mit rel. Mehrheit, 3 Singulärl., 58% LA 2/)

•91% (42/46) 2350 •58% (72/123) 2846 (51/87) 04
•57% (69/119) 025 •53% (65/122) 1611 (65/121) 02
•52% (64/123) 2080 2329 •51% (63/123) 1854 •49%
(61/123) 1006 •47% (59/123) 2057 (58/123) 1732
2432 2595 •46% (57/123) 35 2026 (54/117) 2429
(49/105) 911 •44% (55/123) 1773 (44/98) 2344
(15/34) P47 •43% (54/123) 01 2056 (53/123) 2073
2074 2886 (44/102) 2019 (31/71) 051 •42% (52/123)
1637 2582 2723 (52/122) 94 (25/59) 2050 (6/14) 93S
•41% (51/123) 2286 •40% (50/123) 2028 (10/25)
2377 •39% (49/123) 2037 2042 2081 (48/123) 254
2067 (27/68) 2351 •38% (47/122) 2436 •37%
(46/123) 250 2919 •36% (45/123) 2076 2814 •35%
(39/111) 2681 •34% (42/123) 91 1888 2077 (36/104)
1828 (30/86) 2256 •33% (41/123) 506 620 (41/121)
469 •32% (40/122) 104 (39/121) 2070 (23/70) 218
•31% (38/122) 2921 (31/97) 69 •30% (37/123) 141
1719 1872 (37/122) 632 (36/117) 522 1852 (33/107)
2200 •29% (36/123) 046 82 1795 (35/120) 2138
(32/107) 2845 •28% (35/123) 61 177 498 808 1424
1734 1849 2071 (35/121) 325 •27% (34/123) 367 456
2048 (33/122) 792 2672 •26% (33/123) 201 452 1780
2495 •25% (28/109) 93 •22% (27/121) 2847

•• 2056 (123 TST, davon 62 mit rel. Mehrheit, 4 Singulärl., 81% LA 4/)

•83% (59/71) 051 •76% (94/123) 35 2057 •73%
(91/123) 2286 (90/123) 2073 •71% (88/123) 2081
2595 •69% (85/123) 1773 2886 •68% (84/123) 2026
•66% (82/123) 1637 2723 •65% (81/123) 2074 2432
(80/123) 2028 •64% (79/123) 2037 •63% (78/123)
2919 •62% (77/123) 2814 •61% (76/123) 1732 •60%
(74/123) 254 2067 •59% (73/123) 2042 •58%
(70/119) 025 •56% (58/102) 2019 •55% (65/117)
2429 •52% (64/123) 1854 •51% (63/123) 2076 •50%
(62/122) 2436 (7/14) 93S •47% (59/123) 2080
(58/123) 1006 (47/98) 2344 •46% (57/122) 94 104
(52/111) 2681 (49/105) 911 •45% (56/122) 1611
•44% (55/123) 2329 (30/68) 2351 (11/25) 2377 •43%
(54/123) 620 2053 2077 (53/123) 61 •42% (52/123)
046 250 2582 (45/107) 2200 (41/97) 69 (25/59) 2050
•41% (51/123) 91 506 •40% (50/123) 452 1872 1888
2071 2846 (49/122) 792 (48/120) 2138 (47/117) 1852
(28/70) 218 •39% (49/123) 141 1424 1719 1734
(48/123) 1795 2495 (18/46) 2350 •38% (47/123) 82
201 456 1849 (47/122) 632 (47/121) 2070 (41/107)

2845 (33/86) 2256 (13/34) P47 •37% (46/123) 367
1780 2048 (46/122) 2921 (45/121) 325 469 •36%
(45/123) 498 808 (44/121) 2847 •35% (31/87) 04
•34% (42/123) 177 (42/122) 2672 (40/117) 522 •33%
(37/109) 93 (35/104) 1828 •30% (37/123) 01 •29%
(36/121) 02

•• 2057 (123 TST, davon 60 mit rel. Mehrheit, 3 Singulärl., 83% LA 4/)

•80% (99/123) 2286 •79% (98/123) 2026 2081 •78%
(96/123) 2595 •76% (94/123) 2056 •72% (89/123)
2919 •70% (87/123) 2028 (50/71) 051 •69% (86/123)
2814 •68% (84/123) 1773 •67% (83/123) 2886
(80/119) 025 •65% (81/123) 2067 2073 2432 •63%
(78/123) 35 254 •62% (77/123) 2042 (64/102) 2019
•61% (76/123) 1732 2074 (72/117) 2429 •60%
(74/123) 2037 •57% (71/123) 1637 2723 (8/14) 93S
•54% (67/123) 1854 •51% (63/123) 2080 (63/122)
2436 •50% (62/123) 1006 •49% (61/123) 2076
(55/111) 2681 (29/59) 2050 •48% (59/122) 104 •47%
(59/123) 2053 (58/123) 620 (47/98) 2344 •46%
(57/123) 2582 •45% (56/122) 94 1611 (21/46) 2350
•44% (55/123) 2329 2846 (47/105) 911 (30/68) 2351
(11/25) 2377 •42% (52/123) 250 2077 (30/70) 218
•41% (51/123) 91 2071 (36/87) 04 (14/34) P47 •40%
(50/123) 046 506 (47/117) 1852 •39% (49/123) 1888
(42/107) 2200 (38/97) 69 •38% (47/123) 61 141 1719
1734 2048 (33/86) 2256 •37% (46/123) 367 452 1424
(46/122) 632 (39/104) 1828 •36% (45/123) 82 1780
1872 (44/122) 792 (39/107) 2845 •35% (44/123) 177
201 456 498 1795 2495 (43/122) 2672 2921 (43/121)
469 (42/120) 2138 (41/117) 522 •34% (43/123) 01
(42/121) 325 •33% (41/123) 1849 (40/121) 2847
•32% (40/123) 808 (39/121) 2070 (35/109) 93 •31%
(38/121) 02

•• 2067 (123 TST, davon 69 mit rel. Mehrheit, 3 Singulärl., 70% LA 4/)

•71% (88/123) 2081 •69% (86/123) 254 (85/123)
2028 •65% (81/123) 2057 (80/123) 2814 •63%
(78/123) 1637 2723 •61% (76/123) 2432 2886 •60%
(75/123) 1732 2037 (74/123) 35 2042 2056 2595 •59%
(73/123) 2026 2074 2919 (73/122) 2436 (70/117)
2429 •58% (72/123) 1773 2073 2286 •56% (63/111)
2681 (58/102) 2019 •53% (38/71) 051 •51% (63/123)
620 2077 •50% (62/123) 82 1006 1872 2076 (60/119)
025 •49% (61/123) 91 141 452 498 506 1734 (60/122)
632 (54/109) 93 •48% (60/123) 201 2071 (59/122)
104 (52/107) 2845 •47% (59/123) 250 456 1849
(58/123) 1424 1795 2048 (58/121) 325 (55/117) 1852
(51/107) 2200 (33/70) 218 •46% (57/123) 367 1719
1780 •45% (56/123) 046 1854 1888 2080 2495

(55/122) 2921 (55/121) 2070 (55/120) 2138 (48/105) 911 (44/97) 69 (31/68) 2351 •44% (55/123) 61 177 (54/122) 94 2672 •43% (53/123) 808 2582 •42% (52/122) 1611 (52/121) 469 (51/121) 2847 (42/98) 2344 (25/59) 2050 (6/14) 93S •41% (51/123) 2846 (48/117) 522 (14/34) P47 •40% (35/86) 2256 •39% (48/123) 2053 •38% (40/104) 1828 •36% (9/25) 2377 •35% (44/123) 01 (43/122) 792 •34% (42/123) 2329 •32% (15/46) 2350 •29% (26/87) 04 •24% (30/121) 02

•• 2070 (121 TST, davon 85 mit rel. Mehrheit, 7 Singulärl., 71% LA 3/)

•78% (11/14) 93S •73% (87/118) 2138 •72% (88/121) 201 1795 •71% (87/121) 506 1849 1872 (86/121) 82 456 (85/119) 325 (75/105) 2200 •70% (85/121) 498 1734 (84/120) 632 •69% (84/121) 141 452 •68% (83/121) 1424 1780 (82/120) 2921 (79/115) 1852 •67% (82/121) 91 177 2048 •66% (81/121) 367 (80/121) 808 2077 (45/68) 218 •65% (79/121) 1719 (62/95) 69 •64% (78/121) 046 61 250 2071 2076 (69/107) 93 (55/85) 2256 •63% (76/120) 2672 (76/119) 2847 (67/105) 2845 •62% (76/121) 1888 2495 •60% (70/116) 522 (66/109) 2681 •57% (69/120) 104 •56% (58/103) 911 (38/67) 2351 •55% (67/120) 94 •54% (66/121) 620 (65/119) 469 •52% (63/120) 2436 •51% (62/121) 792 1637 1732 2723 •49% (50/102) 1828 •48% (59/121) 35 •47% (58/121) 1006 2886 •45% (55/121) 2037 2042 2067 •42% (52/121) 2074 (51/121) 2432 •41% (50/121) 2073 2582 •40% (10/25) 2377 •38% (47/121) 254 1854 2056 (44/115) 2429 •37% (45/121) 1773 •36% (44/120) 1611 (36/100) 2019 (35/96) 2344 •35% (43/121) 2329 (25/70) 051 •33% (41/121) 2026 2028 2080 •32% (39/121) 2053 2057 •31% (38/121) 2081 (37/117) 025 •30% (37/121) 2286 2846 (14/46) 2350 •29% (36/121) 2919 (17/58) 2050 •28% (35/121) 2814 (34/121) 2595 •26% (32/121) 01 •24% (8/33) P47 •22% (27/119) 02 •20% (17/85) 04

•• 2071 (123 TST, davon 92 mit rel. Mehrheit, 3 Singulärl., 84% LA 3/)

•83% (103/123) 1424 •82% (102/123) 82 (101/123) 1734 •81% (100/123) 1780 (100/122) 632 (95/117) 1852 •80% (99/123) 177 (98/122) 2921 (97/120) 2138 •79% (98/123) 452 (85/107) 2200 •78% (97/123) 201 498 1795 (96/123) 141 456 1849 2048 (95/121) 325 •77% (95/123) 506 1719 1872 (94/122) 2672 (84/109) 93 •74% (90/121) 2847 (87/117) 522 •73% (91/123) 91 •72% (89/123) 367 2077 •71% (88/123) 2076 (77/107) 2845 (10/14) 93S •70% (87/123) 046 2495 (49/70) 218 •69% (85/123) 808 •67% (65/97) 69

(58/86) 2256 •66% (82/123) 61 •64% (78/121) 2070 (44/68) 2351 •63% (77/122) 104 •62% (69/111) 2681 •61% (74/121) 469 •60% (75/123) 620 •59% (72/122) 94 •58% (71/122) 792 •56% (69/122) 2436 •55% (68/123) 250 1637 2723 •52% (64/123) 1888 •51% (63/123) 35 (54/105) 911 •50% (52/104) 1828 •48% (60/123) 2067 •47% (59/123) 2886 (58/123) 1732 •46% (57/123) 1006 2042 •45% (56/123) 2073 2432 •44% (55/123) 2028 (11/25) 2377 •43% (54/123) 1854 2037 (53/123) 2074 (51/117) 2429 •41% (51/123) 2057 •40% (50/123) 1773 2056 2582 (29/71) 051 •39% (49/123) 254 2026 2329 (48/123) 2081 •38% (47/123) 2286 •37% (46/123) 2814 •36% (45/123) 2595 •35% (44/123) 2919 •34% (35/102) 2019 (34/98) 2344 •33% (41/122) 1611 (20/59) 2050 •31% (38/119) 025 •30% (38/123) 2080 •28% (35/123) 2053 •25% (31/123) 2846 •24% (30/123) 01 •23% (11/46) 2350 (8/34) P47 •17% (21/121) 02 •12% (11/87) 04

•• 2073 (123 TST, davon 67 mit rel. Mehrheit, 0 Singulärl., 74% LA 4/)

•88% (63/71) 051 •75% (93/123) 35 •73% (90/123) 2056 •69% (85/123) 1637 2723 •65% (81/123) 2057 2886 (80/123) 2595 •64% (79/123) 1773 2081 •63% (78/123) 2074 2432 •62% (77/123) 1732 2286 •61% (73/119) 025 •60% (75/123) 2037 (74/123) 2919 •59% (73/123) 2076 •58% (72/123) 254 2067 •57% (71/123) 2026 2028 (67/117) 2429 (59/102) 2019 (8/14) 93S •56% (69/123) 2814 •55% (68/123) 2042 •54% (66/122) 104 •53% (66/123) 1854 (65/122) 2436 •52% (64/123) 1006 (58/111) 2681 (51/98) 2344 (13/25) 2377 •51% (63/123) 620 2077 •50% (62/122) 94 (61/121) 469 •49% (52/105) 911 •48% (33/68) 2351 •47% (59/123) 250 1888 (58/123) 91 (51/107) 2200 (28/59) 2050 •46% (57/123) 506 2582 •45% (56/123) 141 1734 2071 (55/122) 632 2921 (53/117) 1852 (32/70) 218 •44% (55/123) 452 1795 2495 (54/122) 1611 (53/120) 2138 •43% (54/123) 82 1424 1719 2080 (53/123) 177 201 367 1780 1849 2053 2846 •42% (52/123) 456 1872 2048 (51/121) 325 (46/107) 2845 (44/104) 1828 (41/97) 69 •41% (51/123) 046 61 498 (50/121) 2070 (48/117) 522 (36/86) 2256 •40% (49/122) 792 2672 •39% (49/123) 808 (43/109) 93 •38% (47/123) 2329 (47/121) 2847 •35% (31/87) 04 •34% (16/46) 2350 •33% (40/121) 02 •28% (35/123) 01 •26% (9/34) P47

•• 2074 (123 TST, davon 65 mit rel. Mehrheit, 3 Singulärl., 73% LA 4/)

•82% (102/123) 1732 (101/123) 2037 •68% (84/123) 2042 •66% (47/71) 051 •65% (81/123) 2056 •64% (79/123) 2432 •63% (78/123) 1773 2073 •62% (77/123)

35 2081 •61% (76/123) 2057 •60% (75/123) 1637 2286
 2723 2886 •59% (73/123) 2067 2595 •58% (72/123)
 2026 •57% (71/123) 2919 •56% (70/123) 2814 (58/102)
 2019 •55% (68/123) 254 •53% (66/123) 2028 (63/117)
 2429 •52% (64/123) 1006 (64/122) 2436 (63/119) 025
 •51% (57/111) 2681 •50% (62/123) 2076 •49%
 (60/122) 94 •48% (60/123) 1854 2077 (59/122) 1611
 •47% (59/123) 91 2080 (50/105) 911 (32/68) 2351
 •46% (57/123) 250 •45% (56/123) 1888 (45/98) 2344
 •44% (54/122) 104 (26/59) 2050 •43% (54/123) 620
 2329 (53/123) 2053 2071 2495 2846 •42% (52/123) 506
 (52/121) 2070 (51/121) 325 (46/107) 2200 (45/107)
 2845 •41% (51/123) 1734 1849 1872 2582 •40%
 (50/123) 61 82 367 452 498 (50/122) 632 (47/117) 1852
 (28/70) 218 •39% (49/123) 456 1795 (48/123) 141 1424
 (48/122) 2921 (48/121) 469 (38/97) 69 (18/46) 2350
 •38% (47/123) 201 (47/122) 792 (46/120) 2138
 (42/109) 93 •37% (46/123) 046 808 (39/104) 1828
 •36% (45/123) 177 1719 (32/87) 04 (31/86) 2256
 (9/25) 2377 •35% (44/123) 1780 (43/122) 2672
 (41/117) 522 (5/14) 93S •34% (42/123) 01 2048
 (42/121) 2847 •32% (11/34) P47 •30% (37/121) 02

•• 2076 (123 TST, davon 101 mit rel. Mehrheit, 1 Singulär., 79% LA 3/)
 •100% (14/14) 93S •85% (91/107) 2200 •82%
 (101/123) 2077 •80% (96/120) 2138 •79% (97/122)
 632 •78% (97/123) 91 1734 (96/123) 82 1795 (55/70)
 218 •77% (95/123) 1849 (75/97) 69 •76% (94/123)
 201 1872 (90/117) 1852 •75% (93/123) 506 1780
 (92/122) 2921 •74% (92/123) 141 452 498 1424 •73%
 (89/121) 325 •72% (89/123) 177 456 (62/86) 2256
 •71% (88/123) 1719 2048 2071 (87/121) 2847
 (77/107) 2845 •70% (82/117) 522 (78/111) 2681
 •69% (86/123) 808 •68% (84/123) 367 2495 (84/122)
 94 (75/109) 93 •67% (83/123) 046 61 (82/122) 2672
 •66% (70/105) 911 (45/68) 2351 •64% (79/123) 35
 1637 2723 (78/121) 469 2070 •63% (78/122) 104 2436
 •60% (75/123) 1732 2042 (15/25) 2377 •59%
 (73/123) 620 2073 (42/71) 051 •58% (71/122) 792
 •57% (71/123) 250 •56% (70/123) 1006 •55%
 (68/123) 1888 •54% (67/123) 2886 •52% (64/123)
 2432 (55/104) 1828 •51% (63/123) 2056 •50%
 (62/123) 2037 2067 2074 2582 •49% (61/123) 2057
 •48% (57/117) 2429 •47% (58/123) 254 2028 2286
 •46% (57/123) 2026 •45% (56/123) 1773 1854
 (21/46) 2350 •43% (54/123) 2329 (53/123) 2081 2595
 (53/122) 1611 (52/119) 025 •41% (51/123) 2080
 •40% (40/98) 2344 •38% (47/123) 2846 2919
 (39/102) 2019 •37% (46/123) 2814 •36% (45/123)
 2053 •33% (20/59) 2050 •30% (38/123) 01 •29%
 (10/34) P47 •24% (30/121) 02 (21/87) 04

•• 2077 (123 TST, davon 106 mit rel. Mehrheit, 0 Singulär., 84% LA 3/)
 •93% (115/123) 91 •85% (12/14) 93S •84% (104/123)
 82 •83% (89/107) 2200 •82% (102/123) 1734
 (101/123) 2076 (101/122) 632 (97/117) 1852 •81%
 (100/123) 452 506 1795 (100/122) 2921 •80%
 (99/123) 498 1849 (97/120) 2138 •79% (98/123) 141
 201 1424 1780 1872 (96/121) 325 •78% (96/123) 456
 •77% (95/123) 177 (75/97) 69 •76% (94/123) 1719
 (83/109) 93 •75% (88/117) 522 •74% (92/123) 367
 (64/86) 2256 (52/70) 218 •73% (91/123) 2048
 (90/123) 046 (89/121) 2847 (79/107) 2845 •72%
 (89/123) 808 2071 •71% (88/123) 61 2495 •70%
 (86/122) 2672 •68% (76/111) 2681 •67% (83/123)
 250 •66% (80/121) 2070 •65% (81/123) 1637 2723
 (80/122) 94 •64% (79/123) 620 (79/122) 792
 (78/121) 469 •63% (78/122) 2436 (77/122) 104
 (43/68) 2351 •62% (77/123) 35 •60% (63/105) 911
 (15/25) 2377 •59% (73/123) 1888 •58% (72/123)
 2042 •56% (70/123) 1732 •53% (38/71) 051 •52%
 (55/104) 1828 •51% (63/123) 1006 2067 2073 •48%
 (60/123) 2074 2886 •47% (59/123) 2028 2037 •46%
 (57/123) 2432 •45% (53/117) 2429 •43% (54/123)
 1854 2056 (53/123) 254 1773 2582 •42% (52/123)
 2057 •41% (42/102) 2019 •40% (50/123) 2081 •39%
 (49/123) 2026 (48/123) 2080 2286 (48/122) 1611
 (18/46) 2350 •38% (47/123) 2329 2595 (46/119) 025
 •37% (46/123) 2919 (37/98) 2344 •35% (21/59) 2050
 •34% (42/123) 2053 2814 •30% (37/123) 2846 •27%
 (34/123) 01 •22% (20/87) 04 •20% (7/34) P47 •18%
 (22/121) 02

•• 2080 (123 TST, davon 54 mit rel. Mehrheit, 6 Singulär., 57% LA 2/)
 •60% (74/122) 1611 •59% (73/123) 2846 •56%
 (55/98) 2344 •55% (66/119) 025 •54% (67/123) 1006
 2432 (47/87) 04 (32/59) 2050 •52% (65/123) 01 1854
 2081 (64/123) 254 1773 2053 •51% (63/123) 2057
 (53/102) 2019 •50% (17/34) P47 (7/14) 93S •49%
 (61/123) 1732 2026 2329 •48% (60/123) 2886
 (57/117) 2429 •47% (59/123) 250 2037 2056 2074
 2595 (58/123) 1888 2286 (58/122) 2436 •46%
 (57/123) 2582 (56/121) 02 •45% (56/123) 2067 2919
 (48/105) 911 (21/46) 2350 •44% (55/123) 35 2028
 2042 2814 •43% (54/123) 1637 2073 2723 (53/122) 94
 •42% (52/123) 620 (47/111) 2681 •41% (51/123)
 2076 (51/122) 104 •40% (29/71) 051 (10/25) 2377
 •39% (48/123) 2077 (48/121) 469 •38% (47/123) 91
 (46/121) 325 •37% (46/123) 61 1849 •36% (45/123)
 1872 (31/86) 2256 •35% (44/123) 82 456 (43/122)
 632 (42/120) 2138 (38/107) 2200 (34/97) 69 (24/68)
 2351 •34% (43/123) 201 506 (42/123) 046 498 808

1734 2495 (37/107) 2845 (36/104) 1828 •33% (41/123) 141 1424 1780 1795 (41/121) 2070 •32% (40/123) 177 367 2048 (40/122) 792 (38/117) 522 1852 (23/70) 218 •31% (39/122) 2921 (34/109) 93 •30% (38/123) 452 1719 2071 (37/121) 2847 •28% (35/122) 2672

•• 2081 (123 TST, davon 57 mit rel. Mehrheit, 0 Singulär., 83% LA 4/)

•79% (98/123) 2057 2286 2814 •75% (93/123) 2028 2595 2919 •71% (88/123) 2056 2067 •68% (84/123) 1773 •67% (83/123) 2026 •66% (82/123) 254 •65% (81/123) 2886 •64% (79/123) 2037 2073 2432 (46/71) 051 •62% (77/123) 2074 (64/102) 2019 •61% (76/123) 35 •58% (72/123) 2042 (70/119) 025 •57% (71/123) 1637 1732 2723 •54% (64/117) 2429 •52% (65/123) 2080 (64/123) 1006 •50% (62/123) 1854 (62/122) 2436 •47% (58/123) 2846 (47/98) 2344 (28/59) 2050 •46% (57/123) 620 •44% (55/123) 2582 (54/122) 104 1611 (49/111) 2681 (39/87) 04 •43% (53/123) 250 2076 (53/122) 94 •42% (52/123) 61 (45/105) 911 (6/14) 93S •41% (51/123) 2329 •40% (50/123) 1888 2077 •39% (49/123) 2053 (48/123) 91 452 506 2071 (48/121) 469 (27/68) 2351 •38% (47/123) 141 1734 (27/70) 218 (13/34) P47 •37% (46/123) 1872 (46/122) 632 (36/97) 69 •36% (45/123) 046 82 (17/46) 2350 •35% (44/123) 498 1424 1849 (43/121) 02 325 (42/120) 2138 (42/117) 1852 (38/107) 2200 •34% (43/123) 201 367 456 2048 2495 (42/123) 177 1719 1780 1795 •33% (41/123) 01 (41/122) 2672 2921 (36/109) 93 •32% (38/117) 522 (35/107) 2845 (34/104) 1828 (28/86) 2256 •31% (39/123) 808 (39/122) 792 (38/121) 2070 2847 •24% (6/25) 2377

•• 2138 (120 TST, davon 100 mit rel. Mehrheit, 0 Singulär., 95% LA 3/)

•100% (14/14) 93S •95% (114/120) 82 •93% (112/120) 1849 •92% (111/120) 1734 1795 •91% (110/120) 1780 (109/119) 632 2921 (95/104) 2200 •90% (109/120) 141 177 1424 (108/120) 201 452 456 (103/114) 1852 •88% (106/120) 1872 (105/119) 325 •87% (105/120) 498 •86% (104/120) 1719 2048 •85% (91/106) 93 (57/67) 218 •84% (101/120) 506 808 (100/118) 2847 •82% (98/119) 2672 (94/114) 522 (78/94) 69 •81% (98/120) 046 61 •80% (97/120) 91 367 2071 2077 (96/120) 2076 •78% (94/120) 2495 (65/83) 2256 •76% (80/104) 2845 •73% (87/118) 2070 •69% (45/65) 2351 •68% (81/119) 104 •66% (80/120) 620 (79/118) 469 (72/108) 2681 •65% (78/119) 94 •60% (72/120) 250 (62/102) 911 •59% (71/120) 1637 2723 •57% (69/120) 1888 (69/119)

2436 (68/119) 792 •55% (66/120) 35 •50% (60/120) 2042 (51/101) 1828 •48% (58/120) 1006 •47% (57/120) 1732 2886 •45% (55/120) 2067 •44% (53/120) 2073 (11/25) 2377 •41% (50/120) 2432 •40% (49/120) 1854 2582 (48/120) 2037 2056 (46/114) 2429 •39% (47/120) 2028 2329 (28/71) 051 •38% (46/120) 2074 •37% (45/120) 254 •36% (44/119) 1611 •35% (43/120) 2286 (42/120) 2057 2080 2081 (34/95) 2344 •34% (41/120) 1773 (34/99) 2019 •33% (40/120) 2026 •31% (38/120) 2595 •30% (36/120) 2814 2846 •29% (35/120) 2053 2919 (34/116) 025 •26% (12/46) 2350 (9/34) P47 •25% (14/56) 2050 •24% (29/120) 01 •18% (22/118) 02 (16/87) 04

•• 2200 (107 TST, davon 92 mit rel. Mehrheit, 1 Singulär., 92% LA 3/)

•100% (14/14) 93S •92% (99/107) 1734 •91% (98/107) 82 (95/104) 2138 •90% (96/106) 1852 •89% (96/107) 201 1780 1795 •88% (95/107) 452 1719 1849 •87% (94/107) 141 1872 2921 (93/106) 632 •86% (93/107) 177 1424 •85% (92/107) 456 498 (91/107) 2048 2076 •84% (89/105) 325 (59/70) 218 •83% (89/107) 91 506 2077 (88/106) 2847 (81/97) 69 •81% (87/107) 046 808 (82/101) 522 (76/93) 93 •80% (8/10) 2377 •79% (85/107) 61 2071 (84/106) 2672 •77% (81/105) 2845 •76% (82/107) 367 (66/86) 2256 •75% (81/107) 2495 •71% (75/105) 2070 •68% (73/106) 94 •67% (71/105) 469 (64/95) 2681 (46/68) 2351 •66% (71/106) 104 •64% (69/107) 620 •62% (66/106) 792 •61% (65/106) 2436 •60% (64/105) 911 •59% (64/107) 1637 2723 •58% (63/107) 250 •57% (62/107) 1888 2042 (61/107) 35 •53% (57/107) 1006 •51% (55/107) 1732 •50% (53/104) 1828 •48% (52/107) 2886 •47% (51/107) 2067 2073 •46% (50/107) 2432 •45% (49/107) 2582 (25/55) 051 •44% (48/107) 2429 •43% (47/107) 2028 •42% (46/107) 2074 (45/107) 2056 •41% (44/107) 1611 •40% (43/107) 1854 2037 2329 •39% (42/107) 2057 •38% (41/107) 2286 •37% (40/107) 1773 2026 •36% (39/107) 254 (35/95) 2344 •35% (38/107) 2080 2081 (36/102) 2019 •34% (37/107) 2595 (36/103) 025 •32% (35/107) 2919 •30% (33/107) 2053 2814 2846 (9/30) 2350 •25% (11/43) 2050 •24% (26/107) 01 •20% (7/34) P47 •19% (20/105) 02 •18% (16/87) 04

•• 2256 (86 TST, davon 67 mit rel. Mehrheit, 2 Singulär., 76% LA 3/)

•85% (12/14) 93S •80% (69/86) 1852 1872 •78% (65/83) 2138 •77% (67/86) 177 2921 •76% (66/86) 046 1780 2200 •75% (65/86) 82 1719 1734 1849 (64/85) 2847 •74% (64/86) 141 201 632 1424 2077

(63/85) 325 2672 •73% (63/86) 452 1795 •72% (62/86) 61 91 2076 (40/55) 218 •70% (61/86) 456 2048 (58/82) 69 (51/72) 93 •69% (60/86) 522 •68% (59/86) 367 498 808 (58/85) 104 •67% (58/86) 506 2071 2495 2845 •65% (56/86) 620 •64% (55/85) 2070 •63% (54/85) 94 •62% (54/86) 792 (37/59) 2351 •61% (52/85) 469 (48/78) 2681 •60% (6/10) 2377 •55% (10/18) 2350 •54% (47/86) 250 911 1888 •51% (44/86) 2042 (44/85) 2436 •50% (43/86) 1828 •47% (41/86) 1006 1637 2723 •46% (40/86) 1732 •45% (39/86) 35 2432 •44% (38/86) 1854 2329 2429 2582 •43% (37/86) 2026 2028 •41% (36/86) 2073 2886 (18/43) 051 •40% (35/86) 2067 •39% (34/86) 1611 (32/82) 2344 •38% (33/86) 2056 2057 •36% (31/86) 254 1773 2037 2074 2080 2286 •34% (30/86) 2053 2595 •33% (29/86) 2814 (28/83) 2019 (11/33) 2050 •32% (28/86) 2081 2919 (27/82) 025 •30% (26/86) 2846 •26% (9/34) P47 •22% (19/86) 01 (19/84) 02 •21% (15/69) 04

•• 2286 (123 TST, davon 54 mit rel. Mehrheit, 6 Singulärl., 82% LA 4/)

•80% (99/123) 2057 •79% (98/123) 2081 •77% (95/123) 2595 •73% (91/123) 2056 •71% (51/71) 051 •69% (85/123) 2026 2814 2919 •65% (81/123) 1773 •64% (79/123) 2028 •63% (78/123) 2432 2886 •62% (77/123) 2073 •60% (75/123) 2074 •59% (73/123) 35 (71/119) 025 •58% (72/123) 2067 •57% (71/123) 2037 2042 (8/14) 93S •56% (70/123) 254 •54% (67/123) 1732 •53% (55/102) 2019 •52% (64/123) 1637 2723 •51% (63/123) 1006 (60/117) 2429 •47% (58/123) 2076 2080 •46% (57/123) 2329 2582 •45% (56/122) 1611 2436 (55/122) 104 (50/111) 2681 •44% (55/123) 2846 (11/25) 2377 •43% (54/123) 620 1854 (20/46) 2350 •42% (45/105) 911 •41% (51/123) 2053 (28/68) 2351 •40% (50/123) 61 (50/122) 94 (40/98) 2344 (24/59) 2050 •39% (49/123) 046 (48/123) 2077 (38/97) 69 •38% (47/123) 91 2071 (46/121) 469 (41/107) 2200 (27/70) 218 (13/34) P47 •37% (46/123) 1719 2048 (33/87) 04 •36% (45/123) 506 1424 1734 1780 1849 2495 (44/122) 632 792 (31/86) 2256 •35% (44/123) 82 141 250 452 (43/120) 2138 (42/117) 1852 (41/117) 522 •34% (43/123) 177 1872 1888 (42/123) 201 367 456 (42/122) 2921 (42/121) 02 2847 (36/104) 1828 •33% (41/121) 325 (36/107) 2845 •32% (40/123) 1795 (40/122) 2672 •31% (39/123) 498 •30% (38/123) 01 808 (37/121) 2070 (33/109) 93

•• 2329 (123 TST, davon 58 mit rel. Mehrheit, 6 Singulärl., 50% LA 2/)

•64% (9/14) 93S •56% (69/122) 1611 (26/46) 2350 •53% (66/123) 1854 2846 (64/119) 025 •52% (64/123)

2053 (13/25) 2377 •51% (63/123) 1006 •50% (62/122) 94 (61/121) 02 (53/105) 911 (49/98) 2344 •49% (61/123) 2080 •47% (58/123) 01 (41/87) 04 (28/59) 2050 (16/34) P47 •46% (57/123) 2286 •45% (56/123) 046 2432 (55/122) 104 (32/71) 051 •44% (55/123) 61 620 2056 2057 (38/86) 2256 •43% (54/123) 2026 2037 2074 2076 (53/123) 2814 (51/117) 2429 (48/111) 2681 •42% (52/123) 35 250 1732 1888 2582 (29/68) 2351 •41% (51/123) 1637 1849 2081 2595 2723 (49/117) 1852 (40/97) 69 •40% (50/123) 177 2886 (43/107) 2200 (41/102) 2019 •39% (49/123) 506 2071 (48/123) 1773 1780 2028 2919 (48/122) 632 792 (48/121) 469 (47/120) 2138 (42/107) 2845 (41/104) 1828 •38% (47/123) 1719 2042 2048 2073 2077 (47/122) 2921 •37% (46/123) 82 1424 1734 1872 (45/121) 2847 (44/117) 522 (26/70) 218 •36% (45/123) 91 254 367 452 2495 (45/122) 2672 (44/122) 2436 •35% (44/123) 201 456 1795 (43/121) 325 2070 •34% (43/123) 141 (42/123) 2067 •33% (41/123) 808 •32% (40/123) 498 •31% (34/109) 93

•• 2344 (98 TST, davon 44 mit rel. Mehrheit, 9 Singulärl., 51% LA 4/)

•59% (58/98) 1854 (25/42) 2050 •58% (55/94) 025 •56% (55/98) 2080 (27/48) 051 •54% (42/77) 04 •53% (52/98) 2846 •52% (51/98) 2073 •51% (50/98) 2886 •50% (49/98) 2329 2432 (17/34) P47 •48% (48/98) 01 1611 (47/97) 94 •47% (47/98) 2056 2057 2081 (45/95) 911 •46% (46/98) 35 •45% (45/98) 620 1006 1773 1888 2074 •44% (44/98) 250 1637 2053 2723 (43/97) 104 469 •43% (43/98) 254 2026 •42% (42/98) 1732 2067 (41/96) 02 2429 •41% (41/98) 2028 2037 2595 •40% (40/98) 2076 2286 2582 2814 (38/93) 2019 (9/22) 2350 •39% (39/98) 2042 (38/97) 2436 (36/91) 2681 (32/82) 2256 •38% (38/98) 367 2919 •37% (37/98) 91 506 1872 2077 (36/97) 1852 •36% (36/98) 61 141 201 1734 (35/97) 632 2847 (35/96) 325 2070 (35/95) 2200 •35% (35/98) 82 1795 (34/95) 2138 (33/94) 1828 (23/64) 218 •34% (34/98) 452 456 808 1424 1849 2071 2495 (31/91) 69 (23/66) 2351 •33% (33/98) 498 (4/12) 93S •32% (32/98) 046 177 1719 2921 (31/95) 2845 (28/86) 93 •31% (31/98) 1780 2048 •30% (30/97) 2672 (28/92) 522 (4/13) 2377 •29% (29/97) 792

•• 2350 (46 TST, davon 19 mit rel. Mehrheit, 1 Singulärl., 52% LA 2/)

•91% (42/46) 2053 •60% (9/15) 2377 •58% (27/46) 2846 •57% (26/45) 1611 (16/28) 911 •56% (26/46) 2329 •55% (10/18) 2256 •50% (23/46) 1006 (18/36) 051 (5/10) 93S •48% (22/45) 02 94 (13/27) 04 •47% (22/46) 025 2026 •45% (21/46) 2057 2076 2080 2582 •43% (20/46) 1854 2286 2595 (19/44) 469 •42%

(17/40) 2429 (12/28) 2019 2050 •41% (19/46) 01 35
 1732 2028 2432 •40% (18/45) 2436 (9/22) 2344
 (4/10) 2351 •39% (18/46) 91 1773 2042 2056 2074
 2077 •36% (17/46) 250 254 1637 2037 2081 2723 2814
 •35% (13/37) 2681 (7/20) 69 •34% (16/46) 046 506
 620 2073 2886 •33% (10/30) 2845 •32% (15/46) 792
 2067 2495 (13/40) 1852 •31% (14/45) 104 (5/16) 218
 •30% (14/46) 61 452 632 808 2070 2919 (9/30) 2200
 •29% (8/27) 1828 •28% (13/46) 82 141 177 201 325
 1424 1719 1734 1795 1849 1872 1888 2048 (13/45)
 2921 •26% (12/46) 367 456 498 522 1780 2138
 (12/45) 2672 •24% (11/45) 2847 •23% (11/46) 2071
 •19% (7/36) 93

Keine oder zu wenige Belegstellen gemeinsam: P47

•• 2351 (68 TST, davon 50 mit rel. Mehrheit, 1 Singulärl., 67% LA 3/)
 •92% (13/14) 93S •74% (50/67) 632 •73% (50/68)
 046 506 •70% (48/68) 1424 1852 (39/55) 218 •69%
 (47/68) 177 452 1795 2921 (45/65) 2138 •67%
 (46/68) 69 1734 1849 2200 •66% (45/68) 61 82 104
 2076 2672 (41/62) 522 •65% (44/67) 2847 •64%
 (44/68) 141 1780 1872 2071 •63% (43/68) 367 911
 1637 1719 2077 2723 (41/65) 2681 •62% (42/67) 2436
 (37/59) 2256 •61% (42/68) 201 498 1888 •60%
 (41/68) 91 94 250 456 1828 2048 2845 (40/66) 325
 •58% (40/68) 620 2042 •57% (39/68) 35 808 1732
 2495 •56% (38/67) 2070 •55% (38/68) 1006 (30/54)
 93 •52% (36/68) 2432 2886 (35/67) 792 •51%
 (35/68) 469 •50% (34/68) 1611 •48% (33/68) 1854
 2073 2429 2582 •47% (32/68) 2074 •46% (30/65)
 2019 •45% (31/68) 2067 •44% (30/68) 2026 2037
 2056 2057 •43% (28/64) 025 (18/41) 2050 •42%
 (29/68) 254 2329 •41% (28/68) 1773 2286 •40%
 (4/10) 2350 •39% (27/68) 2053 2081 2595 •38%
 (26/68) 01 2028 •37% (6/16) 051 •35% (24/68) 2080
 2814 2919 •34% (23/66) 2344 •33% (23/68) 2846
 (5/15) P47 •25% (17/67) 02 •23% (12/51) 04

Keine oder zu wenige Belegstellen gemeinsam: 2377

•• 2377 (25 TST, davon 13 mit rel. Mehrheit, 1 Singulärl., 48% LA 3/, 48% LA 5/)
 •80% (8/10) 2200 •66% (8/12) 2845 •62% (15/24) 1611
 •60% (15/25) 91 2076 2077 (12/20) 1852 (9/15) 2350
 (6/10) 69 2256 •56% (14/25) 025 456 •52% (13/25) 046
 82 201 325 1734 1780 1854 2048 2073 2329 •48% (12/25)
 051 35 93 104 141 177 506 620 1424 1637 1795 1872 2495
 2723 •47% (9/19) 2429 •44% (11/25) 61 94 367 452 498
 522 632 1719 1849 2056 2057 2071 2138 2286 2847 •41%
 (10/24) 2921 •40% (10/25) 469 792 808 1773 2053 2070
 2080 2432 2595 2672 2681 •36% (9/25) 1006 1732 1888
 2026 2037 2067 2074 2436 2919 •33% (5/15) 2050 •32%

(8/25) 250 2028 2042 2582 2846 2886 •30% (4/13) 2344
 •29% (7/24) 02 •28% (7/25) 01 254 2814 •24% (6/25)
 2081 •20% (2/10) 1828 •10% (1/10) 911 •0% (0/10) 04
 Keine oder zu wenige Belegstellen gemeinsam: P47
 93S 218 2019 2351

•• 2429 (117 TST, davon 60 mit rel. Mehrheit, 7 Singulärl., 62% LA 4/)
 •70% (83/117) 2432 •65% (67/102) 2019 •62%
 (73/117) 35 •61% (72/117) 2057 •60% (71/117) 1637
 1732 2026 2723 •59% (70/117) 2028 2067 (69/116)
 2436 •58% (69/117) 2595 •57% (67/117) 1773 2073
 (8/14) 93S •56% (66/117) 254 (64/113) 025 •55%
 (65/117) 1006 2037 2056 2886 •54% (64/117) 1854
 2081 2814 •53% (63/117) 2074 •52% (61/117) 1611
 2042 2582 (55/105) 911 2681 (34/65) 051 •51%
 (60/117) 620 2286 (60/116) 104 •50% (17/34) P47
 •49% (57/116) 94 •48% (57/117) 2076 2080 2919
 (33/68) 2351 •47% (55/116) 1852 (9/19) 2377 •46%
 (54/117) 2053 2846 •45% (53/117) 2077 •44%
 (52/117) 1872 1888 (48/107) 2200 (38/86) 2256 •43%
 (51/117) 91 2071 2329 •42% (50/117) 046 82 250
 1734 2921 (49/116) 632 (45/105) 2845 (41/96) 2344
 (30/70) 218 (17/40) 2350 •41% (49/117) 452 506
 1424 1795 1849 2048 (48/117) 177 201 498 1780
 (43/104) 1828 •40% (47/117) 141 456 1719 (47/115)
 325 (46/114) 2138 (42/103) 93 (39/97) 69 •39%
 (46/117) 61 2495 (46/116) 2672 (44/111) 522 •38%
 (45/117) 367 (44/115) 469 2070 •37% (44/117) 808
 (44/116) 792 (20/53) 2050 •36% (43/117) 01
 (42/115) 2847 •33% (29/87) 04 •29% (34/115) 02

•• 2432 (123 TST, davon 65 mit rel. Mehrheit, 1 Singulärl., 72% LA 4/)
 •70% (83/117) 2429 •68% (84/123) 1006 •65%
 (81/123) 35 1732 2056 2057 •64% (79/123) 2074 2081
 2886 (9/14) 93S •63% (78/123) 2073 2286 •62%
 (77/123) 1773 •61% (76/123) 254 2026 2067 (44/71)
 051 •60% (75/123) 1637 2037 2723 (74/123) 2582
 2595 (63/105) 911 •59% (73/122) 2436 •58%
 (72/123) 2028 2042 •57% (70/122) 1611 •56%
 (69/123) 1854 2814 (58/102) 2019 •54% (67/123)
 2080 2919 (61/111) 2681 •53% (64/119) 025 •52%
 (65/123) 2846 (64/123) 2076 (36/68) 2351 •51%
 (63/122) 104 •50% (62/123) 620 (62/122) 94 (49/98)
 2344 •49% (61/123) 1888 •47% (59/123) 250
 (58/123) 91 2053 (57/121) 469 (33/70) 218 •46%
 (57/123) 506 1872 2077 (50/107) 2200 •45% (56/123)
 201 2071 2329 (53/117) 1852 (44/97) 69 (39/86) 2256
 •44% (55/123) 1734 1849 2495 •43% (54/123) 61 82
 452 1719 (53/123) 141 456 1424 2048 (53/122) 632
 (53/121) 325 (47/107) 2845 (45/104) 1828 •42%

(52/123) 498 (52/122) 2672 2921 (51/121) 2070 •41% (51/123) 046 1780 1795 (50/121) 2847 (50/120) 2138 (48/117) 522 (19/46) 2350 (14/34) P47 •40% (50/123) 177 367 (50/122) 792 (44/109) 93 (35/87) 04 (10/25) 2377 •39% (48/123) 808 •37% (46/123) 01 (22/59) 2050 •33% (40/121) 02

•• 2436 (122 TST, davon 85 mit rel. Mehrheit, 5 Singulärl., 63% LA 5/)

•92% (12/13) 93S •64% (71/110) 2681 •63% (78/122) 2076 2077 (77/122) 1637 1732 2723 (67/106) 2845 •62% (76/122) 35 498 506 (76/121) 632 (73/116) 1852 (42/67) 2351 •61% (75/122) 1734 1849 1872 2042 (65/106) 2200 •60% (74/122) 82 91 1795 •59% (73/122) 141 201 452 1424 2067 2432 (72/121) 104 (71/120) 325 (69/116) 2429 •58% (71/122) 367 456 620 2886 (71/121) 2921 •57% (70/121) 94 (69/119) 2138 (55/96) 69 (40/69) 218 •56% (69/122) 177 1773 2071 (62/109) 93 •55% (64/116) 522 (58/104) 911 •54% (67/122) 250 1780 (66/122) 61 1006 1719 2048 2495 (65/120) 2847 •53% (65/122) 046 2073 (64/120) 469 •52% (64/122) 254 2028 2037 2074 (63/120) 2070 •51% (63/122) 1888 2057 (62/121) 2672 (52/101) 2019 (44/85) 2256 •50% (62/122) 808 2026 2056 2081 (36/71) 051 •48% (59/122) 2582 •47% (58/122) 2080 (57/121) 1611 •45% (56/122) 2286 2595 •44% (54/122) 1854 2814 (54/121) 792 (46/103) 1828 •43% (51/118) 025 •42% (52/122) 2919 •41% (51/122) 2846 •40% (18/45) 2350 •39% (38/97) 2344 (23/58) 2050 •38% (47/122) 2053 (13/34) P47 •36% (44/122) 2329 (9/25) 2377 •33% (41/122) 01 •29% (25/86) 04 •21% (26/120) 02

•• 2495 (123 TST, davon 93 mit rel. Mehrheit, 6 Singulärl., 79% LA 3/)

•92% (13/14) 93S •79% (98/123) 82 •78% (97/123) 201 1734 (94/120) 2138 •77% (95/123) 141 367 1849 •76% (94/123) 452 456 1719 (93/122) 2921 (90/117) 1852 •75% (93/123) 177 1795 (91/121) 325 (81/107) 2200 •74% (92/123) 498 1424 1780 (90/121) 2847 •73% (91/123) 1872 (90/123) 91 •72% (89/123) 808 (89/122) 632 (51/70) 218 •71% (88/123) 2077 (78/109) 93 (77/107) 2845 •70% (87/123) 2071 (83/117) 522 •69% (86/123) 506 2048 (85/123) 046 (85/122) 2672 (67/97) 69 •68% (84/123) 2076 •67% (58/86) 2256 •66% (82/123) 61 •63% (71/111) 2681 •62% (76/121) 2070 •60% (73/121) 469 •59% (73/122) 104 •58% (72/123) 620 (71/122) 94 •57% (39/68) 2351 •55% (68/123) 250 •54% (67/122) 792 (66/122) 2436 (57/105) 911 •53% (66/123) 1637 2723 •51% (63/123) 1888 2042 (54/104) 1828 •50% (62/123) 1006 •49% (61/123) 35 1732 •48% (12/25) 2377 •46% (57/123) 2886 •45% (56/123) 2067

(32/71) 051 •44% (55/123) 2073 2432 •43% (53/123) 2074 2582 •42% (52/123) 2037 •40% (50/123) 2028 •39% (49/123) 254 1854 (48/123) 2056 (46/117) 2429 •38% (47/122) 1611 •36% (45/123) 2286 2329 •35% (44/123) 1773 2057 •34% (43/123) 2026 2081 (42/123) 2080 2919 (35/102) 2019 (34/98) 2344 •32% (40/123) 2595 2814 (15/46) 2350 •30% (36/119) 025 •28% (17/59) 2050 •27% (34/123) 2846 •26% (33/123) 2053 (9/34) P47 •23% (29/123) 01 •20% (18/87) 04 •14% (17/121) 02

•• 2582 (123 TST, davon 62 mit rel. Mehrheit, 6 Singulärl., 49% LA 4/)

•85% (12/14) 93S •81% (100/123) 1006 •68% (72/105) 911 •60% (75/123) 2846 (74/123) 2432 •54% (38/70) 218 •53% (65/122) 1611 •52% (61/117) 2429 •50% (62/123) 1888 2042 2076 •49% (61/123) 250 1732 (55/111) 2681 (51/104) 1828 •48% (59/122) 94 2436 (59/121) 469 (33/68) 2351 •47% (59/123) 2886 (58/123) 2026 •46% (57/123) 1773 1854 2028 2057 2073 2080 2286 •45% (56/123) 2037 (56/122) 104 (54/119) 025 (49/107) 2200 2845 (46/102) 2019 (21/46) 2350 •44% (55/123) 35 2081 (38/86) 2256 (15/34) P47 •43% (54/123) 254 506 2595 2814 (53/123) 91 1637 1734 1872 2067 2077 2495 2723 (51/117) 1852 •42% (52/123) 82 201 620 1780 1849 2053 2056 2329 (52/122) 2921 (51/121) 02 •41% (51/123) 1719 2074 (50/121) 2070 (40/97) 69 •40% (50/123) 046 141 177 1424 1795 2071 (49/122) 792 2672 (49/121) 325 (49/120) 2138 (40/98) 2344 •39% (49/123) 61 452 808 2919 (48/123) 456 498 2048 (48/121) 2847 (46/117) 522 •38% (47/122) 632 (27/71) 051 •37% (33/87) 04 •36% (45/123) 367 •35% (39/109) 93 •33% (41/123) 01 (20/59) 2050 •32% (8/25) 2377

•• 2595 (123 TST, davon 51 mit rel. Mehrheit, 6 Singulärl., 82% LA 4/)

•78% (96/123) 2057 •77% (95/123) 2286 •75% (93/123) 2081 •71% (88/123) 2056 •70% (87/123) 2026 •69% (86/123) 2919 (85/123) 2028 (49/71) 051 •68% (84/123) 2814 •67% (83/123) 1773 •65% (80/123) 2073 •63% (78/123) 2886 (75/119) 025 •61% (76/123) 35 (63/102) 2019 •60% (74/123) 254 2067 2432 •59% (73/123) 2037 2074 •58% (69/117) 2429 •57% (71/123) 2042 •55% (68/123) 1732 •52% (65/123) 1637 2723 •50% (62/123) 1854 (17/34) P47 •47% (59/123) 2080 (58/123) 2053 (28/59) 2050 •46% (57/123) 1006 •45% (56/122) 2436 (55/122) 104 •43% (54/123) 2582 (53/123) 2076 (53/122) 1611 (20/46) 2350 •42% (47/111) 2681 (37/87) 04 (6/14) 93S •41% (51/123) 2329 (41/98) 2344 •40% (50/123)

620 2846 (10/25) 2377 •39% (27/68) 2351 •38% (47/123) 046 2077 (47/122) 94 (40/105) 911 •37% (46/122) 792 (26/70) 218 •36% (45/123) 91 2071 (44/122) 2921 (43/117) 522 (35/97) 69 •35% (44/123) 61 250 506 1424 1719 1888 (43/121) 469 •34% (43/123) 82 2048 (42/123) 177 452 (42/121) 02 (40/117) 1852 (37/107) 2200 (30/86) 2256 •33% (41/123) 498 1734 1849 (35/104) 1828 •32% (40/123) 01 141 456 1780 1872 2495 (40/122) 632 2672 (39/121) 325 •31% (39/123) 367 (38/120) 2138 (34/109) 93 (34/107) 2845 •30% (38/123) 1795 (37/123) 201 (37/121) 2847 •28% (34/121) 2070 •27% (34/123) 808

•• 2672 (122 TST, davon 90 mit rel. Mehrheit, 3 Singulärl., 85% LA 3/)

•100% (14/14) 93S •85% (104/122) 177 201 •84% (103/122) 1424 (102/121) 2921 •83% (102/122) 82 •82% (101/122) 1734 1780 (98/119) 2138 •81% (99/122) 452 1795 (94/116) 1852 •80% (98/122) 1719 •79% (97/122) 141 1872 (96/121) 632 (95/120) 2847 (84/106) 2200 •78% (96/122) 1849 (55/70) 218 •77% (95/122) 2048 (94/122) 498 2071 (90/116) 522 •76% (93/122) 456 (83/108) 93 •75% (92/122) 506 (90/120) 325 •74% (91/122) 046 (63/85) 2256 •72% (88/122) 91 (70/96) 69 •71% (87/122) 61 367 •70% (86/122) 808 2077 •69% (85/122) 2495 (74/106) 2845 •67% (82/122) 2076 •66% (45/68) 2351 •63% (77/122) 620 (77/121) 104 (76/120) 2070 (71/111) 2681 •60% (73/120) 469 •57% (69/121) 94 792 •53% (65/122) 250 •52% (64/122) 1637 2723 •51% (62/121) 2436 (53/103) 1828 •50% (62/122) 1888 (53/104) 911 •47% (58/122) 2042 •45% (56/122) 35 •44% (54/122) 1732 2067 •43% (53/122) 1006 •42% (52/122) 2432 •40% (50/122) 1854 2886 (49/122) 2073 2582 (10/25) 2377 •39% (46/116) 2429 •38% (47/122) 2028 (27/70) 051 •36% (45/122) 2329 (44/122) 2037 •35% (43/122) 2026 2057 2074 (36/101) 2019 •34% (42/122) 2056 (42/121) 1611 •33% (41/122) 1773 2081 2814 •32% (40/122) 254 2286 2595 •31% (39/122) 2919 •30% (30/97) 2344 •29% (10/34) P47 •28% (35/122) 2080 •27% (33/122) 2053 (32/118) 025 •26% (12/45) 2350 •25% (15/59) 2050 •24% (30/122) 01 •21% (26/122) 2846 •16% (14/86) 04 •15% (19/120) 02

•• 2681 (111 TST, davon 84 mit rel. Mehrheit, 3 Singulärl., 70% LA 3/)

•92% (13/14) 93S •71% (79/111) 1734 •70% (78/111) 2076 (78/110) 632 •68% (76/111) 82 91 1795 2077 •67% (75/111) 141 201 498 1424 (64/95) 2200 •66% (74/111) 452 506 1780 (73/110) 2921

(72/108) 2138 (71/106) 1852 •65% (73/111) 104 620 1849 2048 (71/109) 2847 (60/91) 69 •64% (72/111) 046 94 177 (71/110) 2436 •63% (71/111) 367 1732 1872 2495 2672 (70/111) 61 456 1719 (69/109) 325 (67/105) 522 (42/66) 218 (41/65) 2351 •62% (69/111) 2071 •61% (48/78) 2256 •60% (67/111) 2042 (66/109) 2070 (59/97) 93 (57/95) 2845 •59% (66/111) 1637 2723 •58% (65/111) 250 808 (54/93) 911 •57% (64/111) 1888 •56% (63/111) 35 1006 2067 2886 (52/92) 1828 •55% (62/111) 2037 •54% (61/111) 2432 (60/111) 254 469 •53% (33/62) 051 •52% (58/111) 2073 (58/110) 792 1611 (55/105) 2429 •51% (57/111) 2074 •49% (55/111) 2026 2028 2057 2582 •47% (53/111) 1854 •46% (52/111) 2056 (42/90) 2019 •45% (51/111) 1773 (50/111) 2286 •44% (49/111) 2081 2814 (48/109) 025 •43% (48/111) 2329 •42% (47/111) 2080 2595 •40% (45/111) 2919 (10/25) 2377 •39% (36/91) 2344 (13/33) P47 •36% (40/111) 2846 (21/57) 2050 •35% (39/111) 2053 (13/37) 2350 •33% (37/111) 01 •27% (21/77) 04 •25% (28/109) 02

•• 2723 (123 TST, davon 84 mit rel. Mehrheit, 0 Singulärl., 100% LA 5/)

•100% (123/123) 1637 •86% (107/123) 35 •71% (88/123) 1732 (10/14) 93S •70% (50/71) 051 •69% (85/123) 2073 •66% (82/123) 2056 •65% (81/123) 2077 •64% (79/123) 91 2076 2886 •63% (78/123) 2067 (77/122) 2436 (43/68) 2351 •62% (76/122) 632 •61% (76/123) 506 •60% (75/123) 82 452 1773 1795 2074 2432 (74/123) 141 498 1424 1734 1849 (74/122) 2921 (71/117) 2429 •59% (73/123) 620 2037 (72/122) 94 (71/120) 2138 (66/111) 2681 (64/107) 2200 •58% (72/123) 1872 (69/117) 1852 •57% (71/123) 456 2057 2081 (70/121) 325 (56/97) 69 (40/70) 218 •56% (70/123) 367 2028 (69/123) 046 177 201 254 1780 2042 (69/122) 104 (58/102) 2019 •55% (68/123) 1719 2026 2071 (65/117) 522 (60/109) 93 •54% (67/123) 61 2048 (57/105) 911 •53% (66/123) 250 2495 (65/121) 2847 (64/119) 025 •52% (65/123) 2595 (64/123) 2286 (64/122) 2672 •51% (63/123) 808 2814 (62/121) 2070 •50% (62/123) 1854 2919 (54/107) 2845 •49% (61/123) 1006 1888 (60/122) 792 •48% (12/25) 2377 •47% (57/121) 469 (41/86) 2256 •45% (56/122) 1611 •44% (44/98) 2344 •43% (54/123) 2080 (53/123) 2582 •42% (52/123) 2053 •41% (51/123) 2329 (43/104) 1828 •38% (23/59) 2050 •37% (46/123) 2846 •36% (17/46) 2350 •35% (12/34) P47 •33% (41/123) 01 •32% (28/87) 04 •23% (28/121) 02

•• 2814 (123 TST, davon 50 mit rel. Mehrheit, 5 Singulär., 73% LA 4/)

•79% (98/123) 2081 •73% (91/123) 2028 •69% (86/123) 2057 (85/123) 2286 •68% (84/123) 2595 •65% (80/123) 2067 2919 •63% (78/123) 2037 •62% (77/123) 2056 •61% (76/123) 254 2026 •59% (73/123) 1773 (61/102) 2019 (42/71) 051 •56% (70/123) 2074 (69/123) 2073 2432 •55% (68/123) 1732 2886 •54% (67/123) 2042 (64/117) 2429 •52% (65/123) 35 (63/119) 025 •51% (63/123) 1637 2723 •47% (58/123) 1006 •44% (55/123) 2080 2846 (54/122) 2436 (49/111) 2681 (26/59) 2050 •43% (54/123) 2582 (53/123) 2329 •42% (52/123) 620 1854 (52/122) 104 •41% (51/122) 1611 (14/34) P47 •40% (40/98) 2344 •38% (47/122) 94 (46/121) 469 •37% (46/123) 2071 2076 (33/87) 04 •36% (45/123) 250 2053 (17/46) 2350 •35% (37/105) 911 (24/68) 2351 •34% (43/123) 046 452 (42/123) 61 506 1734 1888 2048 2077 (42/122) 632 (42/121) 02 (40/117) 1852 •33% (41/123) 91 177 (41/122) 2672 (29/86) 2256 •32% (40/123) 1424 1780 2495 (39/121) 325 (34/104) 1828 (23/70) 218 •31% (39/123) 82 1719 1849 1872 (38/122) 792 2921 (38/121) 2847 •30% (38/123) 141 498 (37/123) 01 201 456 (36/120) 2138 (33/107) 2200 2845 •29% (36/123) 367 1795 (34/117) 522 (32/109) 93 (29/97) 69 •28% (35/123) 808 (35/121) 2070 (7/25) 2377 (4/14) 93S

•• 2845 (107 TST, davon 81 mit rel. Mehrheit, 7 Singulär., 77% LA 3/)

•92% (13/14) 93S •81% (85/104) 1852 •77% (83/107) 82 (82/106) 2921 (81/105) 2200 •76% (82/107) 177 1734 1780 (80/104) 2138 •75% (81/107) 452 1849 •74% (80/107) 201 1719 1795 •73% (79/107) 456 1872 2077 (77/105) 325 •72% (78/107) 141 506 1424 (77/106) 632 (51/70) 218 •71% (77/107) 498 2071 2076 2495 •70% (75/107) 91 2048 (75/106) 2847 (71/101) 522 (66/93) 93 •69% (74/107) 046 (74/106) 2672 •67% (72/107) 367 (65/97) 69 (58/86) 2256 •66% (71/107) 808 (8/12) 2377 •65% (70/107) 61 •63% (67/106) 104 2436 (67/105) 2070 •61% (65/105) 469 •60% (57/95) 2681 (41/68) 2351 •58% (62/106) 94 •56% (59/105) 911 •55% (59/106) 792 •54% (58/107) 250 620 2042 •51% (55/107) 1006 1888 •50% (54/107) 1637 2723 (53/104) 1828 •48% (52/107) 2067 •47% (51/107) 35 1732 •45% (49/107) 2582 •43% (47/107) 2432 2886 •42% (46/107) 2073 (45/107) 2074 (45/105) 2429 •41% (44/107) 2028 (23/55) 051 •40% (41/102) 2019 •39% (42/107) 1854 2037 2329 •38% (41/107) 2056 •37% (40/106) 1611 •36% (39/107) 2057 •35% (38/107) 2919 •34% (37/107) 254 1773 2026 2080 •33% (36/107) 2286 (10/30) 2350 •32% (35/107)

2081 (31/95) 2344 (14/43) 2050 •31% (34/107) 2595 (32/103) 025 •30% (33/107) 2814 2846 •29% (32/107) 2053 •27% (29/107) 01 •26% (9/34) P47 •21% (23/105) 02 (19/87) 04

•• 2846 (123 TST, davon 45 mit rel. Mehrheit, 3 Singulär., 64% LA 2/)

•66% (82/123) 1006 (58/87) 04 •65% (79/121) 02 •60% (75/123) 2582 (74/122) 1611 •59% (73/123) 2080 (71/119) 025 •58% (72/123) 2053 (27/46) 2350 •57% (60/105) 911 •53% (66/123) 2329 (52/98) 2344 •52% (65/123) 2432 (31/59) 2050 •50% (62/123) 01 •47% (58/123) 2081 •46% (57/123) 1773 (54/117) 2429 •44% (55/123) 2057 2286 2814 •43% (54/123) 1854 (53/123) 2073 2074 (53/121) 469 •42% (52/123) 2037 (6/14) 93S •41% (51/123) 35 1732 2028 2067 (51/122) 94 2436 (42/102) 2019 (14/34) P47 •40% (50/123) 254 2056 2595 •39% (48/123) 2042 2886 •38% (47/123) 1888 2076 •37% (46/123) 1637 2026 2723 •36% (44/122) 104 (40/111) 2681 (26/71) 051 •34% (43/123) 2919 (42/123) 250 620 •33% (23/68) 2351 •32% (40/123) 1849 (34/104) 1828 (8/25) 2377 •31% (39/123) 61 •30% (38/123) 506 (37/123) 91 2077 (37/121) 325 2070 (36/120) 2138 (33/107) 2200 2845 (26/86) 2256 (21/70) 218 •29% (36/123) 82 367 456 1872 (36/122) 632 (34/117) 1852 •28% (35/123) 046 141 452 (31/109) 93 •27% (34/123) 498 1734 1780 1795 2495 (34/122) 2921 (33/121) 2847 (32/117) 522 (27/97) 69 •26% (33/123) 177 201 1424 2048 (32/123) 808 •25% (31/123) 1719 2071 •24% (30/122) 792 •21% (26/122) 2672

•• 2847 (121 TST, davon 93 mit rel. Mehrheit, 6 Singulär., 86% LA 3/)

•86% (105/121) 82 1424 •85% (103/121) 1734 1780 (12/14) 93S •84% (100/118) 2138 •83% (101/121) 177 1849 (88/106) 2200 •82% (100/121) 452 (99/120) 2921 •81% (99/121) 201 (98/120) 632 (94/115) 1852 •80% (98/121) 456 1795 2048 (97/121) 141 1719 1872 •79% (95/120) 2672 (95/119) 325 (85/107) 93 •78% (95/121) 046 498 (75/96) 69 •76% (92/121) 91 (88/115) 522 •75% (91/121) 61 (64/85) 2256 (53/70) 218 •74% (90/121) 367 506 808 2071 2495 •73% (89/121) 2077 •71% (87/121) 2076 •70% (75/106) 2845 •65% (79/121) 620 (71/109) 2681 (44/67) 2351 •63% (76/120) 104 (76/119) 2070 •62% (74/119) 469 •60% (73/120) 94 •55% (67/120) 792 •54% (65/120) 2436 (57/104) 911 •53% (65/121) 1637 2723 •52% (64/121) 250 •51% (62/121) 1888 (53/103) 1828 •49% (60/121) 2042 •47% (57/121) 35 1006 •44% (11/25) 2377 •43% (53/121) 1732 •42% (51/121) 2067 •41% (50/121) 2432 2886 •39% (48/121) 2582

(27/69) 051 •38% (47/121) 2073 •37% (45/121) 1854
2028 2329 •36% (44/121) 2056 (44/120) 1611
(42/115) 2429 (35/97) 2344 •35% (43/121) 2037
•34% (42/121) 2074 2286 •33% (40/121) 2057 •32%
(39/121) 254 •31% (38/121) 2026 2081 2814 •30%
(37/121) 1773 2080 2595 (31/101) 2019 •28%
(34/121) 2919 (33/117) 025 •27% (33/121) 2846
•25% (15/58) 2050 •24% (11/45) 2350 (8/33) P47
•23% (28/121) 01 •22% (27/121) 2053 •18% (16/86)
04 •15% (19/119) 02

•• 2886 (123 TST, davon 70 mit rel. Mehrheit, 5 Singulärl., 74% LA 4/)

•69% (86/123) 35 (85/123) 2056 •67% (83/123) 2057
•65% (81/123) 1773 2073 2081 •64% (79/123) 1637
2432 2723 •63% (78/123) 2286 2595 •62% (77/123)
1732 2026 •61% (76/123) 2067 (44/71) 051 •60%
(75/123) 2074 •59% (73/123) 254 2919 •58%
(71/122) 2436 •57% (71/123) 2028 (68/119) 025
•56% (70/123) 1854 2037 (63/111) 2681 •55%
(68/123) 2042 2814 (65/117) 2429 •54% (67/123)
2076 (66/122) 104 (56/102) 2019 •53% (66/123) 250
•52% (65/123) 1006 (64/123) 620 (36/68) 2351 •51%
(50/98) 2344 •50% (62/123) 141 1888 (7/14) 93S
•49% (61/123) 506 1795 (60/122) 94 1611 (52/105)
911 •48% (60/123) 91 367 2077 2080 (52/107) 2200
•47% (59/123) 498 1734 2071 2582 (58/122) 632
(58/121) 469 2070 (57/120) 2138 (16/34) P47 •46%
(57/123) 82 201 1872 2495 (57/122) 2921 (54/117)
1852 •45% (56/123) 452 1849 (32/70) 218 •44%
(55/123) 61 (48/109) 93 (26/59) 2050 •43% (54/123)
046 177 808 1424 1719 2048 (53/123) 456 2053
(51/117) 522 (47/107) 2845 (42/97) 69 •42%
(52/123) 1780 (51/121) 325 •41% (50/121) 2847
(36/86) 2256 •40% (50/123) 2329 (50/122) 792 2672
•39% (48/123) 2846 •38% (40/104) 1828 •36%
(45/123) 01 •34% (16/46) 2350 •32% (28/87) 04
(8/25) 2377 •23% (28/121) 02

••2919 (123 TST, davon 49 mit rel. Mehrheit, 15 Singulärl., 73% LA 4/)

•75% (93/123) 2081 •72% (89/123) 2057 •69%
(86/123) 2595 (85/123) 2286 •65% (80/123) 2814
•63% (78/123) 2026 2028 2056 •62% (64/102) 2019
•60% (75/123) 1773 (74/123) 2073 •59% (73/123)
2067 2886 •57% (71/123) 2074 (41/71) 051 •56%
(70/123) 2037 •55% (68/123) 254 •54% (67/123) 35
1732 2432 •53% (64/119) 025 •51% (63/123) 2042
•50% (62/123) 1637 2723 (7/14) 93S •48% (57/117)
2429 •45% (56/123) 2080 •43% (54/123) 1854 •42%

(52/123) 1006 (52/122) 2436 (25/59) 2050 •41%
(51/123) 620 (51/122) 104 •40% (45/111) 2681 •39%
(49/123) 2582 (48/123) 2329 •38% (47/123) 2076
(38/98) 2344 •37% (46/123) 250 2053 2077 (46/122)
1611 (33/87) 04 •36% (9/25) 2377 •35% (44/123) 91
1888 2071 (43/122) 94 (38/107) 2845 (25/70) 218
(24/68) 2351 •34% (43/123) 2846 (42/123) 046 61
2495 •33% (41/123) 506 (41/122) 2921 (39/117) 1852
(35/105) 911 •32% (40/123) 82 367 1424 1849
(39/121) 469 (38/117) 522 (35/107) 2200 (34/104)
1828 (32/97) 69 (28/86) 2256 •31% (39/123) 141 177
1719 1734 1780 (39/122) 792 2672 (38/122) 632 •30%
(38/123) 456 1872 2048 (37/123) 201 452 498 1795
(37/121) 325 (14/46) 2350 •29% (36/121) 2070
(35/120) 2138 (10/34) P47 •28% (35/123) 01 (35/121)
02 (34/121) 2847 •27% (30/109) 93 •25% (31/123)
808

•• 2921 (122 TST, davon 101 mit rel. Mehrheit, 0 Singulärl., 92% LA 3/)

•93% (114/122) 82 •92% (108/117) 1852 (13/14) 93S
•91% (112/122) 1795 1849 (109/119) 2138 (106/116)
522 •90% (111/122) 1424 (110/122) 1734 1780 •89%
(109/122) 141 177 •88% (108/122) 1719 (107/121)
632 •87% (107/122) 452 498 (94/107) 2200 •86%
(105/122) 201 456 •85% (104/122) 2048 (102/120)
325 (92/108) 93 •84% (103/122) 1872 (102/121) 2672
•82% (99/120) 2847 (58/70) 218 •81% (100/122) 91
367 506 2077 •80% (98/122) 2071 •79% (97/122) 046
•78% (76/97) 69 •77% (95/122) 808 (94/122) 61
(82/106) 2845 (67/86) 2256 •76% (93/122) 2495
•75% (92/122) 2076 •69% (47/68) 2351 •68%
(84/122) 620 (82/120) 2070 •67% (82/121) 104 •66%
(73/110) 2681 •65% (78/120) 469 •63% (77/121) 94
•60% (74/122) 1637 2723 •59% (73/122) 250 (72/121)
792 •58% (71/121) 2436 •57% (60/105) 911 •56%
(69/122) 1888 •55% (68/122) 35 •54% (57/104) 1828
•50% (61/122) 2042 •48% (59/122) 1006 1732 •46%
(57/122) 2886 •45% (55/122) 2067 2073 •42%
(52/122) 2028 2432 2582 (50/117) 2429 (30/70) 051
•41% (51/122) 1854 (10/24) 2377 •40% (41/102)
2019 •39% (48/122) 2074 •38% (47/122) 2329 •37%
(46/122) 2056 •36% (44/122) 2595 •35% (43/122)
1773 2026 2037 2057 •34% (42/122) 254 2286 •33%
(41/122) 2081 2919 (41/121) 1611 •32% (32/98) 2344
•31% (39/122) 2080 (38/122) 2053 2814 •29%
(35/118) 025 (10/34) P47 •28% (13/45) 2350 •27%
(34/122) 2846 •25% (15/58) 2050 •23% (29/122) 01
•21% (19/87) 04 •18% (22/120) 02

3. Zusätzliche griechische Lesarten / Additional Greek readings

Die Editio Critica Maior der Katholischen Briefe listete im Begleitmaterial griechische Lesarten aus „Text und Textwert“ sowie den Apparaten von Tischendorf und von Soden, die nicht durch die in der ECM herangezogenen Handschriften abgedeckt waren. Die Editio Critica Maior von Act und Mk verzichtete auf diese Listung. Die Editio Critica Maior der Apk passt das Verfahren an die Editions-situation der Apk an:

Varianten aus den Apparaten von Tischendorf und von Soden müssen nicht dokumentiert werden, da die bis zum frühen 20. Jh. bekannten Handschriften sämtlich von Herman C. Hoskier kollationiert wurden (H. C. Hoskier, *Concerning the Text of the Apocalypse. Collations of All Existing Available Greek Documents with the Standard Text of Stephen's Third Edition*, Vol. I–II, London 1929). Die unten gebotene Listung der zusätzlichen Varianten aus Hoskier dokumentiert daher den Kenntnisstand zur Breite der Textüberlieferung bis zu den 1920er Jahren. Hinzuweisen ist darauf, dass Hoskier sich sehr um die Identifikation der Lesarten bemühte, aber jeder seiner Vorschläge an aktuellen Fotos kritisch geprüft werden muss; die Liste zu seinen zusätzlichen Varianten kann nicht unkontrolliert verwendet werden.

Varianten aus dem Band Text und Textwert der griechischen Handschriften des Neuen Testaments. VI. Die Apokalypse: Teststellenkollation und Auswertungen (ANTF 49), Berlin/Boston 2017 (hg. v. M. Lembke, D. Müller und U. Schmid in Verbindung mit M. Karrer), der für die Arbeiten an der ECM Apk erstellt wurde, können im genannten Band unmittelbar aufgesucht werden. Es ist geplant, die Materialien des Bandes bei der elektronischen Edition über den NTVMR zur Verfügung zu stellen. Eine Liste von Zusatzvarianten wird unter die gedruckten Begleitmaterialien aufgenommen.

Nach dem Abschluss der Arbeiten zum Band Text und Textwert wurden zu einigen Handschriften neue Fotos und außerdem einzelne zusätzliche Handschriften zur Apk zugänglich. Die Varianten, die nach der Veröffentlichung von Text und Textwert mit Hilfe des Teststellentools aus diesen neu zugänglich gewordenen Handschriften gefunden wurden, werden im Folgenden in einem eigenen Abschnitt gelistet.

Weitere zusätzliche Lesarten, die durch Kirchen-väter überliefert werden und nicht im Apparat der Edition verzeichnet werden konnten, finden sich unter § 6.5 im vorliegenden Band.

Martin Karrer

The Editio Critica Maior of the Catholic Letters listed, in the Supplementary Material, Greek readings from “Text und Textwert” as well as Tischendorf’s and von Soden’s apparatuses, none of which were comprised of the manuscripts cited in the ECM. The Editio Critica Maior of Acts and Mark dispensed with this listing. The Editio Critica Maior of Revelation adapts this procedure to the present editorial situation:

Variants from Tischendorf and von Soden do not need to be documented, as all the manuscripts known up to the early 20th century were collated by Herman C. Hoskier (H. C. Hoskier, *Concerning the Text of the Apocalypse. Collations of All Existing Available Greek Documents with the Standard Text of Stephen’s Third Edition*, Vol. I–II, London 1929). Thus, the list of additional variants from Hoskier below documents the state of knowledge concerning the breadth of the textual tradition up to the 1920s. It should be noted that Hoskier took great pains in identifying the

readings, but each of his suggestions must be critically examined against the actual photographs; the list of his additional variants thus cannot be used indiscriminately.

Variants from the volume Text und Textwert of the Greek Manuscripts of the New Testament. VI Die Apokalypse: Teststellenkollation und Auswertungen (ANTF 49), Berlin/Boston 2017 (ed. by M. Lembke, D. Müller, and U. Schmid in conjunction with M. Karrer), which was prepared as a preliminary work for the production of the ECM Rev, can be directly accessed therein. There are plans to make this material available online in an electronic edition via NTVMR. A list of additional variants from this work is included in the volume with supplementary materials.

After the work on the Text und Textwert volume had been completed, new photographs became available for some of the witnesses, as did a few additional manuscripts of Revelation. The variants which were found in these newly accessible manu-

scripts after the publication of Text und Textwert using the Teststellen tool are listed in an own paragraph below.

Further readings attested by Greek fathers which could not be cited in the apparatus of the edition are mentioned in § 6.4 in this volume.

(English translation by Peter Malik)

3.1 Zusätzliche Lesarten aus der Kollation Hoskiers / Additional readings taken from the collation of Hoskier Nicola Seliger, Bonifatia Gesche

Die nachfolgende Liste bietet Lesarten aus Handschriften, die nicht zur Auswahl der Zeugen für die ECM Apk gehören und deshalb nicht im Apparat der vorliegenden Edition erscheinen. Die Lesarten sind der Kollation von Herman C. Hoskier entnommen. Sie konnten in vielen Fällen aber nicht durchweg an den Handschriften überprüft werden. In einigen Fällen gab Hoskier Varianten aus Handschriften an, die in Teilen oder ganz als Abschriften auf dem gedruckten Erasmustext beruhen (GA 296. 1903. 2049 etc.). Diese Varianten sind nicht in die folgende Liste aufgenommen. Wo erforderlich, wird die Schreibung in der folgenden Liste regularisiert (Suffix r bei der Nummer der Handschrift). * verweist auf die prima manus, C auf eine Korrekturhand.

The following list offers readings taken from manuscripts that are not included in the selection of witnesses for the ECM and not cited in the apparatus of this edition. The readings are taken from the collation by Herman C. Hoskier. Many, but not all readings could be checked against the manuscripts. In some cases, Hoskier mentioned variants from manuscripts that are based in part or entirely on the printed Erasmian text (GA 296. 1903. 2049 etc.). These variants are not included in the following list. Where necessary, the spelling is regularized in the following list (r-Suffix). * refers to prima manus, C refers to a correction.

Apk 1

- 1,1/10 – εδετο 2021
- 1,1/12 – om. 2196
- 1,1/22 – αποστολοις 1733r
- 1,1/46 – ευαγγελιου 1248. 2031
- 1,1/48 – om. 628. 1775
- 1,1/54 – αυτω 2029
- 1,2/26 – οιδα 385
- 1,2/27 – και οτι δι αγγελου δεδοται 1678. 1778
- 1,3/12 – ακουσαντες 2926
- 1,3/26 – om. 2031

- 1,3/34–40 – om. 582
- 1,4/4 – om. 2029
- 1,4/27 – κυριου 2016
- 1,5/39 – In einigen Handschriften erfolgt die Abgrenzung zwischen Text und Kommentar des Andreas nicht trennscharf, so dass Kommentartext ins Lemma eindringt (2029 u.a.: αυτος γαρ εστιν ο μαρτυρησας επι ποντιου πιατου).
- 1,5/48–66 – Lemmatext und Auslegung des Andreas verschmelzen in 336. 582. 680. 620: λουσαντι (336 μισησαντι, 582 λουσαντι) και των της αμαρτιας κιλιδων (582 κηλιδων) λουσαντι (680 νουσαντι) τη εκχυει του ζωοποιου (620 ζωοπιου) αιματος και υδατος και ποιησαντι ημας (680 απο των αμαρτιων) βασιλειον ιερατευμα
- 1,6/21 – και 2059*
- 1,7/1 – και 336
- 1,7/16 – αυτω 432
- 1,7/19 – ο 172. 1328. 2926; cf. M. Sigismund, Varianten und Parallelen in Handschriften jenseits der ECM-Auswahl [im vorliegenden Band] z.St.
- 1,7/22–24 – om. 2014
- 1,7/40–46 – αι της γης φυλαι 2083
- 1,9/3 – ο 2014. 2034. 2047
- 1,9/10 – om. 2038
- 1,9/45 – και εν τη 2059
- 1,11/44 – θυγατειρα 2047
- 1,11/50 – σαρδες 2031; σαρδης 2059*; σαρδους 2068
- 1,11/56 – φιλαδελφους 110. 627
- 1,12/6 – βλεπων 616
- 1,15/10 – ομοιος 920
- 1,15/24 – om. 2058; cf. M. Sigismund, Varianten und Parallelen in Handschriften jenseits der ECM-Auswahl [im vorliegenden Band] z.St.
- 1,16/4 – κρατων 1862c
- 1,16/56 – om. 2926
- 1,16/58 – ισχυι 1841
- 1,16/60 – om. 2014
- 1,17/22 – νεκροι 2027
- 1,17/26–32 – την χειρα αυτου την δεξιαν 88. 206
- 1,18/49 – αντι τουτην εξουσι αυτου αωματικου και ψυχικου θανατου 12*. 169. 216
- 1,19/18b → M. Sigismund, Varianten und Parallelen in Handschriften jenseits der ECM-Auswahl [im vorliegenden Band] z.St.

- Apk 2
 2,4/22 – εχεις 2061
 2,5/36 – κινησωμαι (κινησομαι) 2025
 2,6/18 – νικολασιτων 680
 2,7/6 – νουν 2033
 2,7/10 – οτι 2926; om. 203*
 2,8/2 – om. 172
 2,9/1 – και 680
 2,9/6 – om. 2021
 2,9/16–20 – αλλα πλουσιος εστι 743
 2,10/6 – ο 2014. 2034. 2036. 2047
 2,10/11 – και 205
 2,10/37 – την 664
 2,11/12–16 – λεγει το πνευμα 2016
 2,11/26–30 – ο μη αδικηθεις 1778
 2,12/14 – om. 2079
 2,12/33 – και 2037. 2046
 2,13/22 – om. 2032
 2,13/38 – σου 2059C
 2,13/46 – εκκλησιας 2027
 2,13/64 – εν 2084
 2,14/2–16 – om. 2061
 2,14/22 – διαδοχην 2305
 2,14/26–32 – om. 2044
 2,14/40 – om. 88
 2,14/53 – μετα των θυγατερων των εθνων 2814
 2,15/9 – ομοιος 680. 922
 2,15/14 – διαδοχην 2305
 2,17/12–16 – λεγει το πνευμα 2016
 2,18/40–52 – om. 2186
 2,19/46 – εχοντα 2061
 2,22/10–11 – κλινη ασθενειας 1740
 2,23/36 – νεκρους 432; νεφρον 2015*
 2,23/50–56 – om. 1248
 2,24/30–34 – om. 2021
 2,24/38 – βαθυτερα 385
 2,27/4 – ποιμανεις 2196
 2,28/14–26 – om. 627*
- Apk 3
 3,2/13 – ενωπιον του θεου 2814*.2081.2186
 3,4/24 – αυτης 2305
 3,4/40 – αξια 616
 3,6/6 – νουν 2045
 3,8/14–16 – σου ενωπιον 2015
 3,8/46–48 – το εργον 1728
 3,8/54 – ηρνησατο 2021
 3,8/60 – σου 368*
 3,9/40 – om. 664
 3,10/9 – σου 2029
 3,12/76–78 – τη καταβαινουση 2081*
 3,12/94 – om. 664
- 2,13/8 – ακουειν ακουετω 2303
 3,13/21 – του θεου 2015
 3,15/10 – om. 2015. 582
 3,15/12–22 – om. 2926
 3,15/31 – ουτε ψυχρος 2033
 3,15/20–16/32: χιλιαρος μελλω σε εμεσαι εκ του στοματος μου 1626
 3,16/5 – ου 2087
 3,16/20 – θελω 2014
 3,17/44–54 – και τυφλος και πτωχος και γυμνος 1728
 3,18/5 – ουν 2020. 1778. 1678
 3,18/6 – αγορασον 2020
 3,18/8–14 – χρυσιον πεπυρωμενον παρ εμου 336
 3,18/24–32 om. 2039
 3,18/34 – om. 2059
 3,18/36 – om. 1957
 3,18/40 – και 2043. 2082
 3,18/46 – γυμνωσεως 680. 2061
 3,18/62 – εαν 616
 3,18/64 – κλεπτης 2015
 3,19/3 – δε 2014
 3,19/16 – ζητησον 1957
 3,20/4 – εστη 2021
 3,21/24–28 – ως ενικησα καγω 2258
- Apk 4
 4,1/8–10 – om. 2087
 4,1/51 – ιωαννη 2017
 4,3/29–30 – ως ομοιος 1094
 4,4/3 – ην 616. 2084
 4,4/32 – προβεβλημενους 2082
 4,5/12–20 – φωναι και αστραπαι και βρονται 385
 4,6/38 – επτα 2038
 4,8/68–82 – ο ων ο ην ο ερχομενος 2305; cf. M. Sigismund, Varianten und Parallelen in Handschriften jenseits der ECM-Auswahl [im vorliegenden Band] z.St.
 4,11/19 – και 2015
- Apk 5
 5,1/26–32 – om. 2061
 5,3/2 – om. 2926
 5,5/6 – cf. M. Sigismund, Varianten und Parallelen in Handschriften jenseits der ECM-Auswahl [im vorliegenden Band] z.St. (die om. in 296 und 1903 ist vom Erasmustext abhängig)
 5,5/44 – ανοιζον 2302; ο ανοιζας 18. 2039. 2076. 2258. 2138
 5,7/2–4 – om. 616
 5,7/10–14 – εν τη δεξια 2926
 5,7/25 – του θεου
 5,8/46 – μετα 680

5,8/61 – παντων 680. 922
 5,9/8 – om. 664. 2052
 5,9/11 – ην εδιδάξε το πνα το αγιον 2305
 5,13/46 – επ 2020. 1778. 1678

Apk 6

6,1/4 – ιδου 2038
 6,6/42 – ελεος 2061
 6,7/14 – τριτην 680
 6,8/10–12 – χλωρος ιππος 2258
 6,9/10 – πρωτην 680; τριτην 664
 6,10/8 – om. 680
 6,10/36–38 – τα αιματα 919*
 6,10/42 – και 2020. 2080*
 6,10/48 – απο 2015
 6,11/3 – δια τουτων 2054
 6,11/30 – ινα 2051
 6,11/32 – πληρωσω 2186
 6,11/33 – μετ αυτους 1778. 1678
 6,11/58 – om. 385. 2020. 2058
 6,12/26–34 – om. 1918 368*
 6,13/2 – om. 2196
 6,13/24 – λαβουσα 628
 6,16/50–6,17/16 – om. 2038
 6,17/2 – οτε 2015

Apk 7

7,1/16 – υπο 385
 7,1/26 – κεφαλής 172
 7,1/54–60 – om. 919
 7,2/12 – επι 2061
 7,2/34–38 – τους τεσσαρας αγγελους 336
 7,3/6 – αδικησις 2305
 7,3/12–16 – om. 680
 7,3/40–42 – του μετωπου 1778. 1678
 7,4/24 – επι 1626
 7,5/8–10 – χιλιαδες δωδεκα 2082
 7,5/8–12 – εσφραγισμενοι χιλιαδες ιβ 582
 7,5/23 – και 922
 7,5/24–6/10 – om. 314. 2058
 7,6/1 – και 104
 7,6/25 – του 1626
 7,8/1 – και 2059
 7,5–8 – Die Reihenfolge der Stämme in 1957 ist iουδα... γαδ... νεφθαλιμ... συμεων... ισαχαρ... ιωσηφ... ρουβιμ... ασηρ...μαναση... λευι... ζαβουλων... βενιαμιν
 7,10/12 – om. 664
 7,11/26 – om. 468
 7,11/48 – εαυτων 432
 7,14/21 – οτι 385
 7,14/56 – om. 468*

7,15/18 – om. 2929

7,15/36 – τουτω 2016

7,16/20–26 – ο ηλιος επ αυτους 2016

7,16/20–22 – επ αυτοις 743

7,16/24–32 – om. 2014. 2034

7,17/33 – και εξαλειψει ο θεος πηγας υδατων 2027

Apk 8

8,1/18–24 – εν τω ουρανω σιγη 1771*
 8,1/26 – om. 1746*
 8,2/22–30 – om. 628
 8,4/22–34 – om. 680
 8,8/18 – μετα 91. 1934
 8,8/22 – καιομενος 2015. 2043. 2082. 1876
 8,8/36 – om. 2015. 2196
 8,8/43 – εις 2084
 8,10/12–14 – om. 2031
 8,10/26–30 – ως λαμπας καιομενος 1740*
 8,11/32 – αφινθιαν 2047
 8,12/14 – επληγην 680. 256
 8,12/26–42 – το τριτον των αστερων και το τριτον της σεληνης 42
 8,12/64–76 – το φως αυτης και η νυξ ομοιως το τριτον αυτης 2065

Apk 9

9,1/26 – προς 385
 9,1/46 – om. 2025
 9,4/12 – αδικησι 2045
 9,4/17 – εκ 582
 9,4/34–36 – ουδε 2186
 9,5/2–32 – om. 582*
 9,5/20 – βασανισωσι 2196r; βασανισουσιναυτους 582Cr
 9,6/12 – ζητησωσιν 2031
 9,6/24 – om. 2824
 9,6/34 – επιθυμουσιν 1948
 9,6/46 – επ 2044
 9,7/38 – χρυσου 467
 9,8/6–12 – τριχας τριχας ως γυναικων 2045
 9,9/31 – ως 2027; των 2033
 9,10/14 – κεντροις 2061
 9,11/4–16 – και βασιλεα επ αυτων αγγελων της αβυσσου 256. 2017
 9,11/4–6 – επ αυταις 680. 922; υπ αυτων 336
 9,11/10–12 – αγγελοι 2025
 9,11/ 23 – δε 1626
 9,13/6 – om. 627*
 9,13/35 – και 2926
 9,14/30–40 – επι τω μεγαλω ποταμω τω λεγομενω ευφρατου 1094
 9,16/26 – om. 582
 9,17/11 – επτα 680

9,17/52-56 – om. 256
 9,18/22-50 – om. 2059
 9,18/28-32 – om. 241*
 9,18/30-38 – του θειου και του καπνου 1328
 9,18/39 – τουτου 2031
 9,18/40 – τουτου 172. 2018
 9,19/2-20 – om. 2058
 9,19/30 των ιππων 385
 9,19/32-36 – και γαρ ουραι 172. 2018; και γαρ αι ουραι 2926
 9,19/45 – τας 628
 9,19/47 – αυτων 628. 935. 2196
 9,20/26-40 – om. 919. 2051*
 9,20/36-38 – om. 467
 9,20/40 – om. 2078
 9,20/84 – ξυλα 2926
 9,21/2 – om. 205
 9,21/12 – φοβων 986

Apk 10

10,1/19 – και 2015
 10,1/38-58 – om. 2059*
 10,2/13 – το 2060
 10,3/4 – εξεκραξε 2018
 10,3/6-8 – μεγαλη φωνη 2196
 10,3/20 – εκραξαν 1778
 10,3/24-26 – om. 1876. 2043. 2082
 10,4/23 – μεγαλην 2061
 10,6/2-28 – om. 2926
 10,8/8-20 – η λεγουσα εκ του ουρανου παλιν ην ηκουσα 1778. 1678
 10,8/28 – λεγουσης 743
 10,9/14 – προς αυτον 2196
 10,9/26 – λεγων 2025
 10,9/42-46 – την κοιλιαν σου 664
 10,10/18 – ουρανου 2014
 10,10/28 – εγενετο 172
 10,10/30 – επι 2015
 10,10/54-58 – εν τη κοιλια μου πικρον 2091
 10,11/20-32 – om. 2058
 10,11/24 – om. 2015
 10,11/32 – om. 2091

Apk 11

11,1/14 – ελεχθη μοι 743*; λεγων μοι 743C
 11,1/13 – και η φωνη 2034
 11,1/14 – η λεγουσα 2014
 11,1/24 – λαον 385. 467
 11,2/10 – ανωθην 2021
 11,2/29 – αυτη 385
 11,3/4 – εδοθη 757
 11,3/12 – om. 2196

11,3/20-22 – om. 385
 11,5/16 – εκπορευεσθαι 2091
 11,5/42-46 – αυτους αντειποι 2091
 11,6/16-22 – του μη βρεξαι 2091
 11,6/40-48 – μεταβαλαι τα υδατα 2091
 11,6/42 – om. 2015
 11,6/56 – καταξαι 368
 11,8/28 – om. 664
 11,9/24-26 – τα παραπτωματα 2091
 11,10/2-18 – om. 1778
 11,10/10 – om. 824
 11,10/16-28 – om. 2078
 11,11/50 – επ αυτους 2926
 11,13/17 – και εγενετο 680
 11,13/34-38 – εν αυτη 2091
 11,14/1 – τουτο 2091
 11,15/7 – ο 2824
 11,15/8 – om. 2058
 11,15/42 – υμων 385
 11,16/20 – εκαθηντο 628
 11,16/34-36 – προσωπον 2091
 11,17/22-26 – om. 2065
 11,18/29 – και ηλθεν η οργη εις την γην των νεκρων 2091; και ηλθεν η οργη σου και ο καιρος των καιρων 2033
 11,18/60 – σεβομενοις. 1678
 11,18/85 – τον αγιον ναον του θεου 2091
 11,19/64 – χαρα 2047
 11,19/66 – επι της γης 2091

Apk 12

12,2/10 – κεκραζεται 1678r. 1778r; βοαζει 2091
 12,2/16 – βασανιζουσα 2065; βιαζομενη 664
 12,3/42-44 – της κεφαλης 205. 664. 2045. 2920
 12,4/26 – ελαβεν 2038*
 12,4/42 – εστησεν 2254
 12,4/49 – αυτων 2015
 12,4/62 – γεννηση 1597
 12,4/63 – και 2038*
 12,5/2-6 – om. 2063
 12,5/28-52 – om. 2031. 2056
 12,5/34 – παιδιον 2020
 12,6/17 – ουκ 2058
 12,7/2-12 – om. 2058
 12,9/2-8 – και ο δρακων εβληθη 1862
 12,9/25 – ο 2065
 12,9/60-64 – εικοτως 2091
 12,9/65 – εικοτως 2186
 12,10/7-16 – και εγενετο φωνη μεγαλη εν τω ουρανω λεγουσα 1778
 12,10/52 – αντιχριστου 1248
 12,10/54 – ημων 467

12,11/22 – μετα 2014. 2034

12,11/30 – μακαρίας 2038*

12,12/32 – κατεβλήθη 432

12,12/50 – om. 2025

12,14/54 – om. 628. 2918

12,15/27 – εις 1678

12,16/42 – διαβολος 2039

12,17/34 – αυτου 385

12,17/56 – κυριου 2091

Apk 13

13,1/6 – επι 628

13,1/34–48 – κεφαλων αυτου κερατων αυτου 256*

13,2/59 – την μεγαλην 2078

13,3/38 – εθαυμαζεν 368

13,4/4 – προσεκυνη 1094

13,4/10 – οτε 2015

13,7/36 – φυλακην 680. 2014

13,10/28 – μαχαιραις 582

13,11/10 – εκβαινον 2016

13,11/20 – εχων 2033 (orthograph.)

13,11/24–28 – ομοια αρνιω δυο 2020

13,12/8 – αυτου 2014. 2034

13,12/8–14 – πασαν του πρωτου θηριου 2016

13,12/16 – om. 1876. 2043. 2082 1876

13,12/44–50 – το πρωτον θηριον 757*

13,14/24 – εδωκεν 1678. 1778

13,14/49 – εις 2196

13,16/12 – om. 2091

13,17/29 – η ως 2305

13,17/44–46 – om. 2091

13,18/4 – om. 2045

13,18/10 – om. 2039

13,18/22–24 – αυτου 2016

13,18/25 – η τον αριθμον του ονοματος αυτου 2084

13,18/29 – του 2029

Apk 14

14,1/13 – το 2058

14,1/14 – εστηκεν 2016

14,1/29 – αριθμος πολυς 680r

14,1/40–42 – τα ονοματα 2926

14,1/66 – om. 2091*

14,2/7 – βροντης 2926

14,2/10–12 – των ουρανων 2084

14,2/50 – om. 2021

14,3/17 – σου 2014

14,3/37 – αλλος 2091

14,3/66 – om. 2091

14,4/39 – απο ιησου 467. 2061; απο του ιησου 664
neue Variante

14,4/40 – εξαγορασθησαν 582

14,4/42 – επι 1678

14,4/44 – om. 2926

14,6/52–54 – om. 2196

14,4/52–56 – om. 2029

14,7/16 – om. 2029

14,7/24 – οτε 2015

14,7/40 – προσεκυνησατε 2051. 2067

14,8/2 – om. 2926

14,8/19 – εκεινη 628*

14,8/20 – om. 2025

14,8/23 – ητις 628*

14,9/54–62 – om. 2014. 2045*

14,10/14 – τουτου 2033

14,10/30 – om. 2029

14,10/32 – ποταμω 616

14,10/56 – θειων 2014

14,10/54–56 – των αγγελων των αγιων 1957

14,11/14–20 – αναβηθησεται εις τους αιωνας των
αιωνων 628

14,11/35 – και 2058

14,12/2–4 – η δε vel η δε και 1876. 2047. 2015. 2036.
2043. 2082

14,13/27 – τω 2033

14,13/30 – θνησκοντες 2021

14,13/56–62 – om. 2258

14,14/10–12 – λευκη νεφελη 616

14,14/34–36 – τη κεφαλη 628C

14,14/54–56 – οξυν δρεπανον 2091

14,15/4–6 – αγγελος αλλος 2016

14,15/10–14 – om. 385

14,15/33 – λεγων 2091

14,15/36–44 – om. 2014. 2034

14,15/42 – om. 2016

14,15/46 – οτε 2015

14,16/10 – υπο 2065

14,16/22 – εις 680. 922

14,17/23 – και 616

14,17/30 – δρεπανα 2015

14,18/19 – μεγαλην 680

14,18/20 – εκ 2258

14,18/34 – om. 2016

14,18/52–54 – om. 2071

14,18/69 – πικρης 2091

14,18/76 – οτε 2015

14,19/4 – εβαλλεν 1918. 2029

14,19/6 – om. 680

14,19/37 – τους βοτρυας αυτης 2091

14,19/48–50 – om. 935

14,20/30–32 – του χαλινου 1957

Apk 15

15,1/10–14 – om. 2305

- 15,1/30–34 – εσχατας επτα 2023
 15,1/48–50 – αυτου 628
 15,2/28–36 – om. 2078
 15,2/42–44 – των αριθμων 680
 15,2/54–62 – επι την υαλινην θαλασσαν 2091
 15,2/64–70 – om. 1893
 15,3/22 – om. 385
 15,3/26 – om. 2033
 15,3/38 – om. 2023
 15,3/43 – δεσποτα 1094
 15,4/52 – om. 2082
 15,6/9 – αγιοι 2059*
 15,6/16–20 – τας πληγας τας επτα 2043
 15,6/27 – και ησαν 2926
 15,6/40 – παρα 1597
 15,7/18–20 – ξυλοις 2015
- Apk 16
 16,2/25 – αυτου 2015
 16,4/7 – αγιος αγγελος 2059*
 16,5/7 – αγιου 2059*
 16,5/6–8 – om. 1728
 16,7/4 – ηκουσαν 2033
 16,7/12 – ναι ναι 1778
 16,8/7 – αγιος αγγελος 2059*
 16,9/9 – το 1704
 16,9/17 – εις 2015
 16,9/40 – των ανθρωπων 616
 16,9/47 – του 628
 16,10/18 – om. 2824
 16,10/52 – πυρος 664; cf. M. Sigismund, Varianten und Parallelen in Handschriften jenseits der ECM-Auswahl [im vorliegenden Band] z.St.
 16,11/6–12 – το ονομα του θεου 1957
 16,11/14–36 – om. 680
 16,11/26 – om. 2082
 16,11/28 – ελκουσων 2020
 16,12/4 – om. 664
 16,12/18–26 – τον ποταμον τον 2035. 2091
 16,13/11 – αυτου 2926
 16,13/14–38 – δρακοντος εκ του στοματος του θηριου και εκ του στοματος του ψευδοπροφητου 1778
 16,13/39 – εξερχομενα 2091
 16,15/36 – κλεπτωσι 1778
 16,16/18–20 – add. ad textum εν αλλοις μαγεδδων 2033. 2044. 2083
 16,18/16–22 – και σεισμος μεγας εγενετο 2051
 16,18/46–48 – om. 2079
 16,19/6 – om. 2031
 16,19/10 – om. 2016
 16,19/14–18 – εις μερη τρια 2305
 16,19/56–66 – του οινου της οργης του θυμου 2091
- 16,19/56–58 – om. 2060
 16,20/8 – εξεφυγεν 2091
 16,21/4 – θαλασσα 2926
 16,21/20 – προς τους 2030
 16,21/52 – om. 628
- Apk 17
 17,1/2–14 – και εις εκ των επτα αγγελων ηλθεν 2091
 17,1/54 – om. 2025
 17,1/58 – om. 2043. 2082.
 17,2/2 – εφ 2021
 17,2/6 – επολεμησαν 664
 17,2/19 – και 2058
 17,2/30–32 – om. 680
 17,3/20 – γυναιον 2015
 17,4/28 – om. 616
 17,5/6–8 – των μετοπων 680
 17,5/23 – και 2051
 17,5/38–40 – αυτης 2015. 1678
 17,6/40 – om. 385*. 628*
 17,7/8 – om. 2025
 17,7/35 – του βασιλεως 616
 17,7/48 – om. 680. 2022
 17,7/56 – δωδεκα 664. 1094
 17,8/1 – και 2059
 17,8/10 – om. 2022
 17,8/37 – το θηριον ο διαβολος 2081*
 17,8/62–66 – επι βιβλιου 2025
 17,9/4 – om. 2091
 17,9/22 – ορκοι 336
 17,10/36 – ειναι 919
 17,11/8 – ουκ 467
 17,11/17 – και μελλει ελθειν 2091
 17,15/12 – οια 616
 17,15/22 – εκαθητο 2091
 17,15/27 – οι 664
 17,16/4 – om. 256
 17,16/46 – αυτων 1597
 17,16/52–54 – κατακαυσουσιν αυτην 2021*
 17,17/18–42 – om. 2029
 17,18/12 – om. 1955
 17,18/34–36 – om. 2051
- Apk 18
 18,1/6 – ιδου 2062
 18,1/11 – ετερον 1957
 18,1/40 – αυτων 42
 18,2/12 – λεγουσα 2305
 18,2/17 – και 2079
 18,2/20–22 – om. 385
 18,2/23 – επεσε 2017
 18,3/9 – και 2058

- 18,3/6–20 – του θυμου του οινου της πορνειας αυτοις πεποτικε 2014
 18,3/24 – om. 2014
 18,3/37 – οι 336. 628. 582
 18,3/42–52 – om. 2033
 18,3/67 – και οι εμποροι αυτης 2033
 18,4/15 – και 2926
 18,4/26 – υιος 218
 18,5/6 – αυτοις 2302
 18,5/6–11 – αυταις αι αρματιαι αυτης 1678
 18,6/3 – ουν 2031
 18,6/22 – om. 149. 664
 18,6/42 – διπλα 2061
 18,7/28 – om. 2091
 18,8/1 – και 628
 18,8/25 – και πληγαι 2091
 18,9/10–20 – οι βασιλεις της γης επ αυτην 628
 18,9/26 – αυτην 1859. 2021. 2027. 2039
 18,10/26–38 – η πολις η βαβυλων η μεγαλη 2084. 2926
 18,11/13 – οι εν αυτοις 2034, cf. 2014; εφ εαυτης 743. 2029
 18,11/28 – αυτοις 2091
 18,12/56–62 – ξυλον σκευος τιμοτατων 680
 18,13/37 – και λιβανον 2065
 18,13/42–44 – om. 42. 1957
 18,13/48 – ιππου 2033. 2256
 18,15/24–26 – του φοβου 2021
 18,15/32 – om. 2038
 18,16/8–14 – η μεγαλη πολις 2020
 18,17/28–32 – πλεων επι των πλοιων 2016
 18,18/6 – κλαιοντες 459
 18,18/16 – om. 2038
 18,18/28–30 – om. 241
 18,19/16–18 – om. 2031
 18,19/20–28 – λεγοντες μετα κλαυθμου και πενθους πικρου 2061
 18,19/26–48 – om. 2038
 18,19/58–62 – om. 2196
 18,19/76–78 – ηρημωθη ωρα 2059*
 18,20/6 – αυτης 664
 18,20/11 – αγγαλλιασθε 2065
 18,20/16–20 – om. 2078. 2258
 18,20/42 – απ 1957
 18,21/29 – μεγαν 69
 18,21/34 – om. 2084
 18,22/8–10 – om. 2196
 18,22/42–52 – om. 2920
- Apk 19
 19,1/6 – ηκουσαν 2034
 19,1/27 – και 2021
 19,1/28–42 – η δοξα και σωτηρια και η δυναμις 2091
- 19,2/17 – και 2025
 19,2/36 – om. 2025; επι 1617
 19,6/4 – ηκουσαν 205. 2033
 19,6/14–32 – και ως φωνην βροντων ισχυρων και ως φωνην υδατων πολλων 2091
 19,6/35 – το 2091
 19,6/53 – θεος ημων 2091
 19,8/18 – και 242
 19,9/24–28 – κεκλημενοι του αρνιου 2093
 19,9/36 – om. 2038
 19,9/36–40 – ουαι ουαι οι λογοι 680
 19,9/36–10/22 – om. 2043. 2082
 19,10/4 – επεσαν 1551. 2061
 19,10/56 – προσκυνησαι 2196
 19,10/64–74 – της προφητειας του πνευματος του ιησου εστι 2091
 19,10/71 – της μαρτυριας 2061
 19,11/22 – om. 2821
 19,11/40 – η 2078
 19,12/27 – τις ο 2045
 19,13/12 – ω 680
 19,13/16–20 – αυτου το ονομα 69
 19,14/18 – αυτον 1918
 19,14/32 – om. 2965
 19,15/6 – om. 664
 19,15/30–36 – και αυτους ποιμανει αυτος 2014. 2034. 2036
 19,15 /58–64 – om. 680
 19,16/12 – om. 664
 19,16/28 – βασιλειας 1094
 19,16/31 – ο 582
 19,18/5 – τας 2035. 2044
 19,18/6–10 – om. 680. 922
 19,18/28–42 – om. 617
 19,18/38–50 – om. 617
 19,18/52–58 – om. 2824
 19,19/26 – om. 467
 19,19/35 – και 2035
 19,21/20–24 – εφ ιππου 1775
 19,21/44 – ερπετα 617
- Apk 20
 20,1/32 – υπο 1384
 20,2/9 – και 2926
 20,4/40 – του θεου 2029
 20,4/66 – και 2084
 20,4/80–88 – σημειον επι των μετωπων αυτων η χαραγμα 2091
 20,6/28–30 – om. 2045*
 20,6/50–54 – om. 336. 1948
 20,8/4 – εξελθη 1678. 1778
 20,8/46 – om. 175. 664. 2091

- 20,10/13 – και 1876. 2014. 2034. 2036. 2043. 2082. 2047
 20,10/40 – om. 2031
 20,11/43 – ο 336
 20,12/6–18 – τους νεκρούς μεγάλους και μικρούς 2091;
 τους μικρούς και τους μεγάλους νεκρούς 2058
 20,12/37 – ζωής 2091
 20,12/62 – καταγεγραμμένων 664
 20,12/69 – εκαστός 2091
 20,12/70–76 – και κατά τα έργα αυτών 467
 20,13/52 – om. 336. 2082
 20,15/12–20 – εν τη της ζωής βίβλῳ 2091
 20,15/24 – ἐβλήθησαν 2091
 20,15/35 – της καιομένης 2091
- Apk 21
 21,2/9–16 – εἶδον τὴν ἀνω ἱ(ε)ρουσα(λ)ημ τὴν
 μ(ητ)ροπολιν 2091
 21,2/32–38 – ἡτοιμασμένη ὡς νύμφη κεκοσμημένη
 2082
 21,2/32–36 – om. 2062
 21,3/8 – om. 582
 21,3/20 – om. 2196
 21,3/28–40 – και σκηνώσει ἐν αὐτῇ μετὰ πάντων
 ἀν(θρῶπ)ων δικαίων 2091
 21,3/56–64 – αὐτῶν θεὸς ἐστὶ 2091
 21,4/30 – οὐ 2039
 21,4/46–50: ὅτι πάντα τὰ πρῶτα 2091; cf. Sigismund,
 Varianten und Parallelen in Handschriften jen-
 seits der ECM-Auswahl (im vorliegenden Band)
 z.St.
 21,5/38–44 – ἀληθινοὶ εἰσι καὶ πιστοὶ 2084. cf. 2031r
 21,6/32–54 – om. 2091
 21,6/53 – και 2021
 21,6/55 – εἰς τοὺς αἰῶνας τῶν αἰῶνων ἀμήν 2091
 21,7/18 – om. 2039
 21,8/12–22 – om. 2926
 21,8/16–22 – om. 2044. 2054. 2083
 21,8/20–22 – om. 2029
 21,9/15 – και 2031
 21,9/22 – om. 2041. 2059*. 2084
 21,10/16 – μέγαλον 1678. 2033. 2035
 21,10/34 – om. 2196*
 21,11/24 – και 1597. 2305
 21,12/14–16 – δώδεκα πύλωνας 42. 757
 21,12/16 – δύο καὶ δέκα 2305
 21,12/20 – ἐν 2058
 21,12/34–38 – om. 680
 21,12/36 – om. 582. 1778. 1678
 21,14/14–16 – δώδεκα θεμελίους 149. 1948
 21,14/28 – om. 2045
 21,16/12 – om. 2058
 21,16/45 – δέκα 2918
- 21,16/49 – αὐτοῖς 2043
 21,16/66 – om. 2054
 21,17/19 – τὸ 680
 21,19/2–4 – ἐνδομήσις 2014
 21,19/18 – κοσμίῳ 1957
 21,19/22 – om. 2039
 21,19/32–66 – ὁ δευτερός σμαραγδὸς 2062
 21,19/42 – χαλκὸς 616
 21,19/44 – om. 2065
 21,20/42–46 – om. 2021
 21,20/44–48 – om. 1876. 2043. 2082
 21,20/44 – om. 1876. 2021. 2043. 2082
 21,20/46 – om. 1876. 2021. 2043. 2082
 21,20/48 – om. 1876. 2043. 2082
 21,21/26 – ἀπο 1678. 1778. 2062
 21,21/48 – βάλος 2062
 21,22/12 – αὐτῷ 149. 1948
 21,22/14–16 – εἰ μὴ 2039
 21,23/13 – τοῦ ἀρνίου καὶ 616
 21,23/50 – αὐτοῦ 2046
 21,26/6–14 – τὴν τιμὴν καὶ τὴν δοξάν 2039
- Apk 22
 22,1/12 – ζώντος 680
 22,1/13 – και 2051. 2055. 2064. 2067. 2419
 22,2/12–3/12 – om. 2060
 22,2/22 – ἐκεῖ 2062
 22,2/24–28 – ξύλα ζωῆς ποιοῦντα 385
 22,2/28–30 – om. 467
 22,2/38–40 – εκαστός ἀποδοῦς 680
 22,2/48–3/12 – om. 2919
 22,2/50–52 – τὸ φύλλον 459
 22,2/61 – τῶν ψυχῶν 2016*
 22,3/42 – αὐτῶν 1094
 22,4/2–26 – και ὁψόνται αὐτὸν πρόσωπον πρὸς
 πρόσωπων 2044. cf. 2054. 2083
 22,4/18 – om. 2031
 22,5/3 – ἡ 2014
 22,5/37 – αὐτὸς 2059
 22,6/1 – και ἐξηλθεν 2075
 22,6/32– π(ατ)ερῶν 680. cf. 1719. 2926
 22,6/36 – πονηρῶν 1597
 22,6/54–58 – τὰ μέλλοντα γίνεσθαι 2056. 2073. 2254;
 τὰ μέλλοντα τὰ γίνεσθαι τὰ 2031. 2075
 22,8/20–22 – om. 1551. 2061
 22,8/32–38 – τοῦ ἀγγέλου τῶν ποδῶν 2926
 22,9/12 – συμβουλὸς 2196
 22,9/50 – προσκυνήσω 2033
 22,10/24 – ταυτίς 2020
 22,10/26 – om. 2039
 22,11/2–8 – om. 2824
 22,11/6 – ἀδικεῖτω 2030; δίκησατω 680. 935

22,12/14 – om. 664. 1094. 2016
 22,14/14–15/42 – om. 2058
 22,14/26 – om. 2029
 22,15/20–24 – om. 680
 22,16/16–18 – ταυτα υμιν 2926
 22,16/ 44 – ανηρ 757S
 22,16/49 – ο φαεινος 2824
 22,18/20–22 – om. 336
 22,18/32–34 – επι ταυτα 2030
 22,18/42 – om. 2037. 2046
 22,19/16–18 – των βιβλιων 506*
 22,19/32 – om. 1248
 22,20/8 – om. 2186
 22,20/10 – επι 2021; ιδου 2030
 22,21/19 – αυτου 2030

3.2 Zusätzliche Lesarten aus den Kollationen für den Band „Text und Textwert VI Apokalypse“ / Additional variants at the test passages of „Text und Textwert VI Apokalypse“

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Bei den Untersuchungen der Teststellen aus der Apk für den Band „Text und Textwert VI Apokalypse“ wurden auch Varianten aus den Handschriften erfasst, die nicht in die Auswahl der Handschriften für die ECM Apk gelangten. Die Varianten dieser Handschriften, die nicht in den Bezeugungs-Apparat der ECM Apk aufgenommen werden konnten, seien im Folgenden zusammengestellt. Ausgenommen werden unklare Textfassungen, üblicherweise zu regularisierende Lesarten, Homoioteleuta und Varianten, die auf Abschriften des Erasmustextes bzw. Textus receptus zurückgehen. Für den vollständigen Befund sei auf daher auf den Band selbst verwiesen: Lembke, Markus/Müller, Darius/Schmid, Ulrich (Hg.) in Verbindung mit Martin Karrer, Text und Textwert der griechischen Handschriften des Neuen Testaments. VI. Die Apokalypse: Teststellenkollation und Auswertungen (ANTF 49), Berlin/Boston 2017, 25–228.

When examining the test passages of Revelation for the volume “Text und Textwert VI Apokalypse”, variants from the manuscripts were also recorded which are not included in the selection of manuscripts for the ECM Rev. These variants are listed below. Some variants are excluded: unclear passages, readings that usually need to be regularized, Homoioteleuta and variants that go back to copies of the Erasmian text or Textus receptus. The

complete collation results can be found in: Lembke, Markus/Müller, Darius/Schmid, Ulrich (eds.) in conjunction with Martin Karrer, Text and Textual Value of the Greek Manuscripts of the New Testament. VI. The apocalypse: test site collation and evaluations (ANTF 49), Berlin/Boston 2017, 25–228.

Apk 1

1,4/27 – κυριου 2016; θεου πατρος και κυριου Ιησου Χριστου 2059C
 1,4/28–42 – του παντων ημων θεου 2062
 1,5/50–6/44 – om. 2031. 2056
 1,6/40–42 – του αιωνος 2061
 1,8/16–42 – om. 2991
 1,9/12–66 – om. 2991
 1,9/30–32 – η [scl. ην] εχω Ιησου 2843*; η [scl. ην] εχω Ιησου Χριστου 2843C
 1,13/8 – επι των 368
 1,15/20 – πυρουμενοι 2843
 1,16/10–14 – δεξια χειρι 2493*; δεξια αυτου χειρι αυτου 1777*
 1,17/30–32 – co δεξιαν αυτου χειραν 1626. 2082. 2926 – χειρα αυτου την δεξιαν 88. 2061

Apk 2

2,2/46 – αποστολους ιεναι 2643; Ιουδαιους εινα 1775
 2,3/20–24 – κεκοπιακας και ουκ κεκμηκας 2991L¹; και ουκ εποησας 2918
 2,9/6–8 – om. 2196
 2,9/28–30 – αυτων 2991
 2,13/3 – γαρ τα εργα σου και 2638; τον θρονον σου και 2794
 2,13/56–60 – om. 1094
 2,13/59 – οτι πας ο μαρτυς ο πιστος 2919*
 2,20/17 – σου εις 2084
 2,20/20–22 – λεγει 2078; λεγουσαν 2066
 2,24/44–25/6 – om. 2843
 2,24/50 – λεγω 452. 467. 935. 2021. 2663
 2,27/24 – συντριψει 2843 (2,27/24–26 συντριψει αυτους); συντριβειται συντριβησονται 1773

Apk 4

4,2/28–3/10 – του θρονου ιδον καθημενον ως ομοιωμα 2843
 4,7/36–44 – ως ανθρωπος εχων το προσωπον 2060. 2302*. 2594; ομοιον ανθρωπος εχων το προσωπον 2087
 4,8/10–18 – εχωσιν καθ εν 2843
 4,8/18 – om. 1957. 2016
 4,9/4–8 – om. 2254

¹ „L“ markiert eine „Alternativlesart“. | „L“ indicates an “alternative reading”.

Apk 5

- 5,1/26–30 – εσώθεν και εμπροσθεν και οπισθεν 2031
 5,1/ 26–32 – om. 2061
 5,6/58–64 – πνευματα τα του θεου 2625. 2794
 5,6/66 – τα εσταλμενα 1777
 5,10/22 – βασιλευσωμεν 2066
 5,13/40 – ο εστιν 2843

Apk 6

- 6,4/10 – λευκος 2046T
 6,9/22–25 – τας των ανθρωπων ψυχας 2044. 2054. 2083
 6,10/4 – εκραξα 680
 6,11/6–8 – η εκαστω αυτων 2014. 2034. 2891; αυτη 2643
 6,11/20–22 – ινα αναπαυωνται 1776; ινα αναπαυονται
 2029; αναπαυωνται 2716

Apk 13

- 13,2/12–16 – ομοιον παρδαλη ην 2759
 13,3/14 – om. 2069
 13,3/38–44 – εθαυμαζεν ολη η γη 368
 13,7/20–28 – αποκτενει δει αυτον εν μαχαιραις 582
 13,13/26–14/8 – om. 680
 13,14/60 – επι την 2759
 13,14/64–70 – επι τας μαχαιρας και εξησε 2069; και
 εξησαν απο της πληγης της μαχαιρας 1918
 13,16/44–48 – δωσωσιν αυτης χαραγματα 1918r
 13,18/26–48 – αριθμος γαρ του ανθρωπου εστι χξ και ε’
 2029; αριθμος γαρ ανθρωπου εστιν χξς’ 2196
 13,18/34–48 – και ο αριθμος αυτου εστι και ο αριθμος
 αυτου χξς’ 2021

Apk 14

- 14,1/14 – εστηκεν 2016; το εστηκος 2058
 14,4/39 – απο Ιησου 467. 2061; απο του Ιησου 664
 14,6/22 – ερχομενων ευαγγελισασθαι 2038C
 14,7/42–44 – αυτω τον ποιησαντα 468
 14,8/4–8 – και αλλος αγγελος β ος 2082
 14,8/23 – ητις 628C
 14,12/22–30 – om. 2638
 14,13/44 – αναπαυονται 1876. 2043C. 2082;
 αναπαυωνται 2626; αποπαυσονται 2136
 14,13/54–56 – και τα 2643
 14,13/56 – om. 2669
 14,16/10–14 – τη κεφαλη 1760

Apk 18

- 18,3/6–16 – του οινου και του θυμου της πορνειας
 2058
 18,3/20 – πεπωκασαν 299118,6/10–20 – αυτη διπλα
 172
 18,6/18 – αυτη διπλα ως και αυτη και 2060; αυτη ως
 και αυτη 2082*; τα διπλα αυτη 467C; αυτη τα
 διπλα 2663

- 18,11/12–20 – κλαουσονται οι εν αυτοις 2014. 2034
 18,12/18 – μαργαρου 1828L
 18,13/24–28 – οινου και ελαιου 628C; οινον 241
 18,13/40–44 – κτηνη 1957; λιβανον και κτηνη και
 προβατα 2065*
 18,13/36–44 – κτηνη και προβατα και σιτον 1678. 1778
 18,13/38–44 – om. 2759*
 18,14/8–16 – επιθυμιας της ψυχης σου 2038C; της
 επιθυμιας σου 664
 18,14/48–55 – ου μη ευρης αυτα ουτε ψυχας ανθρωπων
 του λοιπου εμπορευση 1094. 2016. 2034*
 18,21/16–18 – μεγαν μυλον 2663
 18,21/32–34 – οτι ορμηματι ουτως 336r

Apk 21

- 21,2/26–3/14 – om. 2923
 21,3/44–46 – αυτος λαος 2065
 21,3/56–68 – εστιν αυτων θεος 1678; αυτων θεος εσται
 2091
 21,3/60–68 – εσται μετ αυτων {και ο θανατος ουκ
 εσται μετ αυτων} 2991; εσται μετ αυτων και θεος
 αυτων 2258; μετ αυτων εσται ο θεος 2625*
 21,4/46–50 – ετι οτι παντα τα πρωτα 2091
 21,4/50 – προσωπα 2669
 21,4/52 – παρηλθεν 664
 21,6/8–10 – γεγοναι 2059
 21,6/22–30 – η αρχη και τελος 1775*; και αρχη και το
 τελος 680
 21,9/58–66 – νυμφην του αρνιου και γυναικα 1775L;
 γυναικα και την νυμφην του αρνιου 42. 757S. 2017
 21,12/39 – ονομα 2065*; το ονομα 2065C
 21,12/34–38 – om. 680. 3005
 21,15/34–42 – om. 110
 21,20/44–48 – om. 1876. 2043. 2082

3.3 Zusätzliche Varianten an den Teststellen von „Text und Textwert VI“ aus den neu zugänglichen Handschriften / Additional variants in the newly accessible manuscripts at the test passages of “Text und Textwert VI”

Markus Lembke (English translation by Peter Malik)

Der Band „Text und Textwert“ zur Apokalypse (TuT-Apk)² erschloss die Varianten der Apk in allen bis 2015 zugänglichen Handschriften zu 123 Teststellen. Er enthält daher zu diesen Teststellen auch Varian-

² Lembke/Müller/Schmid, Text und Textwert der griechischen Handschriften des Neuen Testaments, VI: Die Apokalypse, Teststellenkollation und Auswertungen, in Verbindung mit Karrer, ANTF 49, Berlin/Boston 2017.

ten, die nicht im Apparat der ECM dokumentiert sind. Diese zusätzlichen Varianten können in der Buchveröffentlichung und über die digitale Veröffentlichung von Material aus „Text und Textwert“ erschlossen werden, die 2024 im NTVMR unter ECM Rev zugänglich gemacht werden soll. Sie werden deshalb im vorliegenden Band (Begleitende Materialien zur ECM) nicht nochmals zusammengestellt.

Das Kollationsmaterial zu „Text und Textwert“ der Apokalypse wurde zwischen 2015 und 2023 stets aktualisiert, um eine Kontrollierbarkeit aller Handschriften auch nach Abschluss der Edition zu gewährleisten. Eine erste Veröffentlichung zusätzlicher Erkenntnisse erfolgte 2020.³ Sie umfasste die Nachkollation und Auswertung der Handschriften GA 241, 242, 1678, 2663 und 2664. Der Text von GA 2663 und 2664, der zum Zeitpunkt der Erstellung von TuT-Apk noch unbekannt war, wurde das erste Mal fundiert ausgewertet.

The volume “Text und Textwert” of Revelation (TuT-Rev)⁴ catalogued the variants of Revelation at 123 test passages in all the manuscripts accessible up to 2015. As such, then, it also contains variants for these test passages that are not documented in the ECM apparatus. These additional variants can be accessed in the published volume as well as through the digital publication of material from “Text und Textwert”, which will be made available via NTVMR in 2024. Hence, they are not compiled again in the volume with supplementary materials.

The collations in the “Text und Textwert” volume were constantly updated between 2015 and 2023 so as to ensure the verifiability of all the manuscript evidence even after the completion of the edition. The first publication of additional findings took place in 2020,⁵ comprising the additional collation and evaluation of the manuscripts GA 241, 242, 1678, 2663 and 2664. The text of GA 2663 and 2664, which was still unknown

at the time of the production of TuT-Rev, was thoroughly evaluated for the first time.

Zu den genannten Handschriften, später auch zu 2039, konnten neue Aufnahmen besorgt werden, die bei der ursprünglichen Veröffentlichung von TuT-Apk nicht zur Verfügung standen. Für GA 241, 242, 1678 und 2039 erlaubte dies eine Kontrolle der Kollation von Hoskier.

Was die Handschriften GA 241, 242, 1678 und 2039 betrifft, die in TuT-Apk nach Hoskier zitiert wurden, führte die Neukollation zu folgenden Änderungen:

- Bei 241 ist an 24 Teststellen (16, 24, 32, 34, 36, 39, 47, 55, 58, 59, 60, 82, 86, 87, 88, 90, 92, 94, 111, 112, 116, 117, 118, 123) aufgrund der neuen Fotos die Korrektur von der im Druck angegebenen Lesart zu Unleserlich erforderlich. Die unleserlichen Stellen sind allerdings das Resultat eines Wasserschadens, von dem Hoskiers Kollation noch nicht belastet war. De facto befindet sich die Handschrift heute also in einem schlechteren Zustand als zur Zeit Hoskiers. Da Hoskier im Allgemeinen sehr sorgfältig arbeitete, sind seine Kollationen weiter benutzbar (eine Referenz könnte sein Notat mit „videlicet“ wiedergeben). Dies zeigt die bleibende Bedeutung der Arbeiten von Hoskier für die Apokalypse-Forschung.
- Bei 242 ist an Teststelle 34 die Korrektur von Lesart 2/4 (οι) zu Unleserlich erforderlich.
- Bei 1678 ist an Teststelle 27 die Korrektur von Unleserlich zu Lesart 4/5–A (το προσωπον ως ανθρωπος), an Teststelle 60 von Lesart 3/5 (επι) zu Lesart 2/4 (εις) erforderlich.
- Bei 2039 ist an Teststelle 32 die Korrektur von Lesart 3/4/5–A (εσωθεν και εξωθεν) zu Lesart 3/4/5–B (εσωθεν και εξωθεν {και}) erforderlich.

Die Korrekturen sind marginal und bedingen keine Neubewertung der Handschriften.

In den letzten Jahren sind zudem Bilder zu den Handschriften GA 1824, 2743 und 2991 zugänglich geworden, und es gelang, Aufnahmen zu GA 2136 zu beschaffen.⁶ In der Folge wurden diese Handschriften ebenfalls an den Teststellen kollationiert und entsprechend ausgewertet. Die Resultate sollen als Teil einer vollständigen Aktualisierung der „Text- und Textwert-Daten“ zum Abschluss der Edition im NTVMR digital veröffentlicht werden.

³ Lembke/Müller, Kollation und Auswertung neu zugänglicher Minuskeln der Apokalypse, in: Sigismund/Müller (Hg.), Studien zum Text der Apokalypse III, ANTF 51, Berlin/Boston 2020, 25–80.

⁴ Lembke/Müller/Schmid, Text und Textwert der griechischen Handschriften des Neuen Testaments, VI: Die Apokalypse, Teststellenkollation und Auswertungen, in Verbindung mit Karrer, ANTF 49, Berlin/Boston 2017.

⁵ Lembke/Müller, Kollation und Auswertung neu zugänglicher Minuskeln der Apokalypse, in: Sigismund/Müller (Hg.), Studien zum Text der Apokalypse III, ANTF 51, Berlin/Boston 2020, 25–80.

⁶ Die früheren Aufnahmen von GA 1824 und 2743 waren unvollständig, so dass die Teile Apk 1,1–19,16 von 1824 und Apk 6,11–22,21 von 2743 im gedruckten TuT-Band noch nicht verwertet werden konnten.

For the aforementioned manuscripts, and subsequently also for 2039, it was possible to obtain new images that were not yet available at the time of the original publication of TuT-Rev. For GA 241, 242, 1678 and 2039, this allowed a review of Hoskier's collation.

As regards the manuscripts GA 241, 242, 1678, and 2039, which were cited in TuT-Rev after Hoskier, the new collation resulted in the following changes:

- In 241, it is necessary to correct the reading given in the print to illegible at 24 test passages (16 24 32 34 36 39 47 55 58 59 60 82 86 87 88 90 92 94 111 112 116 117 118 123) because of the new photographs. The illegible passages are, however, the result of water damage by which Hoskier's collation had not yet been affected. In fact, the manuscript is in worse condition today than it was at Hoskier's time. Since Hoskier generally worked very carefully, his collations remain useful (a reference could reproduce his notation with "videlicet"). This shows the lasting importance of Hoskier's work for the research into Revelation.
 - In 242, the correction from reading 2/4 (οι) to illegible is required at test passage 34.
 - In 1678, the correction from illegible to reading 4/5–A (το προσωπον ως ανθρωπος) is required at test passage 27, and from reading 3/5 (επι) to reading 2/4 (εις) at test passage 60.
 - In 2039, a correction from reading 3/4/5–A (εσωθεν και εξωθεν) to reading 3/4/5–B (εσωθεν και εξωθεν {και}) is required at test passage 32.
- The corrections are marginal and do not require a re-evaluation of the manuscripts.

In recent years, images of the manuscripts GA 1824, 2743 and 2991 have also become available, and it was possible to obtain images of GA 2136.⁷ Subsequently, these manuscripts were also collated at the test passages and evaluated accordingly. The results will be published digitally as part of a complete update of the Text und Textwert data at NTVMR upon conclusion of the edition project.

Des Weiteren sind mit GA 3004. 3005. 3006 und 3007 vier neue Apk-Handschriften bekannt worden, die, mit Ausnahme des nicht verwertbaren Fragments 3007 (Apk 1,1–3a), ebenfalls in der vorgenannten elek-

tronischen Aktualisierung berücksichtigt sind (sie soll unter NT.VMR Diskussionsraum abrufbar werden).

Die Aktualisierungen von TuT zeigten, dass sich die neu hinzugekommenen Handschriften wie die 2020 besprochenen Handschriften in die vorhandenen Kollationsresultate integrieren lassen und keine nennenswerten Auffälligkeiten enthalten.

Aus der Nachkollation von 241, 242, 1678, 2039, 3004 und 3005 gingen keine neuen Varianten an den Teststellen hervor. 1824, 2663, 2664, 2743, 2991 und 3006 bekunden unbedeutende, zusätzliche Varianten, die in der nachfolgenden Tabelle zusammengestellt sind:⁸

Furthermore, four new Revelation manuscripts (GA 3004, 3005, 3006, and 3007) have surfaced which, with the exception of the unusable fragment 3007 (Rev 1:1–3a), are also included in the aforementioned electronic update (to be made available at NTVMR).

The TuT updates have shown that the newly added manuscripts, like the manuscripts discussed in the 2020 publication, can be integrated into the existing collation results and do not display any notable anomalies.

The additional collation of 241, 242, 1678, 2039, 3004, and 3005 did not reveal any new variants at the test passages. 1824, 2663, 2664, 2743, 2991, and 3006 attest insignificant additional variants, which are collated in the table below:⁹

| Vers | TST | Wort-
adresse
ECM | Variante | Zeuge |
|------|-----|-------------------------|---|-------|
| 1,4 | 1 | 27
(2–62) | OM. VS 4 | 2991 |
| 1,8 | 3 | 15
(15–42) | OM. ' ' λεγει
κυριος ο θεος ο
ων και ο ην και ο
ερχομενος ο
παντοκρατωρ | 2991 |
| 1,9 | 4 | 30–32
(12–66) | OM. και
συγκοινωνος ...
και υπομονη 'εν
Ιησου' εγενομην | 2991 |

⁸ In der 3. Spalte ist zunächst die Wortadresse der Teststelle angegeben; in Fällen, in denen die Lesart der Hs. über die Grenzen der Teststelle hinausgeht, sind in Klammern die Wortadressen der Erweiterung vermerkt.

⁹ The word address of the test-passage is initially given in the 3rd column; in cases where the reading of the ms. is beyond the range of the test-passage, the word addresses of the extension are noted in brackets.

⁷ The previous images of GA 1824 und 2743 were incomplete, which is why Rev 1:1–19:16 of 1824 and Rev 6:11–22:21 of 2743 are not analyzed in the printed TuT data.

4. Orthographica und Verwandtes / Orthographica and related matters

Das Team, das die ECM Apk erstellte, prüfte zahlreiche Orthographica. Einige Materialien, die in diesem Zusammenhang entstanden, dokumentieren wir im Folgenden. Andere Materialien gingen unmittelbar in den Apparat ein (z.B. 18,23/12) und werden nicht nochmals dokumentiert.

Die folgenden Beiträge und Listen geben den Befund der Handschriften anders als im Variantenapparat unregularisiert wieder. Matthias Geigenfeind und Markus Lembke teilten sich die mühsame Aufgabe; daher finden sich (H)alleluia und ιδε, die sachlich noch zu § 4.3 (Spiritus und Akzente) gehören, in § 4.4.

The team that produced the ECM Rev reviewed orthographica with great care. We reproduce some of the material that emerged in this context below. Other collations are presented only in the apparatus (e.g. 18,23/12).

Unlike in the critical apparatus, the following studies and lists reproduce the manuscript evidence in an unregularized form. The arduous task was partitioned between Matthias Geigenfeind and Markus Lembke; (h)alleluia and ιδε are, therefore, found in § 4.4, though belonging to § 4.3 thematically.

Martin Karrer

(English translation by Peter Malik)

4.1 Liste der Handschriften für die Entscheidungen zu den Orthographica Darius Müller, Marcus Sigismund

Die CBGM kann im gegenwärtigen Entwicklungsstatus der Software nicht auf Orthographica der Handschriften angewandt werden. In Anbetracht dessen wählt die ECM Apk folgendes Verfahren:

Entscheidungen zu Orthographica folgen der Hauptlinie, die sich in den Handschriften des 1. Jahrtausends abzeichnet. Um diese Linie zu erheben, werden alle frühen Handschriften und repräsentative Handschriften für das späte 1. Jahrtausend (Vertreter der Hauptgruppen und unabhängige Handschriften) beigezogen.

Maßgeblich für die Wahl der *a*-Lesart bei Orthographica ist mithin die stärkere Linie folgender Hss.:

4.1 List of manuscripts for the decisions concerning orthographical readings (English translation by Peter Malik)

In its current state of software development, the CBGM cannot be used for orthographical readings in manuscripts. As a result, the ECM Rev takes the following approach:

Decisions concerning the orthographical readings follow the main strand in the manuscripts of the first millennium. In order to reach this goal, all the early manuscripts and representative manuscripts of the later period (representatives of the main groups and independent witnesses) of the 1st mill. were considered.

Relevant for the decision of *a*-readings in the case of orthographical readings is thus the stronger strand of the following MSS:

Gruppe 1/Group 1, saec. II–V: P18. P24. P47. P85. P98. P115. 01. 02. 04. 0163. 0169. 0207. 0308. 0326

Gruppe 2/Group 2, saec. VI–X: P43. 025. 046. 0229. 82. 93. 456. 1424. 1611. 2074. 2329. 2351

Falls es zusätzliche Evidenz für eine Entscheidung benötigt, werden folgende weitere Zeugen beigezogen: 1006. 1854. 2050. 2846.

Orthographica, die als Stilerscheinungen behandelt werden können, werden bei Erfordernis auch in den ausgangstextnahen Zeugen jüngerer Zeit besonders betrachtet: 1006. 1854. 2050. 2846.

When there is a need of additional evidence for a particular decision, the following further witnesses are cited: 1006. 1854. 2050. 2846.

Orthographical readings that can be regarded as stylistic phenomena were – if necessary – also specially considered in later witnesses with close proximity to the initial text: 1006. 1854. 2050. 2846.

4.2 Liste der abgekürzten Zahlzeichen / List of the abbreviated numerals

Matthias Geigenfeind

(English translation of the introduction by
Peter Malik)

4.2.1 Methodologische Prolegomena / Methodological prolegomena

In der Johannesapokalypse spielen Zahlen eine enorm wichtige Rolle. In keiner anderen neutestamentlichen Schrift begegnen in solch einer Menge und Dichte Numeralia wie im sog. „Buch mit den sieben Siegeln“. Die im Zuge des Transkriptionsprozesses erfolgte nähere Betrachtung der Hss. der Apk ergab, dass die griechischen Zahlen in der Apk teils *plene* (als Worte) geschrieben, teils aber auch durch Zeichen (die als Zahlen verwendeten Buchstaben) wiedergegeben werden. Die folgende Liste verzeichnet alle Stellen, an denen Zahlzeichen verwendet werden; die *plene*-Schreibung wird nicht aufgenommen.¹

Die Liste enthält auch die Angaben zu Stellen, die nicht variiert sind, so dass nach den Regeln der ECM die orthographischen Schreibungen der Zahlen (*plene* oder Zahlbuchstabe) im textkritischen Apparat der ECM nicht sichtbar werden.

Da in der Apk nicht bloß Kardinalia vorkommen, sondern Numeralia auch in Form von Ordinalia und Partitiva auftreten, werden die entsprechenden Numeralia in Kap. II in die jeweiligen Kategorien unterteilt (1–3) und somit jeweils entsprechend ihrer Gruppenzugehörigkeit gesondert wiedergegeben. Die umfangreichste Gruppe stellen die Kardinalia dar, die als erstes begegnen (1), gefolgt von den Ordinalia (2) und den Partitiva (3). Den Abschluss des Beitrags bildet eine kleine Zusammenfassung (III).

Die in allen drei o.g. Kategorien mit aufgeführte jeweilige Wortadresse bezieht sich lediglich auf das jeweilige Numerales der näher betrachteten Varianteneinheit in der Zählung des *Ausgangstexts* der ECM-Apk. Bei unterschiedlichen Wortreihenfolgen werden die dazugehörigen Mss. entsprechend ihres Wortlauts separat aufgeführt. Um der besseren Nachver-

folgbarkeit willen wird jedoch stets der komplette Ausdruck wiedergegeben, in dem das Numerales in Form von Zahlbuchstabe(n) begegnet, und zugleich das Numerales mit Fettdruck und dazugehörigen Überstrich eigens kenntlich gemacht.

In Revelation, numbers play an immensely important role. In no other New Testament book do numerals occur in such quantity and density as in the so-called “Book with the Seven Seals”. The closer examination of the MSS of Revelation, which took place in the course of the transcription process, revealed that the Greek numbers in Revelation are partly written *plene* (as words) but sometimes are also represented by abbreviations (the letters used as numbers). The following list presents all places where numerals are used; the *plene* spelling is not included.²

The list also contains the data for passages that involve no variation, so that, according to the ECM rules, the orthographical variations involving the numbers (*plene* or abbreviations) are not visible in the critical apparatus of the ECM.

Since not only cardinal numbers occur in Revelation, but also ordinals and partitives, the corresponding numerals are subdivided into the respective categories (1–3) in chap. II and are thus reproduced separately according to their grouping. The most extensive group is comprised of the cardinals, which appear first (1), followed by the ordinals (2) and the partitives (3). The section concludes with a short summary (III).

The word address listed in all three above categories refers only to the respective numeral in the variant unit, counted on the basis of the initial text of the ECM Rev. In case of different word orders, the corresponding MSS are listed separately according to their wording. For the sake of better traceability, however, the complete expression in which the abbreviated numerals appear is always reproduced; besides, the numerals are specially marked with bold type and the corresponding overline.

¹ Es sei trotzdem an dieser Stelle darauf aufmerksam gemacht, dass in griechischen Minuskeln bisweilen auch das Phänomen begegnet, dass Numeralia (Kardinalia wie Ordinalia), die als Zahlwörter (und nicht als Zahlbuchstaben) geschrieben wurden, mit einem Überstrich versehen wurden. Im ebenfalls von mir verfassten Beitrag über die „Nomina propria“ mit Überstrich ist eine solche entsprechende Rubrik nachzuschlagen.

² Nevertheless, it should be pointed out at this point that, in Greek minuscules, it sometimes occurs that numerals (cardinals as well as ordinals), which were written as words (and not as abbreviations), were furnished with an overline. In the section about the “Nomina propria” with overline, also written by me, such a corresponding rubric can be looked up.

4.2.2 Die Numeralia als Zahlbuchstaben in den Handschriften der Apk / Abbreviated numerals in the manuscripts of Revelation

Die nachstehenden Listen wurden, ausgehend von den Eintragungen in den NT.VMR, im September 2020 erstellt und im Endredaktionsprozess noch einmal genau kontrolliert.

The lists below were created in September 2020 on the basis of the entries in NT.VMR, and were carefully reviewed in the final editing process.

Kardinalia / Cardinals

| | | |
|-----------|-------------------------------|---|
| 1,4/6 | ταις ζ
εκκλησιαις | 2432 |
| 1,4/50 | απο των ζ πνων | 1773 |
| 1,12/26 | ειδον ζ λυχνιας
χρυσας | 1773 |
| 1,12/50 | απο των ζ
πνευματων | 1773 |
| 1,16/18 | αστερας ζ | 046. 35. 1773. 2056.
2074. 2847 |
| 1,20/8 | το μυστηριον
των ζ αστερων | 35. 1773. 2056. 2074 |
| 1,20/28 | τας ζ λυχνιας | P98. 35. 1611. 1773.
2056. 2074. 2329. 2847r |
| 1,20/38 | οι ζ αστερες | 35. 1773. 2056 |
| 1,20/46 | αγγελιοι των ζ
εκκλησιων | P98. 35. 1611. 1773.
2056. 2329. 2074 |
| 1,20/60 | αι λυχνιαι αι ζ | 35. 632r. 1773. 2056 |
| 1,20/62 | ζ εκκλησιαι
εισιν | 35. 632r. 2056 |
| 2,1/26 | τους ζ αστερας | 35. 2074. 2329 |
| 2,1/48 | των ζ λυχνιων | 35. 2056. 2074. 2595 |
| 2,10/42 | ημερων ι | 046. 35. 2200. 2329.
2847 |
| 3,1/28 | ζ πνατα | 35. 1773. 2329 |
| 3,1/40 | ζ αστερας | 35. 1773. 2056. 2074.
2081. 2329. 2595 |
| 4,4/12–14 | θρονους κδ | 046. 61. 82. 93. 104.
177. 218. 250. 325. 452.
456. 522. 620. 632. 782.
808. 911. 1424. 1637.
1719. 1773. 1780. 1795.
1828. 1852. 1888. 2048.
2053. 2056. 2070. 2071.
2074. 2076. 2080. 2081.
2138. 2286. 2329. 2432. |

| | | |
|-----------|-------------------------|---|
| | | 2495. 2595. 2672. 2723.
2814. 247. 2886. 2921 |
| 4,4/24–26 | τους θρονους
κδ | 35. 632*. 1719. 1732.
1773. 2019. 2056. 2074.
2081. 2286. 2432. 2595.
2814 |
| | τους κδ
θρονους | 2053 |
| | τους θρωνους
τοις κδ | 2847 |
| | τους θρονους
τοις κδ | 046. 61. 82. 93. 104.
177. 250. 325. 452. 456.
522. 620. 632C. 808.
1424. 1780. 1828. 1852.
1888. 2048. 2071. 2138.
2495. 2672. 2886. 2921 |
| 4,5/24 | ζ λαμπαδες | 2595 |
| 4,5/24 | ζ πνατα | 2595 |
| | ζ πνευματα | 2074 |
| 4,6/38 | δ ζωα | 2595 |
| | ζωα δ | 2074 |
| 4,8/6 | ζ ζωα | 35. 808. 2081. 2595 |
| 4,8/24 | περυγας ζ | 2595 |
| 5,1/36 | σφραγισιν ζ | 1773. 2074. 2595 |
| 5,5/54 | τας ζ
σφραγιδας | 35. 469. 1719. 1773.
2056. 2074. 2595. 2329r |
| 5,6/18 | των ζ ζωνων | 35. 506. 808. 1773.
2056. 2067. 2074. 2595.
2847 |
| 5,6/44 | κερατα ζ | 35. 1719. 1773. 2056.
2074. 2595. 2847 |
| 5,6/50 | οφθαλμους ζ | 35. 1719. 1773. 2056.
2074. 2329 |
| 5,6/58 | τα ζ πνα (sic!) | P24 |
| | τα ζ πνευματα | 2074 |
| | τα ζ πνατα | 35. 792. 2847 |
| 5,8/14 | δ ζωα | 35. 104. 456. 808. 1637.
1719. 1773. 1828. 2074.
2495. 2595. 2723. 2847 |
| 5,8/22–24 | κδ
πρεσβυτεροι | 046
35. 61. 82. 93. 104. 177.
218. 325. 452. 456. 498.
506. 522. 792. 808. 911.
1637. 1719. 1734. 1773.
1780. 1795. 1828. 1852.
2048. 2071. 2074. 2076.
2080. 2138. 2286. 2495.
2595. 2723. 2845. 2847.
2886. 2921 |

| | | | | | |
|-----------|--|--|--|--|--|
| 5,14/6 | τα δ ζωα | 35. 808. 1719. 1773.
2048. 2081. 2595. 2847 | | | 1734. 1780. 1795. 1828.
1852. 2028. 2071. 2074.
2077. 2138. 2200. 2286.
2329r. 2351. 2429. 2595.
2672. 2723. 2845. 2847.
2917. 2921 |
| 6,1/20 | εκ των ζ
σφραγιδων | 35. 104. 808. 1719.
2048. 2847r | | | |
| 6,1/34 | εκ των δ ζωνων | 35. 506. 808. 1637.
1773. 2048. 2056. 2081.
2595. 2847 | | | |
| 6,6/16 | των δ ζωνων | 35. 506. 808. 1773.
2056. 2074. 2081. 2595 | | | |
| 6,6/30 | γ χοινικες | 2056. 2595 | | | |
| 7,1/8 | δ αγγελους | 01. 35. 1719. 2056.
2081. 2595 | | | |
| 7,1/18 | επι τας δ
γωνιας | 35. 1637*. 1773. 2074.
2429. 2595. 2847 | | | |
| 7,1/30 | τους δ ανεμους | 35. 1719. 1773. 2019.
2056. 2074. 2286. 2495.
2847 | | | |
| | τους δ
αγγελους | 2814 | | | |
| 7,2/36 | τοις δ αγγελοις | 35. 1773. 2074. 2595 | | | |
| 7,4/14–20 | ρ και τε μδ
χιλιαδες | 2847r | | | |
| | ρμδ χιλιαδες | 046. 35. 61. 506. 1773.
2019. 2056. 2074. 2495.
2595 | | | |
| | ρμδ χιλιαδας | 2081. 2814. 2845. 2917 | | | |
| | ρ και μδ
χιλιαδες | 2286 | | | |
| | εκατον μ
τεσσαρες
χιλιαδες | 91 | | | |
| | εκατον και μδ
χιλιαδες | 1852 | | | |
| | εκατον
τεσσαρακοντα
δ χιλιαδες | 02C | | | |
| | ρκδ χειλιαδες | 2329 | | | |
| 7,5/8–10 | ιβ χιλιαδες | 025. 046. 35. 82. 93.
104. 177. 218. 325. 452.
456. 522. 620. 792r.
1424. 1637. 1732. 1773.
1780. 1849. 1852. 1854.
2019. 2028. 2074. 2077.
2138. 2200. 2329r. 2351.
2429. 2495. 2582. 2672.
2723. 2847. 2917. 2921 | | | |
| 7,5/20–22 | ιβ χιλιαδες | 025. 046. 35. 82. 93.
177. 218. 325. 367. 452.
456. 522. 620. 808.
1424. 1637. 1719. 1732. | | | |
| 7,5/30–32 | ιβ χιλιαδες | 025. 046. 35. 82. 93.
177. 218. 325C. 367.
452. 456. 522. 620. 632.
792r. 1424. 1637. 1719.
1732. 1773. 1780. 1795.
1828. 1852. 2019. 2048.
2071. 2074. 2077. 2080.
2200. 2286. 2329r. 2351.
2429. 2582. 2672. 2723.
2847. 2917. 2921. | | | |
| 7,6/8–10 | ιβ χιλιαδες | 025. 046. 35. 82. 93.
177. 218. 325. 367. 452.
456. 522. 620. 632. 792r.
808. 1424. 1637. 1719.
1732. 1777. 1780. 1795.
1828. 1852. 2019. 2048.
2071. 2074. 2077. 2080.
2200. 2286r. 2329r.
2429. 2582. 2595. 2672.
2723. 2845. 2847. 2917.
2921 | | | |
| | ιβ | 2495 | | | |
| 7,6/18–20 | ιβ χιλιαδες | 025r. 046. 35. 82. 93.
177. 218. 325. 367. 452.
456. 506. 620C. 632.
792. 808. 1424. 1637.
1732. 1734. 1780. 1795.
1852. 2019. 2048. 2071.
2074. 2077. 2080. 2138.
2200. 2286r. 2329r.
2351. 2429. 2582. 2595.
2672. 2723. 2845. 2847.
2917. | | | |
| | χιλιαδες ιβ | 1773. 2070 | | | |
| | ιβ | 2495 | | | |
| 7,6/28–30 | ιβ χιλιαδες | 025. 046. 35. 82. 93.
177. 218. 325. 367. 452.
456. 506. 792. 808.
1424. 1637. 1732. 1773.
1780. 1795. 1828. 1852.
2019. 2048. 2071. 2074.
2077. 2080. 2138. 2200.
2286r. 2329r. 2351.
2429. 2582. 2595. 2672.
2723. 2845. 2847. 2917 | | | |

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|-----------|-------------|---|--|----------------------------|--|
| | χιλιαδες ιβ | 620C. 2070 | | | 2351. 2429. 2595. 2672. |
| | ιβ | 2495 | | | 2723. 2845. 2847. 2917 |
| 7,7/8–10 | ιβ χιλιαδες | 025. 046. 35. 82. 93.
104. 177. 218. 325. 367.
452. 456. 506. 522. 620.
792. 808r. 1424. 1637.
1719. 1732. 1734. 1773.
1780. 1795. 1828. 1852.
2019. 2048. 2071. 2074.
2077. 2080. 2138. 2200.
2286. 2329r. 2351. 2429.
2582. 2595. 2672. 2723.
2845. 2847. 2917. 2921. | | χιλιαδες ιβ | 1637. 2070 |
| | ιβ | 2495 | | ιβ | 2495 |
| 7,7/28–30 | ιβ χιλιαδες | 025. 046. 35. 82. 93.
104r. 177. 218. 325. 367.
452. 456. 506. 522. 620.
792r. 808. 1424. 1637.
1719. 1732C. 1734.
1773. 1780. 1795. 1828.
1852. 2019. 2071. 2074.
2077. 2080. 2138. 2200.
2286r. 2329r. 2351.
2429. 2595. 2672. 2723.
2845. 2847. 2917. 2919.
2921 | | χιλιαδες ιβ | 1637. 2070 |
| | ιβ | 2495 | | ιβ | 2495 |
| 7,8/8–10 | ιβ χιλιαδες | 025r. 046. 35. 82. 93.
104. 177. 218. 325. 367.
452. 456. 506. 522. 620.
808. 1424. 1637. 1719.
1732. 1734. 1773. 1780.
1795. 1828. 1852. 2019.
2048. 2071. 2074. 2077.
2080. 2138. 2256. 2286r.
2329r. 2351. 2429. 2595.
2672. 2723. 2845. 2847.
2917. 2919r. 2921 | | των δ ζωνων | 35. 808. 1719. 1773.
2074. 2429. 2495. 2723.
2814. 2847r |
| | ιβ | 2495 | | τους ζ
αγγελους | 35. 1773. 2056. 2074.
2081. 2286. 2429. 2432.
2595 |
| 7,8/18–20 | ιβ χιλιαδες | 025. 046. 35. 82. 93.
104. 177. 218. 325. 367.
452. 456. 506. 522. 620.
792r. 808. 1424. 1732.
1773. 1780. 1795. 1828.
1852. 2019. 2048. 2071.
2074. 2077. 2080. 2138.
2200. 2286r. 2329r. | | ζ σαλπιγγες | 35. 1773. 2056. 2074.
2081. 2595 |
| | ιβ | 2495 | | ζ σαλπιγγας | 2429r |
| | ιβ | 2495 | | οι ζ αγγελοι | 35. 1773. 2056. 2074.
2081C. 2429. 2847 |
| | ιβ | 2495 | | ζ αγγελοι | 2081*. 2814 |
| | ιβ | 2495 | | τας ζ
σαλπιγγας | 35. 1773. 2056. 2081.
2429 |
| | ιβ | 2495 | | των γ αγγελων | 2074. 2595 |
| | ιβ | 2495 | | μηνας ε | 046. 808. 1719. 1773.
2056. 2595. 2672. 2847 |
| | ιβ | 2495 | | μηνας ε | P47. 046. 93. 792. 808.
1773. 2056. 2074. 2429.
2595. 2814. 2847. 2917 |
| | ιβ | 2495 | | εκ των δ
κερατων | 1773. 2056. 2081. 2429.
2595. 2814. 2847 |
| | ιβ | 2495 | | τους δ
αγγελους | 35. 1773. 2074. 2081.
2429. 2495. 2595. 2814.
2847 |
| | ιβ | 2495 | | οι δ αγγελοι | P47. P115V. 35. 808.
1719. 1773. 2056. 2074.
2081. 2429. 2495. 2595.
2814 |
| | ιβ | 2495 | | απο των ζ
πληγων τουτων | P47 |
| | ιβ | 2495 | | ζ βρονται | 35. 2074. 2081 |
| | ιβ | 2495 | | ζ βρονται | 1719. 1773. 2074. 2595 |

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|-------------|------------------------|---|---------------|-----------------------------|--|
| 10,4/40 | ζ βρονται | 1719. 1773. 2056. 2074. 2081. 2429. 2595 | 12,3/30 | κεφαλαιος ζ | P47. 35. 1773. 2056. 2074. 2081. 2329. 2429. 2495. 2595. 2847 |
| 11,2/50–54 | μηνας μβ | P47C. P115V. 35. 1637. 1773. 2019. 2028. 2056. 2070. 2074. 2081. 2286. 2495. 2595. 2723. 2814. 2917 | 12,3/36 | κερατα ι | P47. 046. 35. 2056. 2329. 2429. 2495. 2847 |
| | μηνας ζ | P47*r | | κερατα ιβ | 522. 2921 |
| | μηνας τε μ και β | 2847r | | ι κερατα | 2037 |
| | μηνας μ και β | 046. 2080 | 12,6/42–46 | ημερας χιλιας | 046 |
| 11,3/8 | τοις β μαρτυσιν | P47V | | διακοσιας ξ | |
| 11,3/20–24 | ημερας χιλιας | 046 | | ημερας ασξ | P47. 808. 1773*. 2019. 2042. 2074. 2077. 2080. 2286. 2495. 2845. 2917 |
| | διακοσιας ξ | | | ημερας χιλιας σξ | 250. 792 |
| | ημερας χιλιας σξ | 792 | | ημερας ασοξ | 2436 |
| | ημερας ασξ | 61C. 808. 1773. 2074. 2286. 2495. 2917 | | ημισυ | |
| | ημερας ασξξ | 61*V | | ημερας αχ | 141 |
| | ημερας αςξ | 2847r | | ημερας ασχ | 1719 |
| | (sic!) | | | ημερας αωξ | 61. 69 |
| 11,4/8 | αι β ελαιαι | 1611 | 13,1/20 u. 26 | κερατα δεκα και κεφαλαιος ζ | 2081 |
| 11,4/16 | αι β λυχνιαι | 1773 | | κερατα ι και κεφαλαιος ζ | 046. 35. 808. 1719. 2074. 2329. 2429. 2495. 2847 |
| 11,9/32 | ημερας γ κα[ι] [ημισυ] | P47V | | κερατα ι και κεφαλαιος επτα | 2056. 2351. 2595. 2672. 2917 |
| 11,11/8 | τας ζ ημερας και ημισυ | 1773 | 13,1/38 | ι διαδηματα | 35. 808. 1719. 2074. 2329. 2495. 2595. 2847 |
| 11,13/44–46 | ανθρωπων χιλιαδες ζ | P47. 046. 452. 1773. 2074. 2256. 2286. 2429. 2495. 2847 | 13,5/30–34 | μηνας τεσσαρακοντα β | 522 |
| | [ανων] | P115V | | μηνας μβ | P47. 046. 1719. 1773. 2019. 2042. 2056. 2074. 2080. 2286. 2495. 2495. 2595. 2847. 2917 |
| | [χιλιαδες] ζ | | | μηνας κβ | 808 |
| | ανθρωπων χιλιαδες ζ | 1719V | 13,18/42–46 | χξς | P47. 046. 61. 69. 82. 91. 93. 177. 201. 250. 325. 452. 456. 506. 522. 632. 808. 1424. 1637. 1719. 1734. 1773. 1780. 1849. 1852. 1872. 1888. 2019. 2071. 2074. 2077. 2081. 2138. 2200. 2286. 2329. 2377. 2436. 2495. 2723. 2814. 2847. 2886 |
| 11,15/6 | ζ αγγελος | P47. 1773. 2056. 2074. 2595. 2847 | | χξστ [στ = ς] | 35. 141. 367. 469. 498. 1611. 1795. 2042. 2056. 2080. 2672. 2845. 2917. 2921 |
| | ζ εβδομος | 2329r | | | |
| 11,16/6–8 | κδ πρεσβυτεροι | P47. 046. 35. 61. 82. 93. 104. 177. 218. 325. 452. 456. 522. 620. 632. 808. 911. 1424. 1637. 1719. 1732. 1773. 1780. 1828. 1852. 2048. 2056. 2070. 2074. 2080. 2081. 2138. 2286. 2429. 2595. 2723. 2814. 2845. 2847. 2917. 2921 | | | |
| 12,1/52 | αστερων ιβ | P47. 35. 177. 452. 808. 1852. 2048. 2074. 2077. 2495. 2595. 2874 | | | |

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|----------------|---------------------------------------|---|------------------|---|---|
| | εξακοσια ξστ
[στ = ς] | 792 | 15,1/30 | πληγας ζ | P47V. 046. 35. 452. 808.
2056. 2081. 2595 |
| | χξ και εξ | 2028 | | ζ πληγας | 2074 |
| | χις | P115 | 15,6/8 | οι ζ αγγελοι | P47. 046. 35. 792. 2056.
2074. 2081. 2329. 2595 |
| 14,1/30–
34 | ρμδ | P47. 046. 35. 61. 69. 82.
91. 93. 141. 177*. 325.
367. 452. 456. 506. 522.
632. 792. 1424. 1637.
1719. 1734. 1773. 1780.
1795. 1828. 1849. 1852.
1872. 2019. 2042. 2056.
2070. 2071. 2074. 2077.
2080. 2081. 2138. 2256.
2286. 2329. 2377. 2495.
2595. 2672. 2723. 2814.
2845. 2847. 2886. 2917.
2921 | | οι αγγελοι οι ζ | 325. 367. 2845 |
| | των δ ζωνων | 35. 506. 808. 1773.
2056. 2074. 2077. 2429.
2495. 2595 | 15,6/18 | τας ζ πληγας | P47. 046. 35C. 808. 911.
1637. 2056. 2074. 2081.
2329. 2595 |
| | των θ τεσσαρων
ζωνων (sic!) | 2672r | | τας ε ζ πληγας
(sic!) | 2847r |
| 14,3/24 | εκατον μδ | 141. 2028. 2071. 2814.
2845 | 15,7/10 | τους δ ζωνων | P47. P115V. 35. 456.
808. 911. 1773. 2056.
2074. 2081. 2495. 2595 |
| | ρμδ | P47. 046. 35. 61. 69. 82.
91. 93. 177. 250. 325.
367. 452*. 456. 498.
506. 522. 632. 792. 808.
1424. 1637. 1719. 1732.
1773. 1780. 1795. 1828.
1849. 1852. 1872. 2019.
2048. 2070. 2074. 2080.
2081. 2138. 2286. 2329.
2377. 2595. 2672. 2723.
2847. 2886. 2917. 2921 | 15,7/18 | τοις ζ αγγελους | P47. 046. 35. 808. 1773.
2056. 2074. 2081. 2595.
2814 |
| 14,3/52–
56 | | | 15,7/22 | ζ φιαλας | P47. 35. 792. 808. 1773.
2056. 2081. 2329. 2595 |
| | σταδιων χιλιων
χ | 1719. 1773 | 15,7/52 u.
58 | αι επτα πληγαι
των ζ αγγελων
(sic!) | 046. 456. 2329 |
| | σταδιων αχ | 046. 61. 69. 82. 93. 141.
177C. 218. 325. 452.
456. 498. 808. 1424.
1734. 1780. 1795. 1872.
2028. 2071. 2077. 2081.
2138. 2256. 2286. 2495.
2847. 2886. 2917 | | αι ζ πληγαι των
ζ αγγελων | P47. 808 |
| | σταδιων αχστ | 2042 | | αι ζ πληγαι των
xxx αγγελων
(sic!) | 35. 1773. 2056. 2074.
2081. 2595 |
| | σταδιων αχς | 2074 | 16,1/20 | τοις ζ αγγελοις | 35. 808. 911. 2056.
2078. 2081. 2329. 2595 |
| | [σταδ]ιων αχ | P115C | 16,1/32 | τας ζ φιαλας | 046. 456. 911. 1719.
2329. 2495. |
| | [σταδ]ιων βχ | P115* | 16,13/42 | πνευματα ζ
ακαθαρτα | 104. 2056 |
| 15,1/24 | αγγελους ζ | 046. 35. 2056. 2074.
2081. 2595 | 17,1/12 | των ζ αγγελων | P47. 35. 452. 456. 808.
2056. 2081. 2329*.
2429. 2595. 2814 |
| | | | | των ζ επτα
αγγελων (sic!) | 2329Cr |
| | | | | των εζ
αγγελων (sic!) | 2847 |
| | | | 17,1/22 | τας ζ φιαλας | P47. 35. 452C. 1719.
1773. 2056. 2074. 2081.
2329. 2595. 2814. 2847 |
| | | | 17,3/40 | κεφαλας ζ | 046. 35. 177C. 452. 808.
1773. 2056. 2074. 2081.
2329. 2595 |
| | | | 17,3/46 | κερατα ι | 046. 35. 808. 2056.
2329. 2595 |
| | | | 17,7/50 | τας κεφαλας ζ | 046. 35. 792. 808. 1773.
2042. 2056. 2070. 2074. |

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|--------------------------------|-----------------------------|--|----------|-------------------------|---|
| | | 2081. 2329. 2595. 2814. 2847 | 20,6/66 | ,α (sic!) ετη | 2814 |
| | | | | α ετη | 2847 |
| 17,7/58 | τα ι κερατα | 046. 35. 456. 792. 808. 1719. 2056. 2070. 2074. 2495. 2595. 2847 | 20,7/10 | τα α ετη | 2847 |
| | | | | α ετη | 2845 |
| 17,9/16 | αι ζ κεφαλαι | 35. 2074. 2081. 2595 | 20,8/18 | τα εν ταις δ γωναις | 1773 |
| 17,9/20 | ζ ορη | 35. 2074. 2081. 2429. 2595 | 21,9/12 | εκ των ζ αγγελων | 046. 452. 808. 1773. 2056. 2074. 2329. 2595 |
| 17,9/42 | βασιλεις ζ εισιν | 35. 2056. 2074. 2081. 2595 | 21,9/22 | τας ζ φιαλας | 35. 452. 456. 792. 808. 1719. 1773. 1852. 2056r. 2074. 2081. 2329. 2595. 2814. 2847 |
| | βασιλεις εισιν ζ | 2071 | 21,9/32 | των ζ πληγων | 35. 1773. 2056. 2081. 2329. 2595. 2814 |
| 17,10/4 | ε επεσαν | 046. 35. 456. 1773. 2074. 2329. 2595 | | ζ πληγων | 452. 1852 |
| 17,11/32 | εκ των ζ | 35. 452. 792. 1719. 2056. 2074. 2081. 2329. 2595 | 21,12/16 | πυλωνας ιβ | 046. 35. 61. 91. 177. 452. 792. 808. 1719. 1773. 1852. 2067. 2074. 2081. 2429. 2495. 2814. 2886. 2917 |
| 17,12/6 | τα ι κερατα | 046. 35. 792. 808. 1611. 2019. 2429. 2495. 2595 | 21,12/28 | αγγελους ιβ | 01. 046. 35. 61C. 452. 792. 808. 1773. 2056. 2067. 2074. 2081. 2329. 2429. 2495. 2886 |
| 17,12/14 | ι βασιλεις | 35. 792. 808. 2074. 2329. 2595 | | αγγελους ιβ ιβ (sic!) | 61*r |
| 17,16/6 | τα ι κερατα | 35. 456. 792. 808. 2019. 2056. 2074. 2081. 2329. 2495. 2595 | 21,12/46 | των ιβ φυλων | 01. 046. 35. 61. 792. 808. 1719. 1773. 2056. 2067. 2074. 2329. 2495. 2595. 2814. 2886. 2917 |
| Keine Eintragungen bei Offb 18 | | | 21,13/8 | απο ανατολης πυλωνες ζ | 046. 35. 93. 177. 452. 506. 792. 1852. 2056C. 2074. 2917 |
| 19,4/12–14 | οι πρεσβυτεροι | 35C. 93. 367. 456. 506. 522. 808. 911. 1795. 1849. 2070*. 2080. 2429. 2723. 2847r. 2886. 2921 | | απο ανατολης πυλωναις ζ | 2056*r |
| | οι κδ | 046C. 61*. 1872. 2138. 2495. 2845 | 21,13/18 | απο βορρα πυλωνες γ | 01. 046. 35. 93. 177. 452. 792. 1852. 2056C. 2074. 2847r |
| | οι πρεσβυτεροι κδ | 35* | | απο βορρα πυλωναις γ | 2056*r |
| | οι κδ πρες | 61 | | απο βορρα π[υ]λωνες γ | 1719V |
| | πρεσβυτεροι οι (sic!) | | 21,13/28 | απο νοτου πυλωνες γ | 01. 046. 35. 93. 177. 452. 792. 1852. 2056C. 2074. 2329. 2847. 2917 |
| | οι πρεσβυτεροι επεσαν οι κδ | 104 | | απο νοτου πυλωναις γ | 2056*r |
| 19,4/20 | τα δ ζωα | 046C. 35C. 456. 808. 911. 1719. 1773. 2056. 2070C 2074. 2081. 2329. 2429. 2495. 2595. 2845. 2874. 2886 | 21,13/38 | απο δυσμων πυλωνες γ | 046. 35. 93. 177. 452. 792. 2056. 2074. 2329 |
| 20,2/36 | α ετη | 2056. 2081. 2845. 2847r | | | |
| 20,3/44 | τα α ετη | 2847 | | | |
| | α ετη | 2081 | | | |
| 20,4/114 | τα α ετη | 808 | | | |
| | α ετη | 2081 | | | |
| 20,5/20 | α ετη | 2074. 2081 | | | |

| | | |
|-----------------|--|---|
| | απο δυσμων
πυλωνες γ | 2847r |
| 21,14/16 | θεμελιους ιβ | 01. 046. 35. 61. 82. 91.
93. 177. 452. 808. 1773.
1780. 2056. 2074. 2081.
2329. 2495. 2595.
2814C. 2672. 2886 |
| 21,14/24 | ιβ ονοματα | 046. 35. 61. 82. 177.
792. 808. 1719. 1773.
1780. 2056. 2074. 2081.
2329. 2595. 2814C.
2847. 2886 |
| 21,14/30 | των ιβ
αποστολων | 01. 046. 35. 61. 177.
325. 452. 808. 1719.
1773. 1780. 2070. 2074.
2081. 2329. 2595 |
| | των αποστολων
ιβ | 2495 |
| 21,16/44–
46 | επι σταδιων ιβ
χιλιαδων | 35*. 632C. 1773. 2074.
2081. 2595. 2814. 2329r |
| | επι σταδιων ιβ
χιλιαδων ιβ
(sic!) | 35. 61. 808 |
| | επι σταδιων ιβ
και χιλιαδων
ιβ (sic!) | 046 |
| | επι σταδιων
χιλιαδων ιβ | 2495 |
| 21,17/12–
16 | εκατον μδ
πηγων | 01. 2053 |
| | δ και εκατον
τεσσερακοντα
πηγων | 02V |
| | ρμδ πηγων | 046. 35. 82. 91. 93. 104.
141. 177. 177. 325. 367.
452. 456. 498. 506. 522.
632. 792. 808. 1424.
1637. 1719. 1773. 1780.
1795. 1854. 1872. 2056.
2071. 2074. 2077. 2080.
2081. 2138. 2329. 2495.
2595. 2672. 2723. 2847.
2917C. 2921 |
| | ρ μδ (sic!)
πηγων | 2814 |
| | ρμ πηγων | 61 |
| 22,2/32 | καρπους ιβ | 01. 35. 61. 177. 452.
808. 1719. 1773. 2053.
2074. 2329. 2495. 2595.
2845. 2847 |

Ordinalia / Ordinals

| | | |
|---------|--|--|
| 4,7/10 | ζων το α | 1719. 2056. 2595 |
| 4,7/20 | το β ζων | 1719 |
| | γ ομοιον | 2595 |
| 4,7/32 | το γ ζων | 792. 1719. 2056.
2595 |
| 4,7/50 | δ ζων | 2056. 2595 |
| 6,3/14 | την β σφραγιδα(ν) | 2074. 2847r |
| | την σφραγιδα την β | 1773. 2595 |
| 6,3/20 | του β ζου | 1773. 2074. 2595 |
| 6,5/14 | την γ σφραγιδα | 2019 |
| | την σφραγιδα την γ | 2595 |
| 6,5/20 | του γ ζου | 1719. 2019.
2074. 2595 |
| 6,7/14 | την σφραγιδα την δ | 35. 1719. 1773.
2074 |
| | την δ σφραγιδα | 2595 |
| 6,7/22 | του δ ζου | 35. 1773. 2019.
2056. 2074.
2081. 2595. 2847 |
| 6,9/10 | την ε σφραγιδα | 01CA. 35. 104.
792. 1773. 2019.
2056. 2074.
2081. 2429.
2814. 2847.
2595r |
| 6,12/16 | την σφραγιδα την στ
[στ = ς] | 35. 218. 2056 |
| | την σφραγιδα την ς | 792. 2074. 2595 |
| 8,1/14 | την σφραγιδα την ζ | 1719. 1773. 2056.
2074. 2081. 2329.
2429. 2595. 2814.
2847 |
| 8,8/6 | ο β αγγελος | 1773. 2056.
2595. 2847 |
| 8,10/6 | ο γ αγγελος | 1773 |
| 8,12/6 | ο δ αγγελος | 35. 1719. 2056.
2074. 2595.
1773. 2847 |
| 9,1/6 | ε αγγελος | 35. 1773. 2056.
2074. 2081. 2595 |
| 9,13/6 | ο ς αγγελος | P47. 1719. 1773.
2077. 2429.
2595. 2814 |
| | ο στ [στ = ς] αγγελος | 35. 2056 |
| 9,14/6 | τω ς αγγελω | P47. 792. 1719.
1773. 2074.
2081. 2429. 2847 |
| | τω στ [στ = ς] αγγελω | 35 |

| | | |
|----------|-----------------------|--|
| 10,7/16 | του ζ αγγελου | 1773. 2056.
2064. 2081.
2595. 2714 |
| | του ζ του αγγελου | 2847r |
| | του αγγελου του ζ | P47 |
| 11,14/8 | η ουαι η β | 1773. 2056. 2847 |
| 11,14/20 | η ουαι η γ | 2056. 2595 |
| 13,12/10 | του α θηριου | 911 |
| 14,8/8 | αλλος αγγελος β | 2074. 2595 |
| | αλλος β | P47 |
| 16,3/6 | ο β | P47. 1773. 2019.
2056. 2595 |
| 16,4/6 | ο γ | P47. 456. 1773.
2056. 2595 |
| 16,8/6 | ο δ | P47. 35. 1719.
1773. 2056.
2074. 2081. 2595 |
| 16,10/6 | ο ε | 35. 1773. 2056.
2074. 2429. 2595 |
| | ο ς | P47. 456. 506.
2074. 2081. 2595 |
| 16,12/6 | ο στ [στ = ς] | 35. 792. 2056 |
| 16,17/6 | ο ζ | P47V. 01CA. 35.
250. 456. 808.
1773. 2074.
2081. 2429. 2595 |
| 20,6/32 | ο θανατος ο β | 254. 1732. 2037.
2042. 2056.
2057. 2081.
2286. 2814. 2919 |
| 21,19/28 | ο α ιασοις | 2042. 2595 |
| 21,19/34 | ο β σαπφιος | 2329. 2595. 2847 |
| 21,19/40 | ο γ χαλκηδων | 01. 792. 2329.
2495. 2595. 2847 |
| 21,19/44 | ο δ σμαραγδος | 01. 792. 2074.
2329. 2495.
2595. 2845.
2847. 2917 |
| 21,20/4 | ο ε σαρδονυξ | 01. 792. 2081.
2329. 2495.
2595. 2845.
2847. 2917 |
| 21,20/10 | ο ς σαρδιον | 01. 792. 2081.
2329. 2495.
2595. 2845. 2847 |
| | ο στ [στ = ς] σαρδιον | 2917 |
| 21,20/16 | ο ζ χρυσολιθος | 01. 792. 2074.
2081. 2329.
2495. 2595.
2845. 2847. 2917 |

| | | |
|----------|-----------------|--|
| 21,20/22 | ο η βηρυλλος | 01. 792. 2074.
2081. 2329.
2495. 2595.
2845. 2847. 2917 |
| 21,20/28 | ο θ τοπαζιον | 01S1. 792. 2074.
2081. 2329. 2495.
2595. 2845. 2847 |
| | ο ε θ τοπαδιον | 01* |
| 21,20/34 | ο ι χρυσοπρασος | 01. 792. 2074.
2081. 2329.
2495. 2595.
2845. 2847 |
| 21,20/40 | ο ια υακινθος | 01. 792. 2074.
2081. 2329.
2495. 2595.
2845. 2847. 2917 |
| 21,20/46 | ο ιβ αμεθυστος | 01. 792. 1719.
2074. 2081. 2329.
2495. 2595. 2845.
2847. 2917 |

Partitiva / Partitives

| | | |
|----------|-----------------------------|------------------|
| 6,8/56 | το δ της γης | 2056. 2595. 2847 |
| 8,7/40 | το γ της γης | 2070 |
| 8,7/52 | το γ των δενδρων | P115*. 1719 |
| 8,8/38 | το γ της θαλασσης | 1719 |
| 8,9/8 | το γ των κτισματων | 1719 |
| 8,9/32 | το γ των πλοιων | 1719. 2056 |
| 8,10/40 | το γ των ποταμων | 2595 |
| 8,11/24 | εγενετο το γ των υδατων | 1719 |
| | το γ γινεται των υδατων | 2429 |
| 8,12/18 | το γ του ηλιου | 1719. 2595 |
| 8,12/28 | το γ της σελινης | 2595 |
| 8,12/38 | το γ των αστερων | 2595 |
| 8,12/50 | ινα σκοτισθη το γ της αυτων | 2595 |
| 9,15/40 | το ζ των ανθρωπων | P47. 2595 |
| 9,18/16 | το ζ των ανων | 2595 |
| 11,13/22 | το γ της πολεως | 046 |
| 12,4 | το γ των αστερων | 046. 1719 |

4.2.3 Zusammenfassung und Ausblick / Summary and outlook

An vielen Stellen in der Apk begegnet in den Mss. das Phänomen der Zahlbuchstaben. Dabei ist auffällig, dass weit nicht alle Textzeugen auf diese Schreibung zurückgreifen; gerade in den frühen Hss. wie den Papyri und den Unzialen des ersten Jahrtausends begegnet zwar nicht immer, aber doch überwiegend die ausgeschriebene Form der Numerales, bei der das Zahlwort anstelle des Zahlbuchstabens verwendet wird. Ebenfalls lässt sich festhalten, dass diejenigen Hss., die auf die Zahlbuchstaben zurückgreifen, nicht „stur“ und rein „mechanisch“ stets die Zahlbuchstabenschreibung einsetzen, sondern es immer auch wieder Stellen gibt, an denen zwischen beiden Schreibungen hin- und her „gesprungen“ bzw. gewechselt wird, wie insbesondere im Kontext der verschiedenen Siebenerreihen sowie der Aufzählung der verschiedenen Stämme Israels in Apk 7 und andernorts ersichtlich ist. Des Weiteren ist auf das Phänomen der „hybriden Schreibweise“ aufmerksam zu machen, bei der bisweilen nicht die gesamte Zahl einheitlich mit Zahlbuchstaben geschrieben wird, sondern, wie das Beispiel von Apk 7,4 (ρμδ χιλιαδες) zeigt, ein Teil mit Zahlbuchstaben geschrieben ist, die zusätzlich noch (i.d.R.) mit einem Überstrich versehen sind, ein anderer Teil hingegen, bei dem es sich meist um den arithmetisch größeren Bestandteil der Zahl handelt, als Zahlwort begegnet. Auch hierdurch zeigt sich, dass die Schreibung von Zahlen nicht so stark reglementiert war, wie man meinen könnte, sondern es bei den Schreibern (in den Skriptorien) im Laufe der vielen Jahrhunderte verschiedene Weisen gab, Zahlen, egal ob Kardinalia, Ordinalia oder gar Partitiva, zu „Papier“ zu bringen. Die Betrachtung solcher Schreibungen gibt wertvolle Einblicke in die *scribal habits* und verdient daher im Rahmen der Erstellung der ECM Apk Beachtung.

In many places in Revelation, the phenomenon of numerical abbreviations occurs in the MSS. It is striking that far from all textual witnesses employ this orthography; especially in the early MSS such as the papyri and the majuscules of the first millennium, the *plene* form rather than the numerical abbreviation appears – this is a predominant, though not universal tendency. It can also be noted that those MSS that employ the numerical abbreviations do not do so in a “stubborn” and purely “mechanical” manner; rather, there are always

passages in which there is fluctuation between these orthographies, as one can see in the various series of seven and the enumeration of the tribes of Israel in Rev 7 and elsewhere. Furthermore, attention should be drawn to the phenomenon of the “hybrid orthography”, in which sometimes the number is not abbreviated in its entirety, but, as the example of Rev 7:4 (ρμδ χιλιαδες) shows, one part is written as an abbreviation, usually furnished with an overline, whereas another part, which is typically the lengthier component of the number, is written *plene*. This also shows that the orthography of numbers was not as strongly regulated as one might think, but that in the course of many centuries the scribes (in the scriptoria) had different ways of rendering numbers – whether cardinals, ordinals or even partitives. The consideration of such forms provides valuable insights into scribal habits and therefore deserves attention in the context of the production of the ECM Rev.

4.3 Übersicht über die erhobenen Akzente und Spiritus / Overview of the collated accents and breathing marks Matthias Geigenfeind

4.3.1 Methodologische prolegomena / Methodological prolegomena

Bei manchen Wörtern sind Akzente und/oder Spiritus entscheidend nicht nur für ihre Betonung und somit Aussprache, sondern sie wirken sich auch auf die Bedeutung aus. Die nachfolgende Liste bietet eine Übersicht aller Stellen in der Apk, für die bei der Erstellung des Endtranskripts die Akzente und/oder Spiritus mitberücksichtigt wurden. Bisweilen wird auch im Editionsband die Schreibung aufgelistet, sofern seitens des Bestandes hinsichtlich der Akzente und/oder Spiritus wichtige Einflüsse auf die Bedeutung des Wortes festgestellt werden konnten; allerdings gibt es darüber hinaus ebenfalls Stellen, deren Akzent- und/oder Spiritusschreibung sich als nicht signifikant erwiesen, trotzdem aber, um der Vollständigkeit und Transparenz willen, deren Schreibung mit diakritischen Zeichen nachgegangen wurde. Aufgrund der *scriptio continua* sowie der fehlenden Akzente und Spiritus werden *ipso facto* die Majuskeln des ersten Jahrtausends nicht aufgeführt; lediglich diejenigen Hss., die Akzente und/oder Spiritus (unabhängig ihrer Schreibung

mit Majuskel- oder Minuskelbuchstaben) aufweisen, wurden für diese Untersuchung herangezogen und berücksichtigt.

In der folgenden Liste erfolgt zunächst die Nennung der Kapitelnummer, des Verses sowie der Wortadresse, gefolgt von der (akzentuierten und ggf. mit einem Spiritus versehenen) Lesart, wie sie im *Ausgangstext* der ECM begegnet. Die in den einzelnen Hss. vorzufindenden Schreibungen werden, anders als im Editionsband der Fall, ohne die Durchführung einer Regularisierung entsprechend dem Buchstabenbestand angegeben. Auf die Nennung eines Variantenbuchstabens wird indes ebenfalls verzichtet.

For some words, accents and/or breathing marks are crucial not only for their stress and hence pronunciation but for their meaning as well. The following list provides an overview of all passages in Revelation for which accents and/or breathings were considered in the preparation of the final transcription. Sometimes, the spelling is also listed in the edition volume if significant influences on the meaning of the word could be determined with regard to the accents and/or breathings. However, there are also places where accent and/or breathings did not prove significant, but, for the sake of completeness and transparency, the spelling was followed up with diacritical marks. Due to the *scriptio continua* as well as the missing accents and breathing marks, the majuscules of the first millennium are not listed; only those MSS which exhibit accents and/or breathings (regardless of the script being majuscule or minuscule) were considered for this investigation.

In the following list, the chapter and verse numbers, as well as the word address, are given first, followed by the reading (accented and, if necessary, with a breathing mark) as shown in the initial text of the ECM. The spellings found in the individual MSS are provided – in contrast to the edition volume – without regularizations. The reference to a variant identification letter is also omitted.

4.3.2 Relevante Stellen mit Akzenten und/oder Spiritus / Relevant passages with accents and/or breathing marks

2,3/22–24 οὐκ ἐκοπίσας

Die Akzentsetzung wie auch die Verwendung eines Spiritus bzw. dessen Verzicht ermöglicht einen Auf-

schluss darüber, welche Tempusform beim Verb vorliegt (Aorist vs. Perfekt) und ob das Kappa zur Negation zählt oder aber wegen des Reduplikationsperfekts zum Verb gehört.

οὐκ ἐκοπίσας Kappa bei der Negation; Augment Epsilon beim Verb; Iota mit Akut

046. 35. 61. 69. 82. 91. 93. 141. 177. 201. 218. 250. 325. 367. 452. 456. 469. 498. 506. 522. 632. 792. 808. 911. 1006. 1424. 1611. 1637. 1719. 1732. 1734. 1773. 1780. 1795. 1828. 1849. 1852. 1872. 1888. 2026. 2037. 2042. 2048. 2053. 2057. 2070. 2073. 2074. 2076. 2077. 2200. 2286. 2436. 2495. 2582. 2595v. 2672. 2681. 2723. 2886. 2917

οὐκ ἐκόπιασας Kappa bei der Negation; Augment Epsilon beim Verb; Omikron mit Akut

1854

οὐ κεκοπίσας Kappa beim Verb; Iota mit Akut

104. 2050. 2056. 2071. 2351. 2432. 2845. 2847. 2919

οὐ κεππίσας Kappa beim Verb; Iota mit Akut; Doppel-Pi 2019*

οὐ κεκπίσας Kappa beim Verb; Iota mit Akut

2019C

οὐ κεκοπίσας Kappa beim Verb; Iota mit Akut

2921*

οὐ καικοπίσας Kappa beim Verb; Diphthong Alpha-Iota; Iota mit Akut

2256

ου κεκοπίασεν Kappa beim Verb; Iota mit Akut

2429

οὐ καὶ κοπίσας Iota mit Akut; Konjunktion zwischen Negation und Verb

2846

οὐ κεκοπίσας Kappa beim Verb; Iota mit Akut

2921C

κεκοπίσας fehlende Negation; Kappa beim Verb; Iota mit Akut

620. 2081

κεκοπίακας fehlende Negation; Kappa beim Verb; Iota mit Akut

254. 2028. 2067

κοπίακες *fehlende Negation; Kappa beim Verb; Iota mit Akut*
2814

2,10/16 βάλλειν

Je nachdem, welche Silbe akzentuiert ist, lässt sich ein Rückschluss darauf ziehen, ob hinsichtlich des Infinitivs ein Präsens oder aber ein Futur vorliegt, selbst wenn sich in Bezug auf die Bedeutung kein Unterschied erkennen lässt.

βάλλειν *Alpha mit Akut; Doppel-Lambda*

35. 61. 141. 250. 254. 522. 808. 1719. 1795. 1828. 1849. 1872. 1888. 2019. 2026. 2028. 2053. 2057. 2080. 2081. 2138. 2200. 2286. 2344V. 2432. 2846. 2886. 2917. 2919. 2921C

βάλλειν *Alpha mit Akut; Doppel-Lambda; Diphthong mit Zirkumflex*
2073

βαλεῖν *einfaches Lambda; Diphthong mit Zirkumflex*

046. 69. 82. 91. 93. 104. 177. 201. 218. 325. 367. 452. 456. 498. 506. 620. 632. 792. 1006. 1611. 1637. 1732. 1780. 2037. 2048. 2050. 2056V. 2067. 2070. 2071. 2074. 2076. 2077. 2329. 2436. 2672. 2681. 2723. 2814. 2845

βαλεῖν *einfaches Lambda; Eta mit Zirkumflex*
2256V

βαλλειν *Doppel-Lambda; Diphthong mit Zirkumflex*
469. 1424. 1734. 1852. 2582. 2595

βάλειν *Alpha mit Akut; einfaches Lambda*
911

βαλεῖν *einfaches Lambda; Iota mit Gravis*
2847

λαβεῖν *anderes Lexem*
2042v. 2351v. 2495

2,13/48 αντιπας

Die Erhebung der Akzente, die auch in den Editionsband Eingang fanden, wurde bei dieser Stelle vorgenommen, weil sich hieraus Unterschiede hinsichtlich der Form (*nomen proprium* vs. Verb) ableiten lassen.

ἀντίπας *Spir. lenis; Iota mit Akut*

35. 91. 104. 141. 201. 218. 250. 469. 506. 620. 808. 911. 1611. 1637. 1719. 1732. 1773. 1795. 1849. 1854. 1872.

1888. 2019. 2026. 2028. 2042C. 2048. 2053. 2056. 2057. 2067. 2070. 2071. 2073. 2074. 2077. 2080. 2081. 2138. 2286. 2344. 2329. 2429. 2436. 2495. 2595. 2672. 2681. 2814. 2845. 2847. 2886. 2921

ἀντίπας *Spir. lenis; Iota mit Akut; Überstrich/nomen proprium*

61. 254. 2037. 2200. 2723. 2917

αντιπας *kein Spir.; kein Akzent; Überstrich/nomen proprium*

2432V

αντίπας *kein Spir.; Iota mit Akut*

69

ἀντίπᾱς *Spir. lenis; Iota mit Akut; Schluss-Alpha mit Zirkumflex*

632

ἀντιπᾱς *Spir. lenis; Schluss-Alpha mit Zirkumflex*

2919

ἀντεῖπας *Verb; Spir. lenis; Diphthong mit Zirkumflex*

82. 93. 177. 325. 452. 456. 498. 792. 1006. 1424. 1734. 1780. 1828. 1852. 2042. 2050. 2076. 2351. 2582. 2846

αντεῖπας *Verb; kein Spir.; Diphthong mit Zirkumflex*
367. 2351

2,14/34 βαλεῖν

βαλεῖν *ein Lambda; Diphthong mit Zirkumflex*

35. 61. 69. 82. 91. 93. 104V. 141. 177. 201. 218. 250. 254. 325. 367. 452. 456. 469. 498. 506. 620. 632. 792. 808. 911. 1006. 1424V. 1611. 1637. 1719. 1732. 1734. 1773. 1780. 1795. 1828. 1849. 1852. 1854. 1872. 1888. 2019. 2026. 2028. 2037. 2042. 2048. 2053. 2056. 2057. 2067. 2070. 2071. 2073. 2074. 2076. 2077. 2080. 2081. 2138. 2200. 2286. 2329. 2344. 2429. 2432. 2436. 2495. 2582. 2595. 2672. 2681. 2723. 2814. 2846v. 2847. 2886. 2917. 2919. 2921

βαλεῖν *ein Lambda; Iota mit Gravis*

046

βαλιν *kein Akzent; ein Lambda; Iota in der zweiten Silbe*
2351

βαλῆν *ein Lambda; Eta mit Gravis*

2845

ἐμβολεῖν *Präfix; ein Lambda; Diphtong mit Zirkumflex*
2050

2,22/4 βάλλω

Die Anzahl der in der finiten Verbform geschriebenen Lambdas entscheidet darüber, ob bzgl. des Tempus Präsens (Doppel-Lambda) oder aber Futur (einfaches Lambda) vorliegt. Entsprechend der Anzahl des besagten Konsonanten geht auch die Akzentsetzung einher.

βάλλω *Alpha mit Akut; Doppel-Lambda*

35. 61. 69. 82. 91. 93. 104. 141. 177. 201. 218. 250. 254V. 452. 469. 498. 506. 620. 808. 911*. 1424. 1637. 1719. 1732. 1734. 1773. 1780. 1795. 1849. 1852. 1854. 1872. 1888. 2019. 2026. 2028. 2037. 2042. 2048. 2053. 2056C. 2057. 2067V. 2070. 2073. 2074. 2076. 2077. 2080. 2081V. 2138. 2200. 2286. 2344. 2436. 2582. 2595V. 2672. 2723. 2814. 2886V. 2917. 2919. 2921

βαλλω *Doppel-Lambda; unakzentuiert*
2495

βάλλο *Alpha mit Akut; Doppel-Lambda; Omikron am Ende*
911C

βαλῶ *ein Lambda; Omega mit Zirkumflex*
046. 325. 456. 632. 792. 1611. 1828. 2071. 2429

βάλω *Alpha mit Akut; einfaches Lambda*
367. 1006. 2050. 2056*. 2351. 2845. 2847

βαλῶ *einfaches Lambda; Omega mit Gravis*
2432

βαλω *einfaches Lambda; unakzentuiert*
1828. 2329. 2432

κατὰβαλλω *Akut auf dem zweiten Alpha des Präfix; Doppel-Lambda*
2846

βαλλον *Alpha mit Zirkumflex; Doppel-Lambda; Endung Omikron-Ny*
2681

2,24/50 βάλλω (Analoges zu 2,22/4)

βάλλω *Alpha mit Akut; Doppel-Lambda*
35. 82. 91. 93. 141. 201. 218*V. 250. 254V. 325. 367. 456. 469. 498. 506. 522. 620. 808. 911. 1006. 1424. 1719 1734

1773. 1780. 1828. 1849. 1852. 1854. 1872. 1888. 2019. 2026. 2028. 2037. 2042. 2048. 2053. 2056. 2057. 2067V. 2070. 2071. 2073. 2074. 2076. 2077. 2080. 2081V. 2138. 2200 2286. 2344V. 2429. 2432. 2436. 2582. 2595. 2845. 2846. 2886. 2917. 2919. 2921

βαλλω *unakzentuiert; Doppel-Lambda*
2495

βαλλω *Alpha mit Zirkumflex; Doppel-Lambda*
1795

βαλλῶ *Doppel-Lambda; Omega mit Zirkumflex*
69V

βαλλο *unakzentuiert; Doppel-Lambda; Omikron am Wortende*
218C

βαλῶ *einfaches Lambda; Omega mit Zirkumflex*
046. 61. 177. 632. 792. 1611. 1637. 1732V. 1828*V. 2329V. 2351. 2672. 2681. 2723. 2814. 2847

βαλω *unakzentuiert; einfaches Lambda*
2050V

βάλω *Akut auf Alpha; einfaches Lambda*
177. 632. 792. 2672. 2681. 2814. 2847

λεγω *anderes Lexem*
452

4,3/22 ιρις

Der Einsatz von Akzenten und Spiritus ermöglicht Rückschlüsse auf die Bedeutung des Substantivs, da sich Unterschiede zwischen dem „(Regen)Bogen“ (ιρις) auf der einen und „Priestern“ (ιερείς) auf der anderen Seite ergeben und der Iotazismus in der zweiten Silbe beide Richtungen funktioniert.

ἱρις *Iota mit Spir. lenis und Akut*

35. 61. 69. 93. 104. 177. 218. 250. 254. 452. 469. 498. 506. 620. 792. 911. 1611. 1637. 1795. 1828. 1852. 1854. 1888. 2019. 2026. 2028. 2037. 2042. 2048. 2050. 2053. 2056. 2067. 2070. 2071. 2073. 2074*. 2077. 2080. 2081. 2138. 2200. 2429C. 2432C. 2436. 2582. 2595. 2723. 2814. 2845. 2846. 2847. 2917. 2919

ἱρις *Iota mit Iota mit Spir. lenis und Gravis*
456

| | |
|--|--|
| ἴρις Iota mit Spir. lenis und Akut; Epsilon nach dem Anfangsiota
808 | 35. 61*. 69. 82. 91. 93. 104. 141. 177. 201. 218. 250. 325. 367. 452. 456. 498. 506. 522. 632. 792. 808C. 911C. 1006. 1424. 1637. 1732. 1734. 1780. 1795. 1828. 1849. 1852. 1888. 2028. 2042. 2057. 2067. 2070. 2076. 2077. 2080. 2200. 2286. 2351. 2436. 2672. 2681. 2723. 2846. 2847. 2886. 2921 |
| ἴρις Iota mit Spir. asper und Akut
1773. 2256 | |
| ἔρις Epsilon mit Akut u. Spir. len. am Wortanfang – statt Iota
2432* | βαλλοῦσιν finites Verb; Doppel-Lambda; Diphtong mit Zirkumflex
254. 469. 620. 808*. 1872. 2071 |
| ἴρες Iota Spir. lenis und Zirkumflex; Epsilon zwischen Rho und Sigma
2681 | βασουσιν finites Verb; Sigma zu Beginn der zweiten Silbe
911* |
| ἴρης Iota mit Spir. lenis und Zirkumflex; Eta zwischen Rho und Sigma
2921 | βάλλουσιν finites Verb; Doppel-Lambda; Alpha mit Akut
046. 61C. 1854. 2019. 2026. 2037. 2048. 2053. 2056. 2073. 2074. 2081. 2329. 2429. 2582. 2595. 2814. 2917. 2919 |
| ιρις kein Akzent; kein Spir.; erstes Iota mit Trema
2351. 2672 | |
| ἴρις Iota mit Spir. lenis und Zirkumflex
82. 91. 141. 201. 325. 367. 522. 632. 1719. 1732. 1734. 1849. 1872. 2057. 2076. 2886 | βαλοῦσιν finites Verb; einfaches Lambda; Ypsilon mit Akut
1719 |
| ἴρεις Iota Spir. lenis und Zirkumflex; Epsilon-Iota vor dem Schluss-Sigma
046 | βάλουσιν finites Verb; Alpha mit Akut; einfaches Lambda
1773. 2050. 2845 |
| ἴρεις Iota mit Spir. lenis und Akut; Epsilon-Iota vor dem Schluss-Sigma
1780 | βαλόσι finites Verb; einfaches Lambda; kein Ypsilon; Omikron mit Akut
2344 |
| ἱερεῖς Iota mit Spir. asper; Epsilon nach dem Anfangsiota; Epsilon-Iota vor dem Schluss-Sigma
2495 | βαλόντες Partizip; ein Lambda; Omikron mit Akut
1611 |
| ιερεῖς kein Akzent u. Spir.; Trema auf dem ersten Buchstaben; Epsilon nach dem Anfangsiota; Epsilon-Iota vor dem Schluss-Sigma
2329 | καλοῦσιν finites Verb; Kappa am Wortanfang; Ypsilon mit Akut
2256 |
| ἱερεῖς Iota mit Spir. asper; Epsilon-Iota vor dem Schluss-Sigma mit Zirkumflex
2074C | 6,1/42 φωνή
Da auf der Basis des Buchstabenbestandes der Nominativ mit dem Dativ identisch ist, sich aber je nach Kasus Unterschiede in der Syntax ergeben, wurden die Akzente des Substantivs erhoben, welche sich entsprechend des Kasus unterscheiden. |
| 4,10/44 βαλοῦσιν (Analoges zu 2,22/4)
βαλοῦσιν finites Verb; ein Lambda; Diphtong mit Zirkumflex | φωνή Gravis
046. 35. 61. 69. 82. 91. 93. 177. 201. 218. 250. 325. 367. 452. 456. 469. 498. 620. 632. 792. 808. 911. 1006. 1611. 1637. 1719C. 1734. 1780. 1795. 1828. 1852. 1888. 2026. |

2028. 2037. 2048. 2070. 2071. 2073. 2074. 2076. 2080.
2200. 2436. 2495. 2582. 2723. 2845. 2886

φωνῆ *Zirkumflex*

104. 141. 254. 1719*. 1849. 1872. 2329. 2351. 2672.
2846. 2921

φωνή *Akut*

2847r

φωνῆς *Zirkumflex*

522. 1773. 2056. 2057. 2067. 2077. 2286. 2429. 2595.
2814. 2919

φωνης *unakzentuiert*

025. 2081. 2138V. 2681V

φωνῆν *Gravis*

506. 1424. 1732. 1854. 2019. 2042. 2053. 2344. 2432

6,13/24 βάλλει (Analoges zu 2,22/4)

Es kommt hinzu, dass sich auch, je nach Anzahl der
Lambdas, Unterschiede im Tempus beim Präsens-
Partizip ergeben können.

βάλλει *finites Verb; Doppel-Lambda; Alpha mit Akut*

046. 35. 61. 69. 254. 1006. 1637. 1773. 2019. 2026.
2037*. 2056r. 2057. 2067. 2073 2081. 2286. 2344. 2429.
2432. 2582. 2595. 2723. 2846. 2919

βάλει *finites Verb; einfaches Lambda; Alpha mit Akut*

2814

βάλλουσα *Partizip; Doppel-Lambda; Alpha mit Akut*

250. 469. 498. 808. 1611. 1828. 1854. 1888. 2053. 2071.
2076. 2200. 2256. 2436. 2495. 2886. 2917. 2921

βαλλουσα *Partizip; Doppel-Lambda; unakzentuiert*

2351

βαλλοῦσα *Partizip; Doppel-Lambda; Zirkumflex auf
dem Diphtong*

367. 620. 1780

βαλοῦσα *Partizip; einfaches Lambda; Zirkumflex auf
dem Diphtong*

82. 91. 93. 104. 141. 177. 201. 218. 325. 452. 456. 506.
522. 632. 792. 911. 1424. 1719. 1734. 1795. 1849. 1852.
1872. 2028. 2048. 2070. 2138. 2672. 2681. 2845. 2847

βαλοῦσα *Partizip; einfaches Lambda; Akut auf dem
Diphtong*

2077

ἀποβάλλει *Kompositum; Doppel-Lambda; Akut auf
dem Alpha*

1732. 2037C. 2074

ἀποβαλλοῦσα *Kompositum; Partizip; Doppel-Lambda;
Zirkumflex auf dem Diphtong*

2329

ἀποβαλοῦσα *Kompositum; Partizip; einfaches Lambda;
Zirkumflex auf dem Diphtong*

2042. 2080

8,1/28 ἡμιώριον

Das Schreiben des Vokals Iota nach dem Rho
bewirkt, dass von einer halben Stunde die Rede ist,
während das Fehlen des Iotas dazu führt, dass von
einem halben Jahr die Rede ist. Die Akzentsetzung
gibt zusätzlichen Hinweis darüber, welche der bei-
den Formen im Transkript vorliegt.

ἡμιώριον *Spir. asper; Omega mit Akut*

046. 35. 61. 69. 82. 91. 93. 104. 141. 201. 218. 250. 254.
325. 367. 456. 469. 506. 522. 620. 632. 792. 808. 911.
1006C. 1424. 1611. 1637. 1719. 1732. 1734. 1773. 1795.
1828. 1849. 1852. 1854. 1872. 1888. 2019. 2026. 2028.
2037. 2042. 2048. 2056. 2057. 2067. 2070. 2071. 2073.
2074. 2076. 2077. 2080. 2138. 2256. 2286. 2344. 2429.
2432. 2436. 2582. 2595. 2672. 2681. 2723. 2814. 2846.
2886. 2917. 2919. 2921

ἡμιωριον *ohne Akzent und Spiritus*

2351

ἡμιῶριον *Spir. asper; Omega mit Zirkumflex*

1006*

ἡμιῶριον *Spir. lenis; Omega mit Zirkumflex*

1780

ἡμιώριον *kein Spir.; Omega mit Akut*

052. 2329

ἡμιώριον *kein Spir.; Omega mit Akut; Trema auf dem
ersten Iota*

2845

ἡμιῶριόν *Spir. lenis; Omikron zusätzlich mit Spir. lenis*

2847

| | |
|---|--|
| ἡμιώριον <i>Spir. asper; Omega mit Akut; Omega in der letzten Silbe</i>
2081 | εὐρωσιν <i>Ypsilon mit Spir. asper ohne Akzent; Omega nach dem Rho</i>
1852 |
| ἡμίωρον <i>Spir. asper; Iota mit Akut; fehlendes Iota nach dem Rho</i>
177. 452. 498. 2053. 2200 | ἐύρωσιν <i>Epsilon mit Spir. lenis; Ypsilon mit Akut; Omega nach dem Rho</i>
2432 |
| μυρίων <i>andere Lesart bzgl. Buchstabenbestand; Iota mit Akut</i>
2495 | εὐροῦσιν <i>Spir. lenis auf dem Ypsilon; Diphtong mit Zirkumflex</i>
2595 |
| 9,6/28 εὐρήσουσιν
Die Akzente und Spiritus wurden hier wegen der besseren Zuordnung und Differenzierung der unterschiedlichen Tempora und/oder Modi des Verbes erhoben. | εὔρουσιν <i>Ypsilon mit Akut und Spir. lenis; Diphtong nach dem Rho</i>
2845 |
| εὐρήσουσιν <i>Spir. asper auf dem Ypsilon; Eta mit Akut</i>
91. 104. 141. 177. 201. 218. 254. 452. 469. 498. 506. 522. 632. 808. 1637. 1795. 1872. 2019. 2028. 2048. 2067. 2076. 2138. 2329 2351. 2672. 2681. 2723. 2847. 2917. 2921 | εὔρουσιν <i>Ypsilon mit Akut u. Spir. lenis; Diphtong nach dem Rho</i>
2919 |
| εὐρήσουσιν <i>Spir. lenis auf dem Ypsilon; Eta mit Akut</i>
046. 911. 1780. 2077. 2256 | εὐρήσωσιν <i>Spir. asper auf dem Ypsilon; Eta mit Akut</i>
69. 82. 325. 456. 620. 1734. 2200 |
| ἐυρήσουσιν <i>Spir. asper auf dem Epsilon; Eta mit Akut</i>
1611. 1828 | ευρεὐρήσωσιν <i>kein Spir. am Wortanfang; Spir. asper auf dem zweiten Ypsilon; Eta mit Zirkumflex</i>
61* |
| ευρήσουσιν <i>kein Spir.; Eta mit Akut</i>
2351 | ευρήσωσιν <i>kein Spir.; Zirkumflex auf dem Eta</i>
61C |
| εὔρωσιν <i>Ypsilon mit Spir. asper und Akut; Omega nach dem Rho</i>
35. 250. 792. 1006. 1424. 1773. 1854. 1888. 2026. 2037. 2042. 2053. 2056. 2057. 2070. 2071. 2073. 2074. 2080. 2081. 2286. 2344. 2429. 2436. 2495. 2582. 2846. 2886 | εὐρήσωσιν <i>Spir. lenis auf dem Ypsilon; Eta mit Akut</i>
1719 2814 |
| εὔρωσι <i>Ypsilon mit Spir. asper und Akut; Omega nach dem Rho; ohne Schluss-Ny</i>
367 | ἐυρήσωσι <i>Spir. lenis auf dem Ypsilon; Eta mit Akut; ohne Schluss-Ny</i>
620 |
| ευρωσιν <i>kein Akzent und Spiritus in der ersten Silbe; Omega nach dem Rho</i>
025 | 11,7/22 ἀναβαῖνον
Je nachdem, ob in der Schlussilbe des Partizips ein Omikron oder aber ein Omega vorliegt, können sich Unterschiede im Genus ergeben. Andererseits ist die häufige griechische ο-ω-Verschreibung zu beachten. Deshalb wird exemplarisch der Befund der Akzente z.St. erhoben und gegebenenfalls auf die Spannung zum Artikel hingewiesen. Denn am vorliegenden |
| ἐυρωσιν <i>Epsilon mit Spir. asper und Akut; Omega nach dem Rho</i>
1732 | |

Beispiel zeigt sich, dass die Verschreibung maßgeblich ist; d.h., ἀναβαίνων ist stets als Verschreibung von ἀναβαῖνον zu lesen (nach den Regeln der ECM erfolgt daher im Editionsband eine Regularisierung des Befundes).

ἀναβαῖνον *Spir. lenis; Diphthong mit Zirkumflex; Omikron*

046. 35. 61. 69. 82. 91. 93. 141. 177. 201. 250. 254. 325. 367. 452. 456. 498. 506. 620. 632. 808. 911. 1424. 1611. 1637. 1719. 1732. 1734. 1795. 1828. 1872. 1888. 2019. 2026. 2028. 2037. 2042. 2053. 2056. 2057. 2067. 2070. 2071. 2073. 2074. 2076. 2077. 2080. 2081. 2138. 2200. 2344. 2429. 2432. 2436. 2495. 2582. 2595. 2672. 2681. 2723. 2846. 2921. 2886. 2917

ἀναβαίνων *Spir. lenis; Iota mit Akut; Omikron*
1006. 1854. 2256. 2329. 2351. 2814. 2845. 2919

ἀνάβαινον *Spir. lenis; zweites Alpha mit Akut; Omikron*
218

αναβαῖνον *kein Spir.; Diphthong mit Zirkumflex; Omikron*
1849. 1852

αναβαῖνον *kein Spir.; Diphthong mit Zirkumflex; Omikron*
469. 522

το αναβαίνων *kein Spir.; Iota mit Gravis; Omega*
792

το ἀναβαίνων *Spir. lenis; Iota mit Akut; Omega*
104. 1780. 2048. 2286

το ἀνάβαινον *Spir. lenis; zweites Alpha mit Gravis; Iota mit Akut; Omega*
2847

11,12/20 ἀνάβατε
In Analogie zur Verbform in 11,7/20 wurden die Akzente auch bei diesem Imperativ erhoben.

αναβατε *ohne Spir. und Akzent*
2344. 2351

ἀναβάτε *Spir. lenis; Akut auf dem letzten Alpha*
218. 452. 506. 1611*V. 1773. 1852. 2329

ἀναβᾶτε *Spir. lenis; Zirkumflex auf dem letzten Alpha*
325. 456

ἀναβᾶτε *Spir. lenis; Gravis auf dem letzten Alpha*
792

ἀναβᾶται *Spir. lenis; Zirkumflex auf dem dritten Alpha; Alpha-Iota am Ende*
2019

ἀνάβητε *Spir. lenis; zweites Alpha mit Akut; Epsilon am Ende*

046. 35. 69. 82. 91. 93. 104. 141. 177. 201. 250. 254. 367. 469. 498. 522. 620. 632. 808. 911. 1006. 1424. 1611C. 1637. 1719. 1732. 1734. 1780. 1795. 1828. 1849. 1854. 1872. 1888. 2026. 2028. 2037. 2042. 2048. 2053. 2056. 2057. 2067. 2070. 2071. 2073. 2074. 2076. 2077. 2080. 2081. 2138. 2200. 2256. 2286. 2429. 2432. 2436. 2582. 2595. 2672. 2681. 2886

ἀναβητε *Spir. lenis; kein Akzent; Epsilon am Ende*
2723. 2814. 2845. 2846

ἀνέβηται *Spir. lenis; Epsilon mit Akut vor Beta; Alpha-Iota am Ende*
2847. 2917. 2919. 2921

ἀνάβηθι *Spir. lenis; zweites Alpha mit Akut; Theta-Iota am Ende*
61

ἀνέλθετε *Spir. lenis; Epsilon mit Akut*
2495

12,4/42 ἔστικεν

Die Verwendung des Spir. lenis bzw. des Spir. asper zeigt die sprachgeschichtliche Entwicklung des Spiritus.

ἔστικεν *Epsilon mit Spir. asper und Akut*
35. 82. 91. 93. 141. 177C. 201. 250. 254. 325. 367. 452. 469. 498. 522. 620. 792. 1611. 1637. 1732. 1795. 1828. 1854. 1872. 1888. 2028. 2037. 2042. 2057. 2067. 2070. 2071. 2074. 2076. 2080. 2351. 2432. 2672. 2723. 2845. 2886. 2917. 2921

ἔστικεν *Epsilon mit Spir. lenis und Akut*
046. 051. 104. 177*. 218. 456. 506. 632. 808. 911. 1006. 1424. 1719. 1734. 1773. 1780. 1849. 1852. 2019. 2026. 2048. 2053. 2056. 2073. 2077. 2200. 2256. 2286. 2329. 2344. 2429. 2436. 2495. 2582. 2595. 2681. 2814. 2846. 2919

ἔστικεν *Epsilon mit Spir. lenis und Akut; Iota statt Eta*
2847

ἔστηκεν *Epsilon mit Spir. lenis; kein Akzent*
2081

ἔστη *Epsilon mit Spir. lenis und Akzent*
61

ἔστη *Epsilon mit Akut und Spir. asper*
69

13,11/10 ἀναβαῖνον (Analoges zu 11,7/20)
ἀναβαῖνον *Spir. len.; Zirkumflex auf dem Diphthong; Omikron*
046. 051. 61. 69. 82. 91. 93. 141. 177. 201. 250. 254. 325.
367. 452. 456. 469. 498. 506. 522. 620. 632. 808. 911.
1006C. 1611. 1732. 1734. 1773. 1795. 1828. 1849. 1854.
1872. 1888. 2019. 2026. 2028. 2037. 2042. 2053. 2056.
2057. 2067. 2070. 2071. 2073. 2074. 2076. 2080. 2081.
2138. 2200. 2256. 2344. 2351. 2377. 2429. 2432. 2436.
2495. 2582. 2595. 2681. 2723. 2846. 2886. 2917. 2921

ἀναβαῖνον *kein Spir.; kein Akzent; Omikron*
35

ἀναβαῖνον *kein Spir.; Akut auf dem Iota; Omikron*
1637. 1852

ἀναβαῖνον *Spir. lenis; Akut auf dem Iota; Omikron*
792. 1006*. 1780. 2814. 2845. 2847. 2919

ἀναβαῖνον *Spir. lenis; Akut auf dem Iota; vorangehendes Alpha zusätzlich mit Zirkumflex; Omikron*
2077

ἀναβαῖνον *Spir. len. und Akut auf dem Alpha; Omikron*
2329

ἀναβαῖνων *Spir. lenis; Akut auf dem Iota; Omega am Ende; Omega*
104. 2048. 2286

ἀναβαῖνοντα *Spir. lenis; Akut auf dem Iota; Endung -οντα*
1424. 2672

ἀναβέοντα *Spir. lenis; Akut auf dem Epsilon; Endung -οντα*
1719

13,14/56–58 ὅς ἐχει
Es ergeben sich Unterschiede in der Bedeutung von ος, ο und ὡς, weswegen zusätzlich die Akzente zu Rate gezogen wurden.

ὅς ἐχει *Omikron mit Spir. asper und Gravis; Präsens*
051. 250. 1773. 1854. 1888. 2026. 2042. 2056. 2057.
2073. 2074. 2081. 2286. 2344. 2429. 2432. 2846

ὅς ἐχει *Omikron mit Spir. lenis und Gravis; Präsens*
2019

ὅς ἐχειν³ *Omikron mit Akut u. Spir. asp.*
35. 522. 1852. 2067

ὅς ἐχειν *Omikron mit Gravis u. Spir. asper; Imperfekt*
69. 82. 91. 93. 141. 177. 201. 325. 367. 469. 498. 506.
632. 808. 911. 1006. 1424. 1637. 1719. 1734. 1780. 1795.
1849. 1872. 2037. 2048. 2070. 2071. 2076. 2077. 2138.
2200. 2256. 2377. 2582. 2495. 2723. 2847. 2886. 2917.
2921

ὅς ἐχειν *Omikron mit Spir. lenis und Gravis; Imperfekt*
452. 2672

ὅς ἐχειν *Omikron mit Gravis u. ohne Spir.; Imperfekt*
792

ὅς ἐχειν *Omikron mit Spir. asper und ohne Akzent; Imperfekt*
2436. 2681

ὅς ἐχειν *Omega mit Spir. asper und Zirkumflex; Imperfekt*
104*. 620. 2845

ὅς ἐχει *Omikron mit Spir. asper und Gravis; Präsens*
254. 456. 1611. 1732. 2028. 2080. 2814

ὅς ἐχειν *Omikron mit Spir. asper und Gravis; Schluss-Sigma; Imperfekt*
046. 61. 1828

ὅς ἐχειν *Omega-Schluss-sigma mit Spir. asp. u. ohne Akzent; Imperfekt*
2351

ὅς ἐχει *Omega-Schluss-sigma mit Spir. asp. u. ohne Akzent; Präsens*
2053

ὅς ἐχει *Omega-Schluss-sigma mit Spir. asp. u. Gravis; Präsens*
2329. 2595

³ Das *Ny-Ephelkistikon* bleibt hier wie sonst bei dieser Varianteneinheit unberücksichtigt in der Kollation.

14,13/32–34 **ἀπάρτι/ἀπ ἄρτι**

Die Verwendung eines Spiritus bzw. dessen Weglassen beim zweiten Alpha bietet Aufschluss darüber, ob die o.g. Formulierung von ἀπάρτι oder von ἀπαρτί abgeleitet und ob ἀπάρτι als ein Wort oder aber als zwei Wörter verstanden wurden.

ἀπ ἄρτι zwei Wörter; Präposition mit Spir. lenis; Spir. lenis und Akut auf dem zweiten Alpha
1006. 1719. 2037. 2071. 2138

ἀπὸ ἄρτι zwei Wörter; Spir. lenis; Präposition mit Gravis auf dem Omikron; zweites Alpha mit Spir. lenis und Akut
2074

ἀπάρτι zusammengeschrieben; Spir. lenis; zweites Alpha mit Akut

046. 051. 35. 61. 69. 82. 91. 93. 104. 141. 177. 201. 218. 250. 254. 325. 367. 452. 456. 469. 498. 506. 522. 620. 632. 808. 1637. 1734. 1773. 1780. 1795. 1828. 1849. 1852. 1854. 1872. 1888. 2019. 2026. 2028. 2042. 2048. 2053. 2056. 2057. 2067. 2070. 2073. 2076. 2077. 2080. 2081. 2200. 2286. 2436. 2495. 2582. 2672. 2681. 2723. 2814. 2845. 2847. 2886. 2917. 2919. 2921. 2924

ἀπάρτι zusammengeschrieben; Spir. lenis; zweites Alpha mit Gravis
2429

ἀπάρτι zusammengeschrieben; Spir. asper; zweites Alpha mit akut
2432

ἀπάρτι zusammengeschrieben; Spir. lenis; zweites Alpha mit Akut; Eta am Schluss
2256. 2595

ἀπάρτει zusammengeschrieben; Spir. lenis; zweites Alpha mit Akut; Epsilon-Iota am Schluss
2329

ἀπαρτί zusammengeschrieben; Spir. lenis; Iota mit Gravis
792

ἀπαρτι zusammengeschrieben; Spir. lenis; kein Akzent oder Schlussakzent
1424

ἀποάρτι zusammengeschrieben; Spir. lenis; Omikron nach dem Pi; zweites Alpha mit Akut
1732

ἄρτι Alpha mit Spir. len. u. Akut
1611. 2344

ἀπαρχῇ zusammengeschrieben; Spir. lenis; Chi; Eta mit Zirkumflex
2846

16,16/20 **ἄρμαγεδών**

Wegen der vielfältigen Schreibweisen und der breiten Rezeption des o.g. Terminus im Laufe der Theologie- und Kirchengeschichte ist eine Erhebung der Akzente und Spiritus lohnenswert.

ἄρμαγεδών Spir. lenis; Omega mit Akut
35. 367. 632. 1773. 2081*. 2286. 2582. 2723. 2846. 2919

ἄρμαγεδών Spir. lenis; Doppel-Gamma; Omega mit Akut
2081C

ἄρμεγεδών Spir. lenis; Epsilon in der zweiten Silbe; Omega mit Akut
2028. 2814

ἄρμαγεδών Spir. lenis; Omega mit Gravis
2026

ἄρμαγεδῶν Spir. lenis; Omega mit Zirkumflex
2329. 2681

ἄρμαγεδών Spir. asper; Omega mit Akut
051. 250. 254. 620. 911. 1732. 1888. 2019. 2037. 2057. 2067. 2070. 2073. 2080. 2436. 2917

ἄρμαγεδών Spir. asper; Omega mit Gravis
2056

ἄρμαγεδων Spir. lenis; kein Akzent
2595V

ἄρμαγεδῶμ Spir. asper; Omega mit Gravis; My am Ende
2886

αρμαγεδών kein Spir. Omega mit Akut
2344V

ἄρμαγεδῶν Spir. asper; Omega mit Zirkumflex
104. 1006

ἄρμαγεδόν Spir. asper; Omikron mit Akut
2429. 2432C

ἄρμαγεδόν Spir. asper; Omikron mit Gravis
2432*

μαγεδών *Omega mit Akut*

82. 93. 141. 177. 201. 325. 452. 456. 469. 498. 506. 522.
792. 808. 1424. 1719. 1734. 1780. 1795. 1849. 1872.
2042. 2071. 2074. 2076. 2077. 2138. 2495. 2845. 2921

μαγεδών *Omega mit Gravis*

2200

μαγεδών *Omega mit Zirkumflex*

91. 1852. 2256. 2847

μεγεδών *Epsilon in der ersten Silbe; Omega mit Zirkumflex*

2048

μαγεδδών *Doppel-Delta; Omega mit Akut*

046. 61. 1611. 2028A. 2053. 2350

μακεδδών *Kappa am Beginn der zweiten Silbe; Doppel-Delta; Omega mit Akut*

69

μαγεδώδ *Omega mit Akut; Delta am Ende*

1828

μαγιδών *Iota in der zweiten Silbe; Omega mit Gravis*

2672

17,5/30 πορνών

Die Art und Position des Akzents gibt Aufschluss über das (biologische) Geschlecht der „Hurenden“.

πορνών *Omega mit Zirkumflex*

046. 61. 69. 93. 141. 177. 201. 250. 254. 325. 367.
456. 469. 498. 522. 620. 632. 792. 808. 1006. 1611 1719.
1732. 1773. 1828. 1854. 1872. 1888. 2056. 2057. 2067.
2070. 2073. 2074. 2076 2077 2081 2200. 2256. 2286.
2329. 2344. 2429. 2432. 2436. 2582. 2672. 2681. 2814.
2845 2846. 2917. 2921. 046

πόρνων *Omikron mit Akut*

051. 82. 104. 218. 452. 506. 1637. 1734. 1780. 1795.
1849. 1852. 2019. 2026. 2028. 2037. 2048. 2053. 2071.
2138. 2350. 2495. 2595. 2723. 2847. 2886. 2919

πόρνων *Omikron mit Akut; Omega mit Zirkumflex*

35. 1424

πονηρών *zusätzliches Eta zwischen Ny und Rho; Omega mit Zirkumflex*

2042

4.3.3 Liste von Worten mit relevanter Schreibung von Akzent und Spiritus / List of wordings with relevant accents and breathing marks

Bei einer Reihe von Worten der Apk ist die Kontrolle von Spiritus und Akzent für die Schreibung relevant. Die Schreibung wurde daher geprüft. Wir nennen

2,13/48: αντίπας

3,12/74: ιερουσαλήμ

4,3/22: ἴρις

6,1/42: φωνή

7,7/26: ἰσαχάρ

8,6/22: ἐαυτοὺς

8,12/62: φανῆ

16,16: ἄρμαγεδών

17,5/30: πορνών

17,8(bis).11.18: ἔστιν

17,10 ἔστιν (enclitic ἐστίν),

18,7/6: ἐαυτὴν

18,23/12: φανῆ

19,1/26: ἀλληλοῦῖα

19,3/8: ἀλληλοῦῖα

19,4/44: ἀλληλοῦῖα

19,6/36: ἀλληλοῦῖα

21,1: ἔστιν

21,2/12: ιερουσαλήμ

21,10/36: ιερουσαλήμ

21,18/6: ἐνδόμησις

4.4 Kollationen zu ausgewählten

Orthographica / Collations of selected orthographical readings

Markus Lembke

(English translation of the introduction by Peter Malik)

Die folgenden Kollationen dienen den orthographischen Entscheidungen der ECM Apk. Sie regularisieren die Schreibung in den Handschriften nicht, so dass bei der Auswertung auf Eigenarten der Überlieferung zu achten ist (z.B. auf die ω-o-Verschreibung).

Die Kollationen der §§ 4.4.1 und 4.4.2 (ἀλληλουῖα und ἰδε) schließen unmittelbar an § 4.3 an (Prüfung der Schreibung von Spiritus und Akzenten). Sie berücksichtigen alle ständigen Zeugen der ECM.

Die tabellarischen Listen in den §§ 4.4.3 bis 4.4.7 berücksichtigen die Auswahl der Handschriften, die für orthographische Entscheidungen der ECM maßgeblich ist (P18. P24. P43. P47. P98. P115. 01. 02. 04.

025. 046. 0163. 0169. 0207. 0229. 0308. 82. 93. 456. 1424. 1611. 2074. 2329. 2351).

Die Spalte „Einschränkungen“ notiert Beeinträchtigungen der Lesbarkeit und kleine Abweichungen. Buchstaben, die nicht sicher lesbar sind, sind unterpunktet; nicht erhaltene Buchstaben sind eingeklammert. Lacunae werden in allen Abschnitten notiert, soweit dies zum Verständnis der Kollation erforderlich ist (d.h. wenn sie sich zwischen dem ersten und dem letzten erhaltenen Buchstaben der Handschrift befinden). Folgende Abkürzungen werden verwendet:

Abw. = Abweichung / abweichende Lesart

add. = addit/addunt (fügt hinzu/fügen hinzu)

An(-Lesart) = Andreas(-Lesart)

Homoiotel. = Homoioteleuton

K(-Lesart) = Koine(-Lesart)

Lac. = Lacuna

om. = omittit/omittunt (lässt aus/lassen aus)

sine acc. = sine accentibus (ohne Akzente)

Spir. = Spiritus

V = Velicet (wahrscheinlich).

The following collations formed the basis for the orthographic decisions in the ECM Rev. The spelling in the manuscripts is not regularized, so that, in the evaluation, attention must be paid to peculiarities of the tradition (e.g., the ω-o interchange).

The collations in §§ 4.4.1 and 4.4.2 (ἀλλήλουια and ἰδε) immediately lead to § 4.3 (review of the use of breathing marks and accents). They include all the consistently witnesses of the ECM.

The tables in §§ 4.4.3 through 4.4.7 consider the selection of manuscripts that is decisive for the orthographic decisions in the ECM (P18. P24. P43. P47. P98. P115. 01. 02. 04. 046. 0163. 0169. 0207. 0229. 0308. 82. 93. 456. 1424. 1611. 2074. 2329. 2351).

The column “Einschränkungen” (limitations) notes legibility issues and minor deviations. Single letters which can't be read with certainty are underdotted; not preserved letters are bracketed. Lacunae are noted in all sections where it is necessary for understanding the collation (i.e. if they occur between the first and the last preserved letter of the manuscript). The following abbreviations are used:

Abw. = deviation / deviating reading

add. = addit/addunt (adds/add)

An(-reading) = Andrew(-reading)

Homoiotel. = homoioteleuton

K(-reading) = Koine(-reading)

Lac. = lacuna

om. = omittit/omittunt (omits/omit)

sine acc. = sine accentibus (without accents)

Spir. = breathing mark

V = Velicet (probably).

4.4.1 (H)alleluia / ἀλλήλουια

Die Kollation zu ἀλλήλουια berücksichtigt die ständigen Zeugen der ECM Apk. Wo die Art des Spiritus über dem α von ἀλλήλουια auf den zur Verfügung stehenden Reproduktionen nicht erkannt werden kann, ist dies in der Liste angegeben.

In manchen Handschriften hat der Schreiber den Akzent unsauber gesetzt, und der Akzent scheint optisch eher über dem Omikron als dem Ypsilon (bzw. zwischen Omikron und Ypsilon) zu stehen. Diese Zweifelsfälle werden markiert (Hinweise in Klammern), in den Transkriptionen hingegen zur gemeinten Lesart (Akzent über Ypsilon) regularisiert.

The collation of ἀλλήλουια takes into account the consistently witnesses of the ECM Rev. Where the type of breathing above the α of ἀλλήλουια cannot be discerned from the available images, this is indicated in the list.

In some manuscripts, the scribe placed the accent carelessly, and the accent appears visually to be above the omicron rather than the upsilon (or between the omicron and the upsilon). Such dubious cases are marked (notes in brackets), but in the transcriptions they are regularized to the intended reading (accent above upsilon).

19,1/26 (συρανῶ λεγοντων ἀλλήλουια ἡ σωτηρια)

ἀλλήλουια 01 02

ἀλλήλουια (Akzente nicht vorhanden oder nicht erkennbar) 04 025

ἀλλήλουια 046 051 35 61 82 91 93 94 104 141 177 201 250 254C 367 452 456 469 498 506 522 620 632 808 1006 1611 1719 1732 1773 1780 1849 1854 1872 1888 2019 2026 2028 2037 2042 2053 2057 2067 2070 2071 2073 2074 2076 2077 2080 2081 2256 2286C 2329 2350 2432 2495 2582 2595 2672 2681 2723 2814 2845 2846 2886 2921 (in 2845 ist der Akzent kaum zu sehen, wahrscheinlich Akut auf dem Ypsilon, in 91 94 104 201 452 456 1006 1611 1780 1854 2028 2053 2073 2074 2077 2256 2329 2672 ist der Akut zwischen Omikron und Ypsilon platziert, in 325 1734 1852 Akut eher auf Omikron)

ἀλληλοῦῖα oder ἀλληλοῦῖα (Art des Spiritus unklar)
1795 2200 2344 (bei 1795 steht der Akut eher auf
Omikron; in 2344 ist der Spiritus aufgrund des
Erhaltungszustands quasi nicht zu sehen)

[...]λοῦῖα (wg. Lacuna) 69

ἀληλοῦῖα (nur ein Lambda) 254*

ἀλληλοῦῖα (ohne Trema) 792 1424 1637 2056 (in
2056 Akut zwischen Omikron und Ypsilon)

ἀλληλοῦῖα oder ἀλληλοῦῖα (Art des Spiritus unklar,
ohne Trema) 2436

αλληλοῦῖα (Spiritus fehlt oder ist durch ein anderes
Zeichen überschrieben) 911

ἀλληλοῦῖα 2048 2286* 2847 (in 2048 Zirkumflex
zwischen Omikron und Ypsilon, in 2847 ist der
Zirkumflex als Teil des Alpha gestaltet)

ἀλληλοῦῖα oder ἀλληλοῦῖα (Art des Spiritus unklar,
ohne Akzent) 2138

αλληλοῦῖα 2919

ἀλληλ' (abgekürzte Schreibweise mit hochgestelltem
λ) 2429

Lacuna: P18 P24 P43 P47 P85 P98 P115 052 0163 0169
0207 0229 0308 218 1828 2050 2351 2377 2924

19,3/8 (δευτερον ειρηκαν αλληλουια και ο καπνος)

αλληλοῦῖα 01 02

αλληλουια (Akzente nicht vorhanden oder nicht
erkennbar) 04 025

ἀλληλοῦῖα 046 051 35 61 82 91 93 94 104 141 177 201
250 254C 325 367 452 456 469 498 506 522 620 632
808 911 1006 1611 1637 1719 1732 1734 1773 1780
1795 1849 1854 1872 1888 2026 2028 2037 2042
2053 2057 2067 2073 2074 2076 2077 2080 2081
2200 2256 2286 2329 2350 2429 2432 2495 2582
2595 2672 2681 2723 2814 2845 2846 2886 2921 (in
632 ist die Art des Spiritus und die Existenz des
Tremas etwas unsicher; in 046 82 91 104 254 452
911 1611 1719 1888 2053 2138 2329 steht der
Akzent zwischen Omikron und Ypsilon, in 94
325 1734 2429 eher über dem Omikron)

ἀλληλοῦῖα oder ἀλληλοῦῖα (Art des Spiritus unklar)
2070 2138 2344 (in 2138 steht der Akzent
zwischen Omikron und Ypsilon, in 2344 eher auf
Omikron)

ἀληλοῦῖα (nur ein Lambda) 254* 1852 (in 254 steht
der Akzent zwischen Omikron und Ypsilon)

ἀλληλοῦῖα (Trema fehlt) 1424 1637 2056 2071 (in
1424 steht der Akut zwischen Omikron und
Ypsilon)

ἀλληλοῦῖα oder ἀλληλοῦῖα (Art des Spiritus unklar,
Trema fehlt) 792 2436

ἀλλη' (Kurzschreibweise mit hochgestelltem η) 2019

ἀλληλοῦῖα 2048

ἀλληλοῦ ῖα 2847 (in 2847 ist die Schreibweise
ἀλληλοῦῖα dadurch modifiziert, dass sowohl
über dem Jota als auch über dem letzten Alpha
so etwas wie ein Spiritus lenis steht; ferner
befindet sich der Zirkumflex zwischen Omikron
und Ypsilon)

ἀλληλοῦῖα (Itazismus, ohne Trema) 2919 (in 2919
steht der Akzent zwischen Omikron und
Ypsilon)

Lacuna: P18 P24 P43 P47 P85 P98 P115 052 0163 0169
0207 0229 0308 69 218 1828 2050 2351 2377 2924

19,4/44 (λεγοντες αμην αλληλουια 5 και φωνη)

αλληλοῦῖα 01 02

αλληλουια (Akzente nicht vorhanden oder nicht
erkennbar) 04 025

ἀλληλοῦῖα 051 35 61 82 91 93 94 104 141 177 201 250
254C 325 367 452 456 469 506 522 620 632 808 911
1006 1611 1719 1732 1734 1773 1795 1849 1852
1854 1872 1888 2019 2026 2028 2037 2042 2053
2057 2067 2070 2073 2074 2076 2077 2080 2081
2138 2256 2286 2329 2350 2429 2432 2495 2582
2595 2672 2681 2723 2814 2845 2846 2886 2921
(bei 1773 2138 ist Art des Spiritus etwas unsicher,
2256 ist zum Teil kaum lesbar: ἀλλ[ηλ]οῦῖα, in
91 94 104 201 325 452 1734 2026 2028 2053 2432
steht der Akzent zwischen Omikron und Ypsi-
lon, in 911 1611 1854 2429 eher auf Omikron, in
2432 etwas unsicher ob Zirkumflex oder Akut)

ἀλληλοῦῖα 046

ἀλλη[...] (wg. Lacuna) 69

ἀληλοῦῖα 254*

ἀλληλοῦῖα (ohne Trema) 498 1424 1637 1780 2056
2071 2200 (in 2056 2071 steht der Akut zwischen
Omikron und Ypsilon)

ἀλληλοῦῖα oder ἀλληλοῦῖα (Spiritus unklar, ohne
Trema) 2436 (in 2436 steht der Akut zwischen
Omikron und Ypsilon)

ἀλληλοῦῖα 2048 (Zirkumflex steht zwischen Omi-
kron und Ypsilon)

ἀλληλ[ου]ῖα (ου und Akzent nicht erkennbar) 2344

ἀλληλοῦ ῖα 2847 (in 2847 ist die Schreibweise
ἀλληλοῦῖα dadurch modifiziert, dass sowohl
über dem Jota als auch über dem letzten Alpha
so etwas wie ein Spiritus lenis steht; der Zirkum-
flex steht eher über dem Omikron)

ἀλληλοῦῖα 2919 (in 2919 Zirkumflex eher über dem
Omikron)

om. αμην αλληλουια 5 και φωνη απο του θρονου
εξηλθεν λεγουσα 792

Lacuna: P18 P24 P43 P47 P85 P98 P115 052 0163 0169
0207 0308 218 1828 2050 2351 2377 2924
Unleserlich: 0229

19,6/36 (ισχυρων λεγοντων αλληλουια οτι
εβασιλευσεν)

αλληλουια 01 02 (bei 02 sieht es optisch fast wie
αλληλουια aus, wohl durch Nachlässigkeit des
Schreibers beim Setzen der Punkte)

αλληλουια (Akzente nicht vorhanden oder nicht
erkennbar) 025

αλληλουια 046 051 35 61 69 82 91 93 94 104 177 201
250 325 367 452 456 469 498 506 522 620 632 808
911 1611 1732 1734 1773 1780 1795 1849 1854
1872 1888 2026 2028 2037 2042 2048 2053 2057
2067 2070 2073 2074 2076 2077 2080 2081C 2138
2286 2329 2344 2350 2429 2432 2495 2582 2595
2672 2681 2723 2814 2845 2846 2886 2921 (in 91
94 104 201 452 911 1734 1849 1854 1888 2053
2081C 2329 2344 2429 2846 steht der Akut
zwischen Omikron und Ypsilon, in 1611 2048
eher auf Omikron; in 2138 2344 ist die Art des
Spiritus etwas unsicher, aber eher lenis)

αλληλουια (ohne Spiritus) 141

αλληλουια 254

αλληλουια (Trema fehlt) 1637 1719 1852 2056 2071
2200 2436 (in 1719 liegt vielleicht eine Korrektur
von einem zu schmalen zu einem breiteren
Ypsilon vor; in 2436 ist der Spiritus zwar
verschwommen, aber eher lenis)

αλληλουια oder αλληλουια (Art des Spiritus unklar,
Trema fehlt) 792

αλληλουια (Akzent fehlt) 1006 1424 2081*

αλληλουια ια 2847 (in 2847 ist die Schreibweise
αλληλουια dadurch modifiziert, dass sowohl
über dem Jota als auch über dem letzten Alpha
so etwas wie ein Spiritus lenis steht, und der
Zirkumflex befindet sich zwischen Omikron und
Ypsilon)

αλληλουια 2919 (die Handschrift bietet an jeder der
vier Stellen eine andere Schreibweise)

αλλη (Kurzschreibweise mit hochgestelltem η) 2019
Lacuna: P18 P24 P43 P47 P85 P98 P115 04 052 0163
0169 0207 0308 218 1828 2050 2351 2377 2924

Unleserlich: 0229 2256 (in 2256 ist nur das letzte
Alpha teilweise erkennbar)

4.4.2 ιδε

Die Bibelausgaben differieren über die Schreibung
von ιδε (LXX^{RaHa} bevorzugt ιδέ). Die ECM musste

prüfen, ob in 6,1–7 και ιδε zu ergänzen sei. Dafür
fand sich keine Mehrheit der Gremien. Aber die
Argumente dafür waren so stark, dass die Schrei-
bung zu kontrollieren war. Die folgende Kollation
erfasst zusätzlich 21,3 v.l. Sie notiert nur die Hand-
schriften, in denen diese Hinzufügung vorhanden ist
und bei denen sich die Akzentsetzung eindeutig
sehen lässt (01 etc. entfallen). In keinem Fall wurde
die Schreibweise ιδέ gefunden.

The editions differ on the spelling of ιδε (LXX^{RaHa}
prefers ιδέ). The ECM had to determine whether
και ιδε should be added at 6:1–7. There was no
majority vote in favor of this. But the arguments in
favor were so strong that the spelling had to be
reviewed. The following collation records addi-
tionally 21:3 v.l. It notes only those manuscripts
which have this addition and where the accen-
tuation can be clearly seen (01 etc. omitted). In no
case the spelling ιδέ was found.

6,1/47

ιδε 046 61 69 82 91 93 104 141 177 201 218 250 325
367 452 456 469 498 506 522 620 632 808 911 1424
1719 1734 1780 1795 1828 1849 1852 1872 1888 2028
2042 2048 2067 2070 2071 2076 2077r 2138 2200 2344r
2436r 2495 2672 2845r 2847r 2886

ιδέ –

6,3/27

ιδε 141 201 250 367 469 792r 808 1719 1828 1888 2067
2070 2073 2344r 2495 2886

ιδέ –

6,5/27

ιδε 046 61 69 82 91 93 141 177 201 218 250 325 367 452
456 469 498 506 522 632 792 808 911 1424 1719r 1734
1780 1795 1828 1849 1852r 1872 1888 2042 2048 2067
2070 2071 2076 2077r 2138 2200 2256r 2329r 2344r
2436r 2495 2672 2845r 2886 2921

ιδέ –

6,7/29

ιδε 046 35 61 69 82 91 93 141 177 201 218 250 325 367
452 456 469 498 506 522 808 911 1424 1719r 1734 1780
1795 1828 1849 1852 1872 1888 2028 2048 2067 2070
2071 2073 2076 2077r 2138 2200 2256r 2344r 2436r
2495 2672r 2845r 2886 2921

ιδέ –

21,3/18

ιδε 2026 2056 2057 2286 2595 2886 2919

ιδέ –

4.4.3 εἶδον vs. ἰδον

| Apk | εἶδον | ἰδον | Einschränkungen | Abw. Lesarten | Lacuna |
|---------|--|--------------------------------|-----------------------|--|--------------------|
| 1,12/24 | 01* 02 025 82
93-S 456 1611
2074 | 01C 04 046 1424
2329 2351 | | | |
| 1,17/6 | 01 02 025 82 93-S
456 1611 2074 | 04 046 2329 2351 | | ἰδων: 1424 | P98 |
| 4,1/6 | 025 82 93 1611
2074 2351 | 01 02 0169 456
2329 | | ἰδων: 046 1424 | P43 P115
04 |
| 5,1/4 | 01 025 82 93
456 1611 2074 | 02 046 1424 2329
2351 | | | P43 P115
04 |
| 5,2/4 | 01 025 82 93
456 1611 2074 | 02 046 1424 2351 | | αλλων: 2329 | P43 P115
04 |
| 5,6/4 | P24 01 025 82
93 1611 2074 | 456 1424 2329
2351 | | ἰδου και: 02.
ἰδων: 046 | P43 P115
04 |
| 5,11/4 | 01 025 82 93
456 1611 2074 | 02V 1424 2329 | ἰδ[ον]: 02 | ἰδων: 046 2351 | P24 P43
P115 04 |
| 6,1/4 | 04 025 82 93
456 1611 2074 | 01 02 046 1424
2329 | | ἰδων: 2351V | P24 P43
P115 |
| 6,2/4 | 01 025 1611
2074 2351*V | 02 04 | 2351*: kaum
lesbar | om. και εἶδον (et add. και
ἰδε post ερχου): 046 82 93
456 1424 2329.
om. και εἶδον (et om. και
ἰδε): 2351C | P24 P43
P115 |
| 6,5/30 | 01 04 025 1611
2074 | P115V 02 | ἰδ[ον]: P115 | om. και εἶδον (et add. και
ἰδε post ερχου): 046 82 93
456 1424 2329.
om. και εἶδον (et om. και
ἰδε): 2351 | P24 P43 |
| 6,8/4 | 025 1611 2074 | 01 02 04 | | om. και εἶδον (et add. και
ἰδε post ερχου): 046 82 93
456 1424.
om. και εἶδον (et om. και
ἰδε): 2329 2351 | P24 P43
P115 |
| 6,9/14 | 01 025 82 93
456 1611 2074 | 02 04 046 1424
2329 2351 | | | P43 P115 |
| 6,12/4 | 01 025 82 93
456 1611 2074 | 02 04 046 2329
2351 | | om. εἶδον (sic: και οτε
ἠνοιξεν): 1424 | P43 P115 |
| 7,1/8 | 04 025 82 93
456 1611 2074 | 01 02 046 1424
2329 2351 | | | P43 P115 |
| 7,2/4 | 01 025 82 93
456 1611 2074 | 02 04 046 1424
2329 2351 | | | P43 P115 |
| 7,9/6 | 04 025 82 93
1611 2074 | 01 02 456 1424
2329 2351 | | ἰδων: 046 | P43 P115 |
| 8,2/4 | 025 82 93 456
1611 2074 | 01 02 04 046 1424
2329 2351 | | | P43 P115 |
| 8,13/4 | 01 025 82 93
456 1611 2074 | 02 046 1424 2329V
2351 | ἰδων: 2329 | | P43 P115
04 |

| Apk | ειδον | ιδον | Einschränkungen | Abw. Lesarten | Lacuna |
|---------|--------------------------------------|------------------------------|-----------------|---------------------------|------------------|
| 9,1/14 | 01 025 82 93
456 1611 2074 | 02 046 1424 2329
2351 | | | P43 P115
04 |
| 9,17/6 | 01 025 82 93
456 1611 2074 | 02 04 1424 2329
2351 | | ιδων: 046 | P43 P47
P115 |
| 10,1/4 | 01 04 025 82 93
456 1611 2074 | P47 02 046 1424
2329 | | ιδων: 2351 | P43 P115 |
| 10,5/10 | P47 01 04 025
82 93 456 1611 | 02 046 1424 2329
2351 | | ειδεν: 2074 | P43 P115 |
| 13,1/4 | 01 025 82 93
456 1611 2074 | 02 04 046 1424
2329 2351 | | | P43 P47
P115 |
| 13,2/10 | P47 01 025 82 93
456 1611 2074 | 02 04V 046 1424
2329 2351 | ειδον: 04 | | P43 P115 |
| 13,11/4 | P47 01 04 025 82
93 456 1611 2074 | 02 046 1424 2329
2351 | | | P43 P115 |
| 14,1/4 | P47 01 025 82 93
456 1611 2074 | 02 04 046 1424
2329 | | | P43 P115
2351 |
| 14,6/4 | P47 01 04 025 82
93 456 1611 2074 | P115 02 046 1424
2329 | | | P43 |
| 14,14/4 | P47 025 82 93
456 1611 2074 | 02 04 046 1424
2329 | | om. και ειδον: 01 | P43 P115 |
| 15,1/4 | P47 025 82 93
456 1611 2074 | 01 02 04 046 1424
2329 | | | P43 P115 |
| 15,2/4 | P47 01 025 82 93
456 1611 2074 | 02 04 046 1424
2329 | | | P43 P115 |
| 15,5/8 | P47 01 025 82 93
456 1611 2074 | 02 04 046 1424
2329 | | | P43 P115 |
| 16,13/4 | P47 04 82 93
456 1611 2074 | 02 046 1424 2329 | | εδοθη: 01 | 025 |
| 17,3/18 | 01 025 82 93
456 1611 2074 | 046 1424 2329 | | ιδα: 02 | 04 |
| 17,6/4 | 025 82 93 456
1611 2074 | 046 1424 | | ειδα: 01.
ιδα: 02 2329 | 04 |
| 18,1/6 | 01 02 025 82 93
456 1611 2074 | 046 1424 2329 | | | 04 |
| 19,11/4 | 01 025 82 93
456 1611 2074 | 02 046 1424 2329 | | | |
| 19,17/4 | 01 025 82 93
456 1611 2074 | 02 046 1424 2329 | | | |
| 19,19/4 | 025 82 93 456
1611 2074 | 01 02 046 1424
2329 | | | |
| 20,1/4 | 01 82 93 456
1611 2074 | 02 046 1424 2329 | | | 025 |
| 20,4/4 | 01 82 93 456
1611 2074 | 02 046 1424 2329 | | | 025 |
| 20,11/4 | 01 025 82 93
456 1611 2074 | 02 046 1424 2329 | | | |
| 20,12/4 | 01 025 82 93
456 1611 2074 | 02 046 1424 2329 | | | |

| Apk | ειδον | ιδον | Einschränkungen | Abw. Lesarten | Lacuna |
|---------|---------------------------------|------------------|-----------------|---------------|--------|
| 21,1/4 | 01 025 82 93
456 1611 2074 | 02 046 1424 2329 | | | |
| 21,2/16 | 01 025 82 93
456 1611 2074 | 02 046 1424 2329 | | | |
| 21,22/8 | 01 025 93 456
1611 2074 2329 | 02 046 1424 | | | |

Keine dieser Stellen ist erhalten in P18 P43 P98 0163 0207 0229 0308.

None of these passages are preserved in P18 P43 P98 0163 0207 0229 0308.

4.4.4 Enklitisches und betontes εστιν (ἔστιν) / Enclitic and emphasised εστιν (ἔστιν)

Untersucht wurden die Verse, an denen das Editionsteam die Möglichkeit erwog, dass ein betontes ἔστιν vorliegt. Da Akzente und Spiritus des Öfteren unsorgfältig geschrieben werden, sind in mehreren Fällen die Details nicht sicher. Bei GA 82 konnten aufgrund der leider schlechten Aufnahme und bei GA 1424 aufgrund des schlechten Erhaltungszustands mehrere Stellen nicht eindeutig gelesen wer-

den; Ähnliches gilt für 2329 aufgrund der starken Verschwommenheit der Aufnahme.

The verses under review are those where the editorial team considered the possibility that an accented ἔστιν was present. Since accents and breathings are often written carelessly, in several cases the details are not certain. In the case of GA 82, due to the regrettably poor photograph, and in the case of GA 1424, due to the poor state of preservation, several passages could not be read clearly; similar applies to GA 2329, due to the severe blurring of the recording.

| Apk | Lesart | Einschränkungen und besondere Hinweise | Abw. Lesarten / Sonstiges |
|----------|--|---|---|
| 5,12/10 | ἄξιόν ἐστιν τὸ 046
ἄξιόν ἐστιν τὸ 82 93 1424 2329.
ἄξιόν ἐστι τὸ 456 1611 2074.
αἰσιον εστιν τὸ 2351V | 2351 Über den zwei Wörtern αἰ. und εστ. sind keine Lesezeichen vorhanden oder auf der Aufnahme nicht erkennbar. | αἰσιον εστιν sine acc.: 01.
αἰσιος εστιν sine acc.: 02.
αἰ.....τιν sine acc.: 025 |
| 17,8/16 | οὐκ ἔστιν καὶ 046 1424
οὐκ ἔστιν. καὶ 82 456
οὐκ ἔστιν. καὶ 93
οὐκ ἔστι. καὶ 1611 2074
οὐκ ἐστιν. καὶ 2329V | 1424 Spiritus von εστιν erscheint als Punkt über κ von οὐκ (so auch an anderen Stellen).
2329 Spir. asper auf οὐκ, aber Spir. auf εστιν ist auf Foto nicht erkennbar. | οὐκ εστιν sine acc.: 01 02 025 |
| 17,8/92 | οὐκ ἐστιν. καὶ 046
οὐκ ἔστιν. καὶ 82 93 456
οὐκ ἔστιν καὶ 1424
οὐκ ἔστι καὶ 1611 2074V
οὐκ εστιν καὶ 2329V | 2074: Abkürzung für ἔστι(ν).
2329: Kein Spir. auf εστιν erkennbar (zwar Schrägstrich ähnlich Akut über ε, aber dies ist wohl die Serife des Lambda der vorigen Zeile). | οὐκ εστιν sine acc.: 01 02 025 |
| 17,10/12 | εἰς ἔστιν, ὁ 046
εἰς ἔστιν ὁ 82
εἰς ἐστιν ὁ 93
εἰς ἐστιν ὁ 456
εἰς ἐστιν. ὁ 1424V?
εἰς, ἐστίν. ὁ 2074
εἰς ἔστιν. ὁ 2329V | 1424: unleserliche Akzentuierung.
2329 Kein Spir. über εἰς erkennbar (wahrscheinlich Akut über εστιν, aber unsicher). | εἰς εστιν sine acc.: 01 02 025.
εἰς ἐστιν, ἄλλος: 1611 |

| Apk | Lesart | Einschränkungen und besondere Hinweise | Abw. Lesarten / Sonstiges |
|----------|--|--|---|
| 17,11/16 | οὐκ ἐστίν· καὶ 046
οὐκ ἐστίν· καὶ 82V 1424V
οὐκ ἔστιν· καὶ 93 456
οὐκ ἔστι, καὶ 1611 2074 | 82 1424: evtl. Akut über ε, der zu weit rechts platziert ist. | οὐκ ἐστίν sine acc.: 01 02 025.
om. ο ἦν καὶ οὐκ ἐστίν: 2329 |
| 17,14/28 | κυρίων ἐστίν· καὶ 046 2329
κυρίων ἐστὶ· καὶ 82 456
κυρίων ἐστίν καὶ 93
κυρίων ἐστίν· καὶ (vel ἔστιν) 1424V
κυρίων ἐστὶ, καὶ 1611
κυρίων ἐστὶ· καὶ 2074V | 1424: evtl. Akut über ε, der zu weit rechts platziert ist.
2074: Abkürzung für ἐστι(ν), die Schräge des Striches deutet Gravis an. | κων ἐστίν sine acc.: 01.
κυρίων ἐστίν sine acc.: 02 025 |
| 17,18/12 | ἴδες, ἔστιν ἢ 046 2329V
εἶδες ἐστίν ἢ 82
εἶδες, ἔστιν ἢ 93
εἶδες ἔστιν ἢ 456
ἴδες, ἐστίν ἢ 1424
εἶδες, ἔστιν ἢ 1611 2074V | 046: ἴδες zusätzlich mit Trema.
2074: Abkürzung für ἐστι(ν).
2329: alle Lesezeichen leicht unsicher, da verschwommen. | εἶδες ἐστίν sine acc.: 01 025.
ἴδες ἐστίν sine acc.: 02 |
| 19,10/66 | ιῦ̄ ἐστίν· τὸ 046
ιῦ̄ ἔστιν τὸ 82 456
ιῦ̄ ἐστίν· τὸ 93
ιῦ̄ ἐστίν τὸ 1424V
ιῦ̄ ἐστὶ, τὸ 1611
(ιῦ̄, ἐστίν τὸ 2074)
ιῦ̄ χῦ̄ ἐστίν τὸ 2329 | 1424: Akzent eher auf zweiter Silbe (aber s.o.).
2074: Abkürzung für ἐστι(ν), daher Akzent vorhanden, aber Position und Art des Akzents unklar. | ιῦ̄ ἐστίν sine acc.: 01 02.
ιῦ̄ ἐστίν sine acc.: 025 |
| 20,14/36 | δεύτερός ἐστίν ἢ 046 93 456
δεύτερός ἐστίν ἢ 82
δεύτερος ἐστίν ἢ 1424
δεύτερος ἐστίν, ἢ 1611
δεύτερός ἐστίν, ἢ 2074V
δεύτερος ἐστίν· ἢ 2329V | 2074: Abkürzung für ἐστι(ν).
2329: Aufnahme stark verschwommen (evtl. weitere Lesezeichen vorhanden, aber nicht erkennbar). | ο δευτερος θανατος ἐστίν sine acc.: 01.
δευτερος ἐστίν sine acc.: 02 025 |
| 21,1/42 | οὐκ ἔστιν ἔτι· 046 93 456 1424
1611 2074V
οὐκ ἐστίν ἔτι· 82 2329 | 2074: Abkürzung für ἐστι(ν). | οὐκ ἐστίν sine acc.: 01 025.
την θαλασσαν οὐκ ἰδὼν ἐτι sine acc.: 02 |

Keine Belegstellen haben P18 P24 P43 P47 P98 P115 04 0163 0169 0207 0229 0308. GA 2351 hat nur an der ersten Stelle Text. Ansonsten treten bei den in dieser Tabelle genannten Handschriften keine Fälle von Lacuna auf.

No relevant passages have been preserved in P18 P24 P43 P47 P98 P115 04 0163 0169 0207 0229 0308. GA 2351 has text only in the first passage. Otherwise, no lacunae occur in the manuscripts mentioned in this table.

4.4.5 Elisionen bei αλλα und bei Präpositionen / Elisions at αλλα and prepositions

Die folgende Übersicht listet die Schreibung der Konjunktion αλλα und der Präpositionen mit und ohne Elision.

The following overview concerns the spelling of the conjunction αλλα and the prepositions with and without elision.

αλλα / αλλ'

| Apk | Text mit Folgewort | αλλα | αλλ' | Abw. im Folgewort und andere Anmerkungen |
|----------|---|---|---|---|
| 2,4/2 | αλλ (εχω)
K: αλλα (εχω) | 01 046 82 93 456 1424
2351 | 02 04 025 1611 2074
2329 | |
| 2,6/2 | αλλα (τουτο) | 01 02 04 025 046 82 93
456 1424 1611 2074
2329 2351 | | |
| 2,9/16 | αλλα (πλουσιος) | 01 02 04 025 046 82 93
456 1424 1611 2074
2329 2351 | | |
| 2,9/46 | αλλα (συναγωγη) | 01 02 04 025 046 82 93
456 1424 1611 2074
2329 2351 | | In 2329 folgt του σατανα |
| 2,14/2 | αλλ (εχω)
K: αλλα (εχω) | 046 82 93 456 1424
2351 | 01 02 04 025 1611 2074
2329 | Lac. P115 |
| 2,20/2 | αλλ (εχω)
K: αλλα (εχω) | 02 046 82 93 456 1424
2329 2351 | 01 04 025 1611 2074 | |
| 3,4/2 | αλλα (εχεις)
K: αλλ (ολιγα εχεις)
An: om. αλλ (folgt εχεις ολιγα) | 01 02 04 2351 | 025 046 82 93 456 1424
1611 2074 2329 | In 01 folgt εχεις.
In 046 82 93 456 1424 folgt ολιγα εχεις |
| 3,9/32 | αλλα (ψευδονται) | 01 02 04 025 046 82 93
456 1424 1611 2074
2329 2351 | | |
| 9,5/16 | αλλ (ινα) | | 01 02 0207 025 046 82
93 456 1424 1611 2074
2329 2351 | Lac. P115 |
| 10,7/2 | αλλ (εν) | | P47 01 02 04 025 046
82 93 456 1424 1611
2074 2329 2351 | Lac. P85 |
| 10,9/48 | αλλ (εν) | 01 1611 | P47 02 04 025 046 82 93
456 1424 2074 2329 2351 | Lac. P85 P115 |
| 17,12/28 | αλλ (εξουσιαν) | 01 02 2329 | 025 046 051 82 93 456
1424 2074 | In 01* folgt εξουσιν, in 01c εξουσιαν.
1611 om. αλλα |
| 20,6/40 | αλλ (εσονται) | 01 | 02 046 051 82 93 456
1424 1611 2074 2329 | In 82* folgt εν, in 82c εσονται |

απο / απ'

| Apk | απο | απ' | Einschränkung | Abw. Lesarten | Lacuna |
|-----------------------------|---|-----|---------------|--|--------|
| 1,4/26
απο ο | 01 02 04 025 | | | απο θυ ο: 046 82 93
456 1424 1611 2329
2351.
απο ων (om. ο): 2074 | P18 |
| 1,5/4
απο ιησου (απο ιω) | P18V 01 02 04
025 046 82 93-S
456 1424 1611
2074 2329 2351 | | P18 απ[ο] ιη | | |

| Apk | απο | απ' | Einschränkung | Abw. Lesarten | Lacuna |
|------------------------------------|--|--|--|---|----------------|
| 7,2/12
απο ανατολης | 01 (02) 04 025
046 82 93 456
1424 1611 2074
2329 2351 | | απο ανατολων: 02 | | P43 P115 |
| 9,6/46
απ αυτων | | 01 02 025 046
0207 82 93 456
1424 1611 2074
2329 2351 | | | P43 P115
04 |
| 14,13/32
απ αρτι bzw.
απαρτι | 2074 | P47 01 02 04
025 046 82 93
456 1424 | | αρτι ohne απ:
1611.
απαρτει: 2329 | P43 P115 |
| 16,12/54
απο ανατολης | P47 01 (02) 04
046 82 93 456
(1424) 1611V
(2074) 2329 | | απο ανατολω[v]: 02.
απο ανατολων:
1424 2074.
απο ανατολης: 1611 | | 025 |
| 18,15/12
απ αυτης | | 01 02 04 025 046
82 93 456 1424
1611 2074 2329 | | | |
| 21,13/2
απο ανατολης | 01 02 025 (046)
(82) (93) (456)
(1424) 1611
2074 2329 | | απο ανατολων: 046
82 93 456 1424 | | |

Kein Vorkommen in P24 P43 P98 P115 0163 0169 0229 0308.

Neben den gelisteten Stellen zu nennen ist Apk 3,18/8 in 1424: απ εμου (s.u. παρ εμου), und Apk 6,13/32 in 01: απο ανεμου (s.u. υπο ανεμου).

No occurrence in P24 P43 P98 P115 0163 0169 0229 0308.

In addition to the passages on the list, we ought to mention Rev 3:18/8 in 1424: απ εμου (see παρ εμου below), and Rev 6:13/32 in 01: απο ανεμου (see υπο ανεμου below).

απο / αφ'

| Apk | απο | αφ' | Einschränkung | Abw. Lesarten | Lacuna |
|-------------------|-----|--|---------------|---------------|---|
| 16,18/30
αφ ου | | P47 01 02 046 82 93 456 1424
1611 2074 2329 | | | (0163 enthält 16,18 nur
bis σεισμος) |

Kein Vorkommen in P18 P24 P43 P98 P115 04 025 0163 0169 0207 0229 0308 2351.

No occurrence in P18 P24 P43 P98 P115 04 025 0163 0169 0207 0229 0308 2351.

δια / δι'

Entfällt; denn in der Apk begegnet δια nicht vor anlautendem Vokal.

Not applicable, as in Revelation δια does not occur before an initial vowel.

επι / επ'

| Apk | επι | επ' | Einschränkung | Abw. Lesarten | Lacuna |
|--------------------|-----|---|----------------|-----------------------------|--------|
| 1,7/34
επ αυτων | | 01C 02 04 025 046 82
93-S 456 1424 1611 2074
(2329) | επ αυτων: 2329 | αυτων ohne επ:
01* 2351. | P18 |

| Apk | επι | επ' | Einschränkung | Abw. Lesarten | Lacuna |
|-----------------------|------------------------------------|---|--|--|-----------------------------------|
| 1,17/34
επ εμε | | 01 02 04 025 046 82 93
456 1424 1611 2074 2329
2351 | | | P98 |
| 3,12/40
επ αυτον | | 01 02 025 046 82 93 456
1424 1611 (2074) 2329
2351 | επ αυτω: 2074 | om. επ αυτον: 04. | P43 P115 |
| 6,2/20
επ αυτον | | 01 02 04 025 046 82 93
456 1424 1611 2074 2329
2351 | | | P24 P43
P115 |
| 6,4/18
επ αυτον | | 01 02 04 025 046 82 93
456 1424 1611 2074
(2329) 2351 | επ αυτω: 2329 | | P24 P43
P115 |
| 6,5/46
επ αυτον | | 01 02 04 025 046 82 93
456 1424 1611 2074 2329
2351 | | | P24 P43,
P115 da επ
[αυτον] |
| 7,15/52
επ αυτους | | 01C 02 025 046 82 93 456
1424 1611 2074 2329 2351 | | αυτους ohne επ:
01* | P43 P115
04 |
| 7,16/20
επ αυτους | | 01 02 025 046 82 93 456
1424 1611 2074 2329 2351 | | | P43 P115
04 |
| 9,11/4
επ αυτων | | (P47) (P115) 02 (025)
046 0207 82 93 456 1424
1611 2074 2329 2351 | επ αυτων: P47
επ αυτων: P115
επ αυτον: 025C | επ αυτων]
εαυτων: 01.
om. επ αυτων: 025* | P43 04 |
| 9,17/24
επ αυτων | | 02 04 025 046 82 93 456
1424 1611 2074 2329
2351 | | επαυ[ω αυτων]:
P47, επανω αυτων:
01 | P43 P115 |
| 11,10/16
επ αυτοις | | P47V 01 02 04 025 046
82 93 456 1424 1611
2329 2351 | επ αυ[τοις]: P47 | εν αυτοις: 2074 | P43 P115 |
| 17,1/58
επι υδατων | P47 01 02
025 1611
2074 2329 | | επι υδα[των]: P47 | επι των υδατων:
046 82 93 456 1424 | 04 |
| 17,9/34
επ αυτων | | 01 02 025 046 82 93 456
1424 1611 2074 2329 | | | 04 |
| 18,9/10
επ αυτην | | 01 (02) 04 025 046 82 93
456 1424 (1611) (2074)
(2329) | επ αυτη: 02 2329.
επ αυτη: 1611 2074 | | |
| 18,11/18
επ αυτην | | 01 (02) 04 025 (82) (93)
(456) (1424) (1611)
(046) | επ αυτη: 02 93 456
1424, επ αυτη: 82,
επ αυτη: 1611.
επ αυτους: 046 | εν αυτοις: 2074*.
εν εαυτοις: 2074C.
εγ αυτη: 2329 | |
| 18,20/4
επ αυτη | | 01 04 (025) 046 82 93 456
1424 (1611) (2074) 2329 | επ αυτην: 025 2074.
επ αυτη: 1611 | εν αυτη: 02. | 0229 |
| 19,11/26
επ αυτον | | 01 02 025 046 82 93 456
1611 2074 2329 | | επανω αυτου:
1424 | |
| 19,18/34
επ αυτων | | (01) (02) 025 046 82 93
456 1424 1611 2074 2329 | επ αυτοις: 01.
επ αυτους: 02 | | |
| 20,4/12
επ αυτους | | 01 02 046 82 93 456 1424
1611 2074 2329 | | | 025 |

| Apk | επι | επ' | Einschränkung | Abw. Lesarten | Lacuna |
|-------------|-----------|-------------------------|-------------------|----------------------|--------|
| 20,11/18 | | (02) 025 046 82 93 456 | επ αυτον: 02 1611 | επανω αυτου: 01 | |
| επ αυτον | | 1424 (1611) 2074 (2329) | 2329 | | |
| 21,10/12 | 01 02 | 025 046 82 93 456 1424 | | | |
| επι ορος | 1611 2329 | 2074 | | | |
| 21,14/20 | | 01 (02) 025 046 82 93 | επ αυτω[v]: 02 | | |
| επ αυτων | | 456 1424 1611 2074 2329 | | | |
| 22,5/39 | | 01 02 2329 | | om. επ vor αυτους: | |
| NA28: επ | | | | 025 046 82 93 456 | |
| αυτους (ECM | | | | 1424 1611-S 2074 | |
| om. επ) | | | | | |
| 22,18/32 | | 01C 02 046 82 93 456 | | om. επ αυτα | |
| επ αυτα | | 1424 1611-S 2074 2329 | | επιθησει ο θεος: 01* | |
| 22,18/42 | | 01 (02C) 046 82 93 456 | επ αυτω: 02C 2074 | om. επ αυτον: 02*. | |
| επ αυτον | | 1424 1611 (2074) (2329) | 2329 | | |

Kein Vorkommen in P18 P24 P43 P98 0163 0169 0229 0308.

| No occurrence in P18 P24 P43 P98 0163 0169 0229 0308.

επι / εφ'

| Apk | επι | εφ' | Einschränkung | Abw. Lesarten | Lacuna |
|-----------|-----------|---------------------------------|----------------|------------------|--------|
| 2,24/52 | | 01 02 04 025 046 82 93 456 1424 | | | |
| εφ υμας | | 1611 2074 2329 2351 | | | |
| 6,16/18 | | 01 02 04 025 046 82 93 456 1424 | | | |
| εφ ημας | | 1611 2074 2329 2351 | | | |
| 19,14/20 | 046 82 93 | 01 02 025 1611 2329 | 046: επι ιποις | 2074: εφ ιπποις] | 04 |
| εφ ιπποις | 456 1424 | | | εφιπποι | 2351 |

Keine Vorkommen in P18 P24 P43 P47 P98 P115 0163 0169 0207 0229 0308.

No occurrence in P18 P24 P43 P47 P98 P115 0163 0169 0207 0229 0308.

κατα / κατ'

Entfällt; denn in der Apk begegnet κατα nicht vor anlautendem, nicht aspiriertem Vokal.

| Not applicable, as in Revelation κατα does not occur before an initial, not aspirated vowel.

κατα / καθ'

| Apk | κατα | καθ' | Einschränkung | Abw. Lesarten | Lacuna |
|--------|------|--------------------|---------------|---------------------------------|--------|
| 4,8/12 | | 02 025 046 82 93 | | εν καθ εν] εν εκαστον: 01 2329. | |
| καθ εν | | 456 1424 2074 2351 | | εν καθ εν] εν καθ εαυτο: 1611 | |

Keine Vorkommen in P18 P24 P43 P47 P98 P115 04 0163 0169 0207 0229 0308.

| No occurrence in P18 P24 P43 P47 P98 P115 04 0163 0169 0207 0229 0308.

μετα / μετ'

| Apk | μετα | μετ' | Einschränkung | Abw. Lesarten | Lacuna |
|-----------|------|----------------------------|---------------|---------------|----------|
| 1,12/16 | | 01 02 04 025 046 82 93 456 | | | |
| μετ εμου | | 1424 1611 2074 2329 2351 | | | |
| 2,16/22 | | 01 02 04 025 046 82 93 456 | | | P43 P115 |
| μετ αυτων | | 1424 1611 2074 2329 2351 | | | |

| Apk | μετα | μετ' | Einschränkung | Abw. Lesarten | Lacuna |
|-----------------------|------|---|------------------------------------|--|---------------------------------|
| 2,22/18
μετ αυτης | | 01 02 04 025 046 82 93 456
1424 1611 2074 2329 2351 | | | P43 P115 |
| 3,4/30
μετ εμου | | 01 02 04 025C 046 82 93 456
1424 1611 2074 2329 2351 | μετ εμ: 025* | | P43 P115 |
| 3,20/48
μετ αυτου | | 01 02 025 046 0169 82 93 456
1424 1611 2074 2329 2351 | | | P43 P115 04 |
| 3,20/56
μετ εμου | | 01 02 025 046 0169 82 93 456
1424 1611 2074 2329 2351 | | | P43 P115 04 |
| 3,21/12
μετ εμου | | 01V 02 025 046 0169 82 93
456 1424 1611 2074 2329 2351 | μετ εμου: 01 | | P43 P115 04 |
| 4,1/42
μετ εμου | | 01 02 025 046 0169 82 93 456
1424 1611 2074 2329 2351 | | | P43 P115 04 |
| 6,8/40
μετ αυτου | | 02 04 025 1611 2074 | | μετ αυτου] αυτω: 01
046 82 93 456 1424 2351.
μετ αυτου] οπισω
αυτου: 2329 | P24 P43
P115 |
| 10,8/22
μετ εμου | | 01 02 04 025 046 82 93 456
1424 1611 2074 2329 2351 | | | P43 P47
P115 ([μετ
ε]μου) |
| 11,7/32
μετ αυτων | | P47V 01 02 04 025 046 82 93
456 1424 1611 2074 2329 2351 | μ[ε]τ αυτων: P47 | | P43 P115 |
| 12,9/60
μετ αυτου | | P47 P115V 01 02 04V 025
046 82 93 456 1424 1611
2329 2351 | [μ]ετ αυτου: P115
μετ αυτου: 04 | om. μετ αυτου
εβληθησαν: 2074 | P43 |
| 13,4/48
μετ αυτου | | P47V 01 02 04 025 046 82 93
456 1424 1611 2074 2329 2351 | μετ αυτου: P47 | | P43 P115 |
| 14,1/26
μετ αυτου | | P47 01 02 04 025 046 82 93
456 1424 1611 2074 2329 | | | P43 P115
2351 |
| 14,13/64
μετ αυτων | | P47 01 02 04 025 046 82 93
456 1424 1611 2074 2329 | | | P43 P115 |
| 17,1/30
μετ εμου | | P47 01 02 025 046 82 93 456
1424 1611 2074 | | om. και ελαλησεν μετ
εμου: 2329 | 04 |
| 17,14/40
μετ αυτου | | 01 02 025 046 82 93 456 1424
1611 2074 2329 | | | 04 |
| 18,3/38
μετ αυτης | | 01 02 04 025 046 82 93 456
1424 1611 2074 2329 | | | |
| 18,9/24
μετ αυτης | | 01 02 04 025 046 82 93 456
1424 1611 2074 2329 | | | |
| 19,20/12
μετ αυτου | | 01 02 025 046 82 93 456 1424
1611 2074 2329 | | | |
| 20,6/60
μετ αυτου | | 01 02 046 1611 2074 | μετ αυτου] μετ
αυτα: 2329 | μετ αυτου [τα]] μετα
ταυτα: 82 93 456 bzw.
μεταταυτα: 1424 | 025 |
| 21,3/38
μετ αυτων | | 01 02 025 046 82 93 456 1424
1611 2074 2329 | | | |
| 21,3/60
μετ αυτων | | 01 02V 025 046 82 93 456
1424 1611 2074 2329 | μετ αυτω[v]: 02 | | |
| 21,9/44
μετ εμου | | 01 02 025 046 82 93 456 1424
1611 2074 2329 | | | |

| Apk | μετα | μετ' | Einschränkung | Abw. Lesarten | Lacuna |
|----------|------|---------------------------|---------------|---------------|---------------|
| 21,15/8 | | 01 025 046 82 93 456 1424 | | | 02, da [μ]ε[τ |
| μετ εμου | | 1611 2074 2329 | | | εμου] |
| 22,12/16 | | 01 02 046 82 93 456 1424 | | | |
| μετ εμου | | 1611 2074 2329 | | | |

Kein Vorkommen in P18 P24 P43 P98 0163 0207 0229 0308.

| No occurrence in P18 P24 P43 P98 0163 0207 0229 0308.

μετα / μεθ'

| Apk | μετα | μεθ' | Einschränkung | Abw. Lesarten | Lacuna |
|--------|------|---|---------------|---------------|--------|
| 17,2/2 | | P47 01 02 025 82 93 456 1424 1611 2074 2329 | | | |
| μεθ ης | | | | | |

Keine Vorkommen in P18 P24 P43 P98 P115 04 0163 0169 0207 0229 0308 2351.

| No occurrence in P18 P24 P43 P98 P115 04 0163 0169 0207 0229 0308 2351.

παρα / παρ'

| Apk | παρα | παρ' | Einschränkung | Abw. Lesarten | Lacuna |
|----------|------|--------------------------------------|----------------|---------------|--------|
| 2,13/64 | | 01 02 04 025 046 82 93 456 1424 1611 | παρ υμων: 2329 | | P43 |
| παρ υμιν | | 2074 (2329) 2351 | | | P115 |
| 3,18/8 | | 01 02 04 025 046 82 93 456 1611 2074 | | παρ εμου] απ | P43 |
| παρ εμου | | 2329 2351 | | εμου: 1424 | P115 |

Kein Vorkommen in P18 P24 P43 P47 P98 P115 0163 0169 0207 0229 0308.

| No occurrence in P18 P24 P43 P47 P98 P115 0163 0169 0207 0229 0308.

υπο / υπ'

| Apk | υπο | υπ' | Abw. Lesarten | Lacuna |
|------------|---------------------|-----|---|----------|
| 6,13/32 | 02 04 046 82 93 456 | | απο ανεμου: 01. | P43 P115 |
| υπο ανεμου | 1424 1611 2329 2351 | | Umstellung zu υπο μεγαλου
ανεμου: 025 2074 | |

Kein Vorkommen in P18 P24 P43 P47 P98 P115 0163 0169 0207 0229 0308.

Neben den gelisteten Stellen zu nennen ist Apk 6,11/55 in 01*: υπο αυτων (01C löscht beide Wörter).

| No occurrence in P18 P24 P43 P47 P98 P115 0163 0169 0207 0229 0308.

| In addition to the passages on the list, we ought to mention Rev 6:11/55 in 01*: υπο αυτων (01C deletes both words).

υπο / υφ'

Entfällt; denn in der Apk begegnet υπο nicht vor aspiriertem Vokal.

| Not applicable, as in Rev υπο does not occur before an aspirated vowel.

4.4.6 Ny ephelkystikon: -ε(ν), -σι(ν), -τι(ν)

In folgende Übersicht wurden auch alle Stellen einbezogen, in denen der Text von NA28, Koine (K) oder Andreas (An), abweichend von Lesart a der ECM, das untersuchte Merkmal bezeugt.

| To this list of the movable nu, all cases found in the text von NA28, Koine (K) or Andrew (An), deviating from reading "a" of the ECM, were included.

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|-----------|---|---|--------------------------------------|--|
| 1,1/10 | εδωκεν (αυτω) | 01 02 025 046 82 456
1424 1611 2074 2329
2351 | | In 046 folgt: αυτη, in 1611 αυτωι.
Lac. 04 |
| 1,1/38 | εσημανεν
(αποστειλας) | 01 02 025 046 82 456
1424 1611 2074 2329
2351 | | Lac. 04 |
| 1,2/4 | εμαρτυρησεν (τον) | 01 02 04 025 046 82
456 1424 2329 2351 | 1611 2074 | 025: εμαρτυρισεν |
| 1,2/26 | ειδεν (3 μακαριος)
An: ειδεν (και) | 01 02 04 025 046 82
456 1424 1611 2329
2351 | 2074 | 01 02 046 1424 2329 2351:
ιδεν.
In 2074 folgt και ατινα etc. |
| 1,2/27 | An: εισιν (και)

[ECM: om. 1,2/27
και-ταυτα] | | 2074 | Im Zusatz des An-Textes: add.
και ατινα εισιν και ατινα χρη
γενεσθαι μετα ταυτα. Zusatz
nicht enthalten in 01 02 04 025
046 82 456 1424 1611 2329 2351 |
| 1,6/4 | εποιησεν (ημας) | P18 01 02 04 025 82
1424 1611 2074 2329
2351 | | 046*: Homoiotel., 046C:
ποιησαντι (ημας).
456: ποιησαντι.
In 02 456 folgt ημιν, in 04 2329
folgt ημων.
In 1611 folgt ημων |
| 1,12/14 | An: ελαλησεν (μετ)
[ECM: ελαλει] | 025 | 1611 2074 | An-Lesart nicht in 01 02 04
046 82 456 1424 2329 2351 |
| 1,17/26 | εθηκεν (την)
An: επεθηκεν (την) | P98V 01 02 04 025
82 1424 2329 2351 | 046 456 1611 2074 | 01 2329: επεθηκεν, 2074:
επεθηκε |
| 1,19/14 | (και) | 01 02 04 025 046 82
1424 2329 2351 | 456 1611 2074 | Lac. P98 |
| 1,20 (50) | εισιν (και) | 02 04 025 046 82 456
1424 2074 2329 2351 | 1611 | 01 om. εισιν.
Lac. P98 |
| 1,20/66 | εισιν (1 τω) | 01 02 04 025 046 82
456 1424 2074 2329
2351 | 1611 | In 1611 folgt τωι.
In 2329 2351 folgt των αγγελων.
Lac. P98 |
| 2,2/52 | εισιν (και) | 01 02 04 025 046 82
456 1424 2329 2351 | 1611 2074 | Lac. P115 |
| 2,7/44 | εστιν (εν) | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | | |
| 2,8/40 | εξησεν (9 οιδα) | 01 02 04 025 046 82
93 456 1424 1611
2329 2351 | 2074 | 2329: ανεξησεν.
In 2074 folgt das Wort πρωτος,
das zum Kommentar gehört,
aber in 2074 mit dem NT-Text
verbunden ist |
| 2,9/44 | εισιν (αλλα) | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | | |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|---------|---|---|--------------------------------------|---|
| 2,14/28 | εδιδασκεν (τω)
K: εδιδαξεν (τον)
An: εδιδασκεν (εν τω Βαλααμ τον) | P115 01 02 04 025 82
93 456 1424 2329
2351 | 046 1611 2074 | P115: [εδιδασ]κεν.
046: εδιδαξε, es folgt βαλαακ.
82 93 456 1424 2351: εδιδαξεν.
In 01* folgt βαλειν, in 01C folgt τον βαλακ βαλλειν.
In 025 folgt εν τω βαλααμ.
In 456 1424* 1611 2074 2351 folgt τον βαλακ.
In 82 93 1424C 2329 folgt τον βαλαακ. |
| 2,17/66 | οιδεν (ει) | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | | |
| 2,22/32 | μετανοησωσιν (εκ) | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | | 01 02: μετανοησουσιν |
| 2,24/22 | εχουσιν (τιην) | 01 02 04 025 046 82
1424 2351 | 93 456 1611 2074
2329 | |
| 2,24/46 | λεγουσιν (ου) | 01 02 04 025 046 82
93 456 1424 1611
2074 2351 | | 2329: λεγεται, es folgt ουν |
| 3,1/12 | Σαρδεσιν
(εκκλησιας) | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | | In 2329 folgt εκκλησιας |
| 3,4/12 | Σαρδεσιν (α)
An: Σαρδεσιν (οι) | 01 02 04 025 046 82
93 456 1424 1611
2074 2351 | | 2329: Σαρδαις, es folgt οτι. In 2074 folgt οι |
| 3,4/28 | περιπατησουσιν
(μετ) | 01 04 025 82 93 456
1424 2329 2351 | 046 1611 2074 | 02: περιπατησου (om. σιν) |
| 3,4/42 | εισιν (5 ο) | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | | 046: ησιν |
| 3,9/30 | εισιν (αλλα) | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | | |
| 3,9/44 | ηξουσιν (και)
K+An: ηξωσιν (και) | 01 02 04 025 82 93
456 1424 2329 | 046 1611 2074 2351 | 046 1611 2074 2351: ηξωσι, 82 93 456: ηξωσιν |
| 3,9/48 | προσκυνησουσιν
(ενωπιον)
K+An:
προσκυνησωσιν
(ενωπιον) | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | | 046 82 93 456 1611 2074 2351: προσκυνησωσιν.
In 2351* folgt ενωπιων, 2351C ενωπιον |
| 3,9/60 | γνωσιν (οτι) | 02 04 025 046 82 93
456 1424 1611 2074
2329 | | 01: γνωση, 2351: γνωσει |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|---------|--|--|--------------------------------------|--|
| 4,4/12 | NA28: εικοσι
(τεσσαρες)

[ECM: κδ'] | | 01 02 025 1611
2351 | 046 82 93 456 1424 2074 2329: κδ'.
1611 2351: εικοσιτεσσαρες in 1 Wort.
Lac. 04 |
| 4,4/24 | NA28: εικοσι
(τεσσαρας)

[ECM: κδ'] | | 02 025 1611 2351 | 01 om. επι τους θρονους εικοσι τεσσαρας.
1611: εικοσιτεσσαρας in 1 Wort, 2351 εικοσιτεσσαρες in 1 Wort.
046 82 93 456 1424 2074: κδ'.
2329 om. εικοσι τεσσαρας.
Lac. 04 |
| 4,5/40 | εισιν (τα)
K: εισιν (επτα) | 01C 025 046 82 93
1424 | 1611 2074 | 01* om. α εισιν τα επτα πνευματα του θεου.
02: εστιν.
2329 om. καιομεναι ενωπιον του θρονου α εισιν (stattdessen nur: εις).
2351: α εισιν] και.
In 046 82 93 1424 folgt επτα.
456: Homoiotel.
Lac. 04 |
| 4,8/32 | γεμουσιν
(οφθαλμων) | 01 02 025 046 82 93
1424 1611 2074 2351 | 456 | 2329 liest γεμοντα.
In 2074 folgt οφθαλμους.
Lac. 04 |
| 4,8/38 | αναπαυσιν (ουκ) | 01 02 025 046 82 93
456 1424 1611 2074
2329 2351 | | In 01* folgt ουχ, 01C ουκ.
Lac. 04 |
| 4,8/42 | εχουσιν (ημερας) | 01C 02 025 046 82 93
456 1424 1611 2074
2351 | | 01* liest εξοσαν.
2329 liest εχοντα.
Lac. 04 |
| 4,9/8 | δωσουσιν (τα)
An: δωσωσιν (τα)
K: δωσιν (τα) | 01 02 2351 | 025 046 82 93 1424
1611 2074 | 01 2351 lesen δωσωσιν, 046 2074 δωσωσι.
82 93 1424: δωσι.
456: δω.
2329: εδωκαν.
Lac. 04 |
| 4,10/6 | NA28: εικοσι
(τεσσαρες)

[ECM: κδ'] | | 01 02 025 456 1424
2329 2351 | 046 82 93 1611 2074: κδ'.
In 1424 folgt τεσσαρες (dittogr.), 2329 τεσσαρεις, 2351* τεσαρες.
Lac. 04 |
| 4,10/26 | προσκυνησουσιν
(τω) | 01 02 82 93 1424
2351 | 025 046 456 1611
2074 | 2329: προσεκυνησαν.
In 046 folgt το.
In 1611 2074 folgt τωι.
Lac. 04 |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|---------|--|--|--------------------------------------|--|
| 4,10/44 | βαλουσιν (τους)
An: βαλλουσιν (τους) | 01C 02 046 82 93
1424 | 025 456 2074 2329
2351 | 01* 046: βαλλουσιν, 2074 2329 βαλλουσι.
1611: βαλοντες.
In 1424 folgt τουσ τεφανους (haplogr.).
Lac. 04 |
| 4,11/56 | An: εισιν (και)

[ECM: ησαν] | 025 | 2074 | An-Lesart, nicht in 01 02 046 82 93 456 1424 1611 2351.
2329: εγενοντο.
Lac. 04 |
| 5,1/34 | σφραγισιν (επτα) | 01 02 025 046 82 93
456 1424 1611 2074
2329 2351 | | 2329 2351: σφραγησιν.
In 01* folgt πτα, 01C επτα.
In 2074 folgt ζ' .
Lac. 04 |
| 5,2/21 | K add. εστιν (ανοιξαι)

[ECM om. εστιν] | 046 82 93 456 1424
2074 | | K-Lesart, nicht in 01 02 025 1611 2329 2351.
Lac. 04 |
| 5,5/22 | ενικησεν (ο) | 01 02 025 046 82 93
456 1424 1611 2074
2329 2351 | | Lac. P24 04 |
| 5,6/54 | εισιν (τα) | 01 02 046 82 93 1424
2329 2351 | 456 1611 2074 | In 2329 folgt δε τα.
Lac. P24 04 025 |
| 5,7/4 | ηλθεν (και) | P24V 01 02 025 046
82 93 1424 2329 2351 | 456 1611 2074 | Lac. 04 |
| 5,7/8 | ειληφεν (εκ) | P24 01 02 025 046 82
93 456 1424 1611
2074 2329 2351 | | In 046 folgt την εκ.
Lac. 04 |
| 5,8/6 | ελαβεν (το) | P115 01 02 025 046
82 93 456 1424 2329
2351 | 1611 | P115: [ελα]βεν.
2074: ελα plus Abkürzungsstrich.
Lac. P24 04. |
| 5,8/22 | NA28: εικοσι (τεσσαρες)

[ECM: εικοσιτεσσαρες] | | 01 02 025 1424
1611 2329 2351 | 046 82 93 456 2074: κδ' .
1611: εικοσιτεσσαρες in 1 Wort.
In 1424 folgt τεσσαρις.
Lac. P24 P115 04 |
| 5,8/52 | εισιν (αι)
K: εισιν (προσευχων) | 01 02 025 046 82
1424 1611 2074 2351 | 93 456 2329 | In 01* 2329 folgt προσευχαι (om. αι), in 01C ist αι ergänzt.
In 2351 folgt προσευχαιων (sic).
In 82 93 456 1424 folgt προσευχων.
Lac. P24 P115 04 |
| 5,9/4 | αδουσιν (ωδην) | 01 02 025 046 82 93
456 1424 1611 2074
2329 2351 | | 02: αδωσιν.
In 1611 folgt ωιδην.
In 2074 folgt καινην.
Lac. P115 04 |
| 5,10/22 | βασιλευσουσιν (επι) | 01 02 025 046 82 93
456 1424 1611 2074
2329 2351 | | 02 046 456 1611 2329: βασιλευουσιν.
Lac. 04 |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|---------|--|---|--|--|
| 5,12/10 | εστιν (το) | 01 02 025 046 82 93
1424 2329 2351 | 456 1611 2074 | 025: [εσ]τιν.
Lac. 04 |
| 5,13/40 | εστιν (και)
[NA28 om. εστιν] | 02 025 046 82 93 456
1424 2329 2351 | 1611C | 01 1611* 2074 om. εστιν.
Lac. 04 |
| 6,1/8 | ηνοιξεν (το) | 01 02 04 025 046 82 93
456 1424 2329 2351 | 1611 2074 | 01: ηνυξεν |
| 6,2/38 | εξηλθεν (νικων) | 01 02 04 025 046 82
93 456 1424 2329 | 1611 2074 2351 | 01: εξηλθεν, es folgt ο νικων |
| 6,3/6 | ηνοιξεν (την) | 01 02 04 025 82 93
456 1424 2329 2351 | 046 1611 2074 | 01: ηνυξεν |
| 6,4/4 | εξηλθεν (αλλος) | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | | |
| 6,4/44 | σφαξουσιν (και)
NA28: σφαξουσιν (και) | 01 02 04 025 046 82
456 1424 1611 | 93 2074 2329V
2351 | 02 04: σφαξουσιν, 2074: σφαξουσι.
2074: κατασφαξωσι.
2329: σφαξουσι (schlechtes Bild: wohl kein Ny, sondern Interpunktion) |
| 6,5/6 | ηνοιξεν (την) | 02 04 025 82 93 1424
2329 2351 | 01 046 456 1611 | 01: ηνυξε.
2074: και ηκουσα ανεωγμενης της etc.
Lac. P24 P115 |
| 6,7/6 | ηνοιξεν (την) | P24 01 02 04 025 82
93 1424 2329 2351 | 046 456 1611 2074 | P24: ηνεωξεν.
01: ηνυξεν.
046 ηνυξε |
| 6,9/6 | ηνοιξεν (την) | 01 02 04 025 82 93
1424 2329 2351 | 046 456 1611 2074 | |
| 6,11/32 | πληρωσουσιν (και)
NA28: πληρωθουσιν (και) | 01 02 04 025 046
1424 1611 2329 2351 | 82 93 456 2074 | 02 04: πληρωθουσιν.
1611 2329: πληρωσουσιν.
In 046 1611 folgt οι συνδ. (om. και). |
| 6,12/8 | ηνοιξεν (την) | 01 02 04 025 046 82 93
456 1424 2329 2351 | 1611 2074 | 01*: ενυξεν, 01C ηνυξεν |
| 6,16/4 | λεγουσιν (τοις) | 01 02 04 1424 | 025 046 82 93 456
1611 2074 2329 2351 | |
| 6,16/8 | ορεσιν (και) | 01 02 04 1424 | 025 046 82 93 456
1611 2074 2329 2351 | |
| 6,17/4 | ηλθεν (η) | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | | |
| 7,2/28 | εκραξεν (φωνη) | 01 02 04 025 82 93
456 1424 2329 2351 | 046 1611 2074 | 02 025: εκραξεν.
In 1611 folgt φωνη |
| 7,2/36 | τεσσαρσιν (αγγελις) | 01C 02 04 025 046 82
93 456 1424 1611
2329 2351 | | 01*: τεσσαρες, 01C τεσσαρσιν.
2074: δ'.
2351*: τεσαρσιν, 2351C: τεσσαρσιν.
In 2329 folgt ανεμοις |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|--|--|--------------------------------------|---|
| 7,9/74 | χερσιν (αυτων,) | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | | |
| 7,10/4 | κραζουσιν (φωνη) | 01 04 82 93 456 1424
1611 | 02 025 046 2074
2351 | 2329: εκραξαν.
In 1611 folgt φωνηι.
In 2074 folgt κραυγη και φωνη |
| 7,13/34 | εισιν (και)
[An ^{Pt} om. εισιν] | 01 02 04 025 82 93
456 1424 2329 2351 | 046 1611 2074 | 04: ισιν και |
| 7,14/18 | ειπεν (μοι) | 01 02 04 025 046 82
93 456 1424 2074
2329 2351 | 1611 | In 01 2074 folgt ουτοι (om. μοι) |
| 7,14/24 | εισιν (οι) | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | | 04: εισιν, es folgt Lacuna |
| 7,15/6 | εισιν (ενωπιον) | 01 02 025 046 82 93
456 1424 1611 2074
2329 2351 | | Lac. 04 |
| 7,15/20 | λατρευουσιν
(αυτω) | 01 02 025 046 82 93
456 1424 1611 2074
2329 2351 | | In 1611 folgt αυτωι.
Lac. 04 |
| 7,16 (4) | πεινασουσιν (ετι) | 01 02 025 046 052 82
93 456 1424 1611
2074 2329 | 2351 | 01 02 2329: πινασουσιν, 2351
πινασουσι.
In 01 folgt ουδε (om. ετι).
Lac. 04 |
| 7,16/10 | διψησουσιν (ετι)
An: διψησουσιν
(ουδε) | 01 02 025 046 052 82
93 456 1424 1611
2074 2351 | | 01: διψασουσιν.
025 1611: διψησωσιν.
2074: διψησουσιν ⁴ .
2329 om. ουδε διψησουσιν ετι.
In 025 folgt ουδε.
In 052 folgt ουδ ου μη π.
Lac. 04 |
| 8,1/6 | ηνοιξεν (την) | 01 02 04 025 052 82
93 1424 2329 2351 | 046 456 1611 2074 | |
| 8,2/20 | εστηκασιν (και) | 01 02 04 025 046 82
93 1424 2329 2351 | 1611 2074 | 052 456: εστηκεσαν |
| 8,3/8 | ηλθεν (και) | 01 02 04 025 046 052
82 93 456 1424 2074
2329 2351 | 1611 | 2351: εξηλθεν.
Lac. P115 |
| 8,5/4 | ειληφεν (ο) | 01 02 025 046 052 82
93 456 1424 1611
2074 2329 2351 | | Lac. P115 |
| 8,5/16 | εγεμισεν (αυτον) | 01 02 025 046 052 82
93 456 1424 1611
2074 2329 2351 | | 025 046 2329 2351: εγεμισεσεν.
Lac. P115 |

⁴ So die reguläre Auflösung des von 2074 verwendeten Kürzels ^; analog zur vorliegenden Stelle sind die übrigen in dieser Spalte aufgeführten Fällen von ην statt ιν in 2074 zu verstehen.

Hence the regular resolution of the abbreviation ^ used by 2074; analogous to the present passage are the other cases of ην instead of ιν in 2074 listed in this column.

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|---------|--|--|---|---|
| 8,5/32 | εβαλεν (εις) | 01 02 025 046 052 82
93 456 1424 1611
2074 2329 2351 | | 02: ελαβον εις.
Lac. P115 |
| 8,6/26 | σαλπισωσιν (7 και) | 01 02 025 046 052 82
93 456 1424 2074
2329 2351 | 1611 | 2074: σαλπισωσην.
2329: σαλπισουσιν.
2351: σαλπησων.
Lac. P115 |
| 8,7/8 | εσαλπισεν (και) | 01 02 025 046 052 82
93 456 1424 2329 2351 | 1611 2074 | 1424 2351: εσαλπησεν.
Lac. P115 |
| 8,8/10 | εσαλπισεν (και) | 01 02 025 046 052 82
93 456 1424 2074
2329 2351 | 1611 | 1424 2351: εσαλπησεν.
Lac. P115 |
| 8,9/4 | απεθανεν (το) | 02 025 046 052 82 93
456 1424 2329 2351 | 01 1611 2074 | |
| 8,10/10 | εσαλπισεν (και) | 01 02 025 046 052 82
93 456 1424 2329 2351 | 1611 2074 | 1424 2351: εσαλπησεν |
| 8,10/14 | επεσεν (εκ) | 01 02 025 046 052 82
93 456 1424 1611
2074 2329 2351 | | |
| 8,10/34 | επεσεν (επι) | 01 02 025 046 052 82
93 456 1424 1611
2074 2329 2351 | | |
| 8,12/10 | εσαλπισεν (και) | 01 02 025 046 052 82
93 456 1424 1611
2329 2351 | 2074 | 2351: εσαλπησεν.
Lac. P115 |
| 8,13/34 | An: τοις
κατοικουσιν (επι)
[ECM: τους
κατοικουντας] | 02 025 2074 2329 | | Als An-Lesart nicht in 01 046
82 93 456 1424 1611 2351.
2074: κατοικουσην.
Lac. P115 |
| 9,1/10 | εσαλπισεν (και) | 01 02 025 046 82 93
456 1424 2329 2351 | 1611 2074 | Lac. P115 |
| 9,2/4 | ηνοιξεν (το)
[K om. και ηνοιξεν
το φρεαρ της
αβυσσου] | 02 025 2329 2351 | 0207V 2074 | 01 046 82 93 456 1424 1611:
Homoiotel.
2351: ηνυξεν.
Lac. P115 (ην[νοιξεν το]) |
| 9,3/30 | εχουσιν (εξουσιαν) | 01 02 025 0207V 046
82 93 456 1424 1611
2074 2329 2351 | | In 1424 folgt οι (om.
εξουσιαν).
Lac. P115 |
| 9,4/12 | αδικησωσιν (τον)
NA28: αδικησουσιν
(τον) | 01 02 025 0207V
2329 2351 | 046 82 93 456 1424
1611 2074 | 02 2329 2351: αδικησουσιν.
0207: αδικησῶσιν τον.
Lac. P115 |
| 9,4/46 | εχουσι (την)
NA28: εχουσιν
(την) | 01 025 82 | 02 0207 046 93 456
1424 1611 2074
2329 2351 | Lac. P115 |
| 9,5/12 | αποκτεινωσιν
(αυτους) | 01 02 025 0207 046
82 93 456 1424 1611
2074 2329 2351 | | 01 2329 2351: αποκτινωσιν.
Lac. P115 (αποκ[τεινωσιν
αυτους]) |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|------------|---|--|--------------------------------------|---|
| 9,5/20 | K: βασανισθωσιν (μηνας)

[ECM: βασανισθησονται] | 046 82 93 2074 2351 | 456 1424 1611 | Als K-Lesart nicht in 01 02 025 0207 2329.
P115: [...]θω[...].
2074: βασανισωσιν, es folgt αυτους μηνας |
| 9,6/12 | ζητησουσιν (οι)
K: ζητουσιν (οι) | 01 02 025 0207 046
82 93 456 1424 1611
2074 2329 2351 | | 02: ζητ[ησου]σιν.
82 93 456: ζητουσιν.
2074: ζητησουσιν.
In 0207 folgt: τον θανατον οι ανθρωποι |
| 9,6/28 | ευρησουσιν (αυτον)
An: ευρωσιν (αυτον) | 01 02 025 0207 046
82 93 456 1424 1611
2074 2329 2351 | | 02 025 1424 2074: ευρωσιν.
046 2329: ευρισουσιν.
82 93 456: ευρησωσιν |
| 9,6/34 | επιθυμησουσιν (αποθανειν) | 01 02 025 0207V 046
82 93 456 1424 1611
2074 2329 2351 | | 02: επιθυμ[ησουσι]ν.
In 01 folgt αποθανιν, in 046 folgt αποθανην |
| 9,10/4 | εχουσιν (ουρας) | 01 02 025 0207 046
82 93 456 1424 1611
2074 2351 | | 2329: ηχαν.
Lac. P47 P115 |
| 9,10/26–32 | K: εξουσιαν εχουσιν (του αδικησαι)

[ECM: η εξουσια (αυτων αδικησαι)] | 456 1424 2074 | 046 82 93 | Als K-Lesart nicht in P47 P115 01 02 025 0207 1611 2351.
In 046 82 93 456 folgt του αδικησαι, in 1424 2074 folgt αδικησαι.
2329*V: εχονται, 2329CV: εχουσαι, es folgt του αδικησαι |
| 9,11/2 | εχουσιν (επ αυτων βασιλεα τον)

[K: εχουσαι βασιλεα επ αυτων] | P47 01 02 025 0207 2074 2351 | 1611 2329 | P115 om. εχουσιν.
046 82 93 456 1424: εχουσαι (βασιλεα επ αυτων).
In 01 folgt εαυτων.
In 025* folgt βασιλεα (om. επ αυτων), 025C ergänzt επ αυτον [sic].
In 1611 2329 folgt δε επ αυτων |
| 9,12/10 | απηλθεν (ιδου) | P47 01 02 025 0207 046 82 93 456 1424 1611 2074 2329 2351 | | 2074: παρηλθεν.
In P47 folgt ειδου.
Lac. P115 |
| 9,13/10 | εσαλπισεν (και) | P47 P115 01 02 025 0207 046 82 93 456 1424 2329 2351 | 1611 2074 | In P115 ist Folgewort in Lacuna |
| 9,15/36 | αποκτεινωσιν (το) | P47 01 02 025 046* 82* 2351 | 046C 82C 93 456 1424 1611 2074 2329 | 01: αποκτινωσιν, 2329 αποκτινωσι.
In 1424 folgt τω.
Lac. P115 0207 |
| 9,19/20 | εστιν (και)
An: εστιν (αι); om. και εν ταις ουραις αυτων | P47 01 02 04 025 046 82 93 456 1424 2074 2329 | 1611 2351 | Lac. P85 P115 |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|--|---|--------------------------------------|---|
| 9,19/42 | οφεσιν (εχουσαι)
[K: οφεων] | P47 P115 01 02 04
025 1611 2074 2329
2351 | | P115: [ο]φεσιν αιχου[σαι].
046 82 93 456 1424: οφεων.
In 01* folgt εχουσαας, 01C εχουσαις.
In 04* folgt εχουσιν, 04C εχουσαι.
In 025 folgt εχουσαις.
In 2074 folgt εχουσι.
Lac. P85 |
| 9,19/54 | αδικουσιν (20 και) | P47 01 02 04 025 046
82 93 456 1424 1611
2074 2329 | 2351 | Lac. P85 P115 (αδ[ικουσιν] και) |
| 9,20/46 | προσκυνησωσιν (τα)
NA28:
προσκυνησουσιν (τα) | P47 01 02 04 025
1424 2351 | 046 82 93 456 1611
2074 2329 | P47 01 02 04 1424:
προσκυνησουσιν.
Lac. P85 P115
([προσκυνη]σουσι[ν τα]) |
| 10,2/4 | An: ειχεν (εν)
[ECM: εχων] | 2074 | | Als An-Lesart nicht in 01 02
04 025 046 82 93 456 1424 1611
2329 2351.
Lac. P47 P85 P115 |
| 10,2/20 | εθηκεν (τον) | P47 01 02 04 025
046* 82* 93 1424
2329 2351 | 046c 82c 456 1611
2074 | P47: [ε]θηκεν τον.
Lac. P85 P115 |
| 10,3/4 | εκραξεν (φωνη) | P47 01 02 04 025 046
82 93 456 1424 2329
2351 | 1611 2074 | In 1611 2074 folgt φωνη.
Lac. P115 |
| 10,3/20 | εκραξεν
(ελαλησαν) | P47 01 02 04 025 046
82 93 456 1424 1611
2074 2329 2351 | | In 01* folgt ως ελαλησαν, 01C ελαλησαν.
Lac. P115 |
| 10,5/28 | ηρεν (την) | P47 01 04 025 046 82
93 1424 2074 2329 | 02 456 1611 2351 | Lac. P85 (η[ρεν την]) |
| 10,6/4 | ωμοσεν (εν τω)
K: ωμοσεν (τω) | P47 01 02 04 025
1611 2074 2329 2351 | 046 82 93 456 1424 | 2074: ωμοσεν.
In P47 01* 046 82 93 1424 2329
2351 folgt τω ζωντι, 01C εν τω
ζωντι.
Lac. P85 (ωμω[σεν εν]) |
| 10,6/24 | εκτισεν (τον) | 01 02 04 025 046 82
93 1424 2329 2351 | 456 1611 2074 | 02: εκτεισεν τ[ο]ν.
Lac. P47 (εκτ[ισεν] τον) P85 |
| 10,7/42 | ευηγγελισεν (τους) | P85V 01 02 04 046
82 93 1424 2329 | 025 456 | P85: [ευηγ]γελισεν [τους] ut
Vetur.
046 82 2329: ευηγγελησεν.
1611 2074 2351: ευηγγελισατο.
Lac. P47 (ευηγγ[ελισεν] τους) |
| 10,11/4 | λεγουσιν (μοι)
[An: λεγει] | P47 01 02 93 1424
2329 | 046 82 456 2351 | 025 1611 2074: λεγει.
Lac. P115 04 |
| 10,11/22 | εθνεσιν (και) | P47 01 02 025 93
1424 2329 | 046 82 456 1611
2074 2351 | Lac. P115 04 |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|---|---|--|--|
| 10,11/30 | βασιλευσι
(πολλοις)
NA28: βασιλευσιν
(πολλοις) | 01 02 025 | 046 82 93 456 1424
1611 2074 2329
2351 | P47: βασιλευσις πολλοις.
Lac. P115 (βασιλ[...]) 04 |
| 11,2/34 | εθνεσιν (και) | P47 P115 01 02 025
046 82 93 1424 1611
2329 2351 | 456 2074 | P47: [εθν]εσιν και |
| 11,2/46 | πατησουσιν
(μηνας) | P47 01 02 025 93
1424 2329 2351 | 046 82 456 1611
2074 | P47: [πατη]σουσιν.
02: μετρησουσιν.
2074: πα[τ]ησουσι.
Lac. P115 |
| 11,3/8 | δυσι (μαρτυσιν)
NA28: δυσιν
(μαρτυσιν) | 01 02 1424 | 025 046 82 93 456
1611 2074 2329
2351 | P47: β´.
Lac. P115 04 |
| 11,3/10 | μαρτυσιν (μου) | P47 01 02 1424 | 025 046 82 93 456
1611 2074 2329 2351 | Lac. P115 04 |
| 11,3/16 | προφητευσουσιν
(ημερας) | 01 02 025 046 82 93
456 1424 1611 2074
2329 2351 | | Lac. P47 (προ[φητευσουσιν
ημερας]) P115 04 |
| 11,4/4 | εισιν (αι) | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | | In 01* folgt οι, 01C: αι.
Lac. P115 |
| 11,6/4 | εχουσιν (την
εξουσ.)
K: εχουσιν (τον ουρ.)
An: εχουσιν
(εξουσιαν) | P47 01 02 04 025
1424 2074 2329 | 046 82 93 456 1611
2351 | In 01 2074 2329 folgt εξουσιαν
(om. την).
In 046 82 93 456 1424 folgt τον
ουρ. |
| 11,6/38 | εχουσιν (επι) | P47 01 02 04 025 046
82 93 456 1424 1611
2074 2329 2351 | | 2329: εξουσιν.
04: εχωσιν.
In P47 2329 folgt εξουσιαν |
| 11,6/72 | θελησωσιν (7 και)
K: θελησωσιν (εν
παση πλ.) | P47 02 04 025 046 82
456 1424 1611 2074
2329 | 01 2351 | P47 2329: θελωσιν, 2351 θελωσι.
04: θελησουσιν.
93 om. οσακις εαν θελησωσιν.
In 046 82 folgt παση πληγη, in
456 1424 εν παση πληγη |
| 11,7/8 | τελεσωσιν (την) | P47 01 02 04 025 046
82 2329 | 93 456 1424 1611
2074 | P47: τελωσιν.
2351: Homoiotel. |
| 11,9/4 | βλεπουσιν (εκ) | P47 P115 01 02 04
025 046 82 93 456
1424 1611 2074 2329
2351 | | P47: [β]λεπουσιν.
P115: [βλεπουσι]ν.
2329: βλεπωσιν |
| 11,9/48 | αφιουσιν (τεθηναι)
K: αφησουσιν
(τεθηναι) | 01* 02 04 025 93 456
1424 2329 2351 | 046 82 1611 2074 | 01C: αφηουσιν.
046 82: αφησουσι, 93 456 1424:
αφησουσιν.
2329: αφιωσιν.
2351: αφησιν.
Lac. P47 P115 |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|---|--|--------------------------------------|---|
| 11,10/14 | χαίρουσιν (επ) | P47 01 02 04 025 046
82 93 456 1424 1611
2074 2329 2351 | | 02: [χαι]ρουσιν.
In 2074 folgt εν.
Lac. P115 |
| 11,10/28 | πεμψουσιν
(αλληλοις)
K: δωσουσιν
(αλληλοις) | P47 01 02 04 025 046
82 93 456 1424 1611
2074 2329 2351 | | P47: π[εμψου]σιν.
046 82 93 456: δωσουσιν, 1424 δωσωσιν.
01 025 2074: πεμπουσιν.
2329: πεμψωσιν.
Lac. P115 |
| 11,11/26 | εισηλθεν (αυτοις)
NA28: εισηλθεν (εν αυτοις)
K: εισηλθεν (εις αυτους) | P47 01 02 04 025 046
82 93 456 1424 1611
2074 2329 2351 | | In 02 1424 2074 2329 2351 folgt εν αυτοις.
In P47 01 046 82 93 456 folgt εις αυτους.
In 04 folgt εκ του.
Lac. P115 |
| 11,11/48 | επεπεσεν (επι)
K: επεσεν (επι) | P47 P115 01 02 04 025 046 82 93 456 1611 2329 2351 | 2074 | P47 01 046 82: επεσεν.
P115: [επε]πεσεν oder [ε]πεσεν.
1424 om. επεπεσεν.
In 2074 folgt μεγας επι |
| 11,13/28 | επεσεν (και) | P47 P115V 01 02 04 025 046 82 93 456 1424 2329 2351 | 1611 2074 | P115: [επε]σε [και] |
| 11,14/10 | απηλθεν (ιδου)
K: απηλθεν (η ουαι) | P47 01 02 04 025 046
82 93 456 1424 1611
2074 2329 2351 | | P47: απ[η]λθεν, es folgt ειδου.
01 2074: παρηλθεν.
In 046 82 93 456 1424 folgt η ουαι.
Lac. P115 |
| 11,15/10 | εσαλπισεν (και) | P47 01 02 04 025 046 051 82 93 456 1424 (2329) 2351 | 1611 2074 | 2329: ελαλησεν.
Lac. P115 0308 |
| 11,16/6 | NA28: εικοσι
(τεσσαρες)

[ECM: κδ'] | | 01 02 04 025 1611 2329 2351 | P47 0308 046 051 82 93 456 1424 2074: κδ'.
1611 2351: εικοσιτεσσαρες in 1 Wort. |
| 11,18/12 | ηλθεν (η) | P47 01 02 04 025 0308 046 051 82 93 456 1424 1611 2074 2329 2351 | | 0308: [ηλθ]εν η.
Lac. P115 |
| 12,2/10 | K: εκραζεν
(ωδινουσα)

[ECM: κραζει] | 04 046 82 93 456 1424 2351 | | Als K-Lesart nicht in P47 01 02 025 051 1611 2074 2329.
046 82: εκραξεν.
In 04 folgt ωδινουσα.
Lac. P115 |
| 12,4/26 | εβαλεν (αυτους) | P47 01 02 04 025 046 051 82 93 456 1424 1611 2074 2329 2351 | | P47: εβαλλεν.
Lac. P115 |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|---|---|--------------------------------------|--|
| 12,4/42 | εστηκεν (ενωπιον) | P47 01 02 025 046
051 82 93 456 1424
1611 2074 2329 2351 | | P47: [ε]στηκεν.
04: εστηκε.
Lac. P115 (ισ[τηκει ενωπιον]) |
| 12,5/4 | ετεκεν (υιον) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 2351 | | 051 om. υιον, in 051* folgt αρσενα, in 051C αυτον.
Lac. P115 |
| 12,6/8 | εφυγεν (εις) | 01 02 04 025 046 051
82 93 456 1424 1611
2074 2329 2351 | | Lac. P47 |
| 12,6/36 | τρεφωσιν (αυτην)
K: εκτρεφωσιν
(αυτην) | 01 02 04 025 046 051
82 93 456 1424 1611
2074 2329 2351 | | 01 04 051 2074 2329: τρεφουσιν.
In 01* folgt αυτον, 01C αυτην.
046 82 93 456: εκτρεφωσιν,
1424 εκτρεφουσιν.
Lac. P47 |
| 12,7/42 | επολεμησεν (και) | P47 01 02 04 025 051
82 93 456 1424 2329
2351 | 046 1611 2074 | |
| 12,8/6 | NA28+K: ισχυσεν
(ουδε)

[EMC: ισχυσαν
(ουδε)]
[An: ισχυσαν (ουτε)] | 02 82 93 456 1424 | | P47 01 04 025 051 1611 2074
2329 2351: ισχυσαν.
046: ισχυον.
In 025 051 2351 folgt ουτε.
In 01 folgt προς αυτον ουδε.
Lac. P115 |
| 12,13/6 | ειδεν (ο) | 01 02 04 025 046 051
82 93 456 1424 1611
2074 2329 2351 | | 046 1424 2329 2351: ιδεν.
In 01C folgt οτι εβληθη ο
δρακων.
Lac. P47 P115 |
| 12,13/22 | εδιωξεν (την) | P47 01 02 04 025 051
82 93 456 1424 2329 | 046 1611 2074 2351 | P47: εδιωξεν] απηλθεν
εκδιωξαι.
01*: εδωκεν, 01C εξεδιωξεν.
1424: εδειωξεν.
Lac. P115 |
| 12,13/30 | ετεκεν (τον) | P47 P115 01 02 04
025 046 051 82 93
1424 2329 2351 | 456 1611 2074 | P115: [ετ]εκεν (τον) |
| 12,15/4 | εβαλεν (ο) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 2351 | | 93: εβαλλεν.
Lac. P115 |
| 12,16/4 | εβοηθησεν (η) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 2351 | | Lac. P115 |
| 12,16/16 | ηνοιξεν (η) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 2351 | | 051: ηνουξεν.
In P47 1424 folgt το (om. η
γη).
Lac. P115 |
| 12,16/30 | κατεπιεν (τον) | P47 02 04 025 046
051 82 93 456 1424
2329 2351 | 01 1611 2074 | P47: κατεπι[ε]ν.
Lac. P115 |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|--|--|--------------------------------------|---|
| 12,16/38 | εβαλεν (ο) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 2351 | | 046 2351: ενεβαλεν.
Lac. P115 |
| 12,17/18 | απηλθεν (ποιησαι) | P47 01 02 04 025 046
051 82 93 1424 2329
2351 | 456 1611 2074 | In 01 folgt πολεμον ποιησαι.
Lac. P115 |
| 13,2/46 | εδωκεν (αυτω) | P47 01 02 04 025 046
82 93 456 1424 1611
2074 2329 2351 | | In 1611 folgt αυτωι.
Lac. P115 |
| 13,3/38 | εθαυμασεν (ολη)
[NA28: εθαυμασθη (ολη)]
[An: εθαυμασθη (εν ολη)] | 01 025 046 82 93 456
1424 1611 2329 2351 | | P47V 02 051 2074: εθαυμασθη.
04: εθαυμαστωθη.
Lac. P115 |
| 13,4/12 | οτι εδωκεν (την)
[K: τω δεδωκοτι] | P47 01 02 04 025 051
2329 2351 | 1611 2074 | 046 82 93 456 1424: τω δεδωκοτι.
In 2351 folgt εξουσιαν (om. την) |
| 13,6/4 | ηνοιξεν (το)
K ^{Pt} : ηνοιξεν (στομα) | P47 02 04 025 051 82
93 1424 2329 2351 | 01 046 456 1611
2074 | P47*: ηλοιξεν, P47c ηνοιξεν.
In 82 folgt στομα (om. το).
Lac. P115 |
| 13,8/4 | προσκυνησουσιν (αυτον)
An: προσκυνησουσιν (αυτω) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 2351 | | 2074: προσκυνησουσιν.
In P47 folgt αυτο[v].
In 01 025 051 folgt αυτω, 1611 αυτωι.
Lac. P115 |
| 13,10/34 | εστιν (η) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 2351 | | Lac. P115 |
| 13,11/20 | ειχεν (κερατα) | P47 01 02 04 025 046
051 82 93 456 1424
2329 2351 | 1611 2074 | 025*: χεν, 025c: ειχεν.
In 93 folgt δυο.
Lac. P115 |
| 13,12/42 | προσκυνησωσιν (το)
NA28:
προσκυνησουσιν (το) | P47 01 02 04 025 051
82 93 1424 2329 | 046 456 1611 2074
2351 | P47 02 04 1424:
προσκυνησουσιν, 2351:
προσκυνησουσι.
01: προσκυνιν.
046: προσκυνησωσι.
Lac. P115 |
| 13,14/40 | κατοικουσιν (επι) | P47 01 02 04 025 046c
051 82 93 456 1424
1611 2074 2329 2351 | | 046*: Homoiotel.
Lac. P115 |
| 13,14/58 | K: ο ειχεν (πληγην)
[ECM: ος εχει (την πληγην)] | 046 82 93 456 1424
2351 | | Als K-Lesart nicht in P47 01 02 04 025 051 1611 2074 2329.
046: ος ειχεν.
456: ο ειχεν.
2351: ως ειχεν.
In 046 82 93 456 1424 folgt πληγην (om. την).
Lac. P47 |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|--|--|--------------------------------------|--|
| 13,14/70 | εζησεν (15 και)
K: εζησεν (απο) | 01 02 04 025 046 051
82 93 456 1424 2329
2351 | 1611 2074 | P47: ζησας.
046 82 93 456 1424 2351: (και)
εζησεν (απο της μαχ.).
Lac. P115 |
| 13,15/46 | προσκυνησωσιν
(τη) | P47 01 02 025 046
051 1424 2351 | 82 93 456 1611
2074 2329 | P47*: προσκυνησωσιν, P47c
προσκυνησωσιν, es folgt τ[η].
01 051 1424 2351:
προσκυνησουσιν, 2074:
προσκυνησουσι.
In 04 fehlt Passage durch
Homoiotel.
In 02 folgt την εικονα.
In 1611 folgt τη.
Lac. P115 |
| 13,15/56 | αποκτανθωσιν (16
και) | 01 02 04 025 046 051
82 93 1424 2329 | 456 1611 2074 | 2351: αποκτανθηναι.
Lac. P47 P115 |
| 13,16/44 | δωσιν (αυτοις)
K: δωσωσιν
(αυτοις) | 01* 02 025 046c 82
93 456 1424 1611
2074 2351 | 01C 046* | 04: δωσι oder δωσιν
(verblasste Tinte).
051*: δοση, 051C δωση.
82 93 1424: δωσωσιν, 2074:
δωσωσιν.
456: δωσουσιν.
2329: δωση.
In 01* folgt αυτω, in 01C: αυτοις.
In 1611 folgt εν αυτοις.
Lac. P47 P115 |
| 13,18/8 | εστιν (ο εχων) | P47 01 04 025 046
051 82 93 456 1611
2074 2329 | | 1424 om. εστιν.
2351: εχει (ο εχων).
Lac. P115 02 |
| 13,18/32 | εστιν (και ο)
K: εστιν (ο αριθμ.) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2329 2351 | 2074 | P47: εστιν (εστιν δε χξς').
In 01 folgt εξακοσιαι (om.
και ο αριθμος αυτου εστιν), in
046 82 93 456 1424 2351 folgt ο
αριθμος (om. και).
Lac. P115 |
| 13,18/42 | εστιν (χξς')

[NA28+K: om.
εστιν] | P47 04 025 051 1611
2074 2329 | | 02 046 82 93 456 1424 om. εστιν.
01 om. και ο αριθμος αυτου
εστιν.
In P47 folgt δε χξς' (om. και ο
αριθμος αυτου), in 01 04 folgt
εξακοσιαι, in 02 εξακοσιοι, in
025 εξακοσια.
Lac. P115 2351 |
| 14,3/4 | αδουσιν (ως ωδην)
K: αδουσιν (ωδην)
NA28: αδουσιν
([ως] ωδην) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 | | P47*: αδωσιν, P47c: αδουσιν.
In P47 01 025 046 82 93 456
1424 2329 folgt ωδην, 1611
ωιδην, om. ως.
Lac. P115 2351 |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|--------------------------------------|---|--------------------------------------|--|
| 14,4/4 | εισιν (οι) | P47 01 04 025 046
051 82 93 456 1424
1611 2074 2329 | | P47: [ει]σιν.
02 om. ουτοι εισιν.
2351: unleserlich |
| 14,4/20 | εισιν (ουτοι) | 01 02 04 025 046 051
82 93 456 1424 1611
2074 2329 2351 | | Lac. P47 |
| 14,4/23 | K add. εισιν (οι)
[ECM om. εισιν] | 046 051 82 93 456
1424 2351 | | Als K-Lesart nicht in 01 02 04 025 1611 2074 2329.
Lac. P47 |
| 14,5/20 | εισιν (6 και) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 2351 | | In 051 folgt nicht Vers 6, sondern ηγουμεθα (Kommentar).
2351 endet mit diesem εισιν (Apk 14,6–22,21 fehlt).
Lac. P115 |
| 14,7/26 | ηλθεν (η) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 | | Lac. P115 |
| 14,8/10 | ηκολουθησεν (λεγων) | (01*) 01C 02 04 025
046 82 93 (456) 1424
2329 | 051 1611 2074 | P47: ηκολουθει.
In 01* 456 folgt Homoiotel., dann αυτοις (14,9), in 01C folgt λεγων (14,8).
02: [ηκολουθησε]ν |
| 14,8/14 | επεσεν (επεσεν)
[K: om. επεσεν] | P47 02 025 051 1611
2074 2329 | | 01* 456: Homoiotel.
01C 04 046 82 93 1424: om. επεσεν |
| 14,8/16 | επεσεν (βαβυλων) | P47 01C 02 04 025
046 051 82 93 1424
2329 | 1611 2074 | 01* 456: Homoiotel. |
| 14,8/40 | πεποτικεν (παντα) | 02V 04 025 93 2329 | 046 051 82 1424
1611 (2074) | P47: πεπω[κ]αν.
01* 456: Homoiotel., 01C: πεπωκαν.
02 πεποτι[κε]ν mit unsicherem Ny.
051*: πεπωτηκε, 051C πεποτικε.
1424: πεποτικε.
2074: πεποτικεν] ης εποτισε, es folgt τα εθνη παντα.
In 025* folgt παντ, 025C παντα |
| 14,9/10 | ηκολουθησεν (αυτοις) | P47 01C 02 04 025
046 051 82 93 1424
1611 2074 2329 | | 01* 456: Homoiotel.
In 01C folgt τριτος αυτοις.
02: ηκολουθη[σε]ν αυτω |
| 14,11/26 | εχουσιν (αναπαυσιν) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 | | Lac. P115 |
| 14,11/28 | αναπαυσιν (ημερας) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 | | In 051* folgt ημε, 051C ημερας.
Lac. P115 |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|---|--|--------------------------------------|---|
| 14,12/12 | εστιν (οι)
An: εστιν (ωδε οι) | P47 01 02 04 025 046
051 82 93 456 1424
2074 2329 | 1611 | In P47 folgt η υπομονη.
In 01 1611 folgt των τηρουντων.
In 051 2074 folgt ωδε |
| 14,15/8 | εξηλθεν (εκ) | P47 P115 01 02 04 025
046 051 82 93 456
1424 1611 2074 2329 | | P47* εξηλθεν, P47C εξηλθεν.
P115: [εξηλθ]εν.
In 02 folgt κραζων εκ |
| 14,15/48 | ηλθεν (η)
An: ηλθεν (σου) | P47 P115 01 02 04
025 046 051 82 93
456 1424 1611 2074
2329 | | P47: [ε]ξηλθεν, es folgt ο
θερισμος.
P115: [ηλθε]ν, in P115* folgt
ωρ[α], P115c η ωρ[α].
In 051 2074 folgt σου η ωρα |
| 14,16/4 | εβαλεν (ο) | 01 02 04 025 046 051
82 93 456 1424 1611
2074 2329 | | Lac. P47 |
| 14,17/8 | εξηλθεν (εκ) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 | | P47: [εξηλ]θεν.
046: ηλθεν |
| 14,18/8 | εξηλθεν (εκ)
NA28: [εξηλθεν]
(εκ)
[An ^{Pt} om. εξηλθεν] | 01 04 025 046 051 82
93 456 1424 2074
2329 | | P47 02 1611 om. εξηλθεν.
In 051 folgt εχων.
Lac. P115 |
| 14,18/28 | εφωνησεν (κραυγη)
NA28: εφωνησεν
(φωνη)
K: εφωνησεν (εν
κραυγη) | P47 01 02 04 025 046
051 82 93 1424 1611
2329 | 456 2074 | 82: εφωνησεν oder εν
φωνησεν.
2329: nur ...νησεν erkennbar.
In 01 02 046 folgt φωνη.
In P47 folgt κραυη, in 2074
κραυγη.
In 82 93 1424 2329 folgt εν
κραυγη, in 1611 εν κραυγη.
Lac. P115 |
| 14,18/78 | K: ηκμασεν (η)
[ECM: ηκμασαν
(αι)] | 046 82 93 456 | | Als K-Lesart nicht in P47 01
02 04 025 051 1611 2074 2329.
1424 om. οτι ηκμ. αι σταφ. αυτης.
Lac. P115 |
| 14,19/4 | εβαλεν (ο)
K: εξεβαλεν (ο) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 | | 82 93 456 1424: εξεβαλεν.
Lac. P115 |
| 14,19/24 | ετρυγησεν (τιν) | P47 01 02 04 025 046
051 82 93 1424 2329 | 456 1611 2074 | Lac. P115 |
| 14,19/36 | εβαλεν (εις) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 | | Lac. P115 |
| 14,20/18 | εξηλθεν (αιμα) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 | | Lac. P115 |
| 15,3/4 | αδουσιν (τιν) | P47 02 025 046 051
82 93 1424 2329 | 456 1611 2074 | P47: αδωσιν.
01: αδοντας.
04: Homoiotel. |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|--|--|--------------------------------------|---|
| 15,4/36 | ηξουσιν (και) | P47 01 02 04 025 051
82 93 456 1424 2329 | 046 1611 2074 | Lac. P115 |
| 15,4/40 | προσκυνησουσιν
(ενωπιον) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 | | Lac. P115 |
| 15,7/14 | εδωκεν (τοις) | 01 02 04 025 046 051
82 93 456 1424 2329 | 1611 2074 | P47: εδωκαν.
In 1424 folgt τους.
Lac. P115 |
| 15,8/48 | τελεσθωσιν (αι) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 | | Lac. P43 |
| 16,2/4 | απηλθεν (ο) | 01C 02 04 025 046
051 82 93 456 1424
1611 2074 2329 | | 01*: Homoiotel.
Lac. P43 P47 |
| 16,2/12 | εξεχεεν (την) | P47 01C 02 04 025
046 051 82 93 456
1424 2329 | 1611 2074 | 01*: Homoiotel.
P47: εξεχειν.
Lac. P43 |
| 16,3/8 | εξεχεεν (την) | P47 01C 02 04 025
046 051C 82 93 456
1424 2329 | 1611 2074 | 01*: Homoiotel.
P47*: εχεχεεν, P47c εξεχεεν.
051* om. Vers 16,3 |
| 16,3/40 | απεθανεν (τα)
K: απεθανεν (εν) | 01 02 04 025 046
051C 82 93 456 1424
2074 2329 | 1611 | 051* om. Vers 16,3.
P47: απεθανον.
In 01 folgt επι της θαλ.
In P47 025 046 82 93 456 1424
2329 folgt εν τη θαλ.
In 2074 folgt Kommentar. |
| 16,4/8 | εξεχεεν (την) | P47 01 02 04 025 046
051 82 93 456 1424
2329 | 1611 2074 | P47*: εχεχεεν, P47c εξεχεεν |
| 16,6/26 | εισιν (7 και) | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 | | |
| 16,8/8 | εξεχεεν (την) | P47 01 02 04 025 046
051 82 93 456 1424
2329 | 1611 2074 | P47*: εχεχεεν, P47c εξεχεεν |
| 16,10/8 | εξεχεεν (την) | P47 01 02 04 025 046
051 82 93 456 1424
2329 | 1611 2074 | P47: [εξε]χεεν τ[ην].
02*V: εξεχεανν, 02C εξεχεαν |
| 16,12/8 | εξεχεεν (την)
K: εξεχεεν (αυτου) | P47 01 02 04 025 046
051 82 93 456 1424
2329 | 1611 2074 | In 046 82 93 456 folgt αυτου. |
| 16,14/2 | εισιν (γαρ) | P47 01 02 046 051 82
93 456 1424 2329 | 1611 2074 | |
| 16,15/36 | βλεπωσιν (την)
An: βλεπουσιν
(την) | P47 01 02 051 2329 | 046 82 93 456 1424
1611 2074 | P47 051 2329: βλεπουσιν, 2074
βλεπουσι.
In 02 ist das ω unsicher
(verblasst) |
| 16,16/4 | συνιγαγεν
(αυτους) | 02 046 051 82 93 456
1424 1611 2074 2329 | | 01: συνιγαγον |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|--|---|--------------------------------------|---|
| 16,17/8 | εξεχεεν (την) | 01 02 046 051 82 93
456 1424 2329 | 1611 2074 | Lac. P47 0163 |
| 16,17/24 | εξηλθεν (φωνη) | P47 01 02 046 051 82
93 456 1424 2329 | 1611 2074 | Lac. 0163 |
| 16,17/44 | γεγονεν (18 και) | 01 02 0163 046 051 82
93 456 1424 1611 2329 | 2074 | Lac. P47 |
| 16,20/8 | εφυγεν (και) | P47 01 046 051 82 93
456 1424 2329 | 1611 2074 | Lac. 0163 02 |
| 16,21/52 | εστιν (η) | P47 01 02 046 051 82
93 456 1424 1611
2074 2329 | | |
| 17,1/4 | ηλθεν (εις) | P47 01 02 046 051 82
93 456 1424 1611
2074 2329 | | 02: εξηλθεν.
Lac. 025 |
| 17,1/28 | ελαλησεν (μετ) | P47 01 02 025 046
051 82 93 456 1424 | 1611 2074 | P47: ε[λ]αλησεν.
2329 om. και ελαλησεν μετ
εμου |
| 17,3/4 | απηνεγκεν (με) | 01 02 025 046 051 82
93 456 (1424) 2074*
2329 | 1611 2074c | 1424: απηγαγεν |
| 17,7/4 | ειπεν (μοι) | 01 02 025 046 051 82
93 456 1424 2074 2329 | 1611 | |
| 17,8/16 | εστιν (και μ.) | 01 02 025 046 051 82
93 456 1424 2329 | 1611 2074 | |
| 17,8/92 | εστιν (και π.) | 01 02 025 046 051 82
93 456 1424 2329 | 1611 2074 | |
| 17,8/96 | An: παρεστιν (9
ωδε)

[ECM: παρεσται] | 01C | 2074 | Als An-Lesart nicht in 02 025
046 051 82 93 456 1424 1611 2329.
01*: παρεστε, 01C: παρεστιν |
| 17,9/24 | εισιν (οπου) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | |
| 17,9/44 | εισιν (10 οι)
K: εισιν (επτα 10
οι) | 01 02 025 046 051 82
93 456 1611 2074
2329 | | 01*: εσιν, 01C εισιν.
1424 om. εισιν.
In 046 82 93 456 folgt επτα.
051 2074 verdoppeln και
βασιλεις επτα εισιν aufgrund
des Kommentars |
| 17,10/12 | εστιν (ο) | 01 02 025 046 82 93
456 1424 1611 2074
2329 | (051) | 046: εστιν.
051: εστι.
In 1611 folgt αλλος (om. ο) |
| 17,10/20 | ηλθεν (και) | 01 02 025 046 051 82
93 456 1424 2074 2329 | 1611 | |
| 17,11/16 | εστιν (και αυτ.) | 01 02 025 046 051 82
93 456 1424 | 1611 2074 | In 01 folgt ουτος (om. και).
2329 om. ο ην και ουκ εστιν |
| 17,11/24 | εστιν (και εκ) | 01 02 025 046 051 82
93 456 1424 2329 | 1611 2074 | |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|---|---|--------------------------------------|--|
| 17,11/34 | εστιν (και εις) | 01 02 025 046 051 82
(93) 456 1424 2329 | 1611 2074 | 93: εισιν |
| 17,12/18 | εισιν (οιτινες) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | In 02 folgt οιτεινες |
| 17,12/40 | λαμβάνουσιν (μετα) | 01 02 025 051 82 93
1424 2074 2329 | 046 456 1611 | In 046* folgt με, 046c μετα.
051*: λαμβανσιν, 051C
λαμβάνουσιν.
2074: λαμβανουσιν, es folgt
Kommentar |
| 17,13/8 | εχουσιν (και)
K: εχουσιν (γνωμην) | 01 02 025 051 93
1424 2329 | 046 82 456 1611
2074 | In 046 82 93 456 1424 folgt
γνωμην. |
| 17,13/26 | διδωσιν (14 ουτοι) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | 046: διδωσιν.
2074: δωσουσιν |
| 17,14/10 | πολεμησουσιν (και) | 01 02 025 046 051 82
93 456 1424 2329 | 1611 2074 | |
| 17,14/28 | εστιν (και) | 01 02 025 046 051 93
1424 2329 | 82 456 1611 2074 | |
| 17,15/30 | εισιν (και) | 01 02 025 046 051 93
1424 2329 | 82 456 2074 | 1611: εισιν] εκει |
| 17,16/22 | μεισησουσι (την)
NA28: μισησουσιν (την) | 01 025 051 2329 | 02 046 82 93 456
1424 1611 2074 | 02: μεισησουσι.
051*: μισησουσιν, 051C
μισησουσιν.
2074: μισουσι.
2329: μισησουσιν |
| 17,16/32 | ποιησουσιν (αυτην) | 01 02 025 046 82 93
456 1424 1611 2074
2329 | | 2074: ποιησουσιν.
2329: ποιησωσιν.
In 1611 folgt Lacuna |
| 17,16/39 | K add. ποιησουσιν (αυτην)

[An om. και γυμνην ποιησουσιν αυτην] | 046c 051 82 93 456
1424 | | Als K-Lesart nicht in 01 02 025
046* 1611 2074 2329.
046* om. και γυμνην
ποιησουσιν αυτην.
051: ποιησωσιν, es folgt 051*
ατην, 051C αυτην |
| 17,16/54 | κατακαυσουσιν (εν) | 01 02 025 051 82 93
456 1424 1611 2074
2329 | 046 | 2074: κατακαυσουσιν.
2329: κατακαυσωσιν.
In 01 025 046 folgt πυρι (om. εν) |
| 17,17/8 | εδωκεν (εις) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | In 2329 folgt βουλην |
| 17,17/50 | K: τελεσθωσιν (οι)
[ECM: τελεσθησονται] | 046 82 93 456 1424
1611 | | Als K-Lesart nicht in 01 02 025
051 2074 2329 |
| 17,18/12 | εστιν (η) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|--|--|--------------------------------------|--|
| 18,2/4 | εκράξεν (εν)
K: εκραξεν
(ισχυρα) | 01 02 025 046 051 82
93 456 1611 2074
2329 | | In 01 046 82 93 456 folgt ισχυρα (om. εν).
02: εκεκραξεν.
1424: εκραξαν.
Lac. 04 |
| 18,2/14 | επεσεν (επεσεν)
K: om. επεσεν | 02 025 051 1611 2074
2329 | | 01 046 82 93 456 1424: om. επεσεν.
Lac. 04 |
| 18,2/16 | επεσεν (βαβυλων) | 01 02 025 046 051 82
93 456 1424 1611
2329 | 2074 | 025 (in 18,2/14–16): επεσεν επεσεν επεσεν.
In 046 1611 folgt η βαβυλων.
Lac. 04 |
| 18,3/20 | πεπωκασιν (παντα)
An: πεπωκεν
(παντα)

[NA28: πεπωκαν] | 01 025 046 051 1424 | 82 93 456 1611
(2074) | 02 04: πεπωκαν.
2329: πεπωκαν.
025: πεποκεν.
051: πεπωκεν.
2074: εποτισε |
| 18,5/20 | εμνημονευσεν (ο)
K: εμνημονευσεν
(αυτης) | 01 02 04 025 046 051
82 93 456 1424 1611
2074 2329 | | In 051 82 93 456 1424 folgt αυτης |
| 18,6/12 | απεδωκεν (και)
An: απεδωκεν
(υμιν και) | 01 02 04 025 051 82
93 456 1424 1611
2074 2329 | 046 | In 01 folgt διπλωσατε (om. και).
In 051 2074 folgt υμιν |
| 18,6/36 | εκερασεν
(κερασατε) | 01 02 04 025 046 051
82 93 456 1424 2074
2329 | 1611 | In 01 04 folgt κερασαται.
In 2074 folgt υμιν |
| 18,7/4 | εδοξασεν (εαυτην)
NA28+K: εδοξασεν
(αυτην) | 01 02 04 025 046 051
82 93 456 1424 1611
2074 2329 | | 1611: εδοξεν, es folgt αυτη.
In 01* folgt αυτην, 01C εαυτην.
In 046* folgt και εστρ. (om. αυτην), 046C αυτην.
In 2329 folgt εαυτη |
| 18,7/10 | εστρηνιασεν
(τοσουτον) | 01 02 04 025 046 051
82 93 456 1424 2329 | 2074 | 046: εστρηνιασεν.
1611: καταστρηνιασαι.
2329: εστρινιασεν |
| 18,8/12 | ηξουσιν (αι) | 01 02 04 025 046 051
82 93 456 1424 1611
2074 2329 | | In 04* folgt πληγαι (om. αι),
in 04c αι πληγαι |
| 18,9/4 | κλαουσουσιν (και)
An: κλαουσουσιν
(αυτην) | 04 025 046 051 1424
2074 2329 | 82 93 456 1611 | 01 02: κλαουσονται.
051: κλαυσωσιν.
In 025 051 2074 folgt αυτην |
| 18,9/38 | βλεπωσιν (τον) | 01 02 04 025 051
1424 | 046 82 93 456 1611
2074 2329 | 01: ιδωσιν.
051 1424: βλεπουσιν |
| 18,10/50 | ηλθεν (η) | 01 04 025 046 051 82
93 456 1424 1611
2074 2329 | | 02 om. ηλθεν |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|---|--|--------------------------------------|--|
| 18,11/12 | κλαιουσιν (και)
K: κλαουσουσιν (και) | 01 02 04 025 046 051
1424 2074 2329 | 82 93 456 1611 | 04: κλειουσιν.
046 1424 2074 2329:
κλαουσουσιν, 82 93 κλαουσουσι.
In 1424 folgt επ αυτη.
In 2074* folgt εν αυτοις, in 2074c εν εαυτοις |
| 18,11/16 | πενθουσιν (επ)
An: πενθουσιν (εφ)
K: πενθησουσιν (επ) | 01 02 04 025 046 051
93 456 1611 2329 | 82 | 046 93 456 2329: πενθησουσιν, 82: πενθησουσι.
1424 2074 om. και πενθ.
In 02 2329 folgt εν αυτη.
In 051 folgt εφ αυτους |
| 18,14/18 | απηλθεν (απο) | 01 02 04 025 046 051
82 93 456 1424 1611
2074 2329 | | |
| 18,14/38 | An: απηλθεν (απο)
[ECM: απωλετο] | 051 2074 2329 | | Als An-Lesart nicht in 01 02 04 025 046 82 93 456 1424 1611 |
| 18,14/54 | ευρησουσιν (15 οι)
[An: ευρησεις (αυτα)]
[K: ευρης (15 οι)] | 01 02 04 025 1611 | | 046 82 93 456 1424 2074 2329:
ευρης.
051: ευρησης |
| 18,20/30 | εκρινεν (ο) | 01 02 04 025 046 051
82 93 456 1424 1611
2074 2329 | | |
| 18,21/4 | ηρεν (εις) | 01 02 04 025 046 051
82 93 456 1424 1611
2074 2329 | | |
| 18,21/22 | εβαλεν (εις) | 01 02 04 025 046 051
82 93 456 1424 1611
2074 2329 | | 02: [εβα]λεν.
1424: εβαλλεν |
| 19,2/18 | εκρινεν (τιν) | 01 02 04 025 046 051
82 93 456 1424 2329 | 1611 2074 | |
| 19,2/30 | εφθειρεν (τιν)
K: διεφθειρεν (τιν) | 01 02 04 025 046 051
82 93 456 1424 2329 | 1611 2074 | 01: εφθειρεν.
02: εκρινεν.
046 051 82 93 456 1424 2329:
διεφθειρεν |
| 19,2/46 | εξεδικησεν (το) | 01 02 04 025 046 051
82 93 456 1424 2329 | 1611 2074 | |
| 19,3/6 | K: ειρηκεν (αλληλουια) | 046 82 93 456 1424 | | Als K-Lesart nicht in 01 02 04 025 051 1611 2074 2329. |
| | [ECM: ειρηκαν] | | | |
| 19,4/12 | NA28: εικοσι (τεσσαρες)
[ECM: εικοσιτεσσαρες] | | 01 02 04 025 82
1424 1611 | 82 1424 1611: εικοσιτεσσαρες in 1 Wort.
046 051 0229 93 456 2074 2329:
κδ' |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|---|--|--------------------------------------|---|
| 19,5/12 | εξηλθεν (λεγουσα)
An: εξηλθεν
(αινειτε) | 01C 02 04 025 046
051 82 93 456 1424
1611 2329 | 2074 | 01* 0229: εξηλθον, 01C
εξηλθεν.
In 01 folgt εκ.
In 0229 1611 folgt απο. |
| 19,6/40 | εβασιλευσεν
(κυριος)
An: εβασιλευσεν (ο) | 01 02 025 046 051 82
93 456 1424 2329 | 1611 2074 | In 01 051 folgt ο.
Lac. 0229 |
| 19,7/20 | ηλθεν (ο) | 01 02V 025 046 051
82 93 456 1424 1611
2074 2329 | | 02: [ηλθε]ν (ο), vom Ny ist
nur ein Rest zu sehen.
In 2329 folgt η δοξα |
| 19,7/38 | ητοιμασεν (εαυτην) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | |
| 19,8/32 | εστιν (9 και) | 01 02 025 046 051 82
93 456 1424 2329 | 1611 2074 | 02: [εσ]τιν και |
| 19,9/48 | εισιν (10 και)
An: εισιν (του θεου) | 01 02 025 046 051 82
93 456 1424 2329 | 1611 2074 | In 01* 051 2074 folgt του θεου,
in 01C: και |
| 19,10/66 | εστιν (το) | 01 02 025 046 051 82
93 456 1424 2329 | 1611 2074 | |
| 19,12/38 | οιδεν (ει) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | In 01* folgt η, in 01C ει |
| 19,17/20 | εκραξεν (εν φωνη)
NA28: εκραξεν
([εν] φωνη)
An: εκραξεν (φωνη) | 01 02 025 046 051 82
93 456 1424 2329 | 1611 2074 | 046: εκραξεν.
In 01 025 046 82 93 456 folgt εν,
in 02 051 1424 1611 2074 2329
folgt φωνη, in 1611 folgt φωνη |
| 19,17/30 | πασι (τοις)
NA28: πασιν (τοις) | 01 025 82 93 456
1424 | 02 046 051 1611
2074 2329 | |
| 19,20/36 | επλανησεν (τους) | 01 02 025 046 82 93
456 1424 2329 | 051 1611 2074 | |
| 20,1/28 | αλυσιν (μεγαλην) | 01 02 046 051 82 93
456 1424 1611 2074
2329 | | 01: αλυσεσιν.
2074: αλυσην |
| 20,2/4 | εκρατησεν (τον) | 01 02 046 051 82 93
456 1424 2329 | 1611 2074 | |
| 20,2/20 | εστιν (διαβολος) | 01 02 046 82 93 456
1424 1611 2074 2329 | 051 | In 01 1611 2074 2329 folgt ο
διαβολος |
| 20,2/32 | εδησεν (αυτον) | 01 02 046 051 82 93
456 1424 1611 2329 | 2074 | In 2074 folgt Homoiotel.,
dann και εσφρ. (20,3/18) |
| 20,3/4 | εβαλεν (αυτον) | 02 046 051 82 93 456
1424 1611 2329 | | 01 2074: Homoiotel.
1611: ενεβαλεν.
In 051* folgt αυτων, in 051C
αυτον |
| 20,3/16 | εκλεισεν (και)
An: εδησεν (και) | 01 02 046 051 82 93
456 1424 2329 | 1611 (2074) | 01 2329: εκλεισεν.
2074: Homoiotel., so dass εδησε
20,2/32 mit der An-Lesart
εδησε 20,3/16 zusammenfällt |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|---|--|---|---|
| 20,3/20 | εσφραγισεν (επανω) | 01 02 046 051 82 93
456 1424 1611 2074
2329 | | 1424: εσφραγησεν.
In 02 folgt εμμενωσ |
| 20,6/58 | βασιλευσουσιν (μετ) | 01 02 051 93 1424
2329 | 046 82 456 1611
2074 | 02: βασιλευουσιν.
In 051* folgt μετα τουτο, 051C μετ αυτου.
In 82 93 456 folgt μετα ταυτα, 1424 μεταταυτα |
| 20,8/18 | τεσσαρσι (γωνιας)
NA28: τεσσαρσιν (γωνιας) | 02 046 051 | 01 82 93 456 1424
1611 2074 2329 | 01: τετρασι.
In 2329 folgt γονιας |
| 20,9/58 | κατεφαγεν (αυτους) | 01C 02 025 046 051
82 93 456 1424 1611
2074 2329 | | 01* om. 20,9/42 bis 20,10/20.
In 025* folgt αυτου, in 025C αυτους |
| 20,11/30 | εφυγεν (η) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | In 051 2329 folgt ο ουρανος και η γη |
| 20,12/44 | εστιν (της) | 01 02 025 046 82 93
456 1424 2329 | 051 1611 2074 | |
| 20,13/4 | εδωκεν (η) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | |
| 20,14/36 | εστιν (η)
[An: om. ουτος ο θανατος ο δευτερος εστιν η λιμνη του πυρος] | 01 02 025 046 82 93
456 1424 1611 2074
2329 | | 051: Homoiotel. |
| 21,1/32 | An: παρηλθεν (και)
[ECM: απηλθον]
[NA28: απηλθαν] | (025) 051 (82) | 2074 | Als An-Lesart nicht in 01 02 046 93 456 1424 1611 2329.
025 82: απηλθεν |
| 21,1/42 | εστιν (ετι) | 01 025 046 051 82 93
456 1424 1611 2074
2329 | | 02: εστιν] ιδον |
| 21,4/52 | K: απηλθεν (5 ειπεν)
[ECM: απηλθον (5 και)]
[NA28: απηλθαν (5 και)] | 01 046 82 456 1424
2329 | | Als K-Lesart nicht in 02 025 051 93 1611 2074.
In 01 046 2329 folgt και, in 82 1424 folgt ειπεν |
| 21,5/4 | ειπεν (ο) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | |
| 21,5/44 | εισιν (6 και) | 01 02 025 046 051 82
93 456 1424 1611 2329 | 2074 | In 2329 folgt του θεου |
| 21,6/4 | ειπεν (μοι) | 02 025 046 051 82 93
456V 1424 2074 2329 | 1611 | 01: λεγει |
| 21,8/18 | φωνευσι (και)
NA28: φωνευσιν (και) | 025 | 01 02 046 82 93 456
1424 1611 2074
2329 | 01: φωνευσει.
046: φωνευσι.
051: φωνευσ |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|--|---|--|---|
| 21,8/34 | πασι (τοις)
NA28: πασιν (τοις) | 01 | 02 025 046 051 82
93 456 1424 1611
2074 2329 | |
| 21,8/38 | ψευδεσι (το)
NA28: ψευδεσιν (το) | 01 025 | 046 051 82 93 456
1424 1611 2074 2329 | 02: ψευσταις |
| 21,8/64 | εστιν (ο) | 01 02 025 046 051 93
456 1424 1611 2329 | 82 2074 | In 025 2074 2329 folgt θανατος (om. ο) |
| 21,9/4 | ηλθεν (εις) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | |
| 21,9/42 | ελαλησεν (μετ) | 01 02 025 046 051 82
93 456 1424 2329 | 1611 2074 | |
| 21,10/4 | απινηγκεν (με) | 01 02 025 046 051 82
93 456 1424 2329 | 1611 2074 | |
| 21,10/24 | εδειξεν (μοι) | 01 02 025 046 051 82
93 456 1424 2329 | 1611 2074 | 01 02: εδιξεν.
In 1424 folgt με |
| 21,12/24 | πυλωσιν
(αγγελους)
An: πυλεωσιν
(αγγελους) | 025 046 051C 82 93
456 1611 2074 2329 | | 01 1424: πυλωνας.
02 051*: Homoiotel.
2074: πυλωσιν.
In 2329 folgt εχουσα
αγγελους |
| 21,12/38 | εστιν (των δ.)
NA28: εστιν ([τα
ονοματα] των δ.)
K: εστιν (ονοματα των
δ.) | 01 02 025 046 82 93
456 1424 2329 | 051 1611 2074 | In 02 1611 2329 folgt τα
ονοματα των.
In 046 82 93 456 1424 folgt
ονοματα |
| 21,15/12 | ειχεν (μετρον)
An: ειχεν (καλαμον) | 01 02 025 046 051 82
93 456 1424 2329 | 1611 2074 | 02: [ε]ιχεν.
In 2074 folgt καλαμον |
| 21,16/28 | εμετρησεν (την) | 01 025 046 82 93 456
1424 2329 | 051 1611 2074 | 2329: εμετρισεν.
Lac. 02 |
| 21,16/66 | εστιν (17 και) | 01 02 025 046 051 82
93 456 1424 2329 | 1611 2074 | In 02 folgt Lacuna |
| 21,17/4 | εμετρησεν (το)
[K om. εμετρησεν] | 01 02 025 2329 | 051 1611 2074 | 02: [ε]μετρησεν.
046 82 93 456 1424 om.
εμετρησεν.
2329: εμετρισεν |
| 21,17/26 | εστιν (αγγελου) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | |
| 21,22/32 | εστιν (και) | 01 02 025 046 82 93
456 1424 2329 | 051 1611 2074 | |
| 21,23/26 | φαινωσιν (αυτη) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | 025 046: φενωσιν.
051* φαινουσιν, 051C φαινωσιν.
2074: φαινωσιν, Folgewort
αυτην.
In 01* folgt αυτη, in 01C 051
εν αυτη. |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|---|---|--------------------------------------|--|
| 21,23/40 | εφωτισεν (αυτην) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | |
| 21,24/4 | περιπατησουσιν (τα) | 01 02 025 1424 2329 | 046 051 82 93 456
1611 2074 | 2329: περιπατησωσιν.
In 01* folgt δ τα, in 01C τα |
| 21,24/28 | φερουσιν (τιν)
K: φερουσιν (αυτω) | 01 02 025 046 82 93
456 1424 1611 2329 | 051 2074 | 2329: φορεσωσιν.
In 046 82 93 456 1424 1611
folgt αυτω, 1611 αυτοι |
| 21,25/14 | κλεισθωσιν (ημερας) | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | | 02: κλισθωσιν.
In 01* folgt ημερα, in 01C ημερας |
| 21,26/4 | οισουσιν (τιν) | 01 02 025 051 82 93
456 1424 2329 | 046 1611 2074 | In 1424 folgt δοξαν (om. την) |
| 21,26/23 | K: add. ινα
εισελθωσιν (27 και)
[ECM: om. ινα
εισελθωσιν] | 046 93 456 1424 2329 | 1611 | Als K-Lesart nicht in 01 02 025
051 2074.
046: εισ-σελθωσιν (dittogr.).
82: Homoiotel. |
| 22,1/4 | εδειξεν (μοι) | 01 02 025 046 051 82
93 456 1424 2329 | 2074 | 01: εδιξεν |
| 22,3/44 | λατρευσουσιν (αυτω)
K ^{Pt} : λατρευουσιν (αυτω) | 01 02 025 046 051 82
93 456 1424 2074
2329 | | 046 82: λατρευουσιν.
In 2074 folgt αυτοι |
| 22,5/16 | εξουσιν (χρειαν)
NA28: εχουσιν (χρειαν)
An: εχουσιν (λυχνου)
[K om. εχουσιν] | 01 02 025 051 2329 | 2074 | 046 82 93 1424 om. εξουσιν.
01 025 051: εχουσιν, 2074:
εχουσι.
In 02 folgt χριαν.
In 025 051 folgt λυχνου.
In 2074 folgt φως.
Unleserlich: 456 |
| 22,6/4 | ειπεν (μοι)
[K: λεγει] | 01 02 025 051 2074
2329 | | 046 82 93 456 1424: λεγει |
| 22,6/38 | απεστειλεν (τον) | 01 02 025 046 051 82
93 456 1424 2329 | 2074 | 01*: απεστιλεν.
In 01* folgt με τον αγγ., in 01C τον αγγ. |
| 22,10/34 | εστιν (11 ο) | 01 02 046 82 93 456
1424 2074 2329 | | |
| 22,12/30 | NA28: εστιν (αυτου)
[ECM: εσται (αυτου)]
[An: εσται (13 εγω)] | 01 02 | | 046 82 93 456 1424 2329:
εσται.
2074: ως το εργον εστιν αυτου]
κατα τα εργα αυτου |
| 22,14/38 | πυλωσιν (εισελθωσιν)
An: πυλεωσιν (εισελθωσιν) | 01 02 046 82 93 1424
2074 2329 | | Unleserlich: 456 |

| Apk | Text (mit Folgewort) | Handschriften mit Ny (-εν, -σιν, -τιν) | Handschriften ohne Ny (-ε, -σι, -τι) | Bemerkungen |
|----------|----------------------|--|--------------------------------------|--|
| 22,14/40 | εισελθωσιν (εις) | 01 02 046 82 93 456V
1424 2074 2329 | | 046*: εισελθωσιν εισελθωσιν (dittogr.).
456: nur ...θωσιν erkennbar |
| 22,17/14 | λεγουσιν (ερχου) | 01 02 046 82 93 456
1424 2074 2329 | | 051: ελεγον |

4.4.7 Der bewegliche Schlusskonsonant bei αχρις und ουτως / Movable final consonant at αχρις and ουτως

αχρις / αχρι

| Apk | Text (mit Folgewort) | mit Sigma (αχρις) | ohne Sigma (αχρι) | Bemerkungen |
|----------|---|--|---|---|
| 2,10/48 | αχρι (θανατου) | | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | |
| 2,25/10 | αχρι (ου)
NA28: αχρι[ς] ου
K+An: αχρις ου | 025 046 82 93 456
1424 2074 | 01 04 1611 2329 2351 | 02: εως (ου) |
| 2,26/14 | αχρι (τελους) | | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | 2351: αχρη.
In 01* folgt τελους |
| 7,3/24 | αχρι (σφραγισωμεν)
K: αχρις (ου
σφραγισωμεν) | 01 046 82 93 456 1424
1611 2074 2329 2351 | 02 04 025 | In 046 82 93 456 1424 1611
2329 2351 folgt ου σφρ.
In 2074 folgt αν σφρ. |
| 12,11/46 | αχρι (θανατου) | | P47 01 02 04 025 046
051 82 93 456 1424
1611 2074 2329 2351 | 046: αχρη.
In P47 folgt θα[νατου]. |
| 14,20/28 | αχρι (των) | | (P47) 01 02 04 025
046 051 82 93 456
1424 1611 2074 2329 | P47: μεχρι.
04: αχρει.
P115: αχ[...].των in zwei
separaten Fragmenten,
so dass Sigma unklar |
| 15,8/46 | αχρι (τελεσθωσιν) | 04 1611 | 01 02 025 046 051 82
93 456 1424 2074
2329 | In 04 folgt ου
τελεσθωσιν.
Lac. P43 P47 |
| 17,17/48 | αχρι (τελεσθισονται)
K: αχρι (τελεσθωσιν) | | 01 02 025 046 051 82
93 456 1424 1611
2074 2329 | In 046 82 93 456 1424
1611 folgt τελεσθωσιν |
| 18,5/12 | αχρι (του) | | 01 02 04 046 051 82
93 456 1424 1611
2074 2329 | 04: αχρει.
025: εως |
| 20,3/38 | αχρι (τελεσθη) | | 01 02 046 051 82 93 456
1424 1611 2074 2329 | In 1611 folgt τελεσθωσι |
| 20,5/1 | NA28+An: αχρι
(τελεσθη)
[ECM+K: om. οι
λοιποι των νεκρων
ουκ εζησαν αχρι
τελεσθη τα χιλια ετη] | | 02 046 051 1611 2074
2329 | 01 82 93 456 1424:
Homoiotel.
In 046 folgt τελεσθει.
In 1611 folgt τελεσθηναι.
In 2074 folgt
συντελεσθωσι τα |

ουτως / ουτω:

| Apk | Text (mit Folgewort) | mit Sigma (ουτως) | ohne Sigma (ουτω) | Bemerkungen |
|----------|--|--|---|---|
| 2,15/2 | ουτως (εχεις) | P115 01 02 04 025
046 82 93 456 1424
1611 2074 2329 2351 | | P115: [ουτ]ως εχε[ις] |
| 3,5/6 | ουτως
(περιβαλειτουργ)
[Kpt+An: ουτος] | 01* 04 82 93 456
1424 2329 2351 | | 01C 025 046 1611 2074: ουτος.
02: ουτω[...] περιβαλειτουργ mit
Randbeschädigung, daher Sigma
unklar. In 04 folgt περιβαλλεται, in
1424 περιβαλλεται |
| 3,16/2 | ουτως (οτι) | 01 02 04 025 046 82
93 456 1424 1611
2074 2329 2351 | | 01 om. οτι, in 01* folgt χλιερος, 01C
χλιαρος |
| 9,17/4 | ουτως (ειδον) | 01 02 04 025C 046
82 93 456 1424 2074
2351 | 025* | 1611: ως.
2329 om. ουτως.
In 02 04 1424 2329 2351 folgt ιδον.
In 046 82 folgt ιδων.
Lac. P47 (ουτ[ως ειδον]) |
| 11,5/48 | ουτως (δει) | P47 01 04 025 046
82 93 456 1424 1611
2074 2329 2351 | | 02 om. ουτως.
In 01 02 folgt δι.
In 2074 folgt δειν.
Lac. P115 |
| 16,18/48 | ουτω (μεγας)
NA28+An:
ουτως (μεγας) | P47 2074 2329 | 01 02 046 051
82 93 456
1424 1611 | Lac. 0163 |
| 18,21/32 | ουτως (ορμηματι) | 01 04 025 046 051
82 93 456 1424 1611
2074 2329 | | 02: λεγων [ουτως] ορμηματι, so dass
wegen Lacuna Sigma unklar.
In 1424 folgt ορμηματι |

4.5 Nomina, Motive und Zahlen mit Überstrich in Handschriften der Apokalypse / Words marked by overlines in manuscripts of Revelation

Matthias Geigenfeind

(English translation by Peter Malik)

4.5.1 Einleitende Bemerkungen / Introductory remarks

Bei der nachfolgenden Liste handelt es sich um eine Aufstellung all jener Substantive, bei denen in verschiedenen Hss., die die Apk überliefern, trotz sog. *Plene*-Schreibung ein Überstrich vorhanden ist. In den meisten Fällen begegnen hierbei Eigennamen/ Personennamen, was mit den *nomina sacra* zu vergleichen ist, die allerdings ihrerseits abgekürzt werden und daher im *Ausgangstext* und wie auch textkritischen Apparat als solche erkennbar sind.

Nomina sacra und *nomina propria* erhalten also den Überstrich, aber nicht nur diese: Manche Schreiber:innen verstehen auch die Bezeichnungen von Orten (Toponyme) und Materialien (in der Apk namentlich die Edelsteine) als Namen. Hierdurch wird ersichtlich, dass die Verwendung des Überstrichs in der Schreibüberlieferung demnach nicht strikt abgegrenzt war, sondern ein opportunes Mittel betrachtet wurde, Namen von Orten, Gegenständen, aber auch und v.a. Personen, darunter auch solche, die nach allgemeinem Verständnis nicht zwingend und automatisch als „vorbildlich“ bzw. „heilig“ angesehen würden, explizit hervorzuheben. Da die Überstriche von Worten mit *Plene*-Schreibung im textkritischen Apparat der Edition allerdings nicht dokumentiert werden,⁵ wurde folgende exemplari-

⁵ Die einzige Ausnahme, bei der im textkritischen Apparat als eigenständige (orthographische) Variante ein Eigenname in der *Plene*-Form i.V.m. einem Überstrich genannt wird, stellt αντιπας in Apk 2,13 dar, was

sche Liste zu Beobachtungen an der Überlieferung der Apk erstellt. Diese Liste, bei der jeweils die Schreibung der einzelnen Begriffe nicht regularisiert wurde, sondern den Buchstabenbestand widerspiegelt, der im jeweiligen Ms. begegnet (alle Termini werden entsprechend der ECM-Vorgaben klein geschrieben),⁶ will sich ausdrücklich nicht als vollständig verstanden wissen, sondern soll vor allem als Anregung zur Diskussion dienen, ob solche *scribal features* im textkritischen Apparat der ECM stärker zu berücksichtigen sind. Die Termini selber sind in verschiedene Kategorien zusammengefasst, beginnend mit den Namen von Personen, Figuren und Stämmen (II), gefolgt von Edelsteinen (III), Toponymen (IV), Theologoumena (V), Kardinalia (VI), Ordinalia (VII) und weiteren Wörtern (VIII). Den Abschluss bildet eine Zusammenfassung und ein Ausblick (IX).

The following list includes all those nouns where, in various MSS of Revelation, an overline is present despite an uncontracted form. In most cases, these are proper nouns/personal names that may be compared with the *nomina sacra*, which, however, are abbreviated and are therefore recognizable as such in the initial text as well as in the critical apparatus. *Nomina sacra* and *nomina propria* are thus furnished with an overline, but they are not the only ones: some scribes also understood the designations of places (toponyms) and materials (in Revelation particularly the precious stones) as names. Hence, the use of overline in the spelling tradition was not strictly constrained but might have been considered a suitable device to emphasize names of places, objects, and especially persons, including those who, by common understanding, would not necessarily be regarded as “exemplary” or “holy.” However, since the overlines for words written *plene* are not documented in the critical apparatus, the following list was compiled as an example for observations on the transmission of

wiederum der Tatsache geschuldet ist, dass aufgrund der bei dieser Stelle auftretenden komplexen textlichen wie auch damit einhergehenden semantisch unterschiedlichen Überlieferung bereits im textkritischen Apparat zusätzlich zum textkritischen Kommentar auf die Schwierigkeit der Deutung dieses Teilverses aufmerksam gemacht werden sollte.

⁶ Etwaige Akzente und oder Spiritus werden indes nicht mit aufgeführt. Ferner sei darauf hingewiesen, dass bei Orthographica ein und desselben Terminus zuerst die Lesart geboten wird, die entweder dem *Ausgangstext* entspricht oder aber diesem am nächsten steht.

Revelation. This list, in which spellings of the respective terms have not been regularized but reflect the exact wording of the MSS (all terms are written in lower case in keeping with the ECM specifications), is by no means intended to be exhaustive. Rather, it is meant to stimulate discussion as to whether such scribal features should be given greater consideration in the critical apparatus of the ECM. The terms themselves are grouped into various categories, beginning with the names of persons, figures, and tribes (II), followed by gemstones (III), toponyms (IV), theologoumena (V), cardinal numbers (VI), ordinal numbers (VII), and other words (VIII). The final section is a summary and overview (IX).

4.5.2 Namen von Personen, Figuren und Stämmen / Names of persons, figures and tribes

| Terminus | Wortadresse | Bezeugung |
|-----------|-------------|--|
| αββαδων | 9,11/24 | 254. 367. 2037 |
| αββαδων | | 469 |
| αβααδδων | | 498. 498 |
| απολλων | 9,11/38 | 254. 498. 498 |
| ασηρ | 7,6/6 | 254. 367. 469. 522. 1611.
2056. 2080. 2432. 2814 |
| ασορ | | 2256. 2256 ⁷ |
| βαλααμ | 2,14/24 | 254. 469. 2037. 2056. 2080.
2432. 2886 |
| βαλαακ | 2,14/32 | 254. 2037. 2432 |
| βαλακ | | 469. 498. 2056. 2080. 2582.
2595. 2814. 2886 |
| βενιαμιν | 7,5/26 | 254. 367. 469. 522c. 522.
1611. 2037. 2056. 2432. 2814 |
| βενιαμειν | | 2026 |
| βενιαμη | | 2256 ⁸ |
| βενιαμηω | | 2582 |
| βενιαμειμ | | 2595 |
| γαδ | 7,5/28 | 141. 254. 469. 522. 1611.
1719. 2026. 2026. 2037. 2056.
2077. 2080. 2582. 2595 |
| δαδ | | 2256v |
| δαν | | 367 |

⁷ Der Überstrich ist in roter Farbe geschrieben.

⁸ Der Überstrich ist in roter Farbe geschrieben.

| Terminus | Wortadresse | Bezeugung | Terminus | Wortadresse | Bezeugung |
|----------|-------------|--|-----------|-------------|--|
| γωγ | 20,8/28 | 254. 469. 2026c. 2026*. 2037. 2050. 2077. 2080. 2432. 2582. 2595. 2814 | λευι | 7,7/16 | 254. 367. 469. 522. 1611. 2037. 2432. 2582 |
| δαυιδ | 3,7/38 | 254. 254. 2917 | λευει | | 2056 |
| | 5,5/42 | 254. 2886 | μαγωγ | 20,8/32 | 254. 469. 2026c. 2026*. 2050. 2077. 2080. 2432. 2582. 2595. 2814c. 2814*. 2917 ¹⁵ |
| | 22,16/40 | 254 | μαναση | 7,6/26 | 2037. 2056 |
| ζαβουλων | 7,8/6 | 254. 367. 469. 1611. 2037. 2056. 2256 ⁹ . 2432. 2582 | μανασση | | 254. 367. 469. 620c. 1611. 1719. 2026. 2080. 2582 ¹⁶ |
| ζαβουλον | | 522c. 522* | μιχαηλ | 12,7/16 | 254. 498. 522. 1773. 2026. 2037. 2077. 2080. 2432c. 2432*. 2582. 2595. 2814. 2886 |
| ιεζαβελ | 2,16/18 | 2432*. 2432c. 2595 | μουσεως | 15,3/10 | 469*. 469*c. 522. 2077. 2432. 2582c. 2582*. 2814. 2921 |
| ιουδα | 7,5/6 | 254. 367. 469. 522. 1611. 2056. 2080 ¹⁰ | μουσεος | | 254 |
| ισαχαρ | 7,7/26 | 254. 367. 469. 498. 1611. 2026. 2256 ¹¹ . 2432. 2582. 2814 | νεφθαλειμ | 7,6/16 | 254. 367. 2037. 2056. 2432. 2582. 2595 |
| ασαχαρ | | 2056 | νεφθαλημ | | 522. 2256 ¹⁷ |
| ισσαχαρ | | 522 | ρουβιμ | 7,5/18 | 254. 367. 1611. 2037. 2056. 2077. 2080. 2595 |
| ιωαννη | 1,1/56 | 254. 367. 469. 506. 522. 1719. 1795. 2037. 2053. 2067. 2076. 2080. 2582 | ρουβην | | 522 |
| ιωαννης | 1,4/2 | 82. 254. 367. 469. 498. 506. 1611. 2037 ¹² . 2053. 2076. 2077. 2080. 2582. 2814 | συμεων | 7,7/6 | 254. 367. 469. 522. 1611. 2037. 2056. 2077c. 2432. 2582 |
| | 1,9/4 | 254. 367. 522. 1611. 1795. 2053. 2076. 2077. 2080. 2350. 2582 | | | |
| | 1,11/3 | 2350 ¹³ | | | |
| | 22,8/4 | 254. 469. 498. 506. 522. 1719. 1795. 2037. 2077. 2080. 2350 | | | |
| ιωσηφ | 7,8/16 | 254. 367. 469. 1611. 2026. 2037. 2056. 2077c. 2256 ¹⁴ . 2432. 2582. 2595 | | | |

⁹ Der Überstrich des Stämmenamens ist in roter Farbe geschrieben.

¹⁰ Obwohl in GA 2256 der Terminus begegnet, fehlt der Überstrich.

¹¹ Der Überstrich des Stämmenamens ist in roter Farbe geschrieben.

¹² Bei den Hss. GA 82, 498, 506 und 2037 ist das Iota am Wortanfang als Initiale geschrieben.

¹³ Lediglich in GA 2053 begegnet der Einschub des Eigennamens, welcher jedoch in der *plene*-Form ohne Überstrich in der Hs. begegnet.

¹⁴ Dieser Name trägt zwar einen Überstrich; dieser ist aber hier in „normaler“ schwarzer Tinte geschrieben.

¹⁵ GA 2037 schreibt *μαγωγ* ohne Überstrich, obwohl *γωγ* damit versehen war.

¹⁶ GA 2256 hat zwar den Namen, aber ohne Überstrich.

¹⁷ Der Überstrich ist in roter Farbe geschrieben.

¹⁸ Nur beim allerersten Edelstein aus der Gruppe von insgesamt einem Dutzend, die in Apk 21,19f genannt werden, verwendet GA 1719 – als einzige Hs. überhaupt – den Überstrich. An den übrigen Stellen, an denen innerhalb der Apk derselbe Terminus schon einmal begegnet war (4,3; 21,11; 21,18), wird indes auf einen Überstrich verzichtet.

¹⁹ Wegen der festen Reihenfolge der verschiedenen Städtenamen der o.g. sieben kleinasiatischen Gemeinden wird von der alphabetischen Reihenfolge ausnahmsweise

| | | |
|--------------------------|----------|--------------------------|
| μυρνον (sic!) | 1,11/38 | 2256 ²¹ |
| περγαμον | 1,11/44 | 2256 ²² |
| θει[ατ]ηρα | 1,11/50 | 2256v ²³ |
| αρδεις (sic!) | 1,11/56 | 2256 ²⁴ |
| φιλαδελφιαν | 1,11/62 | 2256 ²⁵ |
| λαωδικειαν | 1,11/63 | 2256 ²⁶ |
| ιερουσαλεμ | 21,10/36 | 2050 ²⁷ |
| ιερουσαλημ ²⁸ | 21,2/12 | 2050. 2067 ²⁹ |
| ισραηλ ³⁰ | 7,4/32 | 522 ³¹ |

abgewichen, zumal auch dieses Phänomen der Überstreichung der Namen ausschließlich in GA 2256 beobachtet werden konnte. Der Vollständigkeit halber sei ebenfalls darauf aufmerksam gemacht, dass bei sieben Namen in der Hs. der Überstrich mit roter Farbe geschrieben wurde, wohingegen für das Schreiben des Fließtextes selber auf schwarze Tinte zurückgegriffen wurde.

²⁰ In 2,1, mit dem im Zuge des beginnenden Sendschreibens an Ephesus derselbe Ortsname noch einmal begegnet, fehlt der Überstrich.

²¹ Ebenfalls fehlt auch wieder Überstrich in 2,8 im Kontext des Sendschreibens an die Gemeinde in Pergamon.

²² Der Vers 2,12, in dem das Sendschreiben an die Gemeinde in Pergamon beginnt und daher der Ortsname zum zweiten Mal in der Apk vorkommt, fehlt in GA 2256.

²³ Auch lässt sich wegen einer Lakuna in 2,18 nichts darüber sagen, ob der im vierten Sendschreiben, das an die Gemeinde in Thyatira geht, das gleichnamige Toponym einen Überstrich aufwies oder nicht.

²⁴ Zu 3,1, an dem der Ortsname noch einmal vorkommt, ist ebenfalls keinen Text erhalten.

²⁵ Ebenfalls lässt sich keine Aussage treffen über eine etwaige Verwendung des Überstrichs in 3,7 im Zuge des sechsten Sendschreibens, das an die Gemeinde in Philadelphia gerichtet ist.

²⁶ Auch das letzte Sendschreiben, das an die Gemeinde in Laodikea geschickt werden soll, ist lakunös in GA 2256, weswegen sich keine Aussage darüber treffen lässt, ob denn dort das gleichnamige Toponym einen Überstrich aufwies oder aber dieser im Ms. fehlte.

²⁷ GA 2067 bietet hier das *nomen sacrum* ἱλημ.

²⁸ Im textkritischen Apparat z.St. ist aufgeführt, in welchen Hss. der o.g. Terminus als *nomen sacrum* in abgekürzter Form begegnet.

²⁹ Beide Hss. schreiben den Ortsnamen in 3,12 aus und verzichten hierbei zugleich auf einen Überstrich.

³⁰ Auch für diesen Terminus ist in einer Reihe von Hss. die abgekürzte Form als *nomen sacrum* zu finden; vgl. diesbezüglich auch die entsprechende Eintragung im textkritischen Apparat.

³¹ Da der Abschnitt 2,12–22 in der Minuskel aufgrund einer entsprechenden Omission fehlt, lässt sich keine Aussage darüber treffen, ob in 2,14 ein Überstrich bei „Israel“ gestanden hat oder nicht. In 21,12 indes begegnet ausnahmslos das *nomen sacrum* ἱλ.

4.5.5 Theologumena / Theological motifs

| | | |
|---|---------------------|-------------------------------|
| αλφα | 1,8/8 | 69. 91. 498. 1828. 1872. 2026 |
| | 21,6/16 | 1872. 2026. 2917 |
| | 22,13/6 | 82. 456. 1780. 1872 |
| εκκλησιας ³² | 2,11/20
Smyrna | 498 |
| | 2,29/20
Thyatira | 498 |
| | 3,6/20
Sardes | 498 |
| ευλογια και η | 7,11/ | 2256 |
| δοξα και η σοφια | 8.14.20.26.3 | |
| και η ευχαριστη | 2.38.44 | |
| και η τιμη και η δυναμις και η ισχυς ³³ | | |
| ωμεγα ³⁴ | 22,13/12 | 2077 |

4.5.6 Kardinalia / Cardinal numbers³⁵

| | | |
|-----------------------|---------|---------------------------------|
| τεσσαρα ζωα | 5,8/14 | 1611. 1872 |
| τεσσαρων ζωνων | 15,7/10 | 1611 ³⁶ |
| πτερυγας εξ | 4,8/24 | 2074 |
| επτα εκκλησιας | 1,4/6 | 1611 ³⁷ . 2329 |
| επτα πνευματων | 1,4/50 | 1611. 1872 ³⁸ . 2329 |

³² Lediglich im Kontext der Auditionsformel am Ende der Sendschreiben an die Gemeinden in Smyrna, Thyatira und Sardes ist in GA 498 der o.g. Dativplural mit einem Überstrich versehen. An den anderen Stellen in den Sendschreiben (2,7; 2,17; 3,13 und 3,22) sowie in Apk 1, wo das Substantiv ebenfalls schon begegnet, ist ein solcher Überstrich in der besagten Minuskel nicht zu finden.

³³ Alle sieben Begriffe der Aufzählung sind mit einem roten Überstrich versehen.

³⁴ Nur an dieser Stelle begegnet die ausgeschriebene Form des letzten Buchstabens des griechischen Alphabets; an den anderen beiden Stellen ist lediglich der Buchstabe an sich geschrieben.

³⁵ Aus Gründen der besseren Zuordnung wird der Abschnitt, in dem das entsprechende Numerale begegnet, in Gänze wiedergegeben. Die Angabe der Wortadresse bezieht sich jedoch ausschließlich auf das Zahlwort.

³⁶ Das am Wortanfang begegnende Tau ist als Initiale geschrieben und zudem ausgerückt.

³⁷ Das Epsilon am Wortanfang ist als Initiale geschrieben und zusätzlich ausgerückt.

³⁸ Im Kontext der sieben Gemeinden, von denen am Versanfang die Rede ist, fehlt beim ausgeschriebenen **επτα** (1,4/6) der Überstrich.

| | | | | | |
|---------------------------|---------|---|-----------------------|----------|--------------------------|
| επτα εκκλησιας | 1,11/20 | 1611 | επτα σαλπιγγες | 8,2/28 | 1611. 2329 ⁴⁸ |
| επτα λυχνιας | 1,12/26 | 1611. 2329 | επτα αγγελιοι | 8,6/6 | 1611. 2329 |
| αστερας επτα | 1,16/18 | 1611. 2329 | επτα σαλπιγγας | 8,6/16 | 2329 ⁴⁹ |
| επτα αστερων | 1,20/8 | 1611 ³⁹ | επτα βρονται | 10,3/26 | 1611 |
| επτα αστερες | 1,20/38 | 1611 ⁴⁰ . 2329 | επτα βρονται | 10,4/10 | 1611 |
| αι λυχνιαι αι επτα | 1,20/60 | 1611 ⁴¹ . 1872 ⁴² | επτα βρονται | 10,4/40 | 1611 |
| επτα αστερας | 2,1/26 | 1611 ⁴³ | χιλιαδες επτα | 11,13/46 | 1611. 1611. 2329 |
| επτα πνευματα | 3,1/28 | 1611 | επτα διαδηματα | 12,3/48 | 1611 |
| επτα αστερας | 3,1/40 | 1611 | κεφαλαι επτα | 13,1/26 | 1611 |
| επτα λαμπαδας | 4,5/24 | 2329 ⁴⁴ | αγγελους επτα | 15,1/24 | 1611 ⁵⁰ |
| επτα λαμπαδας | 4,5/44 | 1611 ⁴⁵ | επτα αγγελοις | 15,7/18 | 1611 |
| σφραγισιν επτα | 5,1/36 | 1611. 2329c. 2329* | επτα φιαλας | 15,7/22 | 1611 |
| κερατα επτα | 5,6/44 | 1611 | επτα αγγελων | 15,8/58 | 1611 ⁵¹ |
| οφθαλμους επτα | 5,6/50 | 1611 ⁴⁶ | επτα αγγελοις | 16,1/20 | 1611 |
| επτα σφραγιδων | 6,1/20 | 1611 | επτα φιαλας | 16,1/32 | 1611 |
| επτα αγγελους | 8,2/8 | 1611. 1795 ⁴⁷ | επτα αγγελων | 17,1/12 | 2329*c ⁵² |
| | | | κεφαλαι επτα | 17,3/40 | 1611 |
| | | | επτα κεφαλαι | 17,7/50 | 1611 ⁵³ |
| | | | επτα κεφαλαι | 17,9/16 | 1424. 1611 |
| | | | επτα ορτι | 17,9/20 | 1424. 1611 |

³⁹ Bzgl. des Ausdrucks *επτα λυχνιας τας χρυσας* wird der Zahlbuchstabe ζ verwendet und mit einem Überstrich versehen (1,20/38).

⁴⁰ Nur im Kontext der sieben Sterne (*επτα αστερες*) wird das Numerales mit einem Überstrich versehen; hinsichtlich der sieben Gemeinden (*των επτα εκκλησιων*), für die, wie man bei der Fortsetzung der Lektüre desselben Verses erfährt, diese sieben Sterne stehen, ist allerdings festzuhalten, dass das Numerales als Zahlbuchstabe (ζ) begegnet, der wiederum mit einem Überstrich versehen ist (vgl. 1,20/46).

⁴¹ Um der besseren Verständlichkeit willen wird der gesamte Vers, so wie er in GA 1611 begegnet, hier wiedergegeben: *το μυστηριον των επτα αστερων ους ειδες εν τη δεξια ζου και τας ζ λυχνιας τας χρυσας οι επτα αστερες αγγελοι των ζ εκκλησιων εισι και αι λυχνιαι αι επτα επτα εκκλησιαι εισι*.

⁴² Obgleich GA 1872 an allen Stellen, an denen im Ausgangstext das Numerales *επτα* in Apk 1,20 begegnet, dieses in ausgeschriebener Weise bezeugt, lässt sich feststellen, dass lediglich an der letzten Stelle in diesem besagten Vers das Numerales einen Überstrich trägt.

⁴³ Hinsichtlich des am Versende (2,1/48) begegnenden Numerales in der Verbindung *επτα λυχνιων* lässt sich festhalten, dass GA 1611 hier auf den Überstrich verzichtet.

⁴⁴ Zwar schreibt GA 2329 in 4,5/44 das Numerales aus; ein Überstrich hierzu indes ist in der Hs. nicht vorzufinden.

⁴⁵ In 4,5/24 bietet GA 1611 zwar das Numerales in ausgeschriebener Form, allerdings fehlt der Überstrich.

⁴⁶ Beim Ausdruck *επτα πνευματα*, der bloß wenige Wörter weiter steht (5,6/58), fehlt das Numerales.

⁴⁷ Obwohl GA 2329 das Numerales ausschreibt, fehlt der Überstrich, obwohl in 8,2/28 der Überstrich mit geschrieben wurde.

⁴⁸ In GA 1795 begegnet zwar das Numerales in ausgeschriebener Form; allerdings ist, anders als in 8,2/8, in der Hs. kein Überstrich hierzu vorzufinden.

⁴⁹ Zwar liegen nur wenige Wörter zwischen dem ersten Auftreten von *επτα* in 8,6/6 auf der einen und 8,6/16 auf der anderen Seite; allerdings fehlt trotzdem an der zweiten Stelle beim ebenfalls wieder ausgeschriebenen Numerales der Überstrich.

⁵⁰ Das Numerales *επτα* in 15,1/30 im Kontext der *πληγας επτα τας εσχατας* fehlt in GA 1611, möglicherweise aufgrund eines während des Transkriptionsvorgangs entstandenen Augensprungs.

⁵¹ Auch ist wohl eine Periblepsis als Grund dafür anzusehen, dass in GA 1611 in 15,8/52 das Numerales im Kontext der *επτα πληγαι των επτα αγγελων* fehlt.

⁵² In GA 2329 verwendet die *prima manus* den Zahlbuchstaben ζ; der Korrektor von GA 2329 fügt das ausgeschriebene Numerales, versehen mit einem Überstrich, an die Stelle des Zahlbuchstabens ein. Beim zweiten Aufkommen derselben Zahl nur wenige Wörter später im Kontext der *επτα φιαλας* wird das Numerales als Buchstabe geschrieben. Der Vollständigkeit halber sei noch angefügt, dass an beiden o.g. Stellen in 17,1 in GA 1611 das Numerales ersatzlos fehlt.

⁵³ Obwohl von den zehn Hörnern (*δεκα κερατα*) im unmittelbaren Anschluss an die sieben Köpfe der „Hure Babylon“ die Rede ist, wird, das ausgeschriebene Numerales an 17,7/58 nicht mit einem Überstrich versehen.

| | | | | | |
|------------------------|--------------------------|--------------------|-----------------------------------|-------------|--------------------|
| βασιλεις επτα | 17,9/42 | 1424. 1611 | σαρακοντα | 14,3/54 | 2256 ⁶¹ |
| εκ των επτα | 17,11/32 | 1611 | τεσσαρε[ς] | | |
| επτα αγγελων | 21,9/12 | 1611 | χιλιαδες | | |
| επτα φιαλας | 21,9/22 | 1611 | εκατον | 7,4/14 | 1611 |
| επτα πλιγων | 21,9/32 | 1611 | τεσσαρακοντατεσ | 14,3/52 | 1611 ⁶² |
| ημερων δεκα | 2,10/42 | 1872. 2077 | σαρες χιλιαδες | | |
| κεφαλαι επτα | 12,3/30 | 1611 | εκατον | 21,17/12–16 | 1611 |
| κερατα δεκα | 12,3/36 | 2077 | τεσσαρακοντατε | | |
| κερατα δεκα | 13,1/20 | 1611. 1872 | σσαρων | | |
| δεκα διαδηματα | 13,1/38 | 1611 | (<i>Ruben</i>) ⁶³ ιβ | 7,5/22 | 2077 ⁶⁴ |
| δεκα βασιλεις | 17,12/14 | 1611 ⁵⁴ | χιλιαδες | | 2256 |
| δεκα κερατα | 17,16/6 | 1611 ⁵⁵ | δωδεκα χιλιαδες | | |
| εικοσιτεσσαρες | 4,4/12–14 ⁵⁶ | 1611 | (<i>Gad</i>) ⁶⁵ ιβ | 7,5/32 | 2077 ⁶⁶ |
| θρονους | | | χιλιαδες | | 2256 ⁶⁷ |
| εικοσιτεσσαρας | 4,4/24–26 | 1611 ⁵⁷ | δωδεκα χιλιαδες | | |
| θρονους | | | (<i>Ascher</i>) ιβ | 7,6/12 | 2077 ⁶⁸ |
| εικοσιτεσσαρες | 11,16/6–8 | 1611 ⁵⁸ | χιλιαδες | | 2256 ⁶⁹ |
| πρεσβυτεροι | | | δωδεκα χιλιαδες | | |
| οι πρεσβυτεροι οι | 19,4/12–14 | 1611 | (<i>Naphtali</i>) ιβ | 7,6/20 | 2077 ⁷⁰ |
| εικοσιτεσσαρες | | | χιλιαδες | | 2256 ⁷¹ |
| τεσσαρακοντα | 11,2/50 | 1611 ⁵⁹ | δωδεκα χιλιαδες | | |
| και β | | | | | |
| τεσσαρακονταδυο | 13,5/30–34 ⁶⁰ | 1611 | | | |
| τεσσαρακοντατε | 14,1/32–34 | 1611 | | | |
| σσαρες χιλιαδες | | | | | |

⁵⁴ Das Numerales (17,12/6) im zu Beginn genannten Ausdruck *δεκα κερατα*, der für die zehn Könige steht (s.o.), trägt indes keinen Überstrich.

⁵⁵ Anders als in 17,12/6, wo derselbe Ausdruck einschließlich derselben Wortreihenfolge begegnet, ist hier das Numerales in ausgeschriebener Form mit einem Überstrich versehen.

⁵⁶ Im *Ausgangstext* ist das Zahlwort zusammengeschrieben, weswegen die Wortadresse des Ausdrucks diesen Umfang hier hat.

⁵⁷ In 4,10/6–8 indes begegnet die Zahl 24 im Kontext der Wiederholung der Anzahl der Presbyter als κδ. In 5,8/22–24 ist erneut von den 24 Ältesten die Rede, jedoch fehlt hier beim ausgeschriebenen Numerales der Überstrich.

⁵⁸ Wegen des Zeilenumbruchs nach *εικο* ist das Sigma im unmittelbaren Anschluss daran als Initiale gestaltet.

⁵⁹ In 13,5 indes wird das ausgeschriebene Numerales nicht mit einem Überstrich versehen.

⁶⁰ Da im *Ausgangstext* die Zahl als *τεσσαρακοντα και δυο* geschrieben ist und somit drei Wörter umfasst, ist diese Wortadresse angegeben.

⁶¹ Der Überstrich ist mit roter Farbe geschrieben.

⁶² Zwei Verse zuvor hatte noch das Numerales *εκατον* gefehlt (s.o.); dafür war aber das Wort für „144“ überstrichen, während das Wort für „tausend“ hier wie dort keinen Überstrich aufweist.

⁶³ Um der besseren Zuordnung wie Nachverfolgung im *Ausgangstext* werden die entsprechenden Stämmennamen angegeben. Bzgl. des Stammes Juda, mit dem die Reihe der zwölf Jakobssöhne beginnt, ist des weiteren festzuhalten, dass kein Überstrich beim Numerales begegnet.

⁶⁴ Obgleich in einer eigenen Rubrik die Stämmennamen aufgelistet sind, die einen Überstrich tragen, wird hier und im Folgenden, um der besseren Übersichtlichkeit willen und um auch den Blick für den größeren Zusammenhang nicht aus den Augen zu verlieren, auch immer auf graphemische Besonderheiten, den jeweiligen Stämmennamen betreffend, hingewiesen. So lautet hier der Stämmenname *ρουβιμ* und ist ebenfalls mit einem Überstrich versehen.

⁶⁵ Der Stämmenname Juda trägt in beiden Hss. keinen Überstrich.

⁶⁶ Der Stämmenname *γαδ* ist auch hier wieder mit einem Überstrich versehen.

⁶⁷ Der Stämmenname lautet irrtümlicherweise *δαδ* und trägt einen schwarzen Überstrich.

⁶⁸ Der Stämmenname trägt im Griechischen keinen Überstrich.

⁶⁹ Der Stämmenname lautet, ebenfalls versehen mit einem Überstrich, *ασορ*.

⁷⁰ Der Stämmenname trägt im Griechischen keinen Überstrich.

⁷¹ Der Stämmenname lautet *νεφθαλιμ* und ist auch hier wieder mit einem Überstrich versehen.

| | | | | | |
|-----------------------------|------------|--------------------|---|----------------------|--------------------|
| (<i>Manasse</i>) ιβ | 7,6/30 | 2077 ⁷² | μυριαδες | 9,6/16 ⁸² | 2256 ⁸³ |
| χιλιαδες | | 2256 ⁷³ | μυριαδων | | |
| δωδεκα χιλιαδες | | | | | |
| (<i>Simeon</i>) ιβ | 7,7/10 | 2077 ⁷⁴ | 4.5.7 Ordinalia / Ordinal numbers ⁸⁴ | | |
| χιλιαδες | | | | | |
| (<i>Levi</i>) ιβ χιλιαδες | 7,7/20 | 2077 | πρωτος | 21,19/28 | 1719 |
| (<i>Issachar</i>) ιβ | 7,7/30 | 2077 | δευτερος | 21,19/34 | 1719 |
| χιλιαδες | | 2256 | τριτος | 21,19/40 | 1719 |
| ιβ χιλιαδες | | | τεταρτος | 21,19/46 | 1719 |
| (<i>Sebulon</i>) ιβ | 7,8/6 | 2077 ⁷⁵ | πεμπτος | 21,20/4 | 1719 |
| χιδλιαδες (sic!) | | 2256 ⁷⁶ | εκτος | 21,20/10 | 1719 |
| (<i>Josef</i>) ιβ | 7,8/20 | 2077 ⁷⁷ | εβδομος | 21,20/16 | 1719 |
| χιδλιαδες | | 2256 ⁷⁸ | ογδοος | 21,20/22 | 1719 |
| δωδεκα χιλιαδες | | | εννατος | 21,20/28 | 1719 |
| (<i>Benjamin</i>) ιβ | 7,8/30 | 2077 ⁷⁹ | δεκατος | 21,20/34 | 1719 |
| χιδλιαδες | | 2256 ⁸⁰ | ενδεκατος | 21,20/40 | 1719 |
| δωδεκα χιλιαδες | | | δωδεκατος | 21,20/46 | 1611 ⁸⁵ |
| χιλιας διακοσιας | 11,3/22–24 | 1611 | 4.5.8 Weitere Wörter / Other words | | |
| εξηκοντα | | | | | |
| χιλιας διακοσιας | 11,3/20–24 | 2256 ⁸¹ | ιππου ⁸⁶ | 9,16/14 | 2256 ⁸⁷ |
| εξηκοντα | | | ιππων | 9,19/10 | 2256 ⁸⁸ |
| μυριαδες | 5,11/46 | 2074 | | 14,20/36 | 2256 ⁸⁹ |
| μυριαδων και | | | | | |
| χιλιαδες χιλιαδων | | | | | |

⁷² Der Stämmenname trägt im Griechischen keinen Überstrich.

⁷³ Der Stämmenname trägt im Griechischen ebenfalls wieder keinen Überstrich.

⁷⁴ Bei GA 2256 besteht V. 7 wegen einer längeren Omission, die u.U. auf eine Periblepsis im Zuge der parallel aufgebauten Aufzählung der israelitischen Stämmenamen i.V.m. den Zwölftausend zurückzuführen ist, lediglich aus den fünf Worten εκ φυλης σαχαρ (sic!) ιβ χιλιαδες, wovon die letzten drei mit einem Überstrich versehen sind. Dies bedeutet, dass die Aussagen über die Stämme Simeon und Levi fehlen.

⁷⁵ Der Stämmenname trägt im Griechischen keinen Überstrich.

⁷⁶ Beim Stämmenamen begegnet die mit Überstrich versehene Schreibung ζαβουλων.

⁷⁷ Der Stämmenname trägt im Griechischen keinen Überstrich; die Schreibung ιωφ kann wegen der abgekürzten Form von ιωσηφ als *nomen sacrum* verstanden werden (ιω[ση]φ).

⁷⁸ Beim Stämmenamen begegnet die mit Überstrich versehene Schreibung ιωσηφ.

⁷⁹ Beim Stämmenamen fehlt auch hier wieder der Überstrich.

⁸⁰ Beim Stämmenamen begegnet die mit Überstrich versehene Schreibung βενιαμιν.

⁸¹ Die Schreibung der Überstriche erfolgte mit roter Farbe.

⁸² Im *Ausgangstext* ist διςμυριαδες als ein Wort zu lesen, weswegen auch die Wortadresse nur in Umfang von einem Wort verzeichnet ist.

⁸³ Der Buchstabe Rho im Genitiv ist als Initiale gestaltet. Beide Wörter tragen einen roten Überstrich. Bei 5,11 hatte noch der Überstrich bei der identischen Konstruktion gefehlt.

⁸⁴ Anders als bei den Numeralia, die mit Zahlbuchstaben geschrieben werden, begegnen in den Hss. keine Partitiva, die ausgeschrieben sind und zugleich einen Überstrich tragen.

⁸⁵ GA 1719 verwendet hier an der einzigen Stelle innerhalb der des ersten Dutzends der Ordinalia die Zahlbuchstaben und schreibt ιβ. GA 1611 indes versieht nur hier beim zwölften (!) Ordinale das ausgeschriebene Zahlwort mit einem Überstrich.

⁸⁶ Im *Ausgangstext* ist ιππικου zu lesen.

⁸⁷ An dieser wie den beiden im Folgenden genannten Stellen ist der Überstrich wieder mit roter Tinte geschrieben.

⁸⁸ In 9,17 begegnet der Akkusativ ιππους zunächst, wenig später findet sich der Genitiv ιππων. An beiden Stellen jedoch wird, obgleich dasselbe Lexem ebenfalls auf der gleichen Seite steht wie die Verse 9,16 und 9,17, auf die Schreibung eines Überstrichs verzichtet.

⁸⁹ An folgenden Stellen, an denen ebenfalls das Lexem ιππος (unabhängig vom Kasus und Numerus) begegnet, wird das besagte Wort hingegen ebenfalls nicht

| | | | |
|---------|--------|--------------------|---------------|
| θαλασσα | 20,13 | 498 | – αγγελος |
| | 21,1 | | – αναστασις |
| φυλης | 7,8/14 | 2256 ⁹⁰ | – αρμαγεδδων |
| | | | – παντοκρατωρ |
| | | | – πατριος |
| | | | – σιων. |

4.5.9 Zusammenfassung und Ausblick / Summary

Die mit Abstand am häufigsten in der Liste genannte Hs. ist GA 1611. Dieses Ms., welches zugleich auch die größte Bandbreite an verschiedenen mit einem Überstrich versehenen Begriffe aufweist, stammt aus dem 10. Jh. und darf als der früheste bzw. älteste Textzeuge der Apk gelten, der Überstriche über die bislang vertraute Verwendung im Kontext von *nomina sacra* und Zahlbuchstaben verwendet. In den Hss. des ersten Jahrtausends, allen voran den großen Unzialen wie Papyri, begegnen indes *keine* Überstriche über Termini jenseits der *nomina sacra* und Numeralia. Trotzdem lässt sich verallgemeinernd hinsichtlich der in der Liste aufgeführten Mss. festhalten, dass dort nicht immer mit derselben Präzision Begriffe wie bspw. Zahlen an allen vorkommenden Stellen einen Überstrich erhielten; Analoges gilt auch für Theologumena (vgl. z.B. εκκλησια), die Namen der Gemeinden in Asia Minor in Apk 1 sowie Apk 2–3 oder die Stämmenamen in Apk 7, die mal hier mit einem Überstrich versehen wurden, dieser dann aber ein paar Verse weiter wieder weggelassen wurde.

Darüber hinaus ist es auch der Erwähnung wert, dass, wie eine Überprüfung ergeben hatte, folgende nachstehenden Begriffe, obwohl man in meinem Augen hierbei, eben weil es sich um theologische Begriffe handelt, davon hätte ausgehen können, dass sie gerade deswegen „prädestiniert“ dazu seien, einen Überstrich zu tragen, eben mit *keinem* Überstrich versehen wurden. Konkret *kein* Überstrich festgestellt werden konnte bei den Termini

Dass hingegen Babylon ebenfalls keinen Überstrich trägt, ist *prima vista* zwar eigentlich nicht recht verwunderlich, handelt es sich doch bei ihr in der Apk um das Böse schlechthin (vgl. bspw. Apk 17,1f.). Dennoch wird dieser Einwand in meinen Augen so gleich wieder insofern relativiert, als dass Termini wie αββαδδων, απολλων, βαλακ, βαλααμ, γωγ, μαγωγ, wie die obige Liste zeigt (vgl. II), zwar nicht bei vielen Textzeugen, aber doch in jeweils mindestens einer Hs. mit einem Überstrich versehen wurden, obwohl sie in der Argumentation des Patmos-Sehers (vgl. an den entsprechenden Stellen) ebenfalls mit negativen Eigenschaften konnotiert sind. Dass selbst der Begriff „Satan“ aber, wenngleich dies dann aber wirklich als Singulärlesart *sui generis* betrachtet werden darf, einmal in einer einzigen Hs. mit einem Überstrich versehen wurde und deren Schreiber*in, wie die vielen anderen Schreiber*innen, die Mss. der Apk über all die Jahrhunderte anfertigten und die Erstellung von Abschriften möglicherweise rein „mechanisch“ ohne eine tiefgreifende Reflexion (oder womöglich auch gerade deswegen [?]) erfolgte, davon zeugt der nachstehende Screenshot, der der Hs. GA 42 (saec. XI), die sich allerdings *nicht* in der ECM-Auswahl befindet, aus Apk 2,13 entnommen ist.⁹¹ Wenngleich sich der Überstrich nicht über die volle Länge des Substantivs des Genitivs του σατανα erstreckt, so ist doch die Tilde mit dem unmittelbar darunter angebrachten, einem Akut ähnelndem Strich als ein solcher Überstrich zu werten, zumal Form und Gestalt dieses Striches hier unzweifelhafterweise Ähnlichkeiten zu den Strichen, die über die in der Apk des öfteren auftretenden *nomina sacra* (vgl. Apk 1,1 usw.) angebracht sind, erkennen lassen. Das Vorkommen eines solchen Überstrichs führt, ebenso wie die vielen anderen in den verschiedenen Kategorien der Liste aufgeführten Begriffe, dazu, dass die bisher im Allgemeinen vertretene Auffassung, wonach in den griechischen Mss. lediglich Numeralia in Form von Zahlbuchstaben wie auch

mit einem Überstrich versehen: 6,2.4.5.8; 9,7.9.17 (2x); 18,13; 19,11.

⁹⁰ Lediglich im Kontext des elften Namens aus der Reihe der zwölf Jakobssöhne (konkret: Josef) trägt der Genitiv φυλης, zusätzlich zum eigentlichen Stämmenamen, einen Überstrich. Der Vollständigkeit halber sei noch darauf aufmerksam gemacht, dass der Überstrich von φυλης mit roter Farbe geschrieben wurde, wohingegen ιωσηφ einen schwarzen Überstrich trägt. Dieses Phänomen, wonach der Stämmename in schwarzer Farbe geschrieben ist, begegnet auch schon bei den Stämmen Ruben und Dan (Fehlerlesart δαδ) in 7,5. Die anderen sich daran anschließenden Stämmenamen in 7,6–8 indes weisen sonst einen roten Überstrich auf.

⁹¹ In Apk 12,9 indes fehlt der Überstrich über den Nominativ ο σατανας. Darüber hinaus tragen auch die weiteren Termini διαβολος und οφης, die in diesem Vers in unmittelbarer Nachbarschaft zum o.g. Lexem vorkommen.

insbesondere *nomina sacra* Überstriche tragen, als obsolet anzusehen ist und selbst nicht nur „positive“ Begriffe aus Gründen des einfacheren Wiedererkennungswertes bzw. zur Hervorhebung in den Skriptorien beim Transkriptionsprozess Überstriche erhielten. Hiervon legt das bereits erwähnte und in Apk 2,13 beobachtete „*nomen diabolicum*“ in GA 42 wahrlich hinreichend Zeugnis ab.

By far the most frequently mentioned MS in the list is GA 1611. This MS, which exhibits the widest range of different words with an overline, dates from the 10th century. It may be considered the earliest textual witness of Revelation that uses overlines beyond the familiar usage with *nomina sacra* and numerals. In the MSS of the first millennium, primarily the great uncials as well as the papyri, one encounters no overlines over terms beyond the *nomina sacra* and numerals. Nevertheless, as regards MSS in the list, one may generalize that terms such as numerals were not always overlined with the same precision in all places; the same applies to the theologoumena (e.g., ἐκκλησία), the names of the churches in Asia Minor in Rev 1 as well as Rev 2–3 or the names of the tribes in Rev 7, which sometimes had an overline but then dropped it a few verses later.

In addition, it is also worth noting that, as the review had shown, the following terms were not furnished with an overline, although in my eyes one could have presumed that they would be – precisely because they are theological terms and as such might seem “predestined” to have an overline. In particular, no overline was detected for the terms:

- ἀγγελος
- ἀναστασις
- ἀρμαγεδδων
- παντοκράτωρ
- πατριος
- σιων.

That Babylon, on the other hand, does not carry an overline either, might seem unsurprising, since it represents the pure evil in Revelation (see, e.g., Rev 17:1f.). Nevertheless, in my view this objection may be problematized. As the above list shows (cf. II), terms such as ἀββαδδων, ἀπολλων, βαλακ, βαλααμ, γωγ and μαγωγ were each furnished with an overline in at least one MS – despite the fact that, according to the Seer of Patmos, they carry negative connotations. However, even the term

“Satan” was once written with an overline, although this may be considered an isolated occurrence. The scribe responsible for this rendering, like many others who have produced MSS of Revelation over the centuries, may have done so because of the “mechanical” nature of the copying process, which need not have involved any profound reflection on the meaning of the passage. This can be seen in the following screenshot of Rev 2:13 in GA 42 (11th century), a MS not included in the ECM selection. Although the overline does not extend over the full length of the genitive τοῦ σατανᾶ, the tilde with the stroke immediately below it, resembling an acute, ought to be regarded as such an overline – especially since the shape and form of this stroke undoubtedly betray similarities to the strokes applied over the *nomina sacra* (cf. Rev 1:1, etc.), which occur frequently in Revelation. The occurrence of this overline, as well as the many other terms listed in the various categories in the list, leads to the fact that the commonly held view, according to which in Greek MSS only numerical abbreviations and *nomina sacra* have overlines, must be rendered obsolete. Thus, not only the “positive” terms were furnished with overlines during the transcription process for easier recognition or emphasis in the scriptoria. The aforementioned “*nomen diabolicum*” at Rev 2:13 in in GA 42 bears sufficient witness to this.

4.6 Piktogramme in den Handschriften der Apokalypse / Pictograms in manuscripts of Revelation

Matthias Geigenfeind

Piktogramme fanden sich bei den vorbereitenden Arbeiten für die ECM Apk in folgenden Handschriften:

The following manuscripts of Rev contain pictograms:

- 459 1092 n. Chr.
- 2045 14. Jh.
- 2074 10. Jh.
- 2077 1685 n. Chr.
- 2845 15. Jh.

Kursive Nummern bezeichnen Handschriften, die nicht in der ECM-Auswahl enthalten sind.

Manuscripts not included in the sample of the ECM-apparatus are written in italics.

| <i>Vers</i> | <i>Wort</i> | <i>GA-Nummer</i> | <i>Kasus</i> | <i>Bemerkungen</i>
(Abweichungen werden in der Schrifttype abgehoben) |
|--------------------|---------------------|---|------------------|---|
| 6,12/30
und 46 | ηλιος

σεληνη | 2074
2845

2074
2845 | Nom. | 2074: Piktogramme für beide Substantive sowohl im Lemma als auch im dazugehörigen Kommentartext; m.E. liegt kein Spir. asp. vor |
| 7,2/16 | ηλιου | 2074
2845 | Gen. | 2074: Spir. asp. |
| 7,16/26 | ηλιος | 2074
2845 | Nom. | 2074: Spir. asp. |
| 8,12/22
und 32 | ηλιου
σεληνης | 2074
459
2074
2075
2077
2845 | Gen. | 2845: Kein Piktogramm für „Sonne“.
459: indekliniert
2074: indekliniert
2075: Supralineare Kasusendung
2077: indekliniert
2845: Supralineare Kasusendung über dem Piktogramm |
| 9,2/40 | ηλιος | 2074
2075
2077
2845 | Nom. | 2074: Spir. asp. |
| 10,1/50 | ηλιος | 2074 | Nom. | 2074: Spir. asp.
2845: Kein Piktogramm für „Sonne“ |
| 12,1/22
und 28 | ηλιον

σεληνη | 2074

2074
2845 | Akk.

Nom. | 2074: Spir. asp. Piktogramm im Kommentar mit Spir. asp.
2845: Kein Piktogramm für „Sonne“
2074: Hoskier erwähnt in Bd. II <i>nicht</i> Piktogramm |
| 19,17/16 | ηλιω | 2074
2845 | Dat. | 2074: indekliniert Spir. asp.
2845: Supralineare Kasusendung über dem Piktogramm |
| 21,23/16
und 22 | ηλιου
σεληνης | 2074
2845
2074
2845 | Gen. | 2074: indekliniert Spir. asp.
2845: Supralineare Kasusendung über dem Piktogramm
2074: indekliniert
2845: Supralineare Kasusendung über dem Piktogramm |
| 22,5/28 | ηλιου | 2074 | Gen. | 2074: indekliniert Spir. asp. |

τ̃ε̃υ̃ σα̃μ̃ α̃.

Abb. 1: Nachzeichnung aus der Handschrift Frankfurt an der Oder, Stadtarchiv, olim Gymnasium 17 / Seidelianus III (GA 42), f. 273v: σατανα mit Oberstrich.

5. Referenzen auf Drittschriften im Bezeugungsapparat / References to Biblical and Early Jewish scriptures in the critical apparatus

Tim Germund

Der Bezeugungsapparat der ECM enthält Verweise auf Stellen aus Schriften der hebräischen sowie der griechischen Bibel und aus jüdischen Schriften bis zur neutestamentlichen Zeit, die bei der Diskussion der Textgeschichte der Apk von Interesse sind. Diese Verweise sind im Folgenden gelistet. Die Verweise innerhalb der Apk sind aus der Liste ausgenommen.¹

The ECM includes references to passages from scriptures of the Hebrew and Greek Bible and from Early-Jewish writings that are relevant in the discussion of the textual history. These references are noted in the critical apparatus and listed below (references within Rev are excluded from the list).²

1. Verweise auf neutestamentliche Schriften / New Testament References

1,4/27 *c* (cf. Röm 1,7 etc.)
1,5/21 *b* (cf. Kol 1,18)
1,6/8–10 *e* (cf. 1Petr 2,9)
1,6/36–42 *a* (cf. 1Petr 4,11; 5,11; Hebr 13,21)
1,6/36–42 *c* (cf. Röm 11,36; Hebr 13,21)
1,7/6–10 *b* (cf. Mt 24,30)
1,7/14 *b* (cf. Mt 24,30; Joh 19,37)
1,13/21 + (cf. Hebr 6,20)
2,7/4–6 *b* (cf. Mt 11,15)
2,23/36–40 *b* (cf. Röm 8,27)
3,5/50 *b* (cf. Mt 10,32)
3,5/62–66 *b* (cf. Lk 12,8)
3,14/44 *a* (cf. Kol 1,15)
4,8/68–82 *b* (cf. 1,4)
6,1/47–2/8 *b* (cf. Joh 1,46/11,34)
7,8/11 *b* (cf. 7,5/28 *c*)
15,3/72 *b* (cf. 1Tim 1,17)
16,15/4 *b* (cf. 1Thess 5,2)
22,21/14–18 ? (cf. 2Kor 13,13; 2Thess 3,18; usw.)

2. Verweise auf Schriften Israels / References to the Hebrew Bible, Septuagint and Early Jewish Scriptures

1,6/8–10 *e* (cf. Ex 19,6 LXX; Ex 23,22^{mss} LXX^{Gö})
1,6/36–42 *a* (cf. 4Makk 18,24)
1,7/6–10 *a* (cf. Dan 7,13 Theod.)
1,7/6–10 *b* (cf. Dan 7,13 LXX)
1,7/34–36 *a* (cf. Sach 12,10 LXX)
1,7/34–36 *d* (cf. Sach 12,10 Aqu. Theod. Symm.)
1,13/21 + (cf. Ps 109,4 LXX)

1,13/21 + (cf. Ps 109,4 LXX)
1,15/34–36 *a* (cf. Ez 43,2 MT. Theod.)
2,7/46–50 *b* (cf. Gen 2,9 LXX; Gen 3,3^{mss} M. 318. 120. 59)
2,7/46–50 *c* (cf. Gen 3,3 LXX^{mss})
2,17/30–34 *d* (cf. Ps 77,24 LXX)
2,27/8 *a* (cf. Ps 2,9 LXX; PsSal 17,24)
2,27/13 *c* (cf. Ps 2,9)
3,7/38–40 *a* (cf. Jes 22,22 MT)
3,7/42–50 *a* (cf. Jes 22,22 MT)
4,7/42–44 *e* (cf. Ez 1,10 LXX)
4,8/52–56 *a* (cf. Jes 6,3 LXX)
4,8/58–66 *fn gn1* (cf. Jes 6,3 LXX)
4,8/58–66 *a* (cf. Am 3,13 LXX)
5,10/14–18 *a* (cf. Ex 19,6 LXX; 23,22^{mss})
6,16/16 *ao* (cf. Hos 10,8 LXX)
7,5/28 *c* (cf. Dtn 33,22 etc., versus TestXII Dan 5,6)
7,8/6 *b* (cf. Dtn 33,13–17)
7,16/6–12 *j* (cf. Jes 49,10 LXX)
7,17/36 *a* (cf. Jes 25,8 Symm.)
9,8/22–26 *b* (cf. Joel 1,6)
10,6/6–10 *a* (cf. Dan 12,7 Theod.)
10,6/18–20 *b* (cf. Tob 13,2 LXX^I; Dan 12,7^{Cod. V})
10,7/44–52 *d* (cf. Am 3,7 LXX)
10,10/38–42 *c* (cf. Ez 3,3 LXX)
11,4/10 *a* (cf. Sach 4,3.11 LXX)
11,4/10 *b* (cf. Ex 26,1–6; 37,1–4)
11,11/28 *c* (cf. Ez 37,10 LXX)
11,11/34 *a* (cf. Ez 37,10^{ms} 407)
11,17/8 *d* (cf. Hos 12,5[6] LXX)
11,19/20 *bf* (cf. 3Kgt LXX / 1Kön MT 8,23)
11,19/34 *bn* (cf. Num 10,33; 14,44 LXX)
11,19/34 *dn* (cf. Dtn 31,26 LXX; Jos 6,11 LXX; 1Chr 16,6 LXX)
12,5/6 *d* (cf. Jes 66,7 LXX)

¹ Vgl. → Martin Karrer, Die biblischen Verweise im Bezeugungsapparat der ECM Apk (Band Studien zum Text).

² Cf. → Martin Karrer, Die biblischen Verweise im Bezeugungsapparat der ECM Apk (volume Studies on the Text).

- 12,5/8 *ab* (cf. Jes 66,7 LXX)
 12,5/22 *a* (cf. Ps 2,9 LXX)
 12,12/4 *a* (cf. Jes 44,23 LXX)
 12,12/4 *b* (cf. Dtn 32,43 LXX; Jes 44,23 LXX)
 12,12/5 *a* (cf. Dtn 32,43 LXX; Jes 44,23; 49,13 LXX)
 13,7/2–22 *a* (cf. Dan 7,21 Theod.)
 13,10/6–10 *f* (cf. Jer 15,2 LXX)
 14,4/48 *c* (cf. Ps 73,2 LXX; Jes 63,16 LXX)
 14,5/4–14 *b* (cf. Zeph. 3,13 LXX)
 14,5/16 *b* (cf. Jes 53,9 LXX)
 14,8/14 *b* (cf. Jer 28,8 LXX)
 14,8/18–22 *a* (cf. 18,2/18–22; Jes 21,9^{mss} 88.301)
 14,8/42–46 *a* (cf. Jer 28,7^{ms} 106. Ambr. I351. II445 LXX)
 14,11/14–18 *c* (cf. Ps 18,10; 20,5 etc. LXX)
 15,3/34–42 *b* (cf. Ps 138,14 LXX)
 15,3/72 *a* (cf. Jer 10,7 MT Theod.)
 15,3/72 *b* (cf. 1Hen 9,4 gr.)
 15,4/4–14 *d/e/g* (cf. Jer 10,7 MT Theod.)
 15,4/28–34 *a/b* (cf. Ps 85,9 LXX)
 15,6/30–32 *b* (cf. Lev 6,3 LXX^{Ra} [6,10 LXX^{Gö}])
 15,7/44–50 *d* (cf. Tob 13,2 LXX¹)
 16,3/38–48 *a/d/f* (cf. Gen 1,30 LXX)
 16,3/38–48 *b/c/e/g/h/i/k/l* (cf. Gen 1,24 LXX; Gen 1,30 Aqu.)
 17,14/24–26 *a* [resp. 17,14/24–34] (cf. Dan 2,47 LXX^{vl.} Theod.^{vl.}; Dan 4,34[37] LXX)
 18,2/16 *b* (cf. Jer 28,8 LXX)
 18,3/6–20 *c/f/j/s* (cf. Jer 32,1[25,15] LXX^{Gö}; Jer 32,15 LXX^{Ra})
 18,3/22–26 *a* (cf. Jer 28,7^{ms} 106. Ambr. I351. II445 LXX)
 18,4/18–34 *a/b/e* (cf. Jes 52,11 LXX)
 18,4/18–34 *ao2/c/d/eo/f/g* (cf. Jes 48,20 LXX)
 18,22/6 *a* (cf. Ez 26,13 Tg.)
 18,22/58 *a* (cf. Jer 25,10^{MT} Syh. L'-538[add. και οσημιν μπου post λυχνου] 26 Arm Tht.)
 19,5/18–20 *b* (cf. Ps 150,1 LXX)
 19,5/18–20 *d* (cf. Ps 116,1 u.ö. LXX)
 19,12/9 *a* (cf. Dan 7,9 Theod.)
 19,12/9 *b* (cf. Dan 7,9 LXX)
 19,16/30–34 *c* (cf. Dtn 10,17 LXX; Dan 2,47 LXX^{Gö}; Dan 4,37[34] LXX; 1Hen 9,4 gr.)
 20,9/44–54 *kn* (cf. 4Reg 1,10.12 LXX)
 20,11/42–50 *a* (cf. Dan 2,35 Theod.)
 21,3/46 *b* (cf. Lev 26,12 etc.)
 21,3/66–68 *a* (cf. Ex 29,45 etc.)
 21,3/66–68 *b* (cf. Lev 26,44)
 21,4/4 *a* (cf. Jes 25,8 Symm.)
 21,4/10 *a* (cf. Jes 25,8 LXX)
 21,7/14–26 *a/an1/an2/an3/bn1/bn2/dn/en1/en2/fn1/fn2/?* (cf. Dtn 4,7 LXX)
 21,7/16–26 *gn/hn/in/jn/kn* (cf. Ex 29,45 u.ö. LXX)
 21,10/14 *a* (cf. Ez 40,2 LXX)
 21,10/14 *b* (cf. Ez 40,2^{B.L.239'} LXX)
 21,20/48 *a* (cf. Ex 28,19; 36,19[12] LXX)
 21,20/48 *ao* (cf. Ex 28,19^{mss} LXX)
 21,24/10–14 *d* (cf. Jes 60,3 LXX)
 22,2/48–64 *a* (cf. Ez 47,12 HT)
 22,6/20–22 *c* (cf. Num 27,16 LXX)

6. Zitate der Kirchenschriftsteller / Patristic quotations

Marcus Sigismund

6.1 Abkürzungen der Kirchenschriftsteller und ihrer Werke für die Apokalypse / List of patristic abbreviations for Revelation

Die nachfolgende Sigelliste verzeichnet alle in dieser Ausgabe zitierten Kirchenschriftsteller sowie ihre Werke, in denen Zitate oder textkritisch relevante Anlehnungen aus der Johannesapokalypse vorliegen. Zu jedem gelisteten Kirchenautor findet sich nach dem Namen in Klammern das Jahrhundert angegeben, in dem der Autor starb. Nach dem aufgeführten Werktitel findet sich jeweils die in der Auswertung der Kirchenschriftstellerzitate zugrunde gelegte Edition bibliographisch dokumentiert. Ein Fragezeichen vor der Abkürzung eines Schrifttitels weist darauf hin, dass die Zuschreibung zu dem entsprechenden Autor umstritten ist. Eindeutig als Pseudepigraphen identifizierte Autoren sind durch ein dem Namen voranstehendes „Ps“ erkenntlich, aber unter ihrem pseudepigraphen Namen einsortiert, um den Überlieferungskontext zu wahren.

The following list of sigla records all the Christian writers quoted in this edition as well as their works in which quotations or text-critically relevant references from the Revelation of St. John are available. For each author listed, the century in which he died is given in brackets after the name. The bibliographical data of the edition used for a patristic work follow the title in brackets.² A question mark before the abbreviation for a work indicates that the authorship of the work is disputed. Authors clearly identified as pseudepigraphs³ can be recognised by a “Ps” preceding their name. But in order to preserve the context of tradition, they are sorted under their (pseudepigraphic) name.

AmAl: Ammonius Alexandrinus (*saec.* 6) – **FrDan:** Fragmenta in Daniele (PG 85, 1364–1381.1823–1826).

AmEp: Ammon Episkopus (*saec.* 4) – **EpTh:** Epistula ad Theophilum de Pachomio et Theodorro (J.E. Goehring, PTS 27, Berlin 1986).

Amph: Amphilochius Iconiensis (*saec.* 4) – **OrOcc:** Oratio in occursum Domini (C. Datema, CCSG 3, Turnhout/Leuven 1978).

AnastA: Anastasius I. Antiochenus (*saec.* 6) – **Orth:** De orthodoxa fide orationes V (PG 89, 1309–1362) – **Gest:** De gestis in Perside (E. Bratke, TU N.F. IV, 3, Leipzig 1899).

AnastS: Anastasius Sinaita (*saec.* 7) – **?Quaest:** ?Quaestiones et responsiones (PG 89, 312–824) – **?Hex:** ?In hexaameron libri XII (PG 89, 851–1077) – **?DispJud:** ?Disputatio adversus Iudaeus (PG 89, 1204–1281).

AndrCaes: Andreas Caesariensis (*saec.* 6) – **CApoc:** Commentarii in Apocalypsin (J. Schmid, Studien zur Geschichte des griechischen Apokalypse-Textes I, MThS 1.1, München 1955).

AndrCret: Andreas Cretensis (*saec.* 8) – **HNatMar 4:** Homilia IV in nativitatem b. Mariae (PG 97, 861–881).

AndrSam: Andreas Samosatenus (*saec.* 5) – **ImpCyr:** Impugnatio XII anathematismorum Cyrilli Alex. (ACO I,1,7, 33–65).

Apoll: Apollinaris Laodicensis (*saec.* 4) – **FrMt:** Fragmenta in Matthaum (J. Reuss, TU 61, Berlin 1957, 1–54).

ArCyr: Arcadius Episcopus Cypri (*saec.* 7) – **?VSym:** ?Vita Symeonis stylitae iunioris (V. Van der Ven, La Vie ancienne de s. Syméon stylite le jeune, tom. I, SHG 32,1, Brüssel 1962, 1–224).

Ath: Athanasius Alexandrinus (*saec.* 4) – **OrIAr:** Orationes contra Arianos III (or. I) (M. Tetz, Athanasius Werke I,1,2, Berlin 1998; I,1,3, Berlin 2000) – **OrIIAr:** Orationes contra Arianos III (or. II) (M. Tetz, Athanasius Werke I,1,2, Berlin 1998; I,1,3, Berlin 2000) – **OrIIIAr:** Orationes contra Arianos III (or. III) (M. Tetz, Athanasius Werke I,1,2, Berlin 1998; I,1,3, Berlin 2000) – **EpSer:** Epistulae IV ad Serapionem (K. Savvidis, Athanasius Werke, I,4; Berlin 2010) – **EpSyn:** Epistula de synodis Arimini in Italia et Seleucia in Isauria (H.G. Opitz, Athanasius Werke II,1, Berlin 1938, 231–278) – **?Flor:** Florilegium Athanasium (E. Schwartz, Der sg. Sermon maior de fide

¹ Ist ein Werk unter unterschiedlichen Titeln bekannt, orientiert sich der Eintrag an dem entsprechenden Eintrag der CPG / if a work is known under various titles, the entry is based on the corresponding entry of the CPG (Geerard, Maurice et al. [Hg.], Clavis Patrum Graecorum, Turnhout 1974 ff.).

² Dabei entspricht das bibliographische System dem der vorangegangenen ECM-Bänden. / The bibliographic system corresponds to that of the previous ECM volumes. / Abkürzungen in den bibliographischen Angaben folgen / the abbreviations for bibliographical data conform to: Theologische Realenzyklopädie, Abkürzungsverzeichnis, zusammengestellt von Siegfried M. Schwertner, Berlin/New York ³2013.

³ Auch hierbei dient die CPG als Orientierungspunkt / again, the CPG serves as a point of orientation.

- des Athanasius, SAM 6 (1924), München 1925) – **?OrIVAr**: Oratio IV contra Arianos (A. Stegmann, Die pseudoathanasianische “IVte Rede gegen die Arianer” als κατὰ Ἀρειανῶν λόγος, ein Apollinarisgut, Rottenburg 1917) – **?Syn**: Synopsis scripturae sacrae (PG 28, 284–437) – **?Trin**: De s. trinitate dialogi V (PG 28, 1116–1285) – **FrVar**: Fragmenta Varia (O. Stählin/L. Früchtel/U. Treu, GCS 17, Berlin, 2. Aufl. 1970).
- Bars**: Barsanuphius et Iohannes (*saec.* 6) – **Quaest**: Quaestiones et responsiones (F. Neyt/P. de Angelis-Noah/L. Regnault, SC 451, Paris 2001).
- Bas**: Basilius Caesariensis (*saec.* 4) – **Eun**: Adversus Eunomium (B. Sesboué/G.-M. Durand/L. Doutreleau, SC 299, Paris 1982; SC 305, Paris 1983) – **HBapt**: Homilia exhortatoria ad sanctam baptismum (PG 31, 424–444).
- PsCaes**: Pseudo-Caesarius (*saec.* 6) – **Quaest**: Quaestiones et responsiones (R. Riediger, GCS sine num., Berlin 1989).
- Clem**: Clemens Alexandrinus (*saec.* 3) – **Paed**: Paedagogus (M. Marcovich, Clementis Alexandrini, Paedagogus, SVigChr 61, Leiden 2002) – **Strom**: Stromata (tom. I–VI: O. Stählin/L. Früchtel, GCS 52, Berlin, 4. Aufl. 1985; tom. VII–VIII: O. Stählin/L. Früchtel/U. Treu, GCS 17, Berlin, 2. Aufl. 1970) – **FrVar**: Fragmenta Varia (O. Stählin/L. Früchtel/U. Treu, GCS 17, Berlin, 2. Aufl. 1970, 193–230).
- ClemR**: Clemens Romanus (*saec.* 1) – **EpCor1**: Epistula ad Corinthios (prim.) (J.A. Fischer, Die Apostolischen Väter, vol. I, Darmstadt, 10. Aufl. 1993, 1–107).
- PsClem**: Ps.-Clementina (*saec.* 3) – **Hom**: Homiliae XX (B. Rehm/F. Paschke, GCS 42, Berlin 1953).
- PsChrys**: Pseudo-Chrysostomos (*saec.* 5) – **OpImpMat**: Opus imperfectum in Matthaeum (latine) (PG 56, 611–956) – **Pseud**: Sermo de pseudopropheta (PG 59, 553–568) – **SynArch**: In Synaxim archangelorum (PG 59, 755–756) – **PaenSerm 1**: De paenitentia sermo 1 (PG 60, 681–700) – **Sol (latine)**: B. Botte, De solstitia et aequinoctia conceptionis et nativitatis Dominis nostri et Johannis Baptistae (B. Botte, Les origines de la Noël et de l'Épiphanie, Louvain 1932).
- Cyr**: Cyrillus Alexandrinus (*saec.* 5) – **Ador**: De adoratione et cultu in spiritu et veritate (PG 68, 133–1125) – **Glaph**: Glaphyra in Pentateuchum (PG 69, 9–678) – **CPrMin**: Commentarius in XII prophetas minores (P.E. Pusey, S.P.N. Cyrilli archiepiscopi Alexandrini XII prophetas, vol. II, Oxford 1868) – **CMt**: Commentarii in Matthaeum (J. Reuss, TU 61, Berlin 1957) – **FrLc**: Commentarii in Lucam (J. Reuss, TU 130, Berlin 1984.) – **Thes**: Thesaurus de sancta et consubstantiali trinitate (PG 75, 9–656) – **Trin**: De sancta trinitate dialogi VII (G.M. de Durand, SC 231, Paris 1976) – **Nest**: Libri V contra Nestorium (ACO I,1,6, 13–106) – **ApolCap**: Apologia XII capitulorum contra Orientales (ACO I,7,7, 33–65) – **Inc**: De incarnatione unigeniti (G.M. de Durand, SC 97, Paris 1964) – **EpP**: Epistula (homiliae) paschales I–XXX (epp. VII–XI: P. Éviex/L. Arragon/R. Monier/W.H. Burns, SC 392, Paris 1993; epp. XII–XVII: W.H. Burns/M.-O. Boulnois/B. Meunier, SC 434, Paris 1984; omn. epp. PG 17, 401–981).
- CyrH**: Cyrillus Hierosolymitanus (*saec.* 4) – **Cat**: Catecheses (W.K. Reischl/J. Rupp, Cyrilli Hierosolymorum archiepiscopi opera, München 1848.1860) – **Myst**: Mystagogiae 1–5 (A. Piédagbel/P. Paris, SC 126, Paris 1966).
- Did**: Didymus Alexandrinus (*saec.* 4) – **CGen**: Commentarii in Genesim (P. Nautin/L. Doutreleau, SC 233, Paris 1976; SC 244, Paris 1978) – **CZach**: Commentarii in Zachariam (L. Doutreleau, SC 83–85, Paris 1962) – **CPs**: Commentarii in Psalmos (L. Doutreleau/A. Gesché/M. Gronewald, PTA 7, Bonn 1969; PTA 4, Bonn 1968; PTA 8, Bonn 1969; PTA 6, Bonn 1969; PTA 12, Bonn 1970) – **FrPs**: Fragmenta in Psalmos (e commentario altero) (E. Mühlberg, PTS 15, Berlin 1975; PTS 16, Berlin 1977) – **CEcll**: Commentarii in Ecclesiasten (G. Binder/L. Liesenborghs, PTA 25, Bonn 1974; M. Gronewald, PTA 22, Berlin 1977; L. Koenen/L. Kramer, PTA 13, Berlin 1970; J. Kramer/B. Krebber, PTA 16, Bonn 1972) – **Fr2Cor**: Fragmenta in Epist. II ad Corinthos (K. Staab, Pauluskommentare aus der griechischen Kirche aus Katenenhandschriften gesammelt, Münster 1933, 14–44) – **?Trin**: ?De trinitate (J. Hönscheid, Didymus der Blinde, De trinitate, Buch I, BkP 44, Meisenheim 1975) – **?Eun**: ?Adversus Eunomium libri IV–V (PG 29, 671–773).
- DionAl**: Dionysius Alexandrinus (*saec.* 3) – **EpHerm**: Epistolae: ad Hermammone (Ch.L. Feltoe, The Letters and other Remains of Dionysius of Alexandria, Cambridge 1904) – **Prom**: De promissionibus (Ch.L. Feltoe, The Letters and other Remains of Dionysius of Alexandria, Cambridge 1904).
- PsDionAr**: Pseudo-Dionysius Areopagita (*saec.* 5) – **Ep 9**: Epistula ix ad Titum episcopum (G. Heil/A.M. Ritter, PTS 67, Berlin, 2. Aufl. 2012) – **Ep 10**: Epistula x ad Iohannem theologum (G. Heil/A.M. Ritter, PTS 67, Berlin 2. Aufl. 2012) – **Div**: De divinis nominibus (B.R. Suchla, PTS 33, Berlin 1990) – **Coel**: De coelesti hierarchia (G. Heil/A.M. Ritter, PTS 67, Berlin, 2. Aufl. 2012) – **Eccl**: De ecclesiastica hierarchia (G. Heil/A.M. Ritter, PTS 67, Berlin, 2. Aufl. 2012).
- DocApost**: Doctrina XII apostolorum (*saec.* 2) – **Did**: Doctrina XII apostolorum (Didache) (W. Rordorf/A. Tuilier, SC 248, Paris 1978).
- DorGaz**: Dorotheus Gazaesus (*saec.* 6) – **Doc**: Doctrinae diversae I–XVII (L. Regnault/J. de Préville, SC 92, Paris 1963, 146–486).
- EcSmyr**: Ecclesia Smyrnensis (*saec.* 3) – **MarPol**: Epistula ecclesiae Smyrnensis de martyrio sancti Polycarpi (F.X. Funk/K. Bihlmeyer, Die Apostolischen Väter, vol. I, Tübingen, 2. Aufl. 1956, 120–132).
- Epiph**: Epiphanius Constantiensis (*saec.* 3) – **Anc**: Ancoratus (K. Holl, GCS 25, Leipzig 1915; GCS 31, Leipzig 2. Aufl., 1980; GCS 37, Leipzig 1933) – **Pan**: Panarion (Adversus haereses) (K. Holl, GCS 25, Leipzig 1915; GCS 31, Leipzig, 2. Aufl. 1980; GCS 37, Leipzig 1933) – **Imag**: Tractatus contra eos qui imagines faciunt (Fragmenta) (K. Holl, Die Schriften des Epiphanius gegen die Bildverehrung, in: Gesammelte Aufsätze zur Kirchengeschichte II,2, Tübingen 1928, 356–359).
- Ephr**: Ephraem Graecus (*saec.* 4) – **SAdv**: Sermo in secundum adventum d. n. I. C. (I.S. Assemani, Sancti patris nostri Ephraem Syri Opera omnia. tom. graec. II, Rom 1743, 192A–209A) – **SRes**: Sermo de communi resurrectione, de paenitentia et de caritate, et in secundum adventum d.n. I. C. (I.S. Assemani, Sancti patris nostri Ephraem Syri Opera omnia. tom. graec. II, Rom 1743, 209B–222A) – **SCru**: Sermo in pretiosam et vivificam crucem, et in secundum adventum, et de caritate et eleemosyna (I.S. Assemani, Sancti patris nostri Ephraem Syri Opera omnia. tom. graec. II, Rom 1743, 247B–258F) – **Con**: De abstinendo ab omni consuetudine pernicioosa, et de continentia (I.S. Assemani, Sancti patris nostri Ephraem Syri Opera omnia. tom.

- graec. III, Rom 1746, 67B–70C) – **Paen**: De paenitentia (I.S. Assemani, Sancti patris nostri Ephraem Syri Opera omnia. tom. graec. III, Rom 1746, 160A–205C).
- Eun**: Eunomius Cyzicenus (*saec.* 4) – **FrApol**: Apologia apologiae (fragmenta) (R. Winling/W. Jaeger, SC 524, Paris 2010).
- Eus**: Eusebius Caesariensis (*saec.* 4) – **CI**s: Commentarii in Isaiam (J. Ziegler, GCS sine num., Berlin 1975) – **Dem**: Demonstratio evangelica (I.A. Heikel, GCS 23, Leipzig 1913) – **Hist**: Historia ecclesiastica (E. Schwartz, GCS 9,1–3, Leipzig 1903–1908.) – **Apol**: Apologia pro Origene (PG 17, 541–616). Attende: Eus, Apol, cum PamphC coeunt!
- EusDor**: Eusebius Dorylaeus (*saec.* 5) – **Lib**: Libellus ad Flavianum episc. Constantinopolis et Synodum (ACO II,1,1, 101–101).
- EusEm**: Eusebius Emesa (Gallicanus) (*saec.* 4) – **Serm**: Sermones (latine) (E.M. Buytaert, Eusebe d'Emese, SSL 26, Louvain 1953).
- Eustr**: Eustratius Presbyter Constantinopolitanus (*saec.* 8) – **Stat**: De statu animarum post mortem (P. van Deun, CCSG 60, Turnhout 2006).
- Evagr**: Evagrius Ponticus (*saec.* 4) – **Orat**: De oratione (P. Géhin, SC 589, Paris 2017).
- GregThaum**: Gregorius Thaumaturgus (*saec.* 3) – **?Fid**: ?De fide capitula duodecim (Liber de Dei Verbi incarnatione) (M. Richard, Muséon 86 [1973], 249–273).
- Herm**: Hermas (*saec.* 2) – **PasHerm**: Pastor Hermae (M. Whittaker, GCS 48, Berlin 1956).
- Hipp**: Hippolytus Romanus (*saec.* 3) – **Noet**: Contra Noetum (E. Schwartz, Ps.-Hippolyt: Zwei Predigten Hippolyts, SBAW 1936.3, München 1936) – **CDan**: Commentarii in Daniele (M. Richard, GCS NF 7, Berlin 2000) – **FrPs**: In Psalmos (fragmenta) (P. Nautin, Le dossier d'Hippolyte et de Méliton, Paris 1953) – **?FrUn**: ?De universo (fragmenta) (P. Wendland, GCS 26, Leipzig 1916) – **Ref**: Refutatio omnium haeresium (P. Wendland, GCS 26, Leipzig 1916) – **?ApoDis**: ?Index apostolorum et disciplinorum (J.H. Turner, JThS 15(1913), 53–65) – **?Pasc**: In sanctum Pascha (G. Visona, Pseudo Ippolito. In sactum Pascha, Mailand 1988).
- Ign**: Ignatius Antiochenus (*saec.* 2) – **Tral.RecLong**: Epistulae interpolatae et epistulae suppositiciae – Ad Trall. (F.X. Funk/F. Diekamp, Patres Apostolici, vol. II, Tübingen 1913, 83–268) – **Smyr.RecLong**: Epistulae interpolatae et epistulae suppositiciae – Ad Smyrn. (F.X. Funk/F. Diekamp, Patres Apostolici, vol. II, Tübingen 1913, 83–268).
- IohDam**: Iohannes Damascenus (*saec.* 8) – **NatDom**: Sermo in nativitatem Domini (B. Kotter, PTS 29, Berlin 1988).
- IohH**: Iohannes II. Hierosolymitanus (*saec.* 5) – cit. apud alium (vide CyrH, Myst, SC 126, 100,5).
- IohPhil**: Iohannes Philoponus (*saec.* 6) – **Op**: De opificio mundi (C. Scholten, FC 23, Freiburg 1997).
- IohScyth**: Iohannes Scythopolitani (*saec.* 6) – **ScholAr**: Scholia in Dionysii Areopagitae librum De divinis nominibus (B.R. Suchla, PTS 62, Berlin 2011) – **FrSev**: Contra Severum (F. Diekamp, Doctrina Patrum de Incarnatione Verbi, Münster 1927, 85).
- Ir**: Irenaeus Lugdunensis (*saec.* 2) – **Haer**: Adversus haereses (N. Brox, FC 8,1–5, Freiburg 1993–2001) – **?Fr**: Fragmenta varia graeca (W.W. Harvey, Sancti Irenaei libros quinque adversus Haereses, vol. II, Cambridge 1857).
- IsGaz**: Isaias Gazaeus (Scetensis?) (*saec.* 5) – **Asc**: Asceticon (R. Draguet, CSCO 294, Louvain 1968).
- IusMar**: Iustinus Martyr (*saec.* 2) – **Apol**: Apologia (C. Munier, Saint Justin, Apologie pour les Chrétiens, Fribourg 1995).
- MacMag**: Macarius Magnes (*saec.* 5) – **Ap**: Apocriticus (U. Volp, TU 169, Berlin 2013).
- MacSym**: Pseudo-Macarius/Symeon (*saec.* 4) – **SermB**: Sermones LXIV (Collectio B) (H. Bertholdt, GCS, Berlin 1973) – **HSp**: Homiliae spiritalis (Collectio H) (H. Dörrie/E. Klostermann/M. Kroeger, PTS 4, Berlin 1964) – **SermC**: Sermones XLIII (Collectio C) (V. Desprez, SC 275, Paris 1980) – **Ep**: Epistulae (W. Strothmann, Die syrischen Überlieferung der Schriften Macarios, Teil II, Wiebaden, 1981).
- MarcD**: Marcus Diadochus (*saec.* 4) – **Ar**: Sermo contra Arianos (PG 65, 1149–1165).
- MaxConf**: Maximus Confessor (*saec.* 7) – **Asc**: Liber Asceticus (P. Van Deun, CCSG 40, Turnhout 2000).
- Mont**: Montanistae (*saec.* 3) – **Orac**: Oracula (P. de Labriolle, Lacrise montaniste, Paris 1913, 34–104).
- Oec**: Oecumenius (*saec.* 6) – **CApoc**: Commentarius in Apocalypsin (M. De Groote, Oecumenii Commentarius in Apocalypsin, TEG 8, Leuven 1999).
- Or**: Origenes (*saec.* 3) – **FrGen**: Commentarii in Genesim (fragmenta) (J.A. Robinson, The Philocalia of Origen, Cambridge 1893) – **ExPs**: Excerpta in Psalmos a I^o usque ad XXVum (PG 12, 1076–1081.1084. 1092–1097. 11–77–1178.1215–1216.1241–1244) – **CatPs**: Fragmenta in diversos Psalmos in Catenis (PG 12, 1085–1320.1409–1686; PG 17, 105–149; PG 23, 80.84.88.105–108.429; PG 39, 1220–1221.1229–1232.1345–1348) – **Hler**: Homiliae in Ieremiae (A. Fürst/H.E. Lona, Origenes, Die Homilien zum Buch Jeremia, Berlin 2018) – **CatEz**: Fragmenta in catenis (ex Ezechiel) (PG 13, 768–825) – **CMt**: Commentarii in Matthaum (E. Klostermann/E. Benz, GCS 38, Leipzig 1933) – **Ser**: Commentarii in Matthaum/ (2) Commentariorum series (latine) (E. Klostermann/E. Benz, GCS 38, Leipzig 1933; GCS 40, Leipzig 1935; GCS 41, Leipzig 1941) – **CIoh**: Commentarii in Iohannem (H.G. Thümmel, Origenes' Johanneskommentar Buch I–V, STAC 63, Tübingen 2011; für alle anderen Bücher E. Preuschen, GCS 10, Leipzig 1903) – **FrIoh**: Commentarii in Iohannem (fragmenta) (C. Blanc, SC 120/157/222/290/385, Paris 1966–1992) – **FrEph**: Commentarii in Ephesios (fragmenta) (J. Gregg, JThS 3 (1902), 233–244) – **?SchApk**: Scholia in Apocalypsim (C. Diobuniotis/A. Harnack, TU 38,3, Leipzig 1912) – **Mart**: Exhortatio ad Martyrium (M. v. Stritzky, Origenes, Aufforderung zum Martyrium, Berlin 2010) – **Cels**: Contra Celsum (H. Borret, SC 132/136/147/150, Paris 1967–1976) – **Pasc**: De Pascha (O. Guérard/P. Nautin, Sur la Paque, Christianisme antique, 2, Paris 1979) – **Hercl**: Disputatio cum Heraclida (J. Scherer, SC 67, Paris 1960) – **?HPs**: Homilia in Psalmos (sub: alia fragmenta varia) (B. Kramer, ZPE 16 [1975], 164–213).
- Pall**: Palladius (*saec.* 5) – **DialVChrys**: Dialogis de vita Iohannis Chrysostomi (P.R. Coleman-Norton, Palladii Dialogus de Vita s. Ioannis Chrysostomi, Cambridge 1928).
- PamphC**: Pamphilus Caesariensis (*saec.* 3) – **Apol**: Apologia pro Origene (PG 17, 541–616). Attende: PamphC cum Eus(Lat) coeunt!
- PhilT**: Phileas Thmuitanus (*saec.* 3) – **Apol**: Apologia (F. Halkin, AnBoll 81 [1963], 5–27).

Poth: Pothinus et socii (*saec.* 2) – **Ep:** Epistula (E. Schwartz, GCS 9,1, Leipzig 1903).

ProclC: Proclus Constantinopolitanus (*saec.* 5) – **Ep 1:** Epistula 1 (PG 65, 851–856).

Procop: Procopius Gazaeus (*saec.* 6) – **CatIs:** Catena in Isaiam (PG 87,2, 1817–2717).

Serap: Serapion Thmuitanus (*saec.* 4) – **Euch:** Euchologium (M.E. Johnson, The prayers of Serapion of Thmuis, OCA 249, Rom 1995).

SevAnt: Severus Antiochenus (*saec.* 6) – **FrIob:** Fragmenta in catenis in Iob (U. et D. Hagedorn, Die älteren griechischen Katenen zum Buch Hiob. Vol. I, PTS 40, Berlin 1994).

SevGab: Severianus Gabalensis (*saec.* 4) – **Pat:** In illud: Pater, transeat a me calix iste (Matth. 26,39) (J. Zellingner, Studien zu Severian von Gabala, Münster 1926).

Thdrt: Theodoretus Episc. Cyri (*saec.* 5) – **CPs:** Interpretatio in Psalmos (PG 80, 857–1998) – **Eran:** Eranistes (G.H. Ettlinger, Theodoret of Cyrus. Eranistes, Oxford 1975) – **HistEccl:** Historia ecclesiastica (G.Chr. Hansen, GCS NF 5, 2009) – **EpSir:** Collectio Sirmonidiana (Y. Azéma, SC 98, Paris 1964; SC 111, Paris 1965) – **?Quaest:** ?Quaestiones et responsiones ad orthodoxos (A. Papadopoulos-Kerameus, Θεοδωρήτου ἐπισκόπου πόλεως Κύρρου πρὸς τὰς ἐπενεχθείσας αὐτῷ ἐπερωτήσεις ... ἀποκρίσεις, Petersburg 1895).

Theog: Theognostus (*saec.* 3) – **Thes:** Thesaurus (J. Munitiz, CCSG 5, Turnhout/Leuven 1979).

VicAn: Victor Antiochenus (*saec.* 5) – **FrIer:** Fragmenta in Ieremiam (M. Ghisler, In Ieremiam Prophetam commentarii, Paris 1623).

6.2 Register der Zitate und ihrer Fundstellen / Index of quotations and references

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- 1,1 Areth**, *CApoc*, *Cramer VIII*, 182,27 (32–34a) – **DionAl**, *Prom, Feltoe*, 118,7 (2a, 3a, 4–6a, 8–56a[↓], 8–10a, 12a, 13a, 14–22d, 24a, 32–34a, 36–38a, 39a, 40–48a, 50–54a, 56a) – **Eus**, *Hist, GCS NF 6,2*, 694,2 (cit. *DionAl*: 2a, 3a, 4–6a, 8–56a[↓], 8–10a, 12a, 14–22d, 24a, 32–34a, 40–48a, 50–54a, 56a) – **Oec**, *CApoc, DeGrootte*, 67,83 (2a, 3a, 4–6a, 8–56a[↓], 8–10a, 12a, 13a, 14–20a, 22a, 24a, 26–30a, 32–34a) – *CApoc, DeGrootte*, 67,92 (8–56a[↓], 26–30a, 32–34a) – *CApoc, DeGrootte*, 68,103 (8–56a[↓], 40–48a)
- 1,2 AndrCaes**, *CApoc, Schmid* (1955), 12,12 (27a, 27c) – **Areth**, *CApoc, Cramer VIII*, 183,22 (27c) – *CApoc*, cf. addendum – **DionAl**, *Prom, Feltoe* 118,9 (2–4a, 6–8a, 10–12a, 14a, 16–18a, 20–22d, 24a, 25a, 26a) – **Oec**, *CApoc, DeGrootte*, 68,107 (2–4a, 6–8a, 10–12a, 14a, 16–18a, 20–22a, 24a, 25a, 26a) – **Eus**, *Hist, GCS NF 6,2*, 694,3 (cit. *DionAl*: 2–4a, 6–8a, 10–12a, 14a, 16–18a, 20–22d, 24a, 25a, 26a)
- 1,3 Oec**, *CApoc, DeGrootte*, 69,122 (34–36a, 38–40a)
- 1,4 AndrCaes**, *CApoc, Schmid* (1955), 13,11 (18a, 20a, 22–24a) – *CApoc, Schmid* (1955), 13,12 (28–42a) – *CApoc, Schmid* (1955), 14,4 (28–42a) – **AndrCret**, *HNatMar4, PG 97, 881 A10* (28–42a) – **Areth**, *CApoc, Cramer VIII*, 185,3 (26a, 27b, 28–42a) – *CApoc, Cramer VIII*, 185,15 (28–42a) – *CApoc, Cramer VIII*, 187,8 (28–42a); cf. addendum – **Ath**, *OrlAr, Metzler*, 120,16 (28–42a) – **Cyr**, *Thes, PG 75, 453 B8* (18a, 20a, 22–24a) – **DionAl**, *Prom, Feltoe* 118,11 (2a, 4–8a, 10–16a, 18a, 20a, 22–24a) – **Eus**, *Hist, GCS NF 6,2*, 694,6 (cit. *DionAl*: 2a, 4–8a, 10–16a, 18a, 20a, 22–24a) – **EusEm^{Lat}**, *Serm*, cf. addendum – **Hipp**, *?FrUn, Reichardt*, 174,11 (2a, 4–8a, 10–16a) – **IohPhil**, *Op, Scholten II*, 394,19 (cit. *Hipp*: 2a, 4–8a, 10–16a) – **IohScyth**, *ScholAr*, cf. addendum – **PsDionAr**, *Div, PTS 33*, 123,3 (28–42d) – **Oec**, *CApoc, DeGrootte*, 69,128 (18a, 20a, 26a, 27b) – *CApoc, DeGrootte*, 69,135 (28–42a) – *CApoc, DeGrootte*, 70,149 (54b, 56a, 58–62a) – *CApoc, DeGrootte*, 70,155 (28–42a)
- 1,5 AndrCaes**, *CApoc, Schmid* (1955), 14,18 (22–30a, 32a, 34a, 36–38a) – *CApoc, Schmid* (1955), 15,5 (2a, 4a, 6–8a) – *CApoc, Schmid* (1955), 15,8 (2a, 4a, 6–8a) – *CApoc*, cf. addendum – **Areth**, *CApoc, Cramer VIII*, 186,12 (2a, 4a, 6–8a) – *CApoc, Cramer VIII*, 186,14 (2a, 4a, 6–8a) – *CApoc, Cramer VIII*, 188,10 (48b, 50a) – *CApoc, Cramer VIII*, 188,11 (40–66a[↓], 48–52bd[↔]) [hab. 48, 50], 60–66a) – **Did**, *CZach, SC 83*, 274,4 (10–16a) – **Eus**, *Hist, GCS, NF, 6,1*, 428,16 (cit. *Poth*: 18–20a, 21a, 22–30a) – **Oec**, *CApoc, DeGrootte*, 70, 155 (2a, 4a, 6–8a) – *CApoc, DeGrootte*, 70,158 (10–16b) – *CApoc, DeGrootte*, 70,162 (18–20a, 21a, 22–30a) – *CApoc, DeGrootte*, 71,178 (22–30a, 32a, 34a, 36–38a) – *CApoc, DeGrootte*, 72,190 (40–66a[↓], 40a, 42b) – *CApoc, DeGrootte*, 72,192 (40–66a[↓], 46a, 48–52b, 54a, 56a, 58a, 59a, 60–66a) – **Pamph/Eus^{Lat}**, *ApolOr, PG 17, 596 A2* (18–

¹ Die Fundstelle in der Edition des patristischen Zeugnisses notiert – hierin dem Vorgehen der bisherigen ECM-Bände folgend – mit einer vereinfachten Angabe nur den Beginn der Referenz, da hierdurch das Auffinden der Stelle hinreichend gesichert ist. Abweichend von den bisherigen ECM-Bänden finden sich aufgrund der hohen Bedeutung der patristischen Zeugnisse für die Textgeschichte der Apk im vorliegenden Verzeichnis (der Hauptliste) auch diejenigen Apk-Stellen notiert, in denen das patristische Zeugnis eine unveränderte a-Lesart bietet. Die der Hauptliste nachfolgende Kurzliste bietet ausschließlich die im Apparat verzeichneten Stellen.

Das Zeichen [↓] an einer Wortadresse korrespondiert mit dem Apparat dieser Edition und signalisiert eine übergreifende Variante, in denen das patristische Zeugnis zwar bzgl. dieser übergreifenden Variante der a-Lesart folgt, in einer der umfassten Varianten aber entweder abweicht oder aufgrund des eingeschränkten Textumfangs des Zitates keine validen Aussagen getroffen werden können (quasi „vid.“). Jedoch werden patristische Zeugnisse bei übergreifenden Varianten nur dann verzeichnet, wenn ein hinreichend substantieller Wortumfang des Zitates gegeben ist. Aufgrund der z.T. recht unterschiedlichen Zitatcharakteren kann hier aber keine quantitative Operationalisierung vorgegeben werden; auch hier wurde im Zweifelsfall restriktiv entschieden.

Das Zeichen ‡ verweist auf einen Eintrag in der *Ergänzungsliste Varianten mit Parallelen in weiteren griechischen (nicht durch die ECM-Auswahl abgedeckten) Mss. der Johannesapokalypse*. Der Hinweis „cf. addendum“ verweist auf den Zusatzapparat *Patristische Zitate und Anspielungen*.

¹ The index of the patristic testimony indicates only the beginning of the reference, since this sufficiently ensures that the passage can be found (in this respect following the procedure of the previous ECM volumes). In deviation from the previous ECM volumes, due to the great importance of the patristic testimonies for the textual history of the Revelation of John, those Rev passages in which the patristic testimony offers an unvaried a-reading are also noted in the present index (i.e. main list). The short list at the end of the main list offers only the passages listed in the apparatus.

The sign [↓] at a word address corresponds to the apparatus of this edition and signals an overlapping variant in which the patristic testimony follows the a-reading regarding this overlapping variant, but either deviates in one of the embraced variants or no valid statements can be made due to the limited textual scope of the citation (quasi „vid.“). Also, patristic testimonies are only recorded in the case of overlapping variants if a substantial range of the quotation is given. Due to the sometimes quite different character of the citation, however, no quantitative operationalisation can be given here; in case of doubt, a restrictive decision has been made.

The sign ‡ refers to an entry in the supplementary list *Variants with parallels in manuscripts not covered by the ECM of Revelation-selection*. The note “cf. addendum” refers to the supplementary list apparatus *Patristic Quotations and Allusions*.

20a, 21b, 22–30a) – **Poth**, Ep, GCS 9,1, 428,16 (18–20a, 21a, 22–30a)

1,6 Amph, OrOcc, CCSG 3, 256,83 (22a, 24–32a, 34a, 36–42a, 44a) – **AndrCaes**, CApoc, Schmid (1955), 16,10 (2–4b, 6a, 8–10e) – **Areth**, CApoc, Cramer VIII, 188,10 (2–4a, 6a) – CApoc, Cramer VIII, 188,15 (2–4a, 6a) – CApoc, Cramer VIII, 188,19 (2–4a, 6a, 8–10a) – **Bas**, HBapt, PG 31, 444 C6 (22a, 24–32a, 34a, 36–42a, 44a) – **Did**, Fr2Cor, Staab, 44,23 (22b, 24–32a, 34a, 36–42a, 44a) – **Oec**, CApoc, DeGrootte, 72,190 (22a, 24–32a) – CApoc, DeGrootte, 72,197 (2–4a, 8–10a) – CApoc, DeGrootte, 72,198 (8–10a, 12–14a, 15a, 16a, 17a, 18b, 20a) – **Or**, Heracl, SC 67, 110,16 (22b, 24–32a, 34a, 36–42a, 44a)

1,7 AndrCaes, CApoc, Schmid (1955), 17,9 (48a, 50a) – **Areth**, CApoc, Cramer VIII, 190,13 (48a, 50a) – **Did**, CZach, SC 85, 1006,29 (2–12a[↓], 2a, 4a, 6–10a, 12a, 14a, 16a, 18–20a, 22–24a, 26a, 28a) – **Ephr**, SAdv, Assemani II, 194,13 (2–12a[↓], 2a, 4a, 6–10b, 11b, 12a, 14a, 16a, 18–20a, 19†, 22–24a, 26a, 28a, 30a, 32a, 34–36b, 38a, 40–46a) – SCru, Assemani II, 253,1 (14a, 18–20a, 22–24a, 26a, 28a, 30a, 32a, 34–36a, 38a, 40–46a) – **Oec**, CApoc, DeGrootte, 73,220 (12a, 14a, 16a, 18–20a, 22–24a, 26a, 28a) – CApoc, DeGrootte, 73,230 (34–36a) – CApoc, DeGrootte, 73,232 (48a, 50a) – **Or^{Lat}**, Ser, GCS 38, 111,8 (2–12a[↓], 2a, 4a, 6–10ac[↔], 11a, 12a, 14a, 16a, 18–20a, 22–24a, 26a, 28a) – **Procop**, Catls, PG 87,2, 2081 B12 (30a, 32a, 34–36e, 38a, 40–46a)

1,8 AnastA, Gest, TU NF 4, 13,18 (15b) – **Areth**, CApoc, Cramer VIII, 190,18 (24–42a[↓], 24–38a, 40a, 42a) – CApoc, Cramer VIII, 191,6 (24–38a, 40a, 42a) – **Ath**, EpSer, Savvidis 539, 11 (24–42a[↓], 24–38f, 40a, 42a) – EpSyn, Opitz, 273,15 (24–42a[↓], 24–38a, 40a, 42a) – EpSyn, Opitz, 273,20 (16–22a, 24–42a[↓], 40a, 42a) – OrIAR, Metzler, 120,16 (24–42a[↓], 24–38a) – OrIIIAr, PG 26, 329 B1 (24–42a[↓], 40a, 42a); cf. addendum – **Bas**, Eun, SC 305, 56,3 (24–42a[↓], 24–38a, 40a, 42a) – **Clem**, Paed, GCS 12, 111,14 (15b); cf. addendum – Strom, cf. addendum – **Cyr**, CPMin, Pusey 2,94,13 (24–38f, 40a, 42a) – CPMin, TEG 10, 21,165 (24–38f, 40a) – Glaph, PG 69, 432 A1 (24–38f, 40a, 42a) – Trin, SC 231, 330,36 (24–38f, 40a, 42a) – Trin, SC 237, 332,26 (24–38f, 40a, 42a) – **Did**, CEcll, PTA 9, 62,24 (2–6a, 8a, 9a, 10–14a, 15c) – CEcll, cf. addendum – CZach, SC 83, 274,5 (24–42a[↓], 24–38a, 40a, 42a) – FrPs, PTS 15, 243,23 (24–42a[↓], 40a, 42a); cf. addendum – **Epiph**, Pan, GCS 31, 397,4 (2–6a, 8a, 10–14a) – Pan, cf. addendum – **Eus**, Cls, GCS sine num., 305,20 (2–6a, 8a, 9a, 10–14a) – **EusEm**, Serm, cf. addendum – **Greg?**(ap. AndrCaes, CApoc, Schmid [1955], 15,1) (24–42a[↓], 24–38a, 40a, 42a) – **Hipp**, FrPs, Nautin (1953), 183, 4 (2–6a, 8a, 10–14a, 15c) – Noet, Schwartz (1936), 9,27 (24–42a[↓], 24–38a, 40a, 42a) – Ref, PTS 25, 270,26 (2–6a, 8a, 9a, 10–14a) – Ref, PTS 25, 271,14 (2–6a, 8a, 10–14a) – **IohDam**, NatDom, PTS 29, 337,19 (15b) – **IohScyth**, ScholAr, PTS 62, 162,8 (40a, 40b, 42a) – ScholAr, PTS 62, 233,3–5 (15b) – **MarcD**, Ar, PG 65, 1152 A5 (2–6a, 8a, 10–14a, 16–22a, 24–42a[↓], 24–38a, 39a, 40a, 42a) – **PsdionAr**, Div, PTS 33, 123,3 (40a, 42a); cf. addendum – **Serap**, Euch, TU 17, 24,3 (24–42a[↓], 24–38b, 40a, 42a)

1,9 AndrCaes, CApoc, Schmid (1955), 18,8 (60b, 62–64a, 66a, 67a) – **Ath**, ?Flor, Schwartz, 52,7 (2a, 4a, 34a, 36–40a, 42–44d, 46a) – **DionAl**, Prom, Feltoe 119,6 (2a, 4a, 6a, 8–10a, 12a, 13a, 14–34a[↓], 14a, 15a, 16a, 18–20a, 22a, 24–28c, 34a, 34–66a[↓], 36–40a, 42–44a, 46a, 48a, 50–52a, 54a, 56a,

58a, 60b, 62–64a, 66a, 67a); cf. addendum – **Eus**, Hist, GCS NF 6,2, 694,18 (cit. DionAl: 2a, 4a, 6a, 8–10a, 12a, 13a, 14–34a[↓], 14a, 15a, 16a, 18–20a, 22a, 24–28c, 34–66a[↓], 34a, 36–40a, 42–44a, 46a, 48a, 50–52a, 54a, 56a, 58a, 60b, 62–64a, 66a, 67a) – Hist, cf. addendum – **Hipp**, ?ApoDis, Turner 63,8 (46a, 48–52a, 54a, 56b) – **Oec**, CApoc, DeGrootte, 74,255 (48a, 50–52a, 58a, 60b, 62–64a, 66a) – CApoc, DeGrootte, 74,257 (34–66a[↓], 34a, 36–40a, 42–44d, 46a) – **Or**, CMt, GCS 38, 486,16 (2a, 4a, 6a, 8–10a, 12a, 13a, 14–34a[↓], 14a, 15a, 16a, 18–20a, 22a, 24–28a, 34a, 36–40a, 42–44a, 46a, 48a, 50–52a, 54a, 56a) – **Thdr**, Eran, Ettlinger, 102,19 (cit. Ath: 2a, 4a, 34a, 36–40a, 42–44d, 46a)

1,10 Areth, CApoc, Cramer VIII, 192,13 (4–6a) – CApoc, Cramer VIII, 192,17 (28a, 29a, 30a) – **Ath**, ?Flor, cf. addendum – **Oec**, CApoc, DeGrootte, 75,261 (2a, 4–6a) – **Thdr**, Eran (cit. Ath), cf. addendum

1,11 Did, CEcll, PTA 9, 62,24 (3i) – CEcll, PTA 9, 64,6 (3i) – **Clem**, Paed, cf. addendum – Strom, cf. addendum – **Epiph**, Pan, cf. addendum – **Eus**, Cls, GCS sine num., 305,20 (3i) – **Hipp**, Ref, cf. addendum – **Thdr**, HistEccl, cf. addendum

1,12 AndrCaes, CApoc, Schmid (1955), 20,1 (4a, 6a, 6d, 8a, 10a) – **Areth**, CApoc, Cramer VIII, 193,22 (4a) – **Oec**, CApoc, DeGrootte, 76,286 (26–28a)

1,13 Oec, CApoc, DeGrootte, 76,299 (2a, 4–6a, 8–10b, 12–16a) – CApoc, DeGrootte, 77,309 (12–16b)

1,14 AndrCaes, CApoc, Schmid (1955), 20,17 (30–34a, 36–40a) – **Oec**, CApoc, DeGrootte, 77,322 (2–6a, 7a, 8a, 10–40a[↓], 10a, 12a, 14a, 16b, 18a, 20a, 21a, 22a, 23b, 24–26b) – CApoc, DeGrootte, 78,329 (10–40a[↓], 28a, 30–34a, 36–40a)

1,15 AndrCaes, CApoc, Schmid (1955), 21,3 (12a) – **Oec**, CApoc, DeGrootte, 78,334 (2a–8a, 12a) – CApoc, DeGrootte, 79,359 (14–36a[↓], 22–30a, 24†, 32a)

1,16 AndrCaes, CApoc, Schmid (1955), 22,6 (50a) – **Oec**, CApoc, DeGrootte, 79,363 (2a, 4a, 6a, 8a, 10–14e, 16–18a, 16–18a02) – CApoc, DeGrootte, 79,371 (20a, 22–26a, 28a, 28b, 30–32a, 34a, 34b, 36a) – CApoc, DeGrootte, 80,385 (38–44a, 46–52a, 54b, 56a, 58a, 60a)

1,17 AndrCaes, CApoc, Schmid (1955), 22,15 (40–42a) – **Did**, CEcll, PTA 9, 62,25 (48a, 50a, 52a, 54a, 56a) – **Eus**, Cls, GCS sine num., 305,19 (48a, 50a, 52a, 54b, 56a) – **Oec**, CApoc, DeGrootte, 81,404 (10a, 12a, 14–18a, 20c, 22–24a, 26a, 28–36a[↓], 30–32a, 38a, 39a, 40–42a) – CApoc, DeGrootte, 81,409 (44a, 46a, 48a, 50a, 52a, 54a, 56a) – **Or**, Clloh, Thümmel, 62,22 (44a, 46a, 48a, 50a, 52a, 54a, 56a) – Clloh, cf. addendum – **Serap**, Euch, TU 17, 24,2 (48a, 50b, 52a, 54a, 56a)

1,18 Did, CEcll, PTA 9, 62,25 (4a, 6–10a, 11a, 12a, 14–16a, 17a, 18a, 20–26a, 28–30b) – CEcll, PTA 9, 68,2 (4a, 11a, 6–10a, 12a, 14–16a) – CEcll, PTA 9, 68,4 (12a, 14–16a, 17a, 18a, 20–26a, 28–30b) – **Eus**, Cls, GCS sine num., 305,21 (4a, 6–10a, 11a, 12a, 14–16a) – **GregThaum**, ?Fid, cf. addendum – **Or**, Clloh, Thümmel, 62,23 (2a, 4a, 6–10a, 11a, 12a, 14–16a, 17a, 18a, 20–26a, 28–30a) – Clloh, Thümmel, 86,16 (20–26a, 28–30a) – ?SchAp, Diobouniotis 24,1 (4a, 6–10a, 11a, 12a, 14–16a, 17a, 18a, 20–26a, 28–30a)

- 1,19 Oec**, *CApoc*, *DeGrootte*, 81,421 (2a, 4b, 6a, 8a, 9a, 10–14a, 16–18†, 16a, 18a, 18b, 20a, 22b) – *CApoc*, *DeGrootte*, 81,421 (10–14a) – *CApoc*, *DeGrootte*, 81,421 (18a, 20a, 22b)
- 1,20 Did**, *CZach*, cf. addendum
- 2,1 Oec**, *CApoc*, *DeGrootte*, 84,20 (6–14a[↓], 6–10a, 12–14a) – *CApoc*, *DeGrootte*, 84,34 (16–18a, 19a, 20–22a, 23a, 24a, 26a, 28a, 30–32a, 34–36a, 38–40a, 42–44a, 46–52a, 54a)
- 2,2 Oec**, *CApoc*, *DeGrootte*, 84,41 (2a, 4–22e) – *CApoc*, *DeGrootte*, 84,44 (24–30ao, 32–34a, 32–34ao, 36–46a[↓], 36a, 38–42a, 44a, 46a, 48a, 50a, 52a, 54–60a) – **Or**, ?*SchAp*, *Diobouniotis*, 25,1 (2a, 4–22e)
- 2,3 Areth**, *CApoc*, *Cramer VIII*, 202,5 (20–24a); cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 85,52 (2–10a, 12–18a, 20–24a)
- 2,4 Oec**, *CApoc*, *DeGrootte*, 85,55 (2–8a[↓], 2a, 2ao, 4–8a, 10–20a, 22a) – **Or**, ?*SchAp*, *Diobouniotis*, 25, 5 (10–20b, 22a)
- 2,5 AndrCaes**, *CApoc*, *Schmid* (1955), 25,8 (14–22a); cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 85,56 (2a, 4a, 6a, 8a, 10–12a, 14–22a, 23a, 23b) – *CApoc*, *DeGrootte*, 85,60 (24a, 26–30a, 32a, 34a, 37a, 38–42a, 44–50a, 52–56a)
- 2,6 Epiph**, *Pan*, *GCS NF 10*, 269,22 (8a, 10–14a, 16a, 17a, 18a, 20–24a), cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 85,68 (2–6a, 7b, 8a, 10–14a, 16a, 17a, 18a, 20–24a)
- 2,7 AndrCaes**, *CApoc*, *Schmid* (1955), 26,7 (22a, 24a, 26a, 30a, 32–40a) – **Areth**, *CApoc*, *Cramer VIII*, 203,18 (2a, 4–6a, 8–12a, 14a, 16a, 18–20a) – *CApoc*, *Cramer VIII*, 204,4 (24a) – **Bars**, *Quaest*, *SC 427*, 646,9 (46–50ao); cf. addendum – *Quaest*, *SC 451*, 632,13 (46–50ao, 52–54b) – **Eus**, *Clis*, *GCS 9*, 398,13 (46–50ao, 52–54a) – **Oec**, *CApoc*, *DeGrootte*, 84,29 (2a, 4–6a, 8–12a, 14a, 16a, 18–20a) – *CApoc*, *DeGrootte*, 86,76 (2a, 4–6a, 8–12a, 14a, 16a, 18–20a) – *CApoc*, *DeGrootte*, 86,84 (22a, 24a, 26–50a[↓], 26a, 28a, 30a, 32–40a, 41a, 42a, 44a, 46–50ao, 52–54b)
- 2,8 Eus**, *Clis*, *GCS 9*, 305,19 (22–30c) – **Oec**, *CApoc*, *DeGrootte*, 87,105 (32a, 34–36a, 38a, 40a) – **PsChrys**, *SynArch*, cf. addendum – **Serap**, *Euch*, *Wobbermin*, 24,2 (22–30b)
- 2,9 AndrCaes**, *CApoc*, *Schmid* (1955), 28,3 (24–26a, 50–52a) – **Areth**, *CApoc*, *Cramer VIII*, 205,13 (2a, 4b, 6–10a, 12–14a) – **Oec**, *CApoc*, *DeGrootte*, 87,105 (2a, 4a, 6–10a, 12–14a, 16–22a) – **PsChrys**, *SynArch*, *PG 59*, 756,15 (2a, 6–10a, 16–22a); cf. addendum
- 2,10 Oec**, *CApoc*, *DeGrootte*, 87,119 (2a, 4a, 5b, 6a, 8a, 10a, 12a, 14a, 16–24a[↓], 16a, 18–24a, 25a, 26a, 28a, 30a, 32a, 34b, 36b, 38a, 39a, 40a, 42a) – *CApoc*, *DeGrootte*, 88,125 (44a, 46a, 48a, 50–54a, 56a, 58–64a)
- 2,11 Oec**, *CApoc*, *DeGrootte*, 88,128 (2–6a, 8a, 10a, 12a, 14a, 15a, 16a, 18–20a, 22–24a, 26a, 28a, 30a, 32a, 34–40a)
- 2,14 AndrCaes**, *CApoc*, *Schmid* (1955), 30,6 (26–28a, 29e, 30–32b) – **Hipp**, *Ref*, cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 89,161 (14a, 16–22a, 23a, 24a, 26–28a, 29a, 30–32b, 34a, 35a, 36a, 40a, 42a, 44a, 45a, 46a, 48a, 50–52a)
- 2,15 Oec**, *CApoc*, *DeGrootte*, 89,163 (4–8b, 10–14e, 16a, 18a, 20a)
- 2,16 Oec**, *CApoc*, *DeGrootte*, 90,171 (2a, 4b, 6–12a, 14–16a, 18–20a, 26a, 28b, 30a, 31a, 32–36a)
- 2,17 AndrCaes**, *CApoc*, *Schmid* (1955), 31,8 (44–46a, 56a) – **Oec**, *CApoc*, *DeGrootte*, 90,176 (2–6a, 8a, 10–12a, 14a, 16–20a, 21a, 22–24a, 26–42a[↓], 26a, 28a, 30–34a, 36a) – *CApoc*, *DeGrootte*, 90,179 (38a, 40–42a, 44–46a, 56a, 58–60b, 62–74a)
- 2,18 Epiph**, *Pan*, *GCS 31*, 306,24 (cit. *Mont*: 8–12a); cf. addendum – *Pan*, *GCS 31*, 308,3 (8–12a, 18a, 20a, 30–36a, 38a, 40a, 42a, 44a, 46–54a, 56a); cf. addendum – **Mont**, *Orac*, *Heine*, 134,20 (8–12a); cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 91,205 (18a, 20a, 22–28a, 30–36a, 38a, 40a, 42a, 44a)
- 2,19 Areth**, *CApoc*, *Cramer VIII*, 212,6 (44–46a, 48a, 50a, 52a) – **Epiph**, *Pan*, *Pan*, *GCS 31*, 308,3 (2–4a, 6–8a, 10–26b, 22–26a, 44–46a, 48a, 50a, 52a) – **Oec**, *CApoc*, *DeGrootte*, 91,210 (2–4a, 6–8a, 10–26a, 18a, 22–26a) – *CApoc*, *DeGrootte*, 91,215 (43b, 44–46a, 48a, 50a, 52a)
- 2,20 Epiph**, *Pan*, *Pan*, *GCS 31*, 308,3 (2–4a, 6–8a, 9a, 10–12a, 14–16a, 17a, 18a, 20–22a, 24a, 26a, 46–48a) – **Oec**, *CApoc*, *DeGrootte*, 92,217 (2–4a, 6–8a, 20–22a, 24a, 26a, 30–34a, 44a, 46–48a) – *CApoc*, *DeGrootte*, 92,218 (10–12a, 14–16a, 17a, 18a, 20–22a, 24a, 26a)
- 2,21 Epiph**, *Pan*, *GCS 31*, 308,3 (2–4a, 6a, 8a, 14–20a, 22a, 24a, 26a, 28a)
- 2,22 Areth**, *CApoc*, *Cramer VIII*, 213,28 (2a, 4a, 6a, 8a, 10a)
- 2,23 Cyr**, *EpP*, cf. addendum – **Ephr**, *Con*, *Assemani III*, 67,50 (50a, 52–54a, 56c); cf. addendum
- 2,24 AndrCaes**, *CApoc*, *Schmid* (1955), 34,1 (36–46a[↓], 36a, 38b, 40–42a)
- 2,26 AndrCaes**, *CApoc*, *Schmid* (1955), 34,10 (14–22a, 24–28a) – **Oec**, *CApoc*, *DeGrootte*, 92,236 (24–28a, 30–34a)
- 2,27 Oec**, *CApoc*, *DeGrootte*, 92,236 (2a, 4a, 6a, 8a, 10–12a, 13a, 14a, 16–20a, 22a, 24b)
- 2,28 AndrCaes**, *CApoc*, *Schmid* (1955), 34,15 (2a, 4–6a, 8a, 10a, 12a, 14a) – **Oec**, *CApoc*, *DeGrootte*, 92,236 (2a, 4–6a, 8a, 10a, 12a, 14a) – *CApoc*, *DeGrootte*, 93,245 (16–20a, 22a, 24–28a)
- 3,1 Areth**, *CApoc*, *Cramer VIII*, 219,25 (40a, 42a, 44a, 46–50a) – **Oec**, *CApoc*, cf. addendum
- 3,2 Areth**, *CApoc*, *Cramer VIII*, 220,5 (8a, 8ao)
- 3,3 Areth**, *CApoc*, *Cramer VIII*, 221,4 (22a, 24a, 25a, 26a, 28a, 29a, 30a, 31d, 32–34a, 36–40a) – **Oec**, *CApoc*, *DeGrootte*, 94,282 (22a, 24a, 25a, 26a, 28a, 29a, 30a, 30b, 31d) – *CApoc*, *DeGrootte*, 93,245 (4a, 6–16a[↓], 6a, 8a, 10–16a)

3,4 Oec, *CApoc*, *DeGroote*, 94,289 (4–8a, 9a, 10a, 12a, 14a, 16a, 18–20a, 24a, 26a, 28b, 30–32a, 34–42a) – **PsChrys^{Lat}**, *Sol*, *Botte*, 101,290 (14b, 16–20a, 24a)

3,5 Cyr, *Glaph*, *PG* 69, 41 A46 (36–38b) – **Did**, *CEccl*, *PTA* 9, 64,5 (36–38b) – **EusEm^{Lat}**, *Serm*, *Buytaert* 103,12 (30–34ab[↔], 36–38a) – **Oec**, *CApoc*, *DeGroote*, 95,304 (40–48a[↓], 40a, 42a, 44–48a, 52–66a[↓], 52–60a, 62–66a)

3,7 Areth, *CApoc*, *Cramer VIII*, 225,13 (30a, 32a, 34a, 36a, 38–40a, 38–40ao1) – **Epiph**, *Pan*, *GCS* 31, 415,13 (cit. Or.: 2–4a, 6–8a, 10–14a, 16–20a, 21a, 22a, 24–28a, 30a, 32a, 34a, 36a, 38–40a, 42–50a[↓], 42a, 44a, 46–48a, 50a, 51a, 52–54a, 55a, 56–60b) – **Hipp**, *CDan*, *GCS NF* 7, 274,9 (38–40a, 42–50a[↓], 42a, 44a, 46–48a, 50a, 51a, 52–54a, 55a, 56–60a) – **Oec**, *CApoc*, *DeGroote*, 96,332 (16–20a, 21a, 22a, 24–28a) – *CApoc*, *DeGroote*, 97,346 (30a, 32a, 34a, 36a, 38–40ao1) – *CApoc*, *DeGroote*, 97,353 (32a, 34a, 36a, 38–40ao1) – *CApoc*, *DeGroote*, 97,362 (42–50a[↓], 42a, 44a, 46–48a, 50b) – *CApoc*, *DeGroote*, 98,367 (42–50a[↓], 42a, 44a, 46–48a, 50b) – *CApoc*, *DeGroote*, 101,22 (16–20a, 21a, 22a, 24–28f) – **Or**, *Clloh*, *Thümmel* 192,17 (30a, 32a, 34a, 36a, 38–40a) – *Clloh*, cf. addendum – *ExPs*, *PG* 12, 1077 A10 (2–14a[↓], 2–4a, 6–8a, 10–14a, 16–20a, 22a, 24–28a, 30a, 32a, 34a, 36ao, 38–40a, 42–50a[↓], 42a, 44a, 46–48a, 50a, 51a, 52–54a, 55a, 56–60b) – *Philo*, *SC* 302, 240, 7 (2–4a, 6–8a, 10a–14a, 16–20a, 22a, 24–28a, 30a, 32a, 34a, 36a, 38–40a, 42–50a[↓], 42a, 44a, 46–48a, 50a, 51a, 52–54a, 55a, 56–60b) – *Philo*, *SC* 302, 292,27 (30a, 32a, 34a, 36a, 38–40a, 42–50a[↓], 42a, 44a, 46–48a, 50a, 51a, 52–54a, 55a, 56–60b) – *Philo*, *SC* 302, 294,17 (56–60b)

3,8 AndrCaes, *CApoc*, *Schmid* (1955), 39,4 (2a, 4–8a) – *CApoc*, *Schmid* (1955), 39,6 (12–18b) – **Areth**, *CApoc*, *Cramer VIII*, 225,18 (2a) – **Epiph**, *Pan*, *GCS* 31, 415,16, (cit. Or.: 2a, 4–8a, 9a, 10a, 12–18b, 20a, 22a, 24a, 26–28a, 30a) – **Oec**, *CApoc*, *DeGroote*, 98,365 (2a, 4–8a, 20a) – *CApoc*, *DeGroote*, 98,369 (2a, 4–8a, 32a, 33a, 34a, 34–48a[↓], 36–38a, 40–44a, 46–48a, 50–54a, 56–58a, 60a) – **Or**, *ExPs*, *PG* 12, 1077 A7 (10a, 12–18b, 20a, 22a, 24a, 26–28a, 30a) – *Philo*, *SC* 302, 240,7 (2a, 4–8a, 9a, 10a, 12–18a, 20a, 22a, 24a, 26–28a, 30a)

3,11 AndrCaes, *CApoc*, *Schmid* (1955), 40,7 (2a, 4a) – **Areth**, *CApoc*, *Cramer VIII*, 228,6 [bis] (2a, 4a) – **Oec**, *CApoc*, *DeGroote*, 98,386 (2a, 4a)

3,12 AndrCaes, *CApoc*, *Schmid* (1955), 41,5 (74a, 76–78b) – **Areth**, *CApoc*, *Cramer VIII*, 228,28 (18a, 20a) – *CApoc*, *Cramer VIII*, 229,7 (12–16a, 18a, 20a, 22a) – *CApoc*, *Cramer VIII*, 230,9 (22a) – **Oec**, *CApoc*, *DeGroote*, 99,393 (36a, 38a, 40–42a, 44–46a, 47a, 48–68a[↓], 48–50a, 94a, 96b, 98a, 100b, 102–104a) – **Or**, *Clloh*, *Clloh*, *GCS* 10, 220, 32 (12–16a, 18a, 20a)

3,14 Areth, *CApoc*, *Cramer VIII*, 231,2 (26–28a, 30–36a) – *CApoc*, *Cramer VIII*, 231,3 (38–48a[↓], 38a, 40a, 42a, 44a, 46a, 48a) – **Did**, *CZach*, *SC* 83, 274,4 (26–28a, 30–36a, 38–48a[↓], 38a, 40a, 42a, 44a, 46a, 48a) – *FrPs*, *PTS* 15, 243,23 (26–28a, 30–36a) – **Oec**, *CApoc*, *DeGroote*, 101,22 (18–24a) – *CApoc*, *DeGroote*, 101,25 (26–28a) – *CApoc*, *DeGroote*, 101,26 (38–48a[↓], 38a, 40a, 42a, 44a, 46a, 48a) – **Or**, *?SchAp*, *Diobouniotis* 30,1 (30–36a) – *?SchAp*, *Diobouniotis* 30,9 (30–36b)

3,15 Oec, *CApoc*, *DeGroote*, 101,45 (2–8a, 10a, 12a, 14–20a) – *CApoc*, *DeGroote*, 101,52 (26–28a) – *CApoc*, *DeGroote*, 101,26 (22–30a[↓], 22a, 23a, 24a, 26–28a, 30a)

3,16 Oec, *CApoc*, *DeGroote*, 102,48 (6a, 8a) – *CApoc*, *DeGroote*, 102,52 (2–4a, 6a, 8a) – *CApoc*, *DeGroote*, 102,61 (20–26a[↓], 20a, 22a, 24a, 25a, 26a, 28–30a, 32a) – **Or**, *?SchAp*, *Diobouniotis* 30,14 (20–26a[↓], 20a, 22a, 24a)

3,18 Oec, *CApoc*, *DeGroote*, 103,71 (2a, 4a, 6–12f, 14a, 16–18a, 20a, 22a, 52ao1) – *CApoc*, *DeGroote*, 103,79 (54a, 56–58a, 60–64a)

3,19 Oec, *CApoc*, *DeGroote*, 103,85 (2a, 4c, 8–14a)

3,20 MacSym, *HSp*, *PTS* 4, 246,138 (2a, 3a, 4a, 6–10a, 11a, 12–34a[↓], 12a, 14a, 16a, 17a, 18a, 30a, 32–34c, 36a, 38a, 40–42a) – *SermC*, *SC* 275, 194,30 (2a, 3a, 4a, 6–10a, 11a, 12–34a([↓]), 12a, 14a, 16a, 17a, 18a, 30a, 38a, 40–42a, 44–50a, 52–58a) – **Oec**, *CApoc*, *DeGroote*, 103,89 (2a, 3a, 4a, 6–10a, 11a, 12–34a[↓], 12a, 14a, 16a, 18a, 20a, 22–24a, 26–28a, 30a, 32–34a, 36b, 38a, 40–42a, 44–50a, 52–58a) – **Or**, *Clloh*, *GCS* 10, 427,32 (2a, 3b, 4a, 6–10a, 11a, 12a, 16a, 17a, 18a, 30a, 32–34a, 36b, 38a, 40–42a, 44–50a, 52–58a) – *Clloh*, *GCS* 10, 257,4 (16a, 17a, 18a, 30a, 32–34a) – **PsChrys^{Lat}**, *OpImpMat*, *PG* 56, 732,18 (2a, 3b, 4a, 6–10a, 11a, 12a, 14a, 32–34c, 38a, 40–42a, 44–50a, 52–58a)

3,21 AndrCaes, *CApoc*, *Schmid* (1955), 45,3 (24–26a, 28a) – **Areth**, *CApoc*, *Cramer VIII*, 236,24 (24–26a, 28b) – **Oec**, *CApoc*, *DeGroote*, 104,98 (10a, 12–14b, 16–22a[↓], 16–20a, 22a) – *CApoc*, *DeGroote*, 101,25 (26–28a) – *CApoc*, *DeGroote*, 104,100 (24–26a, 28a)

4,1 AndrCaes, *CApoc*, *Schmid* (1955), 47,3 (48a, 50–52a) – **Areth**, *CApoc*, *Cramer VIII*, 237,13 (48a, 50–52a), cf. addendum – **Oec**, *CApoc*, *DeGroote*, 104,113 (48ao) – *CApoc*, *DeGroote*, 138,89 (22a, 23a, 24a, 26–30a, 32–44a[↓], 32–40a, 42–44a, 45a, 46a, 46c, 47a, 48a, 50–52a, 54a, 56a, 58a, 60–62a, 64–66a) – *CApoc*, *DeGroote*, 139,100 (48a, 50–52a, 54a, 56a, 58a, 60–62a, 64–66a)

4,3 AndrCaes, *CApoc*, *Schmid* (1955), 48,5 (22a) – **Oec**, *CApoc*, *DeGroote*, 106,155 (20a, 20–34a[↓], 22a, 24a, 26–28a, 29b; cf. addendum)

4,4 MacSam, *SermC*, *SC* 275, 110, 25 (42–46a, 48a)

4,5 Clem, *FrVar* cf. addendum – **Oec**, *CApoc*, *DeGroote*, 108,212 (22a, 24a, 26a, 28–30a, 32a, 34–36a, 38–40a, 41a, 42–50a)

4,6 Oec, *CApoc*, *DeGroote*, 108,218 (2–8a, 4–8a, 9a, 10b, 12–14a, 16a, 18a)

4,7 AnastS, *?Quaest*, *Brox* 3, 110,8 (cit. Ir: 2–14a[↓], 4a, 6–10b, 12–14a, 18a, 20–22d, 24–58a[↓], 24a, 26a, 36af, 38–40b, 42–44e, 48a, 50a, 52b, 54a, 55a, 56a, 58a) – **Ir**, *Haer*, *Brox* 3, 110,8 (2–14a[↓], 4a, 6–10b, 12–14a, 18a, 20–22d, 24–58a[↓], 24a, 26a, 36af, 38–40b, 42–44e, 48a, 50a, 52b, 54a, 55a, 56a, 58a)

4,8 AndrCaes, *CApoc*, *Schmid* (1955), 52,17 (68–82b) – **Areth**, *CApoc*, *Cramer VIII*, 246,23 (26a, 28–30a) – *CApoc*, *Cramer VIII*, 247,4 (26a, 28–30a) – *CApoc*, *Cramer VIII*,

247,5 (26a, 28–30a) – *CApoc, Cramer VIII, 247,6* (36–38a, 40a, 42a) – *CApoc, Cramer VIII, 247,11* (36–38a, 40a, 42a) – *CApoc*, cf. addendum – **Cyr**, *Thes, PG 75, 37 A10* (68–82 $\ddagger$) – **Cyr**, *Thes*, cf. addendum – **EcSmyr**, *MarPol*, cf. addendum – **Epiph**, *Pan, GCS NF 10, 233,18* (cit. *Mont: 58–66a*) – **Ephr**, *SAdv, Assemani II, 194,5* (52–56a, 68–82b) – **EusEm**^{Lat} *Serm, Buytaert 377,8* (68–82d) – **EusEm** *Serm*, cf. addendum – **Mont**, *Orac, Labriolle, 37* (58–66a) – **Oec**, *CApoc, DeGrootte, 110,267* (36–38a, 40a, 42a, 44–48a) – *CApoc, DeGrootte, 111,276* (68–82b) – **PsCaes**, *Quaest, Riediger, GCS sine num., 30,46 37* (52–56a) – **Serap**, *Euch*, cf. addendum

4,11 DocApost, *Did, SC 248, 178,9* (40a, 42–44a)

5,1 Epiph, *Pan, GCS 31, 415,17* (cit. *Or: 2a, 4a, 6–10a, 11a, 12–14a, 16–20b, 22–24a, 26–30b, 31a, 32a, 33a, 34–36a*) – **Hipp**, *CDan, GCS NF 7, 274,10* (2a, 2b, 4a, 6–10a, 11a, 12–14a, 16–20b, 22–24a, 26–30a, 31a, 32b, 33a, 34–36a) – **Or**, *CatEz, PG 13, 772 C15* (6–10a, 11a, 12–14a, 16–20b, 22–24a, 26–30b) – **Cloh**, *Thümmel 192,17* (22–24a, 26–30c, 31b, 32a) – *ExPs, PG 12, 1077 A10* (2a, 4a, 6–10a, 11a, 12–14a, 16–20b, 22–24a, 26–30b, 31a, 32a, 33a, 34–36a) – **Philo**, *SC 302, 242,2* (2a, 4a, 6–10a, 11a, 12–14a, 16–20b, 22–24a, 26–30a, 31a, 32a, 33a, 34–36a) – **Philo**, *SC 302, 292,23* (22–24a, 26–30c, 31b, 32a)

5,2 Epiph, *Pan, GCS 31, 415,19* (cit. *Or [Philo] 2a, 4a, 5b, 6a, 8–10a, 12a, 14a, 16a, 17a, 18a, 20a, 22–24a, 26a, 28–36a*) – **Hipp**, *CDan, GCS NF 7, 274,12* (2a, 4a, 5a, 6a, 8–10a, 12a, 12b, 14a, 16a, 16b, 17a, 18a, 20a, 22–24a, 26a, 28–36a) – **Oec**, *CApoc, DeGrootte, 114,348–350* (4a, 6a, 8–10a, 18a, 20a, 22–24a, 26a, 28–36a) – **Or**, *ExPs, PG 12, 1077,10* (2a, 4a, 5b, 6a, 8–10a, 12b, 14a, 16a, 17a, 18a, 20a, 22–24a, 26a, 28–36a) – **Philo**, *SC 302, 242,4* (2a, 4a, 5a, 6a, 8–10a, 12a, 14a, 16a, 17a, 18a, 20a, 22–24a, 26a, 28–36a) – **Philo**, *SC 302, 292,25* (28–36a)

5,3 Epiph, *Pan, GCS 31, 415,21* (cit. *Or: 2–34a[↓]*, 2–4a, 6a, 6a α , 7a, 8–10a, 12a, 13a, 14–28a[↓], 14b, 16–20a, 21a, 22b, 24a, 26–28a, 29a, 30–34a, 36a, 38a, 40a) – **Hipp**, *CDan, GCS NF 7, 274,14–16* (2–34a[↓], 2–4a, 6a, 7a, 8–10a, 12a, 13a, 14–28a[↓], 14b, 16–20a, 21a, 22b, 24a, 26–28a, 29a, 30–34a, 36a, 38a, 40a) – **Oec**, *CApoc, DeGrootte, 114,353* (2–34a[↓], 2–4a, 6a, 7a, 8–10a, 12a, 13a, 14–28a[↓], 14a, 16–20a, 21a, 22a, 24a, 26–28a) – **Or**, *CatEz, PG 13, 772, 39* (2–34a[↓], 6a, 8–10a, 12a, 14–28a[↓], 14b, 16–20a, 21a, 22b, 24a, 26–28a, 29a, 30–34a, 36a, 38a, 40a) – *ExPs, PG 12, 1077,14* (2–34a[↓], 2–4a, 6a, 8–10a, 12a, 14–28a[↓], 14b, 16–20a, 21a, 22b, 24a, 26–28a, 29a, 30–34a, 36a, 38a, 40a) – **Philo**, *SC 302, 242,6* (2–34a[↓], 2–4a, 6a, 7a, 8–10a, 12a, 13a, 14–28a[↓], 14b, 16–20a, 21a, 22b, 24a, 26–28a, 29a, 30–34a, 36a, 38a, 40a)

5,4 Hipp, *CDan, GCS NF 7, 274,16* (2–20[↓], 2a, 4a, 5a, 6c, 8–10a, 12a, 14a, 15a, 16a, 17a, 18–20a, 21a, 22–24a, 26a) – **Or**, *ExPs, PG 12, 1077,17* (2–20[↓], 2a, 4a, 5a, 8–10a, 12a, 14a, 15a, 16a, 17a, 18–20a, 21a, 22–24a, 26a; cf. *Philo*) – **Philo**, *SC 302, 242,8* (2–20[↓], 2a, 4a, 5a, 8–10a, 12a, 14a, 15a, 16a, 17a, 18–20a, 21a, 22–24a, 26a; cf. *ExPs*)

5,5 Areth, *CApoc, Cramer VIII, 252,14* (26a, 29a, 30a, 32a, 34a, 35a, 36a) – *CApoc, Cramer VIII, 252,15* (42a α) – **Epiph**, *Pan, GCS 31, 415,24* (cit. *Or: 6–12a, 6 $\ddagger$, 14a, 16–18a, 20a, 21a, 22–26a, 28a, 29a, 30a, 32a, 34a, 35a, 36a, 38–40a, 42a, 44a, 45a, 46–56a[↓], 46–48a, 50a, 51a, 52–56a, 57a,*

58a) – **Pan**, *GCS 37, 463,17* (20a, 21a, 22–26a); cf. addendum – **Eus**, *Clis*, cf. addendum – **Dem**, *GCS 23, 372,14* (20a, 21a, 22–26a); cf. addendum – **Hipp**, *CDan, GCS NF 7, 274,17* (2a, 3a, 4a, 6–12a, 14a, 16–18a, 20a, 21a, 22–26a, 28a, 29a, 30a, 32a, 34a, 35a, 36a, 38–40a, 42a, 44a, 45a, 46–56a[↓], 46–48a, 50a, 51b, 52–56a, 57a, 58a); cf. addendum – **Oec**, *CApoc, DeGrootte, 114,364* (20a, 21a, 22–26a, 28a, 29a, 30a, 32a, 34a, 35a, 36a, 38–40a, 42a α , 44a, 45a, 46–56a[↓], 46–48a, 50a, 51a, 52–56a, 57a, 58a) – **Or**, **Cloh**, cf. addendum – **Hler**, cf. addendum – *ExPs, PG 12, 1077, 18* (2a, 3a, 4a, 6–12a, 14a, 16–18a, 20a, 21a, 22–26a, 28a, 29a, 30a, 32a, 34a, 35a, 36a, 38–40a, 42a, 44a, 45a, 46–56a[↓], 46–48a, 50a, 51a, 52–56a, 57a, 58a; cf. *Philo*) – **Philo**, *SC 302, 242,10* (2a, 3a, 4a, 6–12a, 6 $\ddagger$, 14a, 16–18a, 20a, 21a, 22–26a, 28a, 29a, 30a, 32a, 34a, 35a, 36a, 38–40a, 42a α , 44a, 45a, 46–56a[↓], 46–48a, 50a, 51a, 52–56a, 57a, 58a; cf. *ExPs*) – **Philo**, cf. addendum

5,6 AndrCaes, *CApoc, Schmid (1955), 56,5* (36a, 38a) – **Areth**, *CApoc, Cramer VIII, 253,16* (36a, 38a) – *CApoc, Cramer VIII, 254,4* (42a) – **Hipp**, *CDan, GCS NF 7, 274,20* (2a, 4a, 6–8a, 22–26a, 28–30a, 32a, 34–40a[↓], 34–40a α [↓], 42a, 44a, 46–50a, 52b, 54b, 55a, 56a, 58a, 60–64a, 66d, 68–70a, 72a) – **Oec**, *CApoc, DeGrootte, 116,405* (52a, 54a, 55a, 56a, 58a, 60–64a, 66d, 68–70a, 72a) – **Or**, **Cloh**, *GCS 10, 162,4* (34a, 36a, 38a)

5,7 Hipp, *CDan, GCS NF 7, 274,23–276,1* (2–4a, 6a, 8b, 9b, 10a, 12a, 13a, 14a, 16a, 18–24a) – **Oec**, *CApoc, DeGrootte, 115,381* (2–4a, 6a, 8a, 9b, 10a, 12a, 13a, 14a, 16a, 18–24a)

5,9 AndrCaes, *CApoc, Schmid (1955), 57,8* (54a, 56a, 58a, 60a) – **Areth**, *CApoc, Cramer VIII, 257,20* (54–56a, 58a, 60a) – **Eustr**, *Stat, CCSG 60,25* (2a, 4a, 5a, 6–8a, 10a, 12a, 14a, 14–30a[↓], 16a, 18–24a, 26–30a, 32–38 $\ddagger$, 32a, 38a, 39a, 40–44a) – *Stat, CCSG 60,27* (6–8a) – **Hipp**, *CDan, GCS NF 7, 276,4* (2a, 4a, 5a, 6–8a, 10a, 12a, 14–30a[↓], 14a, 16a, 18–24a, 26–30a, 32–v.10/6a[↓], 32a, 34a, 36a, 38a, 40–68a[↓], 40–44b, 46–70a[↓], 46a, 48a, 50a, 52a, 54a, 56a, 58a, 60a, 62–70a) – **Oec**, *CApoc, DeGrootte, 118,29* (2a, 4a, 5a, 6–8a) – *CApoc, DeGrootte, 118,31* (12a, 14a) – *CApoc, DeGrootte, 118,33* (54a, 56a, 58a, 60a, 62–70a) – **Or**, *?SchAp, Diobouniotis 34,6* (12a, 14a)

5,10 Areth, *CApoc, Cramer VIII, 258,25* (20a, 22a, 24a, 26–28a) – **Hipp**, *CDan, GCS NF 7, 275,7* (2–12a[↓], 2–6c, 8–12a, 13a, 14–18a, 20a, 22a, 24a, 26–28a) – **Oec**, *CApoc, DeGrootte, 118,38* (8–12a, 13a, 14–18c, 20a, 22a, 24a, 26–28b)

5,11 Areth, *CApoc, Cramer VIII, 259,24* (16a) – **Did**, *CZach, SC 83, 314, 20* (44a, 46a, 48–52a); cf. addendum – **IohScyth**, *FrSev*, cf. addendum – **PsDionAr**, *Coel*, cf. addendum – **Serap**, *Euch*, cf. addendum

5,13 Hipp, *?Pasc, Visona 318,10* (84–86a, 88–102a[↓], 88–92a, 94–98a, 100–102a, 103b)

6,1 AndrCaes, *CApoc, Schmid (1955), 59,12* (46a) – **Areth**, *CApoc, Cramer VIII, 262,13* (46a)

6,2 AndrCaes, *CApoc, Schmid (1955), 61,5* (39a, 40a, 42–46a) – **Areth**, *CApoc, Cramer VIII, 264,8* (40a, 42–46a) – **Oec**, *CApoc, DeGrootte, 21,102* (26–38a, 39a, 40a, 42–46c) – *CApoc*, cf. addendum

- 6,4 AndrCaes**, *CApoc*, *Schmid* (1955), 62,8 (10a, 10b) – *CApoc*, *Schmid* (1955), 62,11 (14–16a, 18–20a, 18–20b, 18–20c, 22–46a[↓], 26a, 28–30a, 32–36b, 32–36c, 32–36e) – **Oec**, *CApoc*, *DeGrootte*, 122,121 (4a, 6–8c, 10a, 12a, 13a, 14–16a, 22–46a[↓], 22a, 26a, 28–30a, 32–36b, 38a, 38b, 40a, 42–44a[↓], 42a, 44a, 45a, 46a, 48a, 50a, 52–54a) – *CApoc*, *DeGrootte*, 122,128 (38a, 40a, 42–44a[↓], 42a, 44a)
- 6,5 Oec**, *CApoc*, *DeGrootte*, 123,154 (36a, 38a, 40–42a, 44–46a, 48c, 50a, 52–60a, 60a)
- 6,6 AndrCaes**, *CApoc*, *Schmid* (1955), 64,2 (40–48c) – *CApoc*, cf. addendum – **Areth**, *CApoc*, *Cramer VIII*, 267,23 (2–4a, 6a, 8a) – *CApoc*, *Cramer VIII*, 267,27 (6a, 8a) – *CApoc*, *Cramer VIII*, 267,30 (2–4a, 6b, 8a, 20a) – *CApoc*, *Cramer VIII*, 268,4 (6b, 8a) – **Oec**, *CApoc*, *DeGrootte*, 123,166 (2–18a[↓], 2–4a, 6b, 8a, 10–12a, 14–18a, 20d, 22a, 24–26a, 28–36a[↓], 34a, 35a, 36a, 38a, 40–48a, 49a, 50a, 52a) – *CApoc*, *DeGrootte*, 124,178 (10–12a, 14–18a, 22a, 24–26a, 28–36a[↓], 34a, 35a, 36a) – *CApoc*, *DeGrootte*, 124,185 (40–48a, 49a, 50a, 52a)
- 6,7 Areth**, *CApoc*, *Cramer VIII*, 271,13 (16a, 17a, 18a)
- 6,8 Oec**, *CApoc*, *DeGrootte*, 126,219 (10a, 12a, 14a, 16–26a[↓], 20–22b, 24–26b, 28–36a, 38b, 40–42a, 44a, 46a, 48a, 50a, 52a, 54–56a, 58–60a) – **Or**, *CMt*, *GCS 10*, 149,26 (28–36a, 38b)
- 6,9 Clem**, *Paed*, cf. addendum – **Did**, *FrPs*, cf. addendum – **Eustr**, *Stat*, *CCSG 60*, 25 (2–8a, 10–12b, 14a, 15a, 16a, 18–24a, 25a, 26a, 28b, 30a, 32–34a, 36a, 38a, 40a, 42b, 44a, 46a, 48–50a) – **Hipp**, *CDan*, *GCS NF 7*, 242,12 (13b, 14a, 16a, 18–24a); cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 128,269 (14a, 16a, 18–24a, 25a, 26a, 28a, 30a, 32–34a, 36a, 38a, 40a, 42a, 44a, 46b, 47a, 48–50a)
- 6,10 Eustr**, *Stat*, *CCSG 60*, 25 (2a, 4b, 6–8b, 10–14a, 19a, 20–26a, 28a, 30a, 32a, 33a, 34a, 36–40a, 42a, 44–48a, 50a, 52a) – *Stat*, *CCSG 60*, 27 (10–14a, 20–26a, 28a, 30a, 32a, 33a, 34a, 36–40a) – **Hipp**, *CDan*, cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 128,278 (2a, 4b, 6–8a, 10–14a, 16–18a, 19a, 20–26a, 20–26b, 28a, 30a, 30b, 32a, 33a, 34a, 36–40a, 42a, 44–48a, 50a, 52a)
- 6,11 Clem**, *Paed*, *Marcovich*, 133,32 (2–12a[↓], 2a, 4a, 6–8d, 10–12a) – **Eustr**, *Stat*, *CCSG 60*, 25 (2–12a[↓], 2a, 4a, 6–8e, 10–12a, 14a, 16a, 17a, 18a, 20–22d, 24–28h, 29a, 30a, 31a, 32a, 34–48a[↓], 34a, 40a, 42a, 46a, 49a, 50a) – **Hipp**, *CDan*, cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 128,287 (30a, 32c, 34–48a[↓], 34a, 40a, 42a, 44a, 46a, 48a, 49a, 50a, 52a, 54a, 55a, 56a, 58a, 60a)
- 6,12 Areth**, *CApoc*, *Cramer VIII*, 277,6 (28a, 30a, 42–44a, 46a, 52–54b) – **Oec**, *CApoc*, *DeGrootte*, 129,316 (20a, 22–24a, 26a, 28a, 30a, 32–34a, 35a, 36–50a[↓], 36a, 38–40a, 42–44a, 46a, 48–50a, 52–54b)
- 6,13 Oec**, *CApoc*, *DeGrootte*, 130,317 (2–6a, 8–10a, 12a, 14a, 16–18a, 20a, 21a, 22a, 24c, 26–30a, 32a, 34–38c)
- 6,14 Cyr**, *FrLc*, *TU 130*, 205,319,4 (4–6a, 10a, 12a) – **Oec**, *CApoc*, *DeGrootte*, 130,332 (2a, 4–6a, 8a, 10a, 12a, 14a) – *CApoc*, *DeGrootte*, 130,336 (16–20a, 22a, 24a, 26–30a, 32a, 34a)
- 6,15 Oec**, *CApoc*, *DeGrootte*, 130,342 (2–16a[↓], 2a, 4–16a, 18a, 20a, 22–34b, 36–40a, 42–44a, 46a, 48a, 50–56a, 58–62a, 64a, 66a)
- 6,16 Oec**, *CApoc*, *DeGrootte*, 131,345 (2a, 4a, 6–14a, 16a, 18–20a, 22a, 24a, 25a, 26a, 28a, 29a, 30–44a[↓], 30–34a, 36a, 38–40a, 42a, 44a, 46a, 48a, 50–52a)
- 6,17 Oec**, *CApoc*, *DeGrootte*, 131,347 (2a, 4a, 6–18a[↓], 6–12a, 14–16a, 18b, 20a, 22–24a, 26b)
- 7,1 MacMag**, *Ap*, *TU 169*, 346,21 (16b, 18a, 20–22a, 23a)
- 7,2 Oec**, *CApoc*, *DeGrootte*, 133,396 (2a, 4a, 6–8d, 10a, 11a, 12a, 14–16a, 17a, 18a, 20a, 22–24a, 26a, 28a, 30–32a, 33a, 34–36a, 38a, 40a, 41a, 42a, 44–56a) – **Or**, *Cels*, *Marcovich*, 29,15 (12a, 14–16a) – **Cloh**, *Thümmel*, 24,11 (2a, 4a, 6–8a, 10a, 11a, 12a, 14–16a, 17a, 18a, 20a, 22–24a, 26a, 28a, 30–32a, 33a, 34–36a, 38a, 40a, 41a, 42a, 44–56a)
- 7,3 Areth**, *CApoc*, *Cramer VIII*, 285,18 (2a, 4–12a[↓], 12a, 14–16a) – **Oec**, *CApoc*, *DeGrootte*, cf. addendum – **Or**, *Cloh*, *Thümmel*, 14,13 (2a, 4–12a[↓], 12a, 14–16a, 18a, 20–22a, 24a, 26–34a, 36a, 38a, 40–42a, 44a); cf. addendum – **Cloh**, *Thümmel*, 24,35 (4–12a[↓], 12a, 14–16a, 18a, 20–22a, 24a, 26–34a, 36a, 38a, 40–42a, 44a); cf. addendum
- 7,4 Oec**, *CApoc*, *DeGrootte*, 133,407 (14–18a, 14–18a^o6) – **Or**, *Cloh*, *Thümmel*, 24,37 (2–12a[↓], 2a, 4a, 6–8a, 10–12a, 14–22a[↓], 14–18a^o1, 20a, 22b, 24a, 26–28a, 29a, 30–32a)
- 7,5 Or**, *Cloh*, *Thümmel*, 24,17 (2a, 4a, 6a, 8–10a, 12–22a[↓], 12a, 13a, 14–15a, 18a, 20–22a^o)
- 7,9 Areth**, *CApoc*, cf. addendum – **Eustr**, *Stat*, *CCSG 60*, 25f. (2–4a, 6–10a, 12a, 16–22a, 24a^o, 25a, 26–28a, 30a, 32a, 34–42a, 43a, 44–60b, 62a, 64a, 66a, 68a, 70–76a) – *Stat*, *CCSG 60*, 28 (12a, 16–22g, 24a^o, 44–60a, 62a, 64a, 66a, 68b, 70–76a) – **SevGab**, *Pat*, cf. addendum
- 7,10 Oec**, *CApoc*, *DeGrootte*, 136,41 (12–14a, 16–18a, 20a, 34–36a) – **Eustr**, *Stat*, *CCSG 60*, 26 (2a, 4a, 6–8a, 9a, 10a, 12–14a, 16–36a[↓], 16–18a, 22–24a, 26a, 28–30a, 32a, 33a, 34–36a) – *Stat*, *CCSG 60*, 28 (4a, 12–14a, 16–36a[↓], 16–18a, 22–24a, 26a, 28–30a, 32a, 33a, 34–36a)
- 7,11 Eustr**, *Stat*, *CCSG 60*, 26 (2–4a, 6–8a, 10a, 12a, 14–16a, 17a, 18a, 20–30a, 32a, 34a, 36–38a, 40a, 41a, 42–56a[↓], 44–46a, 48a, 50a, 52a, 54–56a)
- 7,12 Eustr**, *Stat*, *CCSG 60*, 26 (2–48a[↓], 2a, 3a, 4a, 5a, 6–8b, 10–12a, 14c, 16–20a, 22a, 24a, 26–30a, 32a, 34–40a, 42a, 44a, 46a, 48a, 50–56a, 58–60a, 62a)
- 7,14 Eustr**, *Stat*, *CCSG 60*, 26 (42a, 44–46a, 48a, 50a, 52a, 54c, 56a, 58–64a) – **Oec**, *CApoc*, *DeGrootte*, 137,53 (22–28a, 30a, 32a, 34a, 36–40a) – *CApoc*, *DeGrootte*, 137,55 (42a, 44–46a, 48a, 50a, 52a, 54c, 56a, 58–64a) – **Or**, ?SchAp, cf. addendum
- 7,15 AndrCaes**, *CApoc*, *Schmid* (1955), 84,12 (24–28a) – **Eustr**, *Stat*, *CCSG 60*, 26 (2–4a, 6–8a, 10–16a, 18–20a, 22a, 23a, 24–28a, 30–36a, 36a, 38–42a, 44–48b, 50–54a)

- 7,16 Oec**, *CApoc, DeGrootte, 137,68* (2a, 4a, 6–12a) – *CApoc, DeGrootte, 138,71* (14a, 15a, 16a, 18a, 20–22a, 24a, 26a, 27a, 28a, 29a, 30a, 32a) – **Or**, *Pasc, Nautin 200,10* (2a, 4a, 6–12j, 13a, 14a)
- 7,17 MacSym**, *SermB, Bertholdt (GCS sine num.),1, 76,16* (36a, 38–40a, 42–44a) – **Oec**, *CApoc, DeGrootte, 138,78* (34a, 36a, 38–40a, 42–44a, 46a, 48–50a, 52a)
- 8,1 Oec**, *CApoc, DeGrootte, 139,115* (16–24a[↓], 16–18a, 20–24b, 26a, 28a)
- 8,2 Areth**, *CApoc, Cramer VIII, 298,21* (14a, 16a, 18a) – *CApoc, Cramer VIII, 298,26* (14a) – *CApoc, Cramer VIII, 298,30* (26–30a)
- 8,3 Evagr**, *Orat, SC 589, 290, 9* (36a, 38c, 39c, 40–42b, 44–48c) – **Oec**, *CApoc, DeGrootte, 140,138* (28a, 30–32a, 34a) – **VicAn**, *Frler*, cf. addendum
- 8,4 Areth**, *CApoc, Cramer VIII, 301,13* (4a, 6b, 8a) – **Oec**, *CApoc, DeGrootte, 140,142* (2–4a, 6a, 8a, 10–12a)
- 8,5 Oec**, *CApoc*, cf. addendum
- 8,9 Ath**, *OrIIAr, Metzler, 222, 11* (2–4a, 5a, 6–8a, 9b, 10–12a, 14–20a, 22–26a)
- 8,12 Areth**, *CApoc*, cf. addendum
- 8,13 Areth**, *CApoc*, cf. addendum – **Did**, *CPs, PTA 6, 256, 19* (26–30a, 38–40b) – *FrGen, SC 244, 46, 13* (32–34a, 38–40b) – *FrPs, PTS 16, 112, 12* (32–34a, 38–40b)
- 9,1 Oec**, *CApoc, DeGrootte, 145,263* (14a, 16–24a, 26–30a) – *CApoc, DeGrootte, 146,267* (32–36a, 38a, 40–44a, 46–48a)
- 9,2 Did**, *CEcl, PTA 9, 160, 14* (34a, 36a, 38a, 40a) – **Oec**, *CApoc, DeGrootte, 146,274* (34a, 36a, 38a, 40a, 42–44a, 46a, 48–52a, 54–56a [vide 9,3])
- 9,3 Areth**, *CApoc*, cf. addendum – **Oec**, *CApoc, DeGrootte, 146,282* (2–8a [i.e. 9,2–3 W 54–8], 10a, 12a, 14–18a) – *CApoc, DeGrootte, 146,286* (20–22a, 24a, 26–32a, 34–36a, 37a, 38–40a)
- 9,4 Oec**, *CApoc, DeGrootte, 146,287* (2–20a[↓], 2a, 4a, 6a, 8a, 10a, 12a, 14a, 16a, 18–20a, 22–32a, 22a, 24–26a, 28a, 30–32a, 34–36a, 38–40a, 41b, 42–46a, 48–54a, 56a, 58–60a)
- 9,6 Oec**, *CApoc, DeGrootte, 148,339* (40a, 42–48a) – **Or**, *Heracl, SC 67, 104,2* (12a, 14a, 16a, 18a, 20a, 21a, 22a, 23a, 24–26b, 28a, 30a) – *Heracl, SC 67, 104,6* (12a, 14a, 16a, 18a, 20a, 21a, 22a, 23a, 24–26a, 28a, 30a)
- 9,11 Oec**, *CApoc, DeGrootte, 149,359* (2c, 4–16a[↓], 4–6d, 8a, 10a, 12a, 14–16a, 18–20a, 22a, 23b, 24a, 26–30f, 32c, 33d, 38a)
- 9,12 Oec**, *CApoc, DeGrootte, 150,368* (2–8a, 2–8b, 10a, 12a, 14–20a[↓], 14b, 16–24a [i.e. 16– v. 13,21])
- 9,13 Hipp**, *CDan, GCS NF 7, 154,22* (12–14a) – **Oec**, *CApoc, DeGrootte, 150,388* (14a, 16–18f, 20–26d, 27a, 28–30a)
- 9,14 AnastS**, *?Quaest, PG 89, 624,A1* (cit. Epiph: 18a, 20a, 22a, 24a) – **Epiph**, *Pan, GCS 31, 308,27* (18a, 20a, 22a, 24a) – *Pan, GCS 31, 309,18* (18a, 20a, 22a, 24a) – *Pan, ap. AnastS, ?Quaest, PG 89, 624,A1* (18a, 20a, 22a, 24a) – **Hipp**, *CDan, GCS NF 7, 154,22f* (18a, 20a, 22a, 24a, 30–40a) – **Oec**, *CApoc, DeGrootte, 151,396* (18a, 20a, 22a, 24a, 26–28a, 30–40a) – *CApoc*, cf. addendum
- 9,16 Epiph**, *Pan, GCS 31, 309,2* (16–18c, 20a, 21a, 22–24a)
- 9,17 AndrCaes**, *CApoc, Schmid (1955), 103,7* (32a, 34a, 36a, 38–40a) – **Epiph**, *Pan, GCS 31, 309,3* (30a, 31a, 32a, 38–40a) – **Oec**, *CApoc, DeGrootte, 153,447* (20–22a, 28–30a, 31a, 32a, 34a, 36b, 38–40a)
- 9,18 AndrCaes**, *CApoc, Schmid (1955), 104,9* (2a, 4–10a[↓], 4a, 6a, 8–10a, 14–20a)
- 9,19 AndrCaes**, *CApoc*, cf. addendum
- 9,20 AndrCaes**, *CApoc, Schmid (1955), 104,11* (2a, 4a, 6a, 8a, 10a) – **Oec**, *CApoc, DeGrootte, 154,480–482* (2a, 4a, 6a, 8a, 10a, 12a, 14a, 16a, 18–40a[↓], 18a, 20–22a, 24a, 26c, 28a, 30–40a)
- 10,1 Areth**, *CApoc, Cramer VIII, 327,24* (60a, 62a, 64a) – *CApoc*, cf. addendum – **Oec**, *CApoc, DeGrootte, 155,18* (6–8b, 12a, 14a, 16–18a) – *CApoc, DeGrootte, 156,23* (24a, 26–28c, 30–34a, 36a) – *CApoc, DeGrootte, 156,25* (38–42a, 46a, 48a, 50a) – *CApoc, DeGrootte, 156,32* (52a, 54a, 56–58a, 60c, 64a)
- 10,2 Oec**, *CApoc, DeGrootte, 156,34* (2a, 4a, 6–8a, 10a, 12a, 14b, 16a) – *CApoc, DeGrootte, 156,45* (18a, 20a, 22–24a, 26–30a, 32–42a, 32–36a, 38–42a, 44a, 46–48a)
- 10,3 Areth**, *CApoc, Cramer VIII, 329,9* (23a, 24–28a) – **Oec**, *CApoc, DeGrootte, 157,49* (2a, 4a, 6–8a, 9a, 10a, 12a, 14a) – *CApoc, DeGrootte, 157,51* (16a, 18a, 20a, 21a, 22–34a[↓], 22a, 23a, 24–28a, 30–34a)
- 10,4 Eus** (cit. Or?), *Hist*, cf. addendum – **Oec**, *CApoc, DeGrootte, 157,59–62* (14a, 16a, 18–20a, 22–28a[↓], 22a, 24–28a, 30a, 32a, 34a, 36a, 38–42a, 44a, 46–50a) – **Or**, *CIoh, GCS 10, 230,7* (2–4b, 6a, 8–12a, 16a) – *?SchAp, Diobouniotis 40,7* (2–4b, 6a, 8–12a, 14a, 16a) – *?SchAp, Diobouniotis 40,8* (4b, 6a, 8–12a)
- 10,6 Areth**, *CApoc, Cramer VIII, 332,4* (66a, 67a, 68a, 70–72c) – *CApoc, Cramer VIII, 332,21* (66a, 67a, 68a, 70–72c)
- 10,7 Oec**, *CApoc, DeGrootte, 158,85* (40a, 42a, 44–52a)
- 10,8 Areth**, *CApoc, Cramer VIII, 333,13* (2a, 4–10a, 12–18a, 20b, 22–24a, 26–28b) – *CApoc, Cramer VIII, 333,21* (26–28b, 30–32c, 34a, 36b) – **Oec**, *CApoc, DeGrootte, 159,100* (2a, 4–10a, 12–18a)
- 10,9 AndrCaes**, *CApoc, Schmid (1955), 109,19* (40a, 42a, 44a, 46a)
- 10,10 Oec**, *CApoc, DeGrootte, 159,102* (26–28a, 30a, 32–36a)

- 10,11 Areth**, *CApoc*, *Cramer VIII*, 335,15 (8a, 10a, 12–14a) – **Oec**, *CApoc*, *DeGrootte*, 160,120 (2–6b, 8a, 10a, 12–14a, 15a, 16a, 18a, 20a, 21a, 22a, 24–26c, 28–32a)
- 11,1 AndrCaes**, *CApoc*, *Schmid* (1955), 111,12 (16–20a, 21a, 22–26a, 28a) – *CApoc*, *Schmid* (1955), 111,14 (16–20a, 21a, 22–26a, 28a) – *CApoc*, cf. addendum – **Areth**, *CApoc*, *Cramer VIII*, 336,12 (16–20b, 21a, 22–26a, 28a) – *CApoc*, *Cramer VIII*, 336,12 (16–20a, 21a, 22–26a, 28a) – **Oec**, *CApoc*, *DeGrootte*, 161,142 (30–34a)
- 11,2 AndrCaes**, *CApoc*, *Schmid* (1955), 112,10 (48a, 50–54a^{o1}) – **Oec**, *CApoc*, *DeGrootte*, 161,145 (2a, 4–18c, 20a, 22a, 24–26a, 28–30a, 31a, 32–34a) – *CApoc*, *DeGrootte*, 161,166 (28–30a, 31a, 32–34a) – *CApoc*, *DeGrootte*, 162,170 (36–44a, 46a, 48a, 50–54a^{o4})
- 11,3 AmAl**, *FrDan*, *PG* 85, 1377 B7 (2–18a[↓], 2–12a, 13a, 14a, 16a, 18a, 20–24a, 25–26a, 28a) – **Hipp**, *CDan*, *GCS NF* 7, 312,1 (2–18a[↓], 2–12a, 13a, 14a, 16a, 18a, 20–24a, 25a, 26–28a) – **Oec**, *CApoc*, *DeGrootte*, 163,216 (16a, 18a) – *CApoc*, *DeGrootte*, 163,218 (26–28a)
- 11,4 Areth**, *CApoc*, *Cramer VIII*, 340,24 (2–4a, 5a, 6–18a[↓], 6a, 8a, 10a, 12–18a) – **Oec**, *CApoc*, *DeGrootte*, 163,218 (2–4a, 5a, 6–18a[↓], 6a, 8a, 10a, 12–18a, 20–32^{fn}) – *CApoc*, *DeGrootte*, 164,227 (2–4a, 5a, 6–18a[↓], 6a, 8a, 10a, 12–18a)
- 11,6 Oec**, *CApoc*, *DeGrootte*, 164,239–241 (34a, 36–38a, 40–44a, 46a, 48–52a, 54a, 56a) – *CApoc*, *DeGrootte*, 164,235 (4a, 6–14b, 16–18a, 24–26a, 28–32a)
- 11,7 Oec**, *CApoc*, *DeGrootte*, 165,257 (2–8a, 2a, 4a^o, 8a, 10a, 12–14a) – *CApoc*, *DeGrootte*, 165,261 (16–20a, 22a, 24–26a, 28a)
- 11,8 Oec**, *CApoc*, *DeGrootte*, 166,278 (36a, 38–40a, 42a, 44a, 46a) – **Or**, *Hler*, *Fürst*, 256, 15 (36a, 38–40b, 42a, 44a, 46a)
- 11,10 Oec**, *CApoc*, *DeGrootte*, 166,282 (32a, 34–40d, 42a, 44a, 46–52a)
- 11,11 ArCyr**, ?*VSym*, cf. addendum
- 11,13 AndrCaes**, *CApoc*, *Schmid* (1955), 118,1 (20a, 22a, 24–28a) – **Or**, ?*HPs*, *Kramer* 180, 1 (62a, 64–70c)
- 11,14 AndrCaes**, *CApoc*, cf. addendum
- 11,15 Areth**, *CApoc*, *Cramer VIII*, 340,24 (28a) – **Ath**, ?*Syn*, *PG* 28, 429, 14 (28–32a, 34–36a, 37a, 38a, 40a) – **Eustr**, *Stat*, *CCSG* 60, 26 (12a, 13a, 14–22a, 24a, 26b, 27a, 28–32a, 34–36b, 37a, 38a, 40a, 42a, 44–50a, 52a, 54a, 56–64a, 65a) – **Oec**, *CApoc*, *DeGrootte*, 168,327 (28–32a, 34–36a); cf. addendum – *CApoc*, cf. addendum
- 11,16 Areth**, *CApoc*, *Cramer VIII*, 348,30 (32–38a[↓], 32a, 34–36a, 38a) – **Eustr**, *Stat*, *CCSG* 60, 26 (2a, 4a, 6–8a/a^{o1}[↔], 10a, 12–20c, 32a, 38a, 40a, 42a, 44–46a) – **Oec**, *CApoc*, *DeGrootte*, 168,330 (42a, 44–46a)
- 11,17 EcSmyr**, *MarPol*, *Funk-Bihlmeyer* (1956), 127,18 (8a, 10a, 12a, 13a, 14a, 16a) – **Epiph**, *Pan*, *GCS NF* 10, 233,18 (cit. *Mont*: 8d, 10a, 12a, 13a, 14a, 16a) – **Eustr**, *Stat*, *CCSG* 60, 26 (2–4a, 6a, 8a, 10a, 12a, 13a, 14a, 16a, 18a, 20–24a, 25a, 26–30b, 32a, 34a, 36a, 38–40a, 42a, 44a) – **Mont**, *Orac*, *Labriolle*, 37 (8d, 10a, 12a, 13a, 14a, 16a) – **Oec**, *CApoc*, *DeGrootte*, 168,331 (2–4a, 6a, 8a, 10a, 12a, 13a, 14a, 16–26a) – *CApoc*, *DeGrootte*, 169,338 (28–40a[↓], 28–30a, 32a, 34a, 36a, 38–40a) – **Serap**, *Euc*, cf. addendum
- 11,18 Oec**, *CApoc*, *DeGrootte*, 169,343 (10–18a, 19a, 20–24b, 26a, 28b, 29a, 30a, 32–34a, 36–44a, 40–42a, 44a, 45a, 46–48a, 49a, 50a, 52a, 54a)
- 11,19 Oec**, *CApoc*, *DeGrootte*, 169,352 (2a, 6–24a[↓], 6–12a, 14b, 16–20a, 22–42a, 24a, 26–42a, 26a, 28a, 30–32a, 34a, 36–42a) – *CApoc*, *DeGrootte*, 170,364 (46a, 48–56a, 58a, 59a, 60–66a[↓], 60–62b, 64–66a)
- 12,1 Oec**, *CApoc*, *DeGrootte*, 170,384 (2–4a, 6–8a, 10–12a, 14a, 15a, 16a, 18a, 20a, 22a, 24a, 26–28a, 29a, 30–36a) – *CApoc*, *DeGrootte*, 172,422 (38–46a, 48a, 50a, 52a)
- 12,2 Oec**, *CApoc*, *DeGrootte*, 172,424 (2a, 4–6a, 8a, 9b, 10–12a[↓], 10a, 11a, 12a, 14a, 16a, 17a, 18a)
- 12,3 Oec**, *CApoc*, *DeGrootte*, 175,29 (2–4a, 6–8a, 10–14a) – *CApoc*, *DeGrootte*, 175,33 (16–18a, 20a, 22–24c) – *CApoc*, *DeGrootte*, 175,36 (26a, 28–42a[↓], 28a, 30a, 32a, 34–36a, 38–44a, 46a, 48–50a) – *CApoc*, *DeGrootte*, 182,247 (8a, 10–14a, 16–18a, 20a, 22–24c)
- 12,4 Did**, *CPs*, *PTA* 7, 222, 28 (12a, 14a, 16–22a) – **Oec**, *CApoc*, *DeGrootte*, 175,47 (8a, 10a, 12a, 14a, 16–22b, 24a, 26a, 28a, 30–34a) – *CApoc*, *DeGrootte*, 176,55 (36a, 40a, 42c, 44–48a, 50–52a, 50–54a, 56–70a[↓], 56a, 58–60a^o, 62a, 64–70a[↓], 64a, 66a, 68a, 70a)
- 12,5 Areth**, *CApoc*, *Cramer VIII*, 357,8 (38–40a, 42–48a[↓], 42a, 44a, 46a, 48a, 50–52a) – **Oec**, *CApoc*, *DeGrootte*, 176,66 (10a, 14a, 16–20a, 22b, 24–26a) – *CApoc*, *DeGrootte*, 176,71 (28a, 30a, 32–34a, 36a, 38–40a, 42–48a[↓], 42a, 44a, 46a, 48a, 50–52a)
- 12,6 Oec**, *CApoc*, *DeGrootte*, 177,78–80 (2–18a[↓], 2a, 4a, 6a, 8a, 10a, 12–14a, 16a, 18a, 20–22d, 24a, 25a, 26–30b, 32a, 34a, 36a, 38a, 40–46a)
- 12,7 Oec**, *CApoc*, *DeGrootte*, 178,100 (2–6a, 7a, 8–10a, 12a)
- 12,8 Oec**, *CApoc*, cf. addendum
- 12,9 AndrCaes**, *CApoc*, *Schmid* (1955), 130,9 (26a, 28–32a) – **Areth**, *CApoc*, *Cramer VIII*, 360,34 (4a, 6a, 8a, 10a, 12–20a, 43b, 44–58a, 44a, 46–56a, 58a); cf. addendum – **Did**, *CZach*, cf. addendum – *FrPs*, cf. addendum – **MacSym**, *SermB*, *Bertholdt* (*GCS sine num.*), 2, 42,11 (12–20e, 22–26a) – **Oec**, *CApoc*, *DeGrootte*, 178,110 (43b, 44a, 46–50a)
- 12,10 Areth**, *CApoc*, *Cramer VIII*, 362,22 (18–20a, 38a, 40a) – **Oec**, *CApoc*, *DeGrootte*, 179,127 (18–20a, 38a, 40a, 44a, 46a, 48a, 50a, 52a, 54–56a) – *CApoc*, *DeGrootte*, 179,130 (70a, 72b, 74b, 76–78a, 80a, 84–88a) – **Or**, *FrEph*, *Gregg* 572, 4 (62a, 64–66a, 68a)
- 12,12 AndrCaes**, *CApoc*, *Schmid* (1955), 132,13 (18a, 20–28e) – **Oec**, *CApoc*, *DeGrootte*, 179,144 (18a, 20–28a, 30–36a,

38–40a, 41a, 42–48a[↓], 44–46a, 50a, 52a, 54–56a) – **CApoc**, *DeGrootte*, 180,153 (18a, 20–28a) – **CApoc**, *DeGrootte*, 180,159 (48a, 50a, 52a, 54–56a)

12,13 Oec, *CApoc*, *DeGrootte*, 181,178 (6a, 8–14a, 16–20a, 24–26a)

12,14 AndrCaes, *CApoc*, *Schmid* (1955), 133,13 (10a, 14–18a) – **Oec**, *CApoc*, *DeGrootte*, 181,187–190 (2a, 4a, 6–8a, 10a, 12a, 14–22a, 24a, 26a, 28–66a[↓], 28–32a, 34–40a[↓], 34a, 36a, 38–40a, 42–44a, 45a, 46a, 47a, 48–58a, 60a, 62–64a, 66a)

12,15 Areth, *CApoc*, *Cramer VIII*, 367,19 (34a) – **Oec**, *CApoc*, *DeGrootte*, 182,203 (2a, 4a, 6–8a, 10–36a[↓], 10a, 12–16a, 18a, 20–22a, 24a, 26–28a, 30a, 32–36a)

12,16 AndrCaes, *CApoc*, cf. addendum – **Areth**, *CApoc*, *Cramer VIII*, 368,2 (30a, 32–34a, 44a, 46–48a, 50a) – **CApoc**, *Cramer VIII*, 367,32 (4a, 6–16a) – **Oec**, *CApoc*, *DeGrootte*, 182,214 (4a, 6–16a, 18–26a, 28a, 30a, 32–36a, 37a, 38a, 40–42a, 44a, 46–48a, 50a)

13,1 AndrCaes, *CApoc*, *Schmid* (1955), 136,9 (52a, 54a) – **Oec**, *CApoc*, *DeGrootte*, 182,248 (6–14a) – **CApoc**, *DeGrootte*, 185,285 (2–14a[↓], 4a, 6–14a, 15a, 16a, 18–28a, 30–54a[↓]), 30a, 32–34a, 36a, 38–40a) – **CApoc**, *DeGrootte*, 185,295 (42–44a, 46–48b, 50a, 52b, 54a)

13,2 Oec, *CApoc*, *DeGrootte*, 185,298 (2a, 4a, 6a, 10a, 12–16b) – **CApoc**, *DeGrootte*, 185,300 (18a, 20–26a, 28a) – **CApoc**, *DeGrootte*, 186,302 (30–36a, 38a, 40–42a) – **CApoc**, *DeGrootte*, 186,302 (44–58a, 44–46a, 48a, 50a, 52–56a, 58a)

13,3 Oec, *CApoc*, *DeGrootte*, 186,307 (2–34a[↓], 2a, 4a, 6b, 8–12a, 14a, 16a, 18–20a, 22–26a, 28–32a, 34a) – **CApoc**, *DeGrootte*, 186,313 (36a, 38–44d, 46–50a)

13,4 Areth, *CApoc*, *Cramer VIII*, 374,31 (2a, 4a) – **Oec**, *CApoc*, *DeGrootte*, 187,330 (32–34a, 36–38a, 40a, 42a, 44–46a, 48–50a)

13,5 Areth, *CApoc*, *Cramer VIII*, 375,8 (4a) – **DionAl**, *EpHerm*, *Feltoe* 71,3 (2–16a[↓], 2a, 4–8a, 10a, 11a, 12a, 14a, 16b, 18–34a[↓], 18–22a, 24a, 28a, 30–32ao3, 34a) – **Eus**, *Hist*, *GCS NF* 6,2, 648,25 (2–16a[↓], 2a, 4–8a, 10a, 11a, 12a, 14a, 16b, 18–34a[↓], 18–22a, 24a, 28a, 30–32ao3, 34a) – **Oec**, *CApoc*, *DeGrootte*, 187,332 (2–16a[↓], 2a, 4–8a, 10a, 11a, 12a, 14a, 16ef) – **CApoc**, *DeGrootte*, 187,338 (18–34a[↓], 24–26a, 28a, 30–32ao5, 34a)

13,6 Oec, *CApoc*, *DeGrootte*, 187,342 (2–14a[↓], 2–4a, 6a, 8–10a, 12–14b, 15a, 16–18a, 20a, 22a, 24–28a, 30–36a[↓], 30a, 31a, 32a, 34a, 36a, 37a, 38–46a)

13,7 AndrCaes, *CApoc*, cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 188,349 (24–28a, 30a, 32–36a, 38a, 40–48a)

13,8 AndrCaes, *CApoc*, *Schmid* (1955), 139,6 (20–30h, 32a, 34–36b, 38a, 40–42a) – **Areth**, *CApoc*, *Cramer VIII*, 377,27 (20–30h, 32a, 34–36b, 38a, 40a, 42–44a, 46a, 48a) – **Oec**, *CApoc*, *DeGrootte*, 188,350 (2–4a, 6b, 8–12a, 14–18e) – **CApoc**, *DeGrootte*, 188,357 (20–30a, 32a, 34–36a, 38a, 40–42a, 46a, 48a, 50–54a) – **Serap**, *Euch*, *Johnson*, 78,3 (32a, 34–36d, 38b, 40–42a)

13,9 Areth, *CApoc*, *Cramer VIII*, 378,7 (2–4a, 6–10a) – **Oec**, *CApoc*, *DeGrootte*, 189,375 (2–4a, 6–10a)

13,10 Oec, *CApoc*, *DeGrootte*, 189,381 (32a, 34–48a[↓], 34a, 36a, 38–48a)

13,11 AndrCaes, *CApoc*, *Schmid* (1955), 141,8 (32a, 34–36a) – **Ir**, *Haer*, *Brox* 5, 212,32 (32a, 34–36a) – **Oec**, *CApoc*, *DeGrootte*, 190,13 (2a, 4a, 6–10a, 12–16a) – **CApoc**, *DeGrootte*, 190,16 (18a, 20a, 22–24a, 26a, 28a, 30a, 32a, 34–36a) – **CApoc**, *DeGrootte*, 182,249 (6–10a, 12–16a, 20b, 22–24a, 28a)

13,12 Areth, *CApoc*, *Cramer VIII*, 379,25 (18a) – **Oec**, *CApoc*, *DeGrootte*, 191,26 (2–6a, 8a, 10–12a, 14a, 16a, 18a, 20a) – **CApoc**, *DeGrootte*, 191,29 (52a, 54–56a, 58a, 60–64a) – **CApoc**, *DeGrootte*, 191,31 (4–6a, 8a, 10–12a, 14a, 16b, 18a, 20a)

13,13 Oec, *CApoc*, *DeGrootte*, 191,39 (2a, 4a, 6–8a, 10–30a[↓], 10–24v, 26–36b)

13,14 Areth, *CApoc*, *Cramer VIII*, 381,1 (2–4a, 5b) – **Areth**, *CApoc*, *Cramer VIII*, 381,4 (8–14a) – **Or**, *?SchAp*, *Diobouniotis* 42,3 (2–4a, 5a, 6–14a)

13,15 Oec, *CApoc*, *DeGrootte*, 192,54 (2–4a, 6a, 8–10a, 12–14a)

13,18 Ir, *Haer*, *Brox* 5, 214,31 (44–48a); cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 192,65 (2–8b)

14,1 Oec, *CApoc*, *DeGrootte*, 195,120 (24–28a, 30–36ao2, 38a, 44–54a, 56a, 57a, 58–66a[↓], 58a, 60a, 62a, 64–66a) – **Or**, *Clloh*, *Thümmel*, 24,20 (2a, 4a, 6–8a, 10a, 12a, 14af, 15a, 16a, 18a, 20a, 22a, 24–28a, 30–36ao1, 38a, 40–42a, 44–54a, 56a, 57a, 58–66a[↓], 58a, 60a, 62a, 64–66a)

14,2 Oec, *CApoc*, *DeGrootte*, 195,134 (2a, 4–6b, 42a, 43a, 44a) – **Or**, *Clloh*, *Thümmel*, 24,23 (2a, 4–6c, 7a, 8–14a, 16a, 18–20a, 22–38a[↓], 22a, 24a, 26–30a, 32a, 34–38a, 42a, 43a, 44a, 45a, 46a, 48–52a, 54a)

14,3 Did, *CZach*, *SC* 84, 650,4 (52–56ao1, 58a) – **Oec**, *CApoc*, *DeGrootte*, 195,139 (34a, 36a, 38ao, 40a, 42a, 44a, 46–48a, 50b, 52–56ao1, 58a, 60a, 62a, 64a, 66–68a) – **CApoc**, *DeGrootte*, 195,135 (4b, 6b, 8–10a, 11a, 12–16a, 18a, 20b, 22–26b, 28–32a) – **Or**, *Clloh*, *Thümmel*, 24,17 (2a, 4a, 6b, 8–10a, 11a, 12–16a, 18a, 20a, 22–26a, 28–32a, 34a, 36a, 38a, 40a, 42a, 44a, 46–48a, 50a, 52–56ao1, 58a, 60a, 62a, 64a, 66–68a)

14,4 Did, *CZach*, *SC* 84, 556,19 (2–4a, 6a, 7a, 8a, 10b, 12a) – **Eus**, *Hist*, *GCS NF* 6,1, 406,6 (28–30a, 32a, 34–36a) – **Oec**, *CApoc*, *DeGrootte*, 196,152 (2–4a, 6a, 7a, 8a, 10a, 12a, 14a, 16–18a, 20–22a, 23a, 24a, 25a, 26a, 28–30a, 32–58a[↓], 32a, 34–36a, 38a, 39a, 40a, 41a, 42a, 43a, 44a, 46a, 48a, 50–52a, 54a, 55a, 56–58a) – **Or**, *Clloh*, *Thümmel*, 24,28 (2–4a, 6a, 7a, 8a, 10a, 12a, 14a, 16–18a, 20–22a, 23a, 24a, 25a, 26a, 28–30a, 32–58a[↓], 32a, 34–36a, 38a, 39a, 40a, 41a, 42a, 43a, 44a, 46a, 48a, 50–52a, 54a, 55a, 56–58a) – *Clloh*, *Thümmel*, 26,14 (38a, 39a, 40a, 41a, 42a, 43a, 44a, 46a, 48a, 50–52a, 54a, 55a, 56–58a) – *Pasc*, *Nautin* 214,31 (26a, 32a, 34–36a) – *?SchAp*, *Diobouniotis* 38,7 (2–4a, 6a, 7a, 8a, 10a, 12a, 14a) – *?SchAp*, *Diobouniotis* 38,7 (16–18a) – **Poth**, *Ep*, *GCS* 9,1, 406,6 (28–30a, 32a, 34–36a)

- 14,5 Did**, CZach, SC 84, 556,20 (4a, 6a, 8a, 16b, 18–20b) – **Oec**, CAPoc, DeGroote, 196,155 (2a, 4–16a[↓], 4–14a, 16a, 18–20a) – **Or**, Cloh, Thümmel, 24,30 (2a, 4–16a[↓], 4–14a, 16a, 18–20b) – Cloh, Thümmel, 26,16 (2a, 4–16a[↓], 4–14a, 16a, 18–20b) – ?SchAp, Diobouniotis 38,7 (12a, 14a, 16a)
- 14,6 Or**, Cloh, Thümmel, 48,26 (2a, 4a, 6–8c, 10a, 12a, 14a, 16a, 18a, 20–22a[↓], 20a, 22a, 24a, 26–28a, 30–34a, 36–38a, 40–44a, 46–54a)
- 14,7 Oec**, CAPoc, DeGroote, 197,169 (26a, 28a, 30a, 32–34a, 36a) – CAPoc, DeGroote, 197,171 (38a, 40a, 42–44a) – **Or**, Cloh, Thümmel, 48,29 (1a, 2–8a, 10a, 12a, 14a, 16a, 18–22a, 24–26a, 28a, 30a, 32–34a, 36a, 38a, 40a, 46a, 48a, 50–54a, 56–58d, 60–64a; cf. addendum)
- 14,8 Areth**, CAPoc, Cramer VIII, 390,23 (16a, 18–22a)
- 14,10 Oec**, CAPoc, DeGroote, 198,203 (2–42[↓], 2a, 4a, 6a, 8a, 10–12a, 14–16a, 18–20a, 21a, 22a, 24a, 26a, 28–32a, 34–36a, 38a) – CAPoc, DeGroote, 198,211 (22a, 24a, 26a)
- 14,11 Oec**, CAPoc, DeGroote, 199,228 (2a, 4–6a, 8–10a, 12a, 14–18a, 19a, 20a, 22a, 24–26a, 28–34a)
- 14,12 Areth**, CAPoc, Cramer VIII, 394,19 (14–16a, 18–20a, 22–24a, 26–32a) – CAPoc, Cramer VIII, 395,6 (2a, 4a, 6a) – **Oec**, CAPoc, DeGroote, 199,237 (2a, 4–12a[↓], 4a, 6a, 8a, 10a, 12a) – CAPoc, DeGroote, 200,242 (14–16a, 18–20a, 22–24a, 26–32a)
- 14,13 Eustr**, Stat, CCSG 60, 26 (2–4a, 6–14b[↓], 6–10a, 12a, 14a, 15b, 16a 18a, 20–22a, 24a, 26a, 28b, 30a, 32ao, 34–36a, 38a, 40a, 41a, 42–44b, 46–50b, 52a, 54–56a, 58a, 60a, 62a, 64–66a)
- 14,15 Oec**, CAPoc, DeGroote, 201,282 (34–40a, 42a, 44a, 46a, 48a, 49a, 50–54a, 56–66a[↓], 56a, 58a, 60–66a)
- 14,16 Oec**, CAPoc, DeGroote, 201,283 (2a, 4a, 16–18a, 28a, 30a, 32–34a)
- 14,18 Oec**, CAPoc, DeGroote, 202,301 (2a, 4–6a, 8–14e, 15a, 16–18a, 20a, 22–24a) – **Oec**, CAPoc, DeGroote, 202,303 (48a, 62a, 64–66a, 68–70a, 72–74a)
- 14,20 AndrCaes**, CAPoc, cf. addendum – **Oec**, CAPoc, DeGroote, 203,319 (2a, 4a, 6a, 8a, 10b, 12–14a, 16–26a) – CAPoc, DeGroote, 203,328 (28a, 30–32a, 33a, 34–36a, 38–40a, 42–44a)
- 15,1 Oec**, CAPoc, DeGroote, 204,353 (22–26a, 28–34b)
- 15,2 Oec**, CAPoc, DeGroote, 204,355 (2a, 4a, 6b, 8a, 10a, 11a, 12–62a[↓], 12a, 14–16a, 18–22a, 24–34a, 24–34b, 36–48a[↓], 36a, 37a, 38–48a, 50a, 51a, 52a, 54a, 56a, 58a, 60a, 62a, 63a, 64–70a)
- 15,3 Areth**, CAPoc, Cramer VIII, 405,24 (2a, 4a, 6a, 8a, 9a, 10a) – **EcSmyr**, MarPol, Funk-Bihlmeyer (1956), 127,18 (44a, 45a, 46–50a, 52a) – **Epiph**, Pan, GCS NF 10, 233,18 (cit. Mont: 45a, 46–50a, 52a) – **Mont**, Orac, Labriolle, 37 (45a, 46–50a, 52a) – **Oec**, CAPoc, DeGroote, 205,372 (2a, 4a, 6a, 8a, 9a, 10a) – CAPoc, DeGroote, 205,378 (20a, 22–24a, 26–28a) – CAPoc, DeGroote, 205,380 (64a, 66–68a, 70a, 72b)
- 15,6 Areth**, CAPoc, Cramer VIII, 407,16 (6–10a) – **Oec**, CAPoc, DeGroote, 207,406 (2–4a, 6–10a) – **Or**, Hier, cf. addendum
- 15,7 AndrCaes**, CAPoc, Schmid (1955), 162,10 (6a, 8a, 10a, 12a)
- 15,8 AndrCaes**, CAPoc, cf. addendum – **Oec**, CAPoc, DeGroote, 207,428 (2a, 4a, 6–12a, 14–18a, 20a, 22a, 24a, 26–28a, 29a, 30–34a) – CAPoc, DeGroote, 208,438 (30–34a, 36ao, 38–44a, 45a, 46a, 50a, 52–60a)
- 16,2 AndrCaes**, CAPoc, cf. addendum – **Areth**, CAPoc, Cramer VIII, 410,7 (24a, 30a, 32a)
- 16,3 AndrCaes**, CAPoc, Schmid (1955), 165,12 (26–28a, 30–32a) – **Areth**, CAPoc, Cramer VIII, 411,14 (28a, 30a) – CAPoc, Cramer VIII, 411,16 (30a) – Apoc, Cramer VIII, 411,27 (36a)
- 16,5 Areth**, CAPoc, Cramer VIII, 413,26 (16a) – Apoc, Cramer VIII, 413,26 (22a) – CAPoc, Cramer VIII, 413,27 (28a, 32a); cf. addendum – **Oec**, CAPoc, DeGroote, 209,470 (2–14a) – CAPoc, DeGroote, 211,507 (16a, 18–28a) – CAPoc, DeGroote, 211,509 (34a, 36a, 38a)
- 16,6 AndrCaes**, CAPoc, cf. addendum – **Areth**, CAPoc, cf. addendum
- 16,7 Areth**, CAPoc, Cramer VIII, 414,20 (24a) – CAPoc, Cramer VIII, 414,22 (32a) – **EcSmyr**, MarPol, Funk-Bihlmeyer (1956), 127,18 (14a, 16–22a) – **Epiph**, Pan, GCS NF 10, 233,18 (cit. Mont: 14b, 16–22a) – **Mont**, Orac, Labriolle, 37 (14b, 16–22a) – **Oec**, CAPoc, DeGroote, 211,515 (4–10a, 4a, 5a, 6–10a, 12a)
- 16,9 Areth**, CAPoc, Cramer VIII, 415,30 (32a) – **Oec**, CAPoc, DeGroote, 212,19 (42a, 44a, 46a)
- 16,10 AndrCaes**, CAPoc, Schmid (1955), 170,9 (10a–12a, 18a–20a) – **Areth**, CAPoc, Cramer VIII, 416,9 (12a) – **Oec**, CAPoc, DeGroote, 213,22 (16a, 18–20a, 22–32a, 34a, 36a) – CAPoc, DeGroote, 213,31 (38a, 40a, 42–46a, 48–52a, 48–52†)
- 16,12 Or**, Cels, Marcovich, 29, 15 (54–58a)
- 16,13 Oec**, CAPoc, DeGroote, 214,55 (2a, 4a, 6a, 8a, 10a, 12a, 14a, 16–22a, 24–26a, 36–38a) – CAPoc, DeGroote, 214,64 (40a, 42–44c, 46–48b)
- 16,14 AndrCaes**, CAPoc, cf. addendum – **Oec**, CAPoc, DeGroote, 214,65 (2a, 4a, 5a, 6a, 8a, 9a, 10a, 12a, 14–16a, 18a, 20–22a)
- 16,15 AndrCaes**, CAPoc, Schmid (1955), 175,10 (20a, 22a); cf. addendum – **Oec**, CAPoc, DeGroote, 215,75 (2a, 3a, 4a, 6a, 8a) – CAPoc, DeGroote, 215,77 (10a, 12–16a, 17a, 18a, 20a, 22a, 24a, 26a, 28a, 30a, 32a)
- 16,16 Oec**, CAPoc, DeGroote, 215,86 (8a, 10–20a[↓], 10–16a, 18a, 20a, 20bo1)
- 16,17 Areth**, CAPoc, Cramer VIII, 422,5 (28a) – CAPoc, Cramer VIII, 422,11 (44a) – **Oec**, CAPoc, DeGroote, 216,100 (44a)

16,18 AndrCaes, *CApoc*, *Schmid* (1955), 177,5 (6–14a)

16,19 Oec, *CApoc*, *DeGrootte*, 216,109 (2–4a, 6–8a, 10–38a[↓], 10–12a, 14–18a, 20a, 22–24a, 26–28a, 30a, 32a) – *CApoc*, *DeGrootte*, 216,114 (22–24a, 30a) – *CApoc*, *DeGrootte*, 217,116 (32a, 34–38a, 40–42a, 44a, 46a, 47a, 48a, 50a, 52a, 54a, 56–62a, 64–66a, 68a) – *CApoc*, *DeGrootte*, 217,123 (32a, 34–38a, 40–42a, 44a, 46a)

16,20 Oec, *CApoc*, *DeGrootte*, 217,127 (2a, 4–6a, 8a, 10–12a, 13a, 14a, 16a)

17,1 Areth, *CApoc*, *Cramer VIII*, 426,3 (36a, 37a, 38a, 40a) – *CApoc*, *Cramer VIII*, 427,27 (60d, 62a) – **Ephr**, *Paen, Assemani III*, 190,39 (20–24a) – **Oec**, *CApoc*, *DeGrootte*, 218,160 (36a, 37a, 38a, 40a, 42–46a, 48a, 49a, 50a, 52–54b, 56a, 58a, 60a, 62a)

17,2 Oec, *CApoc*, *DeGrootte*, 219,168 (2–4a, 6a, 8–18a[↓], 8a, 10a, 12–14a) – *CApoc*, *DeGrootte*, 219,171 (8–18a[↓], 16a, 18a, 20–26a, 24–26a, 28a, 30a, 32a, 34a, 36a, 38a)

17,3 Oec, *CApoc*, *DeGrootte*, 219,173 (2a, 4a, 6a, 8a, 9a, 10a, 11a, 12–14a) – *CApoc*, *DeGrootte*, 219,175 (16a, 18a, 20–22a, 24a, 26–28a) – *CApoc*, *DeGrootte*, 219,180 (36bf2, 38–42a[↓], 38a, 40a, 42b, 43a, 44–46a)

17,4 AndrCaes, *CApoc*, *Schmid* (1955), 182,13 (12–16c) – *CApoc*, *Schmid* (1955), 182,14 (30a, 32a) – **Areth**, *CApoc*, *Cramer VIII*, 429,12 (36–38b) – **Oec**, *CApoc*, *DeGrootte*, 219,182 (2–6a, 8a, 10a, 12–16a) – *CApoc*, *DeGrootte*, 219,184 (20a, 22b, 24a, 26–28a, 30a, 32a) – *CApoc*, *DeGrootte*, 219,186 (34–62a[↓], 34a, 36–38a, 40–46a, 48a, 50a) – *CApoc*, *DeGrootte*, 220,189 (34–62a[↓], 52–54a, 56a, 58a, 60a, 62a, 62c)

17,5 Oec, *CApoc*, *DeGrootte*, 220,189 (2–4a, 6–8a, 6–8b, 10a) – *CApoc*, *DeGrootte*, 220,194 (24–26a, 28a, 30b)

17,7 Areth, *CApoc*, *Cramer VIII*, 431,17 (24a) – **Oec**, *CApoc*, *DeGrootte*, 221,212 (16a, 18–20b, 22–24a, 26–28a, 30–34a)

17,8 AndrCaes, *CApoc*, cf. addendum – **Areth**, *CApoc*, *Cramer VIII*, 432,29 (40a) – **Oec**, *CApoc*, *DeGrootte*, 221,214 (2–4a, 6a, 8a, 10a, 12a, 14–16a, 18–20a, 22–28a) – *CApoc*, *DeGrootte*, 221,222 (18–20a, 22–28a, 30a, 32–34a, 36b) – *CApoc*, *DeGrootte*, 222,239 (38a, 40a, 42–44a, 46–50a)

17,9 AndrCaes, *CApoc*, cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 222,246 (2a, 4–6a, 8–12a, 8a, 10a, 11a, 12a) – *CApoc*, *DeGrootte*, 223,261 (14–24a, 26a, 28–30a, 31a, 32a, 33a, 34–36a) – *CApoc*, *DeGrootte*, 223,264 (38a, 39a, 40a)

17,10 Hipp, *CDan*, *GCS NF 7*, 246,12 (2a, 4a, 6a, 8a, 8c, 10a, 12a, 14a, 16a, 18a, 20a) – **Oec**, *CApoc*, *DeGrootte*, 223,264 (2a, 4a, 6a, 8a, 10a, 12a, 14a, 16a, 18a, 20a, 22–28a[↓], 22a, 24–26a, 28a, 30–36a) – *CApoc*, *DeGrootte*, 223,277 (14a, 16a, 18a, 20a, 22–28a[↓], 22a, 24–26a, 28a, 30–36a)

17,11 Oec, *CApoc*, *DeGrootte*, 224,286 (2–6a, 8–16a[↓], 8a, 9a, 10a, 12a, 14a, 16a, 26–34a[↓], 26a, 28a, 30a, 32a, 34a, 36–38a, 40a, 42a)

17,12 AndrCaes, *CApoc*, *Schmid* (1955), 190,3 (4a, 6a, 8a) – **Oec**, *CApoc*, *DeGrootte*, 224,290 (2a, 4a, 6a, 8a, 9a, 10–12a, 14a, 16a, 18a, 20a, 22a, 24a, 26a) – *CApoc*, *DeGrootte*, 224,295 (22–26a, 28a, 30–34a) – *CApoc*, *DeGrootte*, 224,297 (36–38a, 40–46a)

17,13 Oec, *CApoc*, *DeGrootte*, 225,302 (2–4a, 5a, 6–10a, 12–18a, 20a, 22–26a)

17,14 Clem, *Strom*, cf. addendum – **Cyr**, *FrLc*, cd. addendum – **MacSym**, *HSp*, cf. addendum – **SermB**, cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 225,311 (2a, 4a, 6–8a, 10a) – *CApoc*, *DeGrootte*, 225,317 (44a, 46a, 48–52a)

17,17 Areth, *CApoc*, *Cramer VIII*, 436,27 (48a, 50b, 52–56a, 58a) – **Oec**, *CApoc*, *DeGrootte*, 226,333 (2–4a, 6a, 8a, 9a, 10a, 12–14a, 16–34a[↓], 16a, 18a, 20a, 22a, 24a) – *CApoc*, *DeGrootte*, 226,336 (16–34a[↓], 26a, 28a, 30–32a, 34a, 36–40a, 42d, 44–56a) – *CApoc*, *DeGrootte*, 226,338 (48a, 50a, 52–56a, 58a)

17,18 AndrCaes, *CApoc*, *Schmid* (1955), 181,12 (4–6a, 8a, 10a, 12a, 14a, 16a, 18–20a, 22a, 24a, 26a, 28–30a, 32a, 32b, 33a, 34–36a) – **Oec**, *CApoc*, cf. addendum

18,1 Oec, *CApoc*, *DeGrootte*, 227,353 (1b, 2–6a, 8–10a, 20–24a)

18,2 Areth, *CApoc*, *Cramer VIII*, 437,28 (14a, 16b, 17a, 18–22a) – *CApoc*, cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 227,355 (17a, 18–22a); cf. addendum – *CApoc*, *DeGrootte*, 227,356 (24–26a, 27a, 28a, 29a, 30a, 30b) – *CApoc*, *DeGrootte*, 227,364 (32–34a, 36–40b); cf. addendum

18,3 AndrCaes, *CApoc*, cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 227,370 (2a, 4a, 6–20a, 22–26a) – *CApoc*, *DeGrootte*, 228,376 (28–32a, 44a, 46–48a, 54a, 56–62b[↓], 64a, 66a)

18,4 Oec, *CApoc*, *DeGrootte*, 229,403 (18–34i, 35a, 36–38a, 40b, 42a, 44–56a[↓], 44a, 46–48a, 50b, 52a, 54a, 56a)

18,5 Oec, *CApoc*, *DeGrootte*, 229,406 (2a, 4–10a, 12a, 14a, 16a, 18–20a)

18,6 Oec, *CApoc*, *DeGrootte*, 229,409 (2a, 4a)

18,10 Areth, *CApoc*, cf. addendum

18,11 Areth, *CApoc*, *Cramer VIII*, 441,18 (22a, 24a, 26a, 28a, 30a, 32c)

18,13 Oec, *CApoc*, *DeGrootte*, 232,34 (46–62fn [hab. 46–56])

18,22 AndrCaes, *CApoc*, cf. addendum

19,1 Oec, *CApoc*, *DeGrootte*, 234,78 (26a) – *CApoc*, cf. addendum

19,2 AndrCaes, *CApoc*, *Schmid* (1955), 203,13 (48–50a, 52a, 54a, 56a, 58a, 59b, 60a) – **Oec**, *CApoc*, *DeGrootte*, 234,87 (46–50a, 52a, 54a, 56a, 58a, 59a, 60a, 62a)

19,3 Oec, *CApoc*, *DeGrootte*, 234,88 (10a, 12a, 14a, 16a, 18a, 20a, 22–24b)

19,4 Oec, *CApoc*, *DeGrootte*, 235,91 (44a)

19,5 Oec, *CApoc*, *DeGrootte*, 235,91 (16a, 18–20b, 22a, 40–42a, 44–48a)

19,6 Areth, *CApoc*, *Cramer VIII*, 441,18 (50–52a) – **Epiph**, *Pan*, *GCS NF 10*, 233,18 (cit. *Mont*: 42–46a, 50–52a) – **Mont**, *Orac*, *Labriolle*, 37 (42–46a, 50–52a) – **Oec**, *CApoc*, *DeGrootte*, 236,113 (38a, 40a, 42–46a, 48a) – **PsChrys**, *PaenSerm 1*, *PG 60*, 685,44 (2–4a, 6–12a, 14–18a, 26a–30a, 31a, 32a, 34a, 36a)

19,7 AndrCaes, *CApoc*, cf. addendum – **Areth**, *CApoc*, *Cramer VIII*, 454,26 (20a, 24a–28) – **Oec**, *CApoc*, *DeGrootte*, 236,130 (18–20a, 22–28a, 29a, 30–32a, 34a, 36a, 38a, 40a) – *CApoc*, *DeGrootte*, 237,143 (20a, 21a, 22–28a) – *CApoc*, *DeGrootte*, 237,153 (20a, 21a, 22–28a, 29a, 30–32a, 34a, 36a)

19,9 Areth, *CApoc*, *Cramer VIII*, 456,9 (36a, 38–40a) – **Oec**, *CApoc*, *DeGrootte*, 238,159 (10–34a[↓], 10a, 11a, 12a, 14a, 16–18a, 20–26a, 27a, 28a)

19,10 Ath, ?*Syn*, *PG 28*, 429, *D8* (28a, 30a, 31a, 32a) – ?*Trin*, *PG 28*, 1220, *D3* (52–54a) – **Cyr**, *Thes*, *PG 75*, 252, *A 8* (24–26a, 28a, 30a, 31a, 32a, 33a, 34–38a, 40a) – **Oec**, *CApoc*, *DeGrootte*, 240,221 (28a, 30a, 31a, 32a, 33a, 34–38a, 40a, 41a, 42a, 44a, 46a, 48a, 49a, 50a) – *CApoc*, *DeGrootte*, 240,226 (52–74a[↓], 52–54a, 56a, 58a, 60a, 62a, 63a, 64a, 66a, 67a, 68a, 70a, 72a, 74a)

19,11 Hipp, *Noet*, *Schwartz* (1936), 15,6–9 (2a, 4a, 6a, 8a, 10a, 12a, 14–20a, 22–24a, 26–28c, 30–36e, 38–44a, 46–48a) – **Oec**, *CApoc*, *DeGrootte*, 241,253 (4a, 6a, 8a, 10a) – *CApoc*, *DeGrootte*, 241,259 (12a, 14a–18a) – *CApoc*, *DeGrootte*, 242,265 (24a, 30–36e, 38–44a, 46–48a) – **Or**, *Cloh*, *Thümmel*, 118,18 (2a, 4a, 6a, 8a, 10a, 12a, 14–20a, 22–24a, 26–28a, 30–36a, 38–44a, 46–48a) – *Cloh*, *GCS 10*, 62,7 (32–36a) – *Cloh*, cf. addendum

19,12 Hipp, *Noet*, *Schwartz* (1936), 15,9 (2a, 4a, 5a, 6–8a, 9a, 10–14a, 16–20a, 22a, 24–36a[↓], 24a, 26a, 28–32a, 34a, 36a, 38a, 40–42a, 43a, 44a) **Oec**, *CApoc*, *DeGrootte*, 242,280 (2a, 4a, 5a, 6–8a, 9a, 10–14a, 16–20a) – *CApoc*, *DeGrootte*, 242,282 (22a, 24–36a) – *CApoc*, *DeGrootte*, 242,284 (24–36a[↓], 28–32a, 34a, 36a, 38a, 40–42a, 43a, 44a) – **Or**, *Cloh*, *Thümmel*, 118,20 (2a, 4a, 5a, 6–8a, 9b, 10–14a, 16–20a, 22a, 24–36a[↓], 28–32a, 34a, 36a, 38a, 40–42a, 43a, 44a) – *Cloh*, *Thümmel*, 122,32 (2a, 5a, 6–8a, 9b, 10–12a) – *Cloh*, *Thümmel*, 124,12 (28–32a, 34a, 36a, 38a, 40–42a, 43a, 44a) – *Cloh*, cf. addendum

19,13 Hipp, *Noet*, *Schwartz* (1936), 15,11 (2–6a, 8b, 9a, 10a, 12–28a[↓], 12a, 14a, 16a, 18a, 20a, 22a, 24a, 26a, 28a) – **Oec**, *CApoc*, *DeGrootte*, 243,296 (4–6a, 8c, 9a, 10a) – *CApoc*, *DeGrootte*, 243,299 (12–28a[↓], 12a, 14a, 16a, 18a, 20a, 22a, 24a, 26a, 28a) – **Or**, *Cloh*, *Thümmel*, 118,22 (2–6a, 8b, 9a, 10a, 12–28a[↓], 16a, 18a, 20a, 22b, 24a, 26a, 28a)

19,14 Oec, *CApoc*, *DeGrootte*, 243,302 (2a, 4–6a, 16a, 18a, 20–26f, 28–32a) – **Or**, *Cloh*, *Thümmel*, 118,23 (2a, 4–6a, 7b, 8–18a[↓], 8–14a, 16a, 18a, 20–26bo, 28–32g) – *Cloh*, *Thümmel*, 124,31 (28g)

19,15 AndrCaes, *CApoc*, cf. addendum – **Areth**, *CApoc*, *Cramer VIII*, 463,9 (48a, 50–52a, 54a, 56–64a, 65a, 66–68a) – **Oec**, *CApoc*, *DeGrootte*, 243,309 (2a, 4–10a, 12a, 14a) – *CApoc*, *DeGrootte*, 244,315 (18–24a[↓], 18–20a, 24a, 26–28a) – *CApoc*, *DeGrootte*, 244,315 (30–42a, 30a, 32a, 34–38a, 40a) – *CApoc*, *DeGrootte*, 244,329 (44a, 46a, 48a, 50–52a, 54a, 56–64a, 65a, 66–68a, 70a, 72a) – **Or**, *Cloh*, *Thümmel*, 118,25 (2a, 4–10a, 12a, 14–16a, 18–24a, 25a, 26–28a, 30–42a, 30a, 32a, 34–38a, 40a, 44a, 46a, 48a, 50–52a, 54a, 56–64a, 65a, 66–68a, 70a, 72a) – **Pall**, *DialVChrys*, *Coleman-Norton* 147, 13 (40a, 42a)

19,16 AnastS, ?*DispJud*, cf. addendum – ?*Hex*, cf. addendum – **AndrCaes**, *CApoc*, *Schmid* (1955), 210,11 (26a, 28a, 30–34a, 35a) – **Oec**, *CApoc*, *DeGrootte*, 244,336 (2–4a, 6–12a[↓], 6–8a, 10a, 11b, 12a, 14a, 16a, 18a, 20a, 22–24c, 26a, 28a, 30–34a, 35a) – **Or**, *Cloh*, *Thümmel*, 118, 28 (2–4a, 6–12a[↓], 6–8a, 10a, 11a, 12a, 14a, 16a, 18a, 20a, 21a, 22–24a, 26a, 28a, 30–34a, 35a) – *Hler*, cf. addendum

19,17 AndrCaes, *CApoc*, *Schmid* (1955), 211,7 (40a, 42a)

19,18 AndrCaes, *CApoc*, *Schmid* (1955), 212,8 (42–44e, 46a, 48a, 50a) – *CApoc*, *Schmid* (1955), 212,10 (50a, 52–54a) – **Oec**, *CApoc*, *DeGrootte*, 246,384 (2a, 4a, 6a, 8a)

19,20 Areth, *CApoc*, *Cramer VIII*, 467,18 (2–8a) – **Did**, *CEccl*, *PTA 3*, 60, 17 (70a, 72–74a, 76–78a) – **Ephr**, *SAdv*, cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 247,396 (61b, 62a, 64a, 66–68a, 69a, 70a, 72–74a, 76–78a)

19,21 Oec, *CApoc*, *DeGrootte*, 247,397 (2a, 4–10a, 12b, 14a)

20,1 Oec, *CApoc*, *DeGrootte*, 249,460 (4a, 6b, 8–14a, 16a, 18a, 20a, 22–24a, 26a, 28a)

20,2 Did, *CZach*, *SC 83*, 292, 10 (14–16a) – *CZach*, cf. addendum – **IusMar**, *Apol*, cf. addendum – **SevAnt**, *FrIob*, cf. addendum

20,3 Oec, *CApoc*, *DeGrootte*, 249,462 (2–6a, 8–10a, 12a) – *CApoc*, *DeGrootte*, 250,472 (26–28a, 30–46a, 30a, 32–36a, 38–40a, 42–46a) – *CApoc*, *DeGrootte*, 250,476 (47b, 54–56d, 58–60a)

20,4 Did, *CPs*, *PTA 12*, 94, 4 (32a, 34–38a, 40a) – *CPs*, *PTA 12*, 176, 22 (30a, 32a, 34–38a, 40a) – **Oec**, *CApoc*, *DeGrootte*, 251,20 (2a, 4a, 6a, 8a, 10a, 12–14a, 16a, 18–22a) – *CApoc*, *DeGrootte*, 252,30 (24–32a[↓], 24a, 25a, 26–28a, 30a, 32a, 34–38a, 40a, 42–52a) – *CApoc*, *DeGrootte*, 253,51 (100–106a, 108a, 110–112b, 113a, 114–116a) – **Or**, *Mart*, *Stritzky*, 74, 2 (30a, 32a, 40a)

20,5 Oec, *CApoc*, *DeGrootte*, 253,59 (1d) – *CApoc*, *DeGrootte*, 255,98 (1d) – *CApoc*, *DeGrootte*, 255,99 (2a, 4–8a, 10a) – *CApoc*, cf. addendum

20,6 AndrCaes, *CApoc*, *Schmid* (1955), 220,12 (24–26a, 28–32a, 34–38b) – *CApoc*, *Schmid* (1955), 220,19 (42a, 43a, 44a, 50a, 52–54b) – **Eus**, *ApolOr*, *PG 17*, 597, 29 (2–22a[↓], 2a, 4–6a, 8a, 10a, 12–18a, 19a, 20–22a, 28–32a, 34–38a) – **Oec**, *CApoc*, *DeGrootte*, 255,103 (28–32a, 34–38b) – *CApoc*, *DeGrootte*, 255,111 (42a, 43a, 44a, 45a, 46–48a, 50a, 52–54a, 56a, 58–68a, 58a, 59a, 60–66a, 68a) – *CApoc*, cf. addendum – **Or**, *Hler*, *Fürst*, 150, 18 (2–22a[↓], 2a, 4–6a, 8a, 10a, 11a,

12–18a, 19a, 20–22a) – **Pamph**, *ApolOr*, PG 17, 597 B14 (2–22a[↓], 2a, 4–6a, 8a, 10a, 12–18a, 19a, 20–22a, 28–32a, 34–38a) – **PsChrys**, *OpImpMat*, PG 56, 764,41–43 (2–22a[↓], 2a, 4–6a, 8a, 10a, 12–18a, 19a, 20–22a)

20,7 Oec, *CApoc*, *DeGrootte*, 255,116 (2a, 4–8a, 10–14a)

20,8 AndrCaes, *CApoc*, *Schmid* (1955), 223,6 (7b, 8a, 10a, 25b, 26–32a, 38a, 40b, 42a) – **Oec**, *CApoc*, *DeGrootte*, 258,191 (2–4a, 6a, 7a, 8a, 10a) – *CApoc*, *DeGrootte*, 258,193 (26–32a, 34a, 36a, 38a, 40a, 42a)

20,9 AndrCaes, *CApoc*, *Schmid* (1955), 225,12 (20a, 22a, 24–28a) – *CApoc*, *Schmid* (1955), 225,16 (34a, 36a) – **MacSym**, *HSp*, *PST* 4, 293,63 (20a, 22a, 24–28a)

20,10 AndrCaes, *CApoc*, *Schmid* (1955), 227,6 (54–62a) – *CApoc*, cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 260,230 (44a, 46a, 48–52a, 54–62a)

20,11 Ephr, *SAdv*, *Assemani II*, 194,20 (4a, 6a, 8–10b, 12a, 14–16a, 18–20a, 22a, 24a, 26–28b, 30a, 32–40b, 42–50a) – *SCru*, *Assemani II*, 253,5 (4a, 6a, 8–10a, 12a, 14–16a, 18–20c, 22a, 24a, 26–28b, 30a, 32–40b) – *SRes*, *Assemani II*, 214,38 (4a, 6a, 8–10a, 12a, 14–16a, 18–20a, 22a, 24a, 26–28b, 30a, 32–40b) – **Oec**, *CApoc*, cf. addendum

20,12 Oec, *CApoc*, *DeGrootte*, 261,255 (2a, 4a, 6–26a[↓], 6–8a, 9a, 10–18a, 20a, 22–26a) – *CApoc*, *DeGrootte*, 261,260 (28a, 30c, 34–40a[↓], 34a, 36–38a, 40ao2, 42a, 44a, 46–48a) – *DeGrootte*, 262,277 (2a, 4a, 6–8a, 22–26a) – *CApoc*, *DeGrootte*, 262,278 (70–76a)

20,13 AndrCaes, *CApoc*, cf. addendum – **Cyr**, *EpP*, *SC* 392, 308,94 (48–56b) – **Eus**, *ApolOr*, cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 263,323 (2–8b, 10–18a) – *CApoc*, *DeGrootte*, 264,326 (20a, 22–30a, 32a, 34a, 36–42a) – *CApoc*, *DeGrootte*, 264,331 (46a, 48–56a) – **Pamph**, *ApolOr*, cf. addendum

20,14 Oec, *CApoc*, *DeGrootte*, 264,343 (2–4a, 6–12a, 14a, 16a, 18, 20a, 21a, 22–24a, 25a) – *CApoc*, *DeGrootte*, 265,350 (26a, 28–36a, 38–40a, 42–44a)

20,15 AndrCaes, *CApoc*, cf. addendum – **Did**, *CEcll*, cf. addendum

21,1 AnastS, *?Quaest*, PG 89, 702 B1 (4a, 6a, 8a, 10a, 12a, 14a) – **AndrCaes**, *CApoc*, *Schmid* (1955), 231,11 (36–38a, 36–38d, 40–44a[↓], 40–44b[↓], 40a, 42a, 42b, 44a) – **Bars**, *Quaest*, *SC* 451, 796,12 (6a, 8a, 10a, 12a, 14a) – **Cyr**, *Glaph*, cf. addendum – **MacSym**, *HSp*, *PTS* 4, 260,7 (6a, 8a, 10a, 12a, 14a) – *SermB*, *Bertholdt* (*GCS sine num.*), 1, 205,1 (6a, 8a, 10a, 12a, 14a) – *SermB*, cf. addendum – *SermC*, cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 265,361 (2a, 4a, 32a, 34a, 36–38a, 40–44a[↓], 40a, 42a, 44a); cf. addendum – **Or**, *Clloh*, cf. addendum – **CMt**, cf. addendum – **Theog**, *Thes*, cf. addendum

21,2 AnastS, *?Quaest*, PG 89, 702 B2 (2–6a, 8–10a, 11a, 12ao, 14–18a, 20–30a, 32a, 34–38a[↓], 34a, 36a, 37a, 38a, 39a, 40–44a) – **Eus**, *VConst*, cf. addendum – **Herm**, *PasHer*, cf. addendum – **MacSym**, *Ep*, *Strothmann*, 106,288 (4–6a, 8–10a) – **Oec**, *CApoc*, *DeGrootte*, 265,382 (2–6a, 8–

10a, 11a, 12a, 14–18a, 20–30a, 32a, 34–38a[↓], 34a, 36a, 37a, 38a, 39a, 40–44a) – **Or**, *?SchAp*, cf. addendum

21,3 AnastS, *?Quaest*, PG 89, 702 B6–8 (2a, 4a, 6–8a, 10–14d, 16a, 17a, 18a, 20–22a, 24a, 26a, 28–30a, 32a, 34a, 36a, 37a, 38–40a, 56–58b, 60–64a, 66–68e) – **Oec**, *CApoc*, *DeGrootte*, 267,399–401 (18a, 20–22a, 24a, 26a, 28–30a, 32a, 34a, 36a, 37a, 38–40a, 42–68a[↓], 42–44a, 46b, 48a, 50a, 52a, 54a, 56–58b, 60–64a, 66–68a)

21,4 AnastS, *?Quaest*, PG 89, 702 B8 (2a, 4a, 5a, 6–8a, 10a, 12–14a, 16a, 18a, 20b, 22a, 24–28a, 48b, 50‡, 52b) – **AndrCaes**, *CApoc*, *Schmid* (1955), 235,2 (48a, 50a, 52a, 52b) – **CyrH**, *Myst*, *SC* 126, 100, 5 (5c, 6–8a) – **Eus**, *Quaest*, *SC* 523, 160, 70 (5c, 6–8a) – **IohH**, *Myst*, *SC* 126, 100, 5 (5c, 6–8a) – **MacSym**, *SermB*, cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 267,404 (2a, 4a, 5a, 6–8a, 10a, 12–14a, 16a) – *CApoc*, *DeGrootte*, 267,404 (48a, 50a, 52b)

21,5 Cyr, *EpP*, cf. addendum – *Glaph*, PG 69, 421 A8 (16a, 18–22‡); cf. addendum – *Glaph*, PG 69, 672 B10 (16a, 18–22‡) – **Oec**, *CApoc*, *DeGrootte*, 267,411 (16a, 18–22a)

21,6 AnastA, *Gest*, *Bratke* (1899), 13,18 (22–30b) – **AndrCaes**, *CApoc*, *Schmid* (1955), 235,13 (22–30b) – **Clem**, *Paed*, *Marcovich*, 23,21 (12–20b, 23a, 22–30b) – *Strom*, *GCS* 52, 318,3 (12–20b) – *Strom*, *GCS* 52, 503,32 (12–20b, 21a, 22–30b) – **Did**, *CEcll*, *PTA* 9, 62,23 (22–30b) – *CEcll*, *PTA* 9, 62,24 (8–10e, 12–20a, 21b, 22–30a) – *CEcll*, cf. addendum – **Epiph**, *Pan*, *GCS* 31, 397,4 (8–10e, 12–20a) – *Pan*, cf. addendum – **Eus**, *Hist*, cf. addendum – **Hipp**, *FrPs*, *Nautin*, 183,4 (8–10e, 12–20a) – *Ref*, *PTS* 25, 271,14 (12–20b) – *Ref*, *PTS* 25, 270,26 (8–10d, 12–20a) – **IohDam**, *NatDom*, *PTS* 29, 337,19 (22–30b) – **IohScyth**, *ScholAr*, cf. addendum – **MaxConf**, *Asc*, cf. addendum – **Oec**, *CApoc*, *DeGrootte*, 268,426 (8–10e, 12–20ao, 21a, 22–30a) – *CApoc*, *DeGrootte*, 268,431 (32a, 34b, 36a, 38a, 39a, 40–54a[↓], 40a, 42–48a, 50–54a) – *CApoc*, cf. addendum – **Or**, *Clloh*, *Thümmel*, 62,24 (8–10a, 12–20ao) – **PsChrys**, *Pseud*, PG 59, 556,50 (8–10e, 22–30a) – **Thdr**, *HistEccl*, cf. addendum

21,7 Oec, *CApoc*, *DeGrootte*, 268,441 (2–6a, 8a) – **PsChrys**, *PaenSerm* 1, PG 60, 693,26 (2–6a, 8a)

21,8 Oec, *CApoc*, *DeGrootte*, 269,445 (32a, 34–36a, 38a) – **Or**, *CatPs*, cf. addendum

21,9 AndrCaes, *CApoc*, *Schmid* (1955), 235,13 (56a, 58–66c) – **Ephr**, *Paen*, *Assemani III*, 190,39 (20a, 22a, 24a) – **Oec**, *CApoc*, *DeGrootte*, 269,462 (2–4a, 6–8a, 10a, 12a, 14a) – *CApoc*, *DeGrootte*, 269,463 (50a, 51a, 52a, 54a, 56a, 58–66d)

21,10 AndrCaes, *CApoc*, *Schmid* (1955), 239,5 (12a, 14a, 16a) – **Oec**, *CApoc*, *DeGrootte*, 270,480 (2a, 4a, 6a, 8–10a, 12a, 14a, 20a, 22–26a, 28–30a, 32a, 33a, 34a, 35a, 36a, 37a, 38a, 40–50a) – **PsClem**, *Hom*, cf. addendum

21,11 AnastS, *?Quaest*, PG 89, 702 B10 (2–10a[↓], 2a, 4a, 6a, 7b, 8a, 10a) – **Oec**, *CApoc*, *DeGrootte*, 270,482 (2–10a[↓], 2a, 4a, 6a, 7a, 8a, 10a) – *CApoc*, *DeGrootte*, 270,488 (12a, 14a, 16a, 18a, 20a, 28a)

21,12 AndrCaes, *CApoc*, *Schmid* (1955), 239,18 (4–6a, 8a, 8b, 10a) – *CApoc*, *Schmid* (1955), 240,8 (39c, 43b, 44a) – **Oec**, *CApoc*, *DeGrootte*, 271,498 (12a, 14a, 16–28a[↓], 16a) – *CApoc*, *DeGrootte*, 271,500 (18–20a, 22–24a, 25a, 26a,

28ao1) – **CApoc**, *DeGroote*, 271,505 (30a, 31a, 32a, 33a, 34a, 36a, 38a, 39c, 40a, 42a, 43a, 44–48[↓], 44a, 46c, 48b)

21,14 Oec, **CApoc**, *DeGroote*, 272,522 (2a, 4a, 6a, 8–10a, 12c, 14a, 16–22a[↓], 16a) – **CApoc**, *DeGroote*, 272,525 (18a, 20a, 22a, 24–36a[↓], 24a, 25a, 26a, 28a, 30a, 32a, 34–36a)

21,16 Oec, **CApoc**, *DeGroote*, 274,24 (2a, 4a, 6a, 7a, 8–10a, 12a, 14a, 16a, 18a, 20a, 22a, 24a, 25c)

21,17 Oec, **CApoc**, *DeGroote*, 274,35 (2a, 4a, 6a, 8a, 10a, 12–16ao1, 18a, 20–22a, 24–26a, 28a) – **CApoc**, *DeGroote*, 275,51 (20–22a, 24–26a, 28a)

21,18 AndrCaes, **CApoc**, *Schmid* (1955), 243,3 (4–6b, 8ao, 9a, 14b, 16a) – **Oec**, **CApoc**, *DeGroote*, 275,58 (2a, 4–6b, 8a, 10–12a, 14–32a[↓], 14a, 16a) – **CApoc**, *DeGroote*, 275,60 (14–32a[↓], 18a, 20a, 22a, 24–26a, 28–32a[↓], 28a, 30–32a)

21,19 Oec, **CApoc**, *DeGroote*, 275,63 (2–8a, 9b, 10–12a, 13a, 14a)

21,21 AnastS, *?Quaest*, *PG* 89, 702 B14 (46a, 48ao, 49a, 50a) – **AndrCaes**, **CApoc**, *Schmid* (1955), 248,3 (4a, 6a, 8a) – **CApoc**, *Schmid* (1955), 248,4 (10a, 12a) – **CApoc**, *Schmid* (1955), 248,4 (26a, 28a) – **CApoc**, cf. addendum – **Oec**, **CApoc**, *DeGroote*, 277,107 (2a, 4a, 8a, 18a, 28a, 30a) – **CApoc**, *DeGroote*, 277,110 (32a–36a, 38a, 40a, 41a, 42–44a, 46a, 48a, 49b)

21,22 AnastS, *?Quaest*, *PG* 89, 702 B1 (2–6a, 8a, 10–12a, 14–16b, 18–22e, 28a, 30–32a) – **AndrCaes**, **CApoc**, *Schmid* (1955), 248,19 (34a, 36a, 38a) – **EcSmyr**, *MarPol*, cf. addendum – **Epiph**, *Pan*, *GCS NF* 10, 233,18 (cit. *Mont*: 18–22a, 23a, 24–26a) – **Mont**, *Orac*, *Labriolle*, 37 (18–22a, 23a, 24–26a) – **Oec**, **CApoc**, *DeGroote*, 277,113 (2–6a, 8a, 10–12a, 14–16a, 18–22a, 23a, 24–26a, 27a, 28a, 30–32c, 34a, 36a, 38a) – **CApoc**, *DeGroote*, 278,124 (14–16a, 23a) – **CApoc**, *DeGroote*, 278,124 (18–22a, 23a, 24–26a) – **CApoc**, *DeGroote*, 278,127 (14–16a, 18–22a, 23a, 24–26a, 27a, 28a, 30–32c)

21,23 AnastS, *?Quaest*, *PG* 89, 702 C3 (2a, 4–6a, 7a, 8–10a, 12a, 14a, 16a, 18a, 20a, 22–24a, 26a, 28b, 30a, 34–42a) – **Oec**, **CApoc**, *DeGroote*, 279,143 (2a, 4–6a, 8–10a, 12a, 14a, 16a)

21,24 Oec, **CApoc**, *DeGroote*, 279,145 (6–8a, 10–14a, 16a) – **CApoc**, *DeGroote*, 279,149 (18–20a, 22–26a, 28a, 30–38c)

21,25 AndrCaes, **CApoc**, cf. addendum – **Oec**, **CApoc**, *DeGroote*, 279,155 (2a, 4a, 6a, 8–14a, 15a, 16a) – **CApoc**, *DeGroote*, 279,164 (18–20a, 22–26a)

21,26 AndrCaes, **CApoc**, cf. addendum – **Oec**, **CApoc**, *DeGroote*, 280,181 (8a, 10a, 12b, 14a, 16–18a)

21,27 AndrCaes, **CApoc**, cf. addendum – **Oec**, **CApoc**, *DeGroote*, 280,185 (2–12a[↓], 2a, 4–6a, 8–12a, 14a, 16a, 18a, 20–22c, 24a, 30–32a, 34a, 36a, 38a, 40–42a, 44a)

22,1 Oec, **CApoc**, *DeGroote*, 280,189 (2–6a, 8–12a[↓], 8a, 10–12a, 14–18a, 20–30a[↓], 20a, 22a, 23a, 24–30a)

22,2 AndrCaes, **CApoc**, *Schmid* (1955), 251,2 (24–26a) – **CApoc**, *Schmid* (1955), 251,15 (24–26a) – **CApoc**, *Schmid* (1955), 252,4 (52a, 54–56a) – **CApoc**, *Schmid* (1955), 252,6 (50–52a, 58–60a) – **CApoc**, *Schmid* (1955), 252,12 (24–26a, 28a, 30a, 32a) – **CApoc**, cf. addendum – **Epiph**, *Pan*, cf. addendum – **Oec**, **CApoc**, *DeGroote*, 280,190 (2–4a, 6a, 8–10e) – **CApoc**, *DeGroote*, 281,194 (12–16a, 18–26a) – **CApoc**, *DeGroote*, 281,204 (48–64a[↓], 48–52a, 54–56a, 57a, 58–60a)

22,3 Oec, **CApoc**, *DeGroote*, 281,210 (2a, 4a, 6a, 8a, 10a, 12a) – **CApoc**, *DeGroote*, 281,215 (44a, 44b, 46a) – **Thdr̄t**, *?Quaest*, *Papadopoulos-Kerameus*, 123,5 (6a)

22,4 AndrCaes, **CApoc**, cf. addendum – **Oec**, **CApoc**, *DeGroote*, 282,218 (2–10a, 2–8a, 10a) – **CApoc**, *DeGroote*, 282,219 (16–18a, 19a, 20–24a, 26a)

22,5 AnastS, *?Quaest*, cf. addendum – **Oec**, **CApoc**, *DeGroote*, 282,223 (4–6a, 8b) – **CApoc**, *DeGroote*, 282,226 (44a, 46a, 48–54b[↓], 48–50a)

22,6 AndrCaes, **CApoc**, *Schmid* (1955), 254,17 (14–18a); cf. addendum – **CApoc**, *Schmid* (1955), 255,6 (46–52a) – **Oec**, **CApoc**, *DeGroote*, 282,239 (8–10a, 12a, 13a, 14a) – **CApoc**, *DeGroote*, 282,239 (20–22a, 24–28c, 30a, 32–36a) – **CApoc**, *DeGroote*, 283,244 (46–62a)

22,7 AndrCaes, **CApoc**, cf. addendum – **DionAl**, *Prom*, *Feltoe* 117,1 (10–14a, 16–22a, 23a, 24–28a) – *Prom*, *Feltoe* 119,10 (10–14a, 16–22a, 23a, 24–28a) – **Eus**, *Hist*, *GCS NF* 6,2, 692,14 (cit. *DionAl*: 10–14a, 16–22a, 23a, 24–28a) – *Hist*, *GCS NF* 6,2, 694,22 (cit. *DionAl*: 10–14a, 16–22a, 23a, 24–28a) – **Oec**, **CApoc**, *DeGroote*, 283,250 (4–8a[↓], 6d, 8a, 9a, 10–14b); cf. addendum

22,8 DionAl, *Prom*, *Feltoe* 117,2 (2a, 3a, 4a, 6–14b) – *Prom*, *Feltoe* 119,10 (2a, 3a, 4a, 6–14b) – **Eus**, *Hist*, *GCS NF* 6,2, 692,16 (cit. *DionAl*: 2a, 3a, 4a, 6–14b) – *Hist*, *GCS NF* 6,2, 694,23 (cit. *DionAl*: 2a, 3a, 4a, 6–14b) – **Oec**, **CApoc**, *DeGroote*, 283,253 (16a, 18a, 20a, 21a, 22–24b, 26a, 26ao, 28a, 30–34a, 36–38a)

22,10 AndrCaes, **CApoc**, *Schmid* (1955), 258,6 (8–10a, 12–14a, 15a, 16–18a) – **Areth**, **CApoc**, *Cramer VIII*, 493,17 (26–30e, 32a, 34a) – **Oec**, **CApoc**, *DeGroote*, 284,266 (8–10a, 12–14a, 15b) – **CApoc**, *DeGroote*, 284,268 (26–30c, 32a, 34a)

22,11 Eus, *Hist*, *GCS NF* 6,1, 424,24 (22a, 24a, 24b, 26b) – **Oec**, **CApoc**, *DeGroote*, 284,274 (2–4a, 6a, 8a, 10a, 12a, 14a, 16a, 18a) – **CApoc**, *DeGroote*, 284,280 (20a, 22a, 24a, 26–28a, 30a) – **Or**, *Cl̄oh*, *GCS* 10, 441,18 (12a, 14a, 16a, 18a) – *Cl̄oh*, *GCS* 10, 464,28 (12a, 14a, 16a, 18a) – **Poth**, *Ep*, *GCS* 9,1, 424,24 (22a, 24a, 24b, 26b)

22,12 AndrCaes, **CApoc**, *Schmid* (1955), 258,19 (20a, 22a) – **Clem**, *Strom*, *GCS* 52, 308,12 (8–10a, 12a, 20a, 22a, 24b, 26–28a 30–32f) – **ClemR**, *EpCor1*, *Fischer* (1993), 66,6 (8–10a, 12a, 20a, 22a, 24b, 26–28a, 30–32f) – **Cyr**, *EpP*, *SC* 392, 308,94 (24b, 26–28b 30–32f) – **Ephr**, *Con*, *Assemani III*, 67,50 (22a, 24b, 26–28b 30–32f) – **EusDor**, *Lib*, *ACO II*, 1, 1, 100,25 (20a, 22a, 24b, 26–28b 30–32f) – **Oec**, **CApoc**, *DeGroote*, 284,281 (2–4a, 6a, 7a, 8–10a, 12a, 14–18a, 20a, 22a, 24a, 26–28a, 30–32a) – **Or**, *Cl̄oh*, *GCS* 10, 271,29 (8–10a, 12a, 20a, 22a, 24a, 26–28b 30–32e) – *Mart*, *Stritzky*, 96,18 (8–10a, 12a, 20a, 22a, 24a, 26–28b, 30–32e)

22,13 AnastA, Orth, cf. addendum – **Ath**, ?OrIVAr, *Stegmann*, 76,20 (2a, 3a, 4a, 6a, 8a, 10a, 12a, 14–32a) – **Clem**, Paed, *Marcovich*, 23,21 (6a, 8a, 10b, 12a, 26a, 28a, 32a) – CEcl, *PTA* 9, 62,24 (2a, 3a, 4a, 6a, 8a, 10a, 12a, 26a, 28a, 32a) – CEcl, *PTA* 9, 64,6 (2a, 3a, 4a, 6a, 8a, 10a, 12a) – CEcl, cf. addendum – **Epiph**, Pan, *GCS* 31, 397,4 (2a, 3b, 4a, 6a, 8a, 10a) – Pan, *GCS* 31, 397,8 (2a, 3b, 4a, 6a, 8a, 10a, 12a) – **Eus**, Cls, *GCS sine num.*, 305,19 (14a, 16a, 18a, 20b, 22a) – **Hipp**, Ref, *PTS* 25, 270,26 (2a, 3a, 4a, 6a, 8a, 10a, 12a) – FrPs, cf. addendum – **IohScyth**, ScholAr, cf. addendum – **Oec**, CApoc, *DeGrootte*, 284,284 (2a, 6a, 8a, 10a, 12a, 14–32e) – **Or**, ClOh, *Thümmel*, 32,6 (2a, 3b, 14–22a) – ClOh, *Thümmel*, 58,20 (2a, 3b) – ClOh, *Thümmel*, 62,24 (2a, 3a, 4a, 6a, 8a, 10a, 12a, 14–32a) – ClOh, cf. addendum – Pasc, *Nautin* 172,18 (2a, 3b, 4a, 6a, 8a, 10a, 12a, 14–32b) – Pasc, *Nautin* 172,32 (2a, 3b, 14–32b) – **Serap**, Euch, cf. addendum – **Thdr**, HistEccl, cf. addendum

22,14 Ath, ?OrIVAr, *Stegmann*, 76, 20 (2a, 6–12a, 14–24a[↓], 14a, 16–22a, 23a, 24a, 26–28b, 30–32a, 34–36a, 38a, 39a, 40a, 42–46a) – **Oec**, CApoc, *DeGrootte*, 284,286 (2a, 4–12a[↓], 6–12a, 14–24a[↓], 14a, 16–22a, 23a, 24a, 26–28a, 30–32a) – CApoc, *DeGrootte*, 285,291 (34–36a, 38a, 39a, 40a, 42–46a)

22,15 Ath, ?OrIVAr, *Stegmann*, 76,23 (2a, 4–6a, 8a, 10a, 12–24a, 26a, 28a, 30a, 34–40a[↓], 32a, 34a, 35a, 36–40b, 42a) – **Cyr**, Ador, cf. addendum – **Oec**, CApoc, *DeGrootte*, 285,306 (2a, 4–6a) – CApoc, *DeGrootte*, 286,316 (32a, 34a, 35a, 36–40a)

22,16 AndrCaes, CApoc, cf. addendum – **Areth**, CApoc, *Cramer VIII*, 495,15 (26a, 28a, 30–32a, 34–40a[↓], 36–40a) – **Ath**, ?OrIVAr, *Stegmann*, 76,25 (2a, 4a, 6–10a, 12a, 14a, 16a,

18a, 20–52a[↓], 20b, 22–24a, 26a, 28a, 30–32a, 34–40a[↓], 36–40a, 41a, 42–52a[↓], 42–44a, 46–48a, 50a, 52a) – ?OrIVAr, *Stegmann*, 76, 30 (36–40a, 42–52a[↓], 42–44a, 46–48a, 50a, 52a) – **Oec**, CApoc, *DeGrootte*, 286,329 (2a, 4a, 6–10a, 12a, 14a, 16a, 18a, 20–52a[↓], 20a, 22–24a) – CApoc, *DeGrootte*, 286,334 (26a, 28a, 30–32a, 34a) – CApoc, *DeGrootte*, 287,350 (42–52a[↓], 42–44a, 46–48a, 50a, 52a)

22,17 Areth, CApoc, *Cramer VIII*, 495,23 (16–24a[↓] 18a, 20a, 22a) – CApoc, *Cramer VIII*, 495,23 (16–24a[↓] 18a, 20a, 22a) – **Ath**, ?OrIVAr, *Stegmann*, 76, 27 (2a, 4–8a, 10a, 12a, 14a, 16–24a[↓], 16a, 18a, 20a, 22a, 24a, 26a, 28–46a[↓], 28a, 30a, 32a, 34–40a, 34a, 35a, 36–38a, 40a, 41a, 42a, 43a, 44–46a) – **MacSym**, SermC, SC 275, 256,1 (42a, 44a) – **Oec**, CApoc, *DeGrootte*, 287,356 (2a, 4–8a, 10a, 12a, 14a, 16a) – CApoc, *DeGrootte*, 287,362 (16–24a[↓], 18a, 20a, 22a, 24a) – CApoc, *DeGrootte*, 288,368 (26a, 28–46a[↓], 28a, 30a, 32a, 34a–40a, 34a, 35a, 36–38a, 40a, 41a, 42a, 43a, 44–46a) – CApoc, *DeGrootte*, 289,397 (6a, 16–24a[↓], 18a, 20a, 22a, 24a)

22,18 Areth, CApoc, cf. addendum – **Oec**, CApoc, *DeGrootte*, 288,377 (2a, 4–6a, 8–10a, 12–18a)

22,20 AndrCaes, CApoc, *Schmid* (1955), 262,20 (18a, 20a, 22a, 23a, 23b) – CApoc, *Schmid* (1955), 262,18 (4–6a, 8a, 12a, 14a) – **Areth**, CApoc, *Cramer VIII*, 496,15 (10a, 12a, 14a) – CApoc, *Cramer VIII*, 496,23 (18a, 20a, 22a, 23b) – **Oec**, CApoc, *DeGrootte*, 289,394 (10a, 12a, 14a) – CApoc, *DeGrootte*, 289,398 (16a, 17a, 18a, 20a, 22a)

22,21 Areth, CApoc, *Cramer VIII*, 496,24 (2–10a[↓], 2–6a, 8–10d, 11b, 12a, 14–18a)

Keine textkritisch verwertbare patristische Bezeugung liegt vor für die Verse:

| No text-critically utilizable patristic attestation is available for the verses:

Apk | Rev 2,12; 2,13; 2,25; 2,29; 3,6; 3,9; 3,10; 3,13; 3,17; 3,22; 4,2; 4,9; 4,10; 5,12; 5,14; 6,3; 7,6; 7,7; 7,8; 7,13; 8,6; 8,7; 8,8; 8,10; 8,11; 9,5; 9,7; 9,8; 9,9; 9,10; 9,15; 9,21; 10,5; 11,5; 11,9; 11,12; 12,11; 12,17; 12,18; 13,16; 13,17; 14,9; 14,14; 14,17; 14,19; 15,4; 15,5; 16,1; 16,4; 16,8; 16,11; 16,21; 17,6; 17,15; 17,16; 18,7; 18,8; 18,9; 18,12; 18,14; 18,15; 18,16; 18,17; 18,18; 18,19; 18,20; 18,21; 19,8; 19,19; 21,13; 21,15; 21,20; 22,9; 22,19.

Darüber hinaus kann die patristische Bezeugung in den folgenden Versen nicht als Zitat gewertet werden, wenngleich sie gewissen Rückschlüsse auf den Textbestand des Vorlagentextes ermöglicht:

| Besides, the patristic attestation in the following verses cannot be considered a quotation, although it does allow certain conclusions to be drawn about the textual structure of the original text:

Apk | Rev 1,20; 8,5; 8,12; 9,19; 11,11; 11,14; 12,8; 16,6; 20,15; 21,21.

Kurzliste / Short list

1,1 Areth, CApoc, *Cramer VIII*, 182,27 (32–34a) – **DionAl**, Prom, *Feltoe*, 118,7 (3a, 4–6a, 8–56a[↓], 12a, 13a, 14–22d, 32–34a, 39a, 40–48a, 50–54a, 56a) – **Oec**, CApoc, *DeGrootte*, 67,83 (3a, 4–6a, 8–56a[↓], 12a, 13a, 14–20a, 22a, 32–34a) – CApoc, *DeGrootte*, 67,92 (8–56a[↓], 32–34a) – CApoc, *DeGrootte*, 68,103 (8–56a[↓])

1,2 AndrCaes, CApoc, *Schmid* (1955), 12,12 (27a, 27c) – **Areth**, CApoc, *Cramer VIII*, 183,22 (27c) – **DionAl**, Prom, *Feltoe* 118,9 (2–4a, 10–12a, 16–18a, 20–22d, 24a, 25a, 26a) – **Oec**, CApoc, *DeGrootte*, 68,107 (2–4a, 10–12a, 16–18a, 20–22a, 24a, 25a, 26a)

1,3 Oec, CApoc, *DeGrootte*, 69,122 (34–36a, 38–40a)

1,4 AndrCaes, CApoc, *Schmid* (1955), 13,11 (20a) – CApoc, *Schmid* (1955), 13,12 (28–42a) – CApoc, *Schmid* (1955), 14,4 (28–42a) – **AndrCret**, HNatMar4, PG 97, 881 A10 (28–42a) – **Areth**, CApoc, *Cramer VIII*, 185,3 (27b, 28–42a) – CApoc, *Cramer VIII*, 185,15 (28–42a) – CApoc, *Cramer VIII*, 187,8 (28–42a) – **Ath**, OrIAr, *Metzler*, 120,16 (28–42a) – **Cyr**, Thes, PG 75, 453 B8 (20a) – **DionAl**, Prom, *Feltoe* 118,11 (2a, 10–16a, 20a) – **Hipp**, ?FrUn, *Reichardt*, 174,11 (2a, 10–16a) – **PsDionAr**, Div, *PTS* 33, 123,3 (28–42d) – **Oec**, CApoc, *DeGrootte*, 69,128 (20a, 27b) – CApoc, *DeGrootte*, 69,135 (28–42a) – CApoc, *DeGrootte*, 70,149 (54b, 56a, 58–62a) – CApoc, *DeGrootte*, 70,155 (28–42a)

1,5 AndrCaes, CApoc, *Schmid* (1955), 14,18 (22–30a, 34a) – CApoc, *Schmid* (1955), 15,5 (4a, 6–8a) – CApoc, *Schmid*

(1955), 15,8 (4a, 6–8a) – **Areth**, *CApoc*, *Cramer VIII*, 186,12 (4a, 6–8a) – *CApoc*, *Cramer VIII*, 186,14 (4a, 6–8a) – *CApoc*, *Cramer VIII*, 188,10 (48b, 50a) – *CApoc*, *Cramer VIII*, 188,11 (40–66a[↓], 48–52bd[↔]) [hab 48, 50], 60–66a) – **Did**, *CZach*, *SC* 83, 274,4 (10–16a) – **Oec**, *CApoc*, *DeGrootte*, 70, 155 (4a, 6–8a) – *CApoc*, *DeGrootte*, 70,158 (10–16b) – *CApoc*, *DeGrootte*, 70,162 (21a, 22–30a) – *CApoc*, *DeGrootte*, 71,178 (22–30a, 34a) – *CApoc*, *DeGrootte*, 72,190 (40–66a[↓], 42b) – *CApoc*, *DeGrootte*, 72,192 (40–66a[↓], 48a, 50a, 52a, 56a, 58a, 59a, 60–66a) – **Pamph/Eus^{Lat}**, *ApolOr*, *PG* 17, 596 A2 (21b, 22–30a) – **Poth**, *Ep*, *GCS* 9,1, 428,16 (21a, 22–30a)

1,6 Amph, *OrOcc*, *CCSG* 3, 256,83 (22a, 24–32a, 36–42a, 44a) – **AndrCaes**, *CApoc*, *Schmid* (1955), 16,10 (2–4b, 6a, 8–10e) – **Areth**, *CApoc*, *Cramer VIII*, 188,10 (2–4a, 6a) – *CApoc*, *Cramer VIII*, 188,15 (2–4a, 6a) – *CApoc*, *Cramer VIII*, 188,19 (2–4a, 6a, 8–10a) – **Bas**, *HBapt*, *PG* 31, 444 C6 (22a, 24–32a, 36–42a, 44a) – **Did**, *Fr2Cor*, *Staab*, 44,23 (22b, 24–32a, 36–42a, 44a) – **Oec**, *CApoc*, *DeGrootte*, 72,190 (22a, 24–32a) – *CApoc*, *DeGrootte*, 72,197 (2–4a, 8–10a) – *CApoc*, *DeGrootte*, 72,198 (8–10a, 12–14a, 15a, 17a, 18b, 20a) – **Or**, *Heracl*, *SC* 67, 110,16 (22b, 24–32a, 36–42a, 44a)

1,7 AndrCaes, *CApoc*, *Schmid* (1955), 17,9 (48a) – **Areth**, *CApoc*, *Cramer VIII*, 190,13 (48a) – **Did**, *CZach*, *SC* 85, 1006,29 (2–12a[↓], 6–10a, 12a, 14a, 16a, 18–20a, 26a) – **Ephr**, *SAdv*, *Assemani II*, 194,13 (2–12a[↓], 6–10b, 11b, 12a, 14a, 16a, 18–20a, 26a, 30a, 32a, 34–36b, 38a, 40–46a) – *SCru*, *Assemani II*, 253,1 (14a, 18–20a, 26a, 30a, 32a, 34–36a, 38a) – **Oec**, *CApoc*, *DeGrootte*, 73,220 (12a, 14a, 16a, 18–20a, 26a) – *CApoc*, *DeGrootte*, 73,230 (34–36a) – *CApoc*, *DeGrootte*, 73,232 (48a) – **Or^{Lat}**, *Ser*, *GCS* 38, 111,8 (2–12a, 6–10ac[↔], 11a, 12a, 14a, 16a, 18–20a, 26a) – **Procop**, *CatIs*, *PG* 87,2, 2081 B12 (30a, 32a, 34–36e, 38a)

1,8 AnastA, *Gest*, *TU NF* 4, 13,18 (15b) – **Areth**, *CApoc*, *Cramer VIII*, 190,18 (24–42a[↓], 24–38a, 40a) – *CApoc*, *Cramer VIII*, 191,6 (24–38a, 40a) – **Ath**, *EpSer*, *Savvidis* 539, 11 (24–42a[↓], 24–38f, 40a) – *EpSyn*, *Opitz*, 273,15 (24–42a[↓], 24–38a, 40a) – *EpSyn*, *Opitz*, 273,20 (16–22a, 24–42a[↓], 40a) – *OrIar*, *Metzler*, 120,16 (24–42a[↓], 24–38a) – *OrIIIAr*, *PG* 26, 329 B1 (24–42a[↓], 40a) – **Bas**, *Eun*, *SC* 305, 56,3 (24–42a[↓], 24–38a, 40a) – **Clem**, *Paed*, *GCS* 12, 111,14 (15b) – **Cyr**, *CPrMin*, *Pusey* 2,94,13 (24–38f, 40a) – *CPrMin*, *TEG* 10, 21,165 (24–38f, 40a) – *Glaph*, *PG* 69, 432 A1 (24–38f, 40a) – *Trin*, *SC* 231, 330,36 (24–38f, 40a) – *Trin*, *SC* 237, 332,26 (24–38f, 40a) – **Did**, *CEccl*, *PTA* 9, 62,24 (8a, 9a, 15c) – *CZach*, *SC* 83, 274,5 (24–42a[↓], 24–38a, 40a) – *FrPs*, *PTS* 15, 243,23 (24–42a[↓], 40a) – **Epiph**, *Pan*, *GCS* 31, 397,4 (8a) – **Eus**, *ClIs*, *GCS sine num.*, 305,20 (8a, 9a) – **Greg?**(ap. **AndrCaes**, *CApoc*, *Schmid* [1955], 15,1) (24–42a[↓], 24–38a, 40a) – **Hipp**, *FrPs*, *Nautin* (1953), 183, 4 (8a, 15c) – *Noet*, *Schwartz* (1936), 9,27 (24–42a[↓], 24–38a, 40a) – *Ref*, *PTS* 25, 270,26 (8a, 9a) – *Ref*, *PTS* 25, 271,14 (8a) – **IohDam**, *NatDom*, *PTS* 29, 337,19 (15b) – **IohScyth**, *ScholAr*, *PTS* 62, 162,8 (40a, 40b) – *ScholAr*, *PTS* 62, 233,3–5 (15b) – **MarcD**, *Ar*, *PG* 65, 1152 A5 (8a, 16–22a, 24–42a[↓], 24–38a, 39a, 40a) – **PsdionAr**, *Div*, *PTS* 33, 123,3 (40a) – **Serap**, *Euch*, *TU* 17, 24,3 (24–42a[↓], 24–38b, 40a)

1,9 AndrCaes, *CApoc*, *Schmid* (1955), 18,8 (60b, 66a, 67a) – **Ath**, *?Flor*, *Schwartz*, 52,7 (4a, 34a, 42–44d, 46a) – **DionAl**, *Prom*, *Feltoe* 119,6 (4a, 6a, 12a, 13a, 14–34a[↓], 14a, 15a, 18–20a, 24–28c, 34a, 36–64a, 42–44a, 46a, 50–52a,

56a, 60b, 66a, 67a) – **Hipp**, *?ApoDis*, *Turner* 63,8 (46a, 56b) – **Oec**, *CApoc*, *DeGrootte*, 74,255 (50–52a, 60b, 66a) – *CApoc*, *DeGrootte*, 74,257 (36–64a[↓], 34a, 42–44d, 46a) – **Or**, *CMt*, *GCS* 38, 486,16 (4a, 6a, 12a, 13a, 14–34a[↓], 15a, 18–20a, 24–28a, 34a, 42–44a, 46a, 50–52a, 56a)

1,10 Areth, *CApoc*, *Cramer VIII*, 192,13 (4–6a) – *CApoc*, *Cramer VIII*, 192,17 (29a) – **Oec**, *CApoc*, *DeGrootte*, 75,261 (2a, 4–6a)

1,11 Did, *CEccl*, *PTA* 9, 62,24 (3i) – *CEccl*, *PTA* 9, 64,6 (3i) – **Eus**, *ClIs*, *GCS sine num.*, 305,20 (3i)

1,12 AndrCaes, *CApoc*, *Schmid* (1955), 20,1 (4a, 6a, 6d, 8a) – **Areth**, *CApoc*, *Cramer VIII*, 193,22 (4a)

1,13 Oec, *CApoc*, *DeGrootte*, 76,299 (2a, 4–6a, 12–16a) – *CApoc*, *DeGrootte*, 77,309 (12–16b)

1,14 AndrCaes, *CApoc*, *Schmid* (1955), 20,17 (36–40a) – **Oec**, *CApoc*, *DeGrootte*, 77,322 (7a, 8a, 10–40a[↓], 16b, 18a, 21a, 22a, 23b, 24–26b) – *CApoc*, *DeGrootte*, 78,329 (10–40a[↓], 28a, 36–40a)

1,15 Oec, *CApoc*, *DeGrootte*, 78,334 (2a–8a) – *CApoc*, *DeGrootte*, 79,359 (14–36a[↓], 32a)

1,16 Oec, *CApoc*, *DeGrootte*, 79,363 (2a, 4a, 6a, 10–14e) – *CApoc*, *DeGrootte*, 79,371 (20a, 28a, 28b, 30–32a, 34a, 34b, 36a) – *CApoc*, *DeGrootte*, 80,385 (46–52a, 54b, 58a)

1,17 AndrCaes, *CApoc*, *Schmid* (1955), 22,15 (40–42a) – **Did**, *CEccl*, *PTA* 9, 62,25 (48a, 50a, 54a) – **Eus**, *ClIs*, *GCS sine num.*, 305,19 (48a, 50a, 54b) – **Oec**, *CApoc*, *DeGrootte*, 81,404 (10a, 12a, 20c, 26a, 28–36a, 30–32a, 39a, 40–42a) – *CApoc*, *DeGrootte*, 81,409 (46a, 48a, 50a, 54a) – **Or**, *ClIoh*, *Thümmel*, 62,22 (46a, 48a, 50a, 54a) – **Serap**, *Euch*, *TU* 17, 24,2 (48a, 50b, 54a)

1,18 Did, *CEccl*, *PTA* 9, 62,25 (4a, 11a, 17a, 28–30b) – *CEccl*, *PTA* 9, 68,2 (4a, 11a) – *CEccl*, *PTA* 9, 68,4 (17a, 28–30b) – **Eus**, *ClIs*, *GCS sine num.*, 305,21 (4a, 11a) – **Or**, *ClIoh*, *Thümmel*, 62,23 (2a, 4a, 11a, 17a, 28–30a) – *ClIoh*, *Thümmel*, 86,16 (28–30a) – *?SchAp*, *Diobouniotis* 24,1 (4a, 11a, 17a, 28–30a)

1,19 Oec, *CApoc*, *DeGrootte*, 81,421 (4b, 8a, 9a, 10–14a, 20a, 22b) – *CApoc*, *DeGrootte*, 81,421 (10–14a) – *CApoc*, *DeGrootte*, 81,421 (18a, 20a, 22b)

2,1 Oec, *CApoc*, *DeGrootte*, 84,20 (6–14a[↓], 6–10a, 12–14a) – *CApoc*, *DeGrootte*, 84,34 (19a, 20–22a, 23a, 26a, 28a, 34–36a, 42–44a, 46–52a, 54a)

2,2 Oec, *CApoc*, *DeGrootte*, 84,41 (2a, 4–22e) – *CApoc*, *DeGrootte*, 84,44 (32–34a, 32–34ao, 36–46a[↓], 36a, 44a, 46a, 48a, 4–60a) – **Or**, *?SchAp*, *Diobouniotis*, 25,1 (2a, 4–22e)

2,3 Areth, *CApoc*, *Cramer VIII*, 202,5 (20–24a) – **Oec**, *CApoc*, *DeGrootte*, 85,52 (2–10a, 12–18a, 20–24a)

2,4 Oec, *CApoc*, *DeGrootte*, 85,55 (2–8a[↓], 2a, 2ao, 10–20a, 22a) – **Or**, *?SchAp*, *Diobouniotis*, 25, 5 (10–20b, 22a)

- 2,5 AndrCaes**, *CApoc*, *Schmid* (1955), 25,8 (14–22a) – **Oec**, *CApoc*, *DeGrootte*, 85,56 (2a, 8a, 14–22a, 23a, 23b) – *CApoc*, *DeGrootte*, 85,60 (24a, 32a, 37a, 44–50a, 52–56a)
- 2,6 Epiph**, *Pan*, *GCS NF 10*, 269,22 (8a, 16a, 17a, 20–24a) – **Oec**, *CApoc*, *DeGrootte*, 85,68 (7b, 8a, 16a, 17a, 20–24a)
- 2,7 AndrCaes**, *CApoc*, *Schmid* (1955), 26,7 (24a) – **Areth**, *CApoc*, *Cramer VIII*, 203,18 (4–6a, 14a, 18–20a) – *CApoc*, *Cramer VIII*, 204,4 (24a) – **Bars**, *Quaest*, *SC 427*, 646,9 (46–50a) – *Quaest*, *SC 451*, 632,13 (46–50ao, 52–54b) – **Eus**, *Clis*, *GCS 9*, 398,13 (46–50ao, 52–54a) – **Oec**, *CApoc*, *DeGrootte*, 84,29 (4–6a, 14a, 18–20a) – *CApoc*, *DeGrootte*, 86,76 (4–6a, 18–20a) – *CApoc*, *DeGrootte*, 86,84 (24a, 26–50a[↓], 28a, 41a, 46–50ao, 52–54b)
- 2,8 Eus**, *Clis*, *GCS 9*, 305,19 (22–30c) – **Oec**, *CApoc*, *DeGrootte*, 87,105 (32a, 38a, 40a) – **Serap**, *Euch*, *Wobbermin*, 24,2 (22–30b)
- 2,9 Areth**, *CApoc*, *Cramer VIII*, 205,13 (4b, 12–14a) – **Oec**, *CApoc*, *DeGrootte*, 87,105 (4a, 12–14a, 16–22a) – **PsChrys**, *SynArch*, *PG 59*, 756,15 (16–22a)
- 2,10 Oec**, *CApoc*, *DeGrootte*, 87,119 (2a, 5b, 6a, 10a, 16–24a[↓], 16a, 18–24a, 25a, 26a, 32a, 34b, 36b, 38a, 39a, 40a) – *CApoc*, *DeGrootte*, 88,125 (44a, 48a, 56a)
- 2,11 Oec**, *CApoc*, *DeGrootte*, 88,128 (8a, 10a, 14a, 15a, 26a, 30a, 32a, 34–40a)
- 2,14 AndrCaes**, *CApoc*, *Schmid* (1955), 30,6 (26–28a, 29e, 30–32b) – **Oec**, *CApoc*, *DeGrootte*, 89,161 (16–22a, 23a, 24a, 26–28a, 29a, 30–32b, 34a, 35a, 36a, 40a, 44a, 45a, 48a,)
- 2,15 Oec**, *CApoc*, *DeGrootte*, 89,163 (4–8b, 10–14e, 16a, 20a)
- 2,16 Oec**, *CApoc*, *DeGrootte*, 90,171 (4b, 14–16a, 28b, 31a)
- 2,17 Oec**, *CApoc*, *DeGrootte*, 90,176 (8a, 14a, 21a, 26–42a[↓], 28a, 30–34a, 36a) – *CApoc*, *DeGrootte*, 90,179 (40–42a, 58–60b, 62–74a)
- 2,18 Epiph**, *Pan*, *GCS 31*, 308,3 (8–12a, 20a, 38a, 40a, 42a, 46–54a, 56a) – **Mont**, *Orac*, *Heine*, 134,20 (8–12a) – **Oec**, *CApoc*, *DeGrootte*, 91,205 (20a, 22–28a, 38a, 40a, 42a)
- 2,19 Areth**, *CApoc*, *Cramer VIII*, 212,6 (44–46a, 48a, 52a) – **Epiph**, *Pan*, *Pan*, *GCS 31*, 308,3 (6–8a, 10–26b, 22–26a, 44–46a, 48a, 52a) – **Oec**, *CApoc*, *DeGrootte*, 91,210 (6–8a, 10–26a, 18a, 22–26a) – *CApoc*, *DeGrootte*, 91,215 (43b, 44–46a, 48a, 52a)
- 2,20 Epiph**, *Pan*, *Pan*, *GCS 31*, 308,3 (2–4a, 6–8a, 9a, 10–12a, 14–16a, 17a, 20–22a, 24a, 26a, 46–48a) – **Oec**, *CApoc*, *DeGrootte*, 92,217 (2–4a, 6–8a, 20–22a, 24a, 26a, 30–34a, 46–48a) – *CApoc*, *DeGrootte*, 92,218 (10–12a, 14–16a, 17a, 20–22a, 24a, 26a)
- 2,21 Epiph**, *Pan*, *GCS 31*, 308,3 (6a, 8a, 14–20a, 24a, 26a, 28a)
- 2,22 Areth**, *CApoc*, *Cramer VIII*, 213,28 (4a, 6a, 10a)
- 2,23 Ephr**, *Con*, *Assemani III*, 67,50 (52–54a, 56a)
- 2,24 AndrCaes**, *CApoc*, *Schmid* (1955), 34,1 (36–46a[↓], 38b)
- 2,26 AndrCaes**, *CApoc*, *Schmid* (1955), 34,10 (14–22a) – **Oec**, *CApoc*, *DeGrootte*, 92,236 (30–34a)
- 2,27 Oec**, *CApoc*, *DeGrootte*, 92,236 (4a, 8a, 13a, 14a, 24b)
- 2,28 AndrCaes**, *CApoc*, *Schmid* (1955), 34,15 (2a, 8a, 12a) – **Oec**, *CApoc*, *DeGrootte*, 92,236 (4–6a, 8a, 12a) – *CApoc*, *DeGrootte*, 93,245 (22a, 24–28a)
- 3,1 Areth**, *CApoc*, *Cramer VIII*, 219,25 (40a, 46–50a)
- 3,2 Areth**, *CApoc*, *Cramer VIII*, 220,5 (8a, 8ao)
- 3,3 Areth**, *CApoc*, *Cramer VIII*, 221,4 (24a, 25a, 26a, 28a, 29a, 30a, 31d) – **Oec**, *CApoc*, *DeGrootte*, 94,282 (24a, 25a, 26a, 28a, 29a, 30a, 30b, 31d) – *CApoc*, *DeGrootte*, 93,245 (4a, 6–16a[↓], 6a, 10–16a)
- 3,4 Oec**, *CApoc*, *DeGrootte*, 94,289 (4–8a, 9a, 12a, 14a, 24a, 28b, 34–42a) – **PsChrys^{Lat}**, *Sol*, *Botte*, 101,290 (14b, 24a)
- 3,5 Cyr**, *Glaph*, *PG 69*, 41 A46 (36–38b) – **Did**, *CEccl*, *PTA 9*, 64,5 (36–38b) – **EusEm^{Lat}**, *Serm*, *Buytaert 103*, 12 (30–34ab[↔], 36–38a) – **Oec**, *CApoc*, *DeGrootte*, 95,304 (40–48a[↓], 42a, 44–48a, 52–66a[↓], 52–60a, 62–66a)
- 3,7 Areth**, *CApoc*, *Cramer VIII*, 225,13 (30a, 34a, 36a, 38–40a, 38–40ao1) – **Hipp**, *CDan*, *GCS NF 7*, 274,9 (38–40a, 42–50a[↓], 42a, 46–48a, 50a, 51a, 52–54a, 55a, 56–60a) – **Oec**, *CApoc*, *DeGrootte*, 96,332 (21a, 24–28a) – *CApoc*, *DeGrootte*, 97,346 (30a, 34a, 36a, 38–40ao1) – *CApoc*, *DeGrootte*, 97,353 (34a, 36a, 38–40ao1) – *CApoc*, *DeGrootte*, 97,362 (42–50a[↓], 42a, 46–48a, 50b) – *CApoc*, *DeGrootte*, 98,367 (42–50a[↓], 42a, 46–48a, 50b) – *CApoc*, *DeGrootte*, 101,22 (21a, 22a, 24–28f) – **Or**, *Clloh*, *Thümmel 192*, 17 (30a, 34a, 36a, 38–40a) – *Clloh*, cf. addendum – **ExPs**, *PG 12*, 1077 A10 (2–14a[↓], 2–4a, 10–14a, 24–28a, 30a, 34a, 36ao, 38–40a, 42–50a[↓], 42a, 46–48a, 51a, 52–54a, 55a, 56–60b) – **Philo**, *SC 302*, 240, 7 (2–4a, 10a–14a, 24–28a, 30a, 34a, 36a, 38–40a, 42–50a[↓], 42a, 46–48a, 51a, 52–54a, 55a, 56–60b) – **Philo**, *SC 302*, 292,27 (30a, 34a, 36a, 38–40a, 42–50a[↓], 42a, 46–48a, 51a, 52–54a, 55a, 56–60b) – **Philo**, *SC 302*, 294,17 (56–60b)
- 3,8 AndrCaes**, *CApoc*, *Schmid* (1955), 39,4 (4–8a) – *CApoc*, *Schmid* (1955), 39,6 (12–18b) – **Oec**, *CApoc*, *DeGrootte*, 98,365 (4–8a) – *CApoc*, *DeGrootte*, 98,369 (4–8a, 33a, 34a, 34–48a[↓], 36–38a, 46–48a, 56–58a) – **Or**, *ExPs*, *PG 12*, 1077 A7 (12–18b, 20a, 22a, 26–28a, 30a) – **Philo**, *SC 302*, 240,7 (4–8a, 9a, 12–18a, 20a, 22a, 26–28a, 30a)
- 3,12 AndrCaes**, *CApoc*, *Schmid* (1955), 41,5 (74a, 76–78b) – **Areth**, *CApoc*, *Cramer VIII*, 228,28 (20a) – *CApoc*, *Cramer VIII*, 229,7 (12–16a, 20a, 22a) – *CApoc*, *Cramer VIII*, 230,9 (22a) – **Oec**, *CApoc*, *DeGrootte*, 99,393 (38a, 40–42a, 47a, 48–68a[↓], 48–50a, 96b, 100b) – **Or**, *Clloh*, *Clloh*, *GCS 10*, 220, 32 (12–16a, 20a)
- 3,14 Areth**, *CApoc*, *Cramer VIII*, 231,2 (30–36a) – *CApoc*, *Cramer VIII*, 231,3 (38–48a[↓], 38a, 40a, 44a, 48a) – **Did**, *CZach*, *SC 83*, 274,4 (30–36a, 38–48a[↓], 38a, 40a, 44a, 48a) – **FrPs**, *PTS 15*, 243,23 (30–36a) – **Oec**, *CApoc*,

DeGrootte, 101,26 (38–48a[↓], 38a, 40a, 44a, 48a) – **Or**, ?*SchAp*, *Diobouniotis* 30,1 (30–36a) – ?*SchAp*, *Diobouniotis* 30,9 (30–36b)

3,15 Oec, *CApoc*, *DeGrootte*, 101,45 (12a, 14–20a) – *CApoc*, *DeGrootte*, 101,52 (26–28a) – *CApoc*, *DeGrootte*, 101,26 (22–30a[↓], 23a, 24a)

3,16 Oec, *CApoc*, *DeGrootte*, 102,48 (8a) – *CApoc*, *DeGrootte*, 102,52 (2–4a, 8a) – *CApoc*, *DeGrootte*, 102,61 (20–26a[↓], 20a, 24a, 25a, 26a, 32a) – **Or**, ?*SchAp*, *Diobouniotis* 30,14 (20–26a[↓], 20a, 24a)

3,18 Oec, *CApoc*, *DeGrootte*, 103,71 (2a, 6–12f, 16–18a, 22a, 52a01) – *CApoc*, *DeGrootte*, 103,79 (54a, 56–58a, 60–64a)

3,19 Oec, *CApoc*, *DeGrootte*, 103,85 (2a, 4c, 8–14a)

3,20 MacSym, *HSp*, *PTS* 4, 246,138 (3a, 6–10a, 11a, 12–34a[↓], 12a, 14a, 16a, 17a, 30a, 32–34c, 36a, 38a, 40–42a) – *SermC*, *SC* 275, 194,30 (3a, 6–10a, 11a, 12–34a([↓]), 12a, 14a, 16a, 17a, 30a, 38a, 40–42a, 52–58a) – **Oec**, *CApoc*, *DeGrootte*, 103,89 (3a, 6–10a, 11a, 12–34a[↓], 12a, 14a, 16a, 20a, 26–28a, 30a, 32–34a, 36b, 38a, 40–42a, 52–58a) – **Or**, *Cloh*, *GCS* 10, 427,32 (3b, 6–10a, 11a, 12a, 16a, 17a, 30a, 32–34a, 36b, 38a, 40–42a, 52–58a) – *Cloh*, *GCS* 10, 257,4 (16a, 17a, 30a, 32–34a) – **PsChrys**^{Lat}, *OpImpMat*, *PG* 56, 732,18 (3b, 6–10a, 11a, 12a, 14a, 32–34c, 38a, 40–42a, 52–58a)

3,21 AndrCaes, *CApoc*, *Schmid* (1955), 45,3 (28a) – **Areth**, *CApoc*, *Cramer VIII*, 236,24 (28b) – **Oec**, *CApoc*, *DeGrootte*, 104,98 (12–14b, 16–22a[↓], 16–20a) – *CApoc*, *DeGrootte*, 101,25 (26–28a) – *CApoc*, *DeGrootte*, 104,100 (24–26a, 28a)

4,1 AndrCaes, *CApoc*, *Schmid* (1955), 47,3 (48a) – **Areth**, *CApoc*, *Cramer VIII*, 237,13 (48a) – **Oec**, *CApoc*, *DeGrootte*, 104,113 (48a0) – *CApoc*, *DeGrootte*, 138,89 (23a, 24a, 26–30a, 32–44a[↓], 32–40a, 45a, 46a, 46c, 47a, 48a, 54a, 56a, 58a, 64–66a) – *CApoc*, *DeGrootte*, 139,100 (48a, 54a, 56a, 58a, 64–66a)

4,3 AndrCaes, *CApoc*, *Schmid* (1955), 48,5 (22a) – **Oec**, *CApoc*, *DeGrootte*, 106,155 (20–34a[↓], 22a, 24a, 26–28a, 29b)

4,5 Oec, *CApoc*, *DeGrootte*, 108,212 (24a, 28–30a, 32a, 34–36a, 38–40a, 41a, 42–50a)

4,6 Oec, *CApoc*, *DeGrootte*, 108,218 (2–8a, 4–8a, 9a, 10b, 12–14a, 16a)

4,7 Ir, *Haer*, *Brox* 3, 110,8 (2–14a[↓], 6–10b, 20–22d, 24–58a[↓], 26a, 36af, 38–40b, 42–44e, 48a, 50a, 52b, 55a, 58a)

4,8 AndrCaes, *CApoc*, *Schmid* (1955), 52,17 (68–82b) – **Areth**, *CApoc*, *Cramer VIII*, 246,23 (26a, 28–30a) – *CApoc*, *Cramer VIII*, 247,4 (26a, 28–30a) – *CApoc*, *Cramer VIII*, 247,5 (26a, 28–30a) – *CApoc*, *Cramer VIII*, 247,6 (40a, 42a) – *CApoc*, *Cramer VIII*, 247,11 (40a, 42a) – **Ephr**, *SAdv*, *Assemani II*, 194,5 (52–56a, 68–82b) – **EusEm**^{Lat}, *Serm*, *Buytaert* 377,8 (68–82d) – **Mont**, *Orac*, *Labriolle*, 37 (58–66a) – **Oec**, *CApoc*, *DeGrootte*, 110,267 (40a, 42a, 44–48a) – *CApoc*, *DeGrootte*, 111,276 (68–82b) – **PsCaes**, *Quaest*, *Riediger*, *GCS sine num.*, 30,46 37 (52–56a)

4,11 DocApost, *Did*, *SC* 248, 178,9 (40a, 42–44a)

5,1 Hipp, *CDan*, *GCS NF* 7, 274,10 (2a, 2b, 6–10a, 11a, 16–20b, 22–24a, 26–30a, 31a, 32b, 33a, 34–36a) – **Or**, *CatEz*, *PG* 13, 772 C15 (6–10a, 11a, 16–20b, 22–24a, 26–30b) – *Cloh*, *Thümmel* 192,17 (22–24a, 26–30c, 31b, 32a) – *ExPs*, *PG* 12, 1077 A10 (2a, 6–10a, 11a, 16–20b, 22–24a, 26–30b, 31a, 32a, 33a, 34–36a) – *Philo*, *SC* 302, 242,2 (2a, 6–10a, 11a, 16–20b, 22–24a, 26–30a, 31a, 32a, 33a, 34–36a) – *Philo*, *SC* 302, 292,23 (22–24a, 26–30c, 31b, 32a)

5,2 Hipp, *CDan*, *GCS NF* 7, 274,12 (4a, 5a, 8–10a, 12a, 12b, 16a, 16b, 17a, 20a, 26a, 28–36a) – **Oec**, *CApoc*, *DeGrootte*, 114,348–350 (4a, 8–10a, 20a, 26a, 28–36a) – **Or**, *ExPs*, *PG* 12, 1077,10 (4a, 5b, 8–10a, 12b, 16a, 17a, 20a, 26a, 28–36a) – *Philo*, *SC* 302, 242,4 (4a, 5a, 8–10a, 12a, 16a, 17a, 20a, 26a, 28–36a) – *Philo*, *SC* 302, 292,25 (28–36a)

5,3 Hipp, *CDan*, *GCS NF* 7, 274,14–16 (2–34a[↓], 6a, 7a, 12a, 13a, 14–28a[↓], 14b, 16–20a, 21a, 22b, 26–28a, 29a, 30–34a, 36a, 38b) – **Oec**, *CApoc*, *DeGrootte*, 114,353 (2–34a[↓], 6a, 7a, 12a, 13a, 14–28a[↓], 14a, 16–20a, 21a, 22a, 26–28a) – **Or**, *CatEz*, *PG* 13, 772, 39 (2–34a[↓], 6a, 12a, 14–28a[↓], 14b, 16–20a, 21a, 22b, 26–28a, 29a, 30–34a, 36a, 38b) – *ExPs*, *PG* 12, 1077,14 (2–34a[↓], 6a, 12a, 14–28a[↓], 14b, 16–20a, 21a, 22b, 26–28a, 29a, 30–34a, 36a, 38b) – *Philo*, *SC* 302, 242,6 (2–34a[↓], 6a, 7a, 12a, 13a, 14–28a[↓], 14b, 16–20a, 21a, 22b, 26–28a, 29a, 30–34a, 36a, 38a)

5,4 Hipp, *CDan*, *GCS NF* 7, 274,16 (2–20[↓], 2a, 5a, 6c, 12a, 14a, 15a, 16a, 17a, 21a, 22–24a, 26a) – **Or**, *ExPs*, *PG* 12, 1077,17 (2–20[↓], 2a, 5a, 12a, 14a, 15a, 16a, 17a, 21a, 22–24a, 26a; cf. *Philo*) – *Philo*, *SC* 302, 242,8 (2–20[↓], 2a, 5a, 12a, 14a, 15a, 16a, 17a, 21a, 22–24a, 26a; cf. *ExPs*)

5,5 Areth, *CApoc*, *Cramer VIII*, 252,14 (26a, 29a, 32a, 35a) – *CApoc*, *Cramer VIII*, 252,15 (42a0) – **Epiph**, *Pan*, *GCS* 37, 463,17 (21a) – **Eus**, *Dem*, *GCS* 23, 372,14 (21a) – **Hipp**, *CDan*, *GCS NF* 7, 274,17 (3a, 4a, 14a, 21a, 29a, 32a, 35a, 42a, 44a, 45a, 46–56a[↓], 51b, 57a) – **Oec**, *CApoc*, *DeGrootte*, 114,364 (21a, 29a, 32a, 35a, 42a0, 44a, 45a, 46–56a[↓], 51a, 57a) – **Or**, *ExPs*, *PG* 12, 1077, 18 (3a, 4a, 14a, 21a, 29a, 32a, 35a, 42a, 44a, 45a, 46–56a[↓], 51a, 57a; cf. *Philo*) – *Philo*, *SC* 302, 242,10 (3a, 4a, 14a, 21a, 29a, 32a, 35a, 42a02, 44a, 45a, 46–56a[↓], 51a, 57a; cf. *ExPs*)

5,6 AndrCaes, *CApoc*, *Schmid* (1955), 56,5 (38a) – **Areth**, *CApoc*, *Cramer VIII*, 253,16 (38a) – **Hipp**, *CDan*, *GCS NF* 7, 274,20 (4a, 6–8a, 22–26a, 28–30a34–40a[↓], 34–40af[↓], 44a, 46–50a, 52b, 54b, 55a, 56a, 58a, 60–64a, 66d, 72a) – **Oec**, *CApoc*, *DeGrootte*, 116,405 (52a, 54a, 55a, 56a, 58a, 60–64a, 66d, 72a)

5,7 Hipp, *CDan*, *GCS NF* 7, 274,23–276,1 (6a, 8b, 9b, 10a, 13a, 16a) – **Oec**, *CApoc*, *DeGrootte*, 115,381 (6a, 8a, 9b, 10a, 13a, 16a)

5,9 AndrCaes, *CApoc*, *Schmid* (1955), 57,8 (58a) – **Areth**, *CApoc*, *Cramer VIII*, 257,20 (58a) – **Eustr**, *Stat*, *CCSG* 60,25 (4a, 5a, 6–8a, 10a, 14–30a[↓], 16a, 18–24a, 38a, 39a, 40–44a) – *Stat*, *CCSG* 60,27 (6–8a) – **Hipp**, *CDan*, *GCS NF* 7, 276,4 (4a, 6–8a, 10a, 14–30a[↓], 16a, 18–24a, 32–v.10/6a[↓], 34a, 38a, 40–70a[↓], 40–44b, 50a, 58a, 62–70a) – **Oec**, *CApoc*, *DeGrootte*, 118,29 (4a, 6–8a) – *CApoc*, *DeGrootte*, 118,33 (56a, 62–70a)

- 5,10 Areth**, *CApoc, Cramer VIII, 258,25* (22a, 26–28a) – **Hipp**, *CDan, GCS NF 7, 275,7* (2–12a[↓], 2–6c, 8–12a, 13a, 14–18a, 22a, 26–28a) – **Oec**, *CApoc, DeGrootte, 118,38* (8–12a, 13a, 14–18c, 22a, 26–28b)
- 5,11 Areth**, *CApoc, Cramer VIII, 259,24* (16a) – **Did**, *CZach, SC 83, 314, 20* (46a, 48–52a)
- 5,13 Hipp**, *?Pasc, Visona 318,10* (88–102a[↓], 88–92a, 100–102a, 103b)
- 6,2 AndrCaes**, *CApoc, Schmid (1955), 61,5* (39a, 42–46a) – **Areth**, *CApoc, Cramer VIII, 264,8* (42–46a) – **Oec**, *CApoc, DeGrootte, 21,102* (39a, 42–46c)
- 6,4 AndrCaes**, *CApoc, Schmid (1955), 62,8* (10a, 10b) – *CApoc, Schmid (1955), 62,11* (14–16a, 18–20a, 18–20b, 18–20c, 22–46a, 32–36b, 32–36c, 32–36e) – **Oec**, *CApoc, DeGrootte, 122,121* (6–8c, 10a, 13a, 14–16a, 22–46a[↓], 22a, 32–36b, 38a, 38b, 42–44a[↓], 44a, 45a, 48a, 52–54a) – *CApoc, DeGrootte, 122,128* (38a, 42–44a[↓], 44a)
- 6,5 Oec**, *CApoc, DeGrootte, 123,154* (38a, 40–42a, 48c, 50a, 52–60a, 60a)
- 6,6 AndrCaes**, *CApoc, Schmid (1955), 64,2* (40–48c) – **Areth**, *CApoc, Cramer VIII, 267,23* (6a, 8a) – *CApoc, Cramer VIII, 267,27* (6a, 8a) – *CApoc, Cramer VIII, 267,30* (6b, 8a, 20a) – *CApoc, Cramer VIII, 268,4* (6b, 8a) – **Oec**, *CApoc, DeGrootte, 123,166* (2–18a[↓], 6b, 8a, 10–12a, 14–18a, 20d, 24–26a, 28–36a[↓], 34a, 35a, 36a, 40–48a, 49a, 52a) – *CApoc, DeGrootte, 124,178* (10–12a, 14–18a, 24–26a, 28–36a[↓], 34a, 35a, 36a) – *CApoc, DeGrootte, 124,185* (40–48a, 49a, 52a)
- 6,7 Areth**, *CApoc, Cramer VIII, 271,13* (17a, 18a)
- 6,8 Oec**, *CApoc, DeGrootte, 126,219* (12a, 16–26a[↓], 20–22b, 24–26b, 28–36a, 38b, 40–42a, 44a, 48a, 54–56a) – **Or**, *CMt, GCS 10, 149,26* (28–36a, 38b)
- 6,9 Eustr**, *Stat, CCSG 60,25* (10–12b, 14ao, 15a, 25a, 28b, 32–34a, 38a, 42b, 46a, 48–50a) – **Hipp**, *CDan, GCS NF 7, 242,12* (13b, 14a) – **Oec**, *CApoc, DeGrootte, 128,269* (14a, 25a, 28a, 32–34a, 38a, 42a, 46b, 47a, 48–50a)
- 6,10 Eustr**, *Stat, CCSG 60,25* (4b, 6–8b, 19a, 20–26a, 30a, 33a, 34a, 42a, 50a) – *Stat, CCSG 60,27* (20–26a, 30a, 33a, 34a) – **Oec**, *CApoc, DeGrootte, 128,278* (4b, 6–8a, 16–18a, 19a, 20–26a, 20–26b, 30a, 30b, 33a, 34a, 42a, 50a)
- 6,11 Clem**, *Paed, Marcovich, 133,32* (2–12a[↓], 4a, 6–8d, 10–12a) – **Eustr**, *Stat, CCSG 60,25* (2–12a[↓], 4a, 6–8e, 10–12a, 14a, 16a, 17a, 20–22d, 24–28h, 29a, 31a, 32a, 34–48a[↓], 34a, 40a, 42a, 46a, 49a) – **Oec**, *CApoc, DeGrootte, 128,287* (32c, 34–48a[↓], 34a, 40a, 42a, 46a, 49a, 52a, 54a, 55a, 56a)
- 6,12 Areth**, *CApoc, Cramer VIII, 277,6* (28a, 30a, 46a, 52–54b) – **Oec**, *CApoc, DeGrootte, 129,316* (22–24a, 28a, 30a, 32–34a, 35a, 36–50a[↓], 36a, 46a, 48–50a, 52–54b)
- 6,13 Oec**, *CApoc, DeGrootte, 130,317* (8–10a, 14a, 21a, 24c, 32a, 34–38c)
- 6,14 Cyr**, *FrLc, TU 130, 205,319,4* (4–6a, 10a) – **Oec**, *CApoc, DeGrootte, 130,332* (4–6a, 10a, 14ao) – *CApoc, DeGrootte, 130,336* (24a, 32a, 34a)
- 6,15 Oec**, *CApoc, DeGrootte, 130,342* (2–16a[↓], 2a, 18a, 22–34b, 42–44a, 48a, 58–62a, 66a)
- 6,16 Oec**, *CApoc, DeGrootte, 131,345* (4a, 6–14a, 18–20a, 24a, 25a, 26a, 29a, 30–44a[↓], 38–40a, 42a, 44a, 48a)
- 6,17 Oec**, *CApoc, DeGrootte, 131,347* (2a, 6–18a[↓], 6–12a, 18b, 20a, 26b)
- 7,1 MacMag**, *Ap, TU 169, 346,21* (16b, 18a, 23a)
- 7,2 Oec**, *CApoc, DeGrootte, 133,396* (4a, 6–8d, 11a, 14–16a, 17a, 20a, 22–24a, 28a, 30–32a, 33a, 38a, 41a, 44–56a) – **Or**, *Cels, Marcovich, 29,15* (14–16a) – *Cloh, Thümmel, 24,11* (4a, 6–8a, 11a, 14–16a, 17a, 20a, 22–24a, 28a, 30–32a, 33a, 38a, 41a, 44–56a)
- 7,3 Areth**, *CApoc, Cramer VIII, 285,18* (2a, 4–12a[↓], 12a) – **Or**, *Cloh, Thümmel, 14,13* (2a, 4–12a[↓], 12a, 18a, 20–22a, 24a, 36a, 40–42a, 44a) – *Cloh, Thümmel, 24,35* (4–12a[↓], 12a, 18a, 20–22a, 24a, 36a, 40–42a, 44a)
- 7,4 Oec**, *CApoc, DeGrootte, 133,407* (14–18a, 14–18ao6) – **Or**, *Cloh, Thümmel, 24,37* (2–12a[↓], 2a, 4a, 6–8a, 10–12a, 14–22a[↓], 14–18ao1, 22a, 24a, 29a)
- 7,5 Or**, *Cloh, Thümmel, 24,17* (2a, 12–22a[↓], 12a, 13a, 18a, 20–22ao)
- 7,9 Eustr**, *Stat, CCSG 60, 25f.* (2–4a, 6–10a, 16–22a, 24ao, 25a, 30a, 34–42a, 43a, 44–60b, 64a, 68a) – *Stat, CCSG 60, 28* (16–22a, 24ao, 44–60a, 64a, 68b)
- 7,10 Eustr**, *Stat, CCSG 60, 26* (4a, 6–8a, 9a, 10a, 16–36a[↓], 16–18a, 22–24a, 28–30a, 32a, 33a, 34–36a) – *Stat, CCSG 60, 28* (4a, 16–36a[↓], 16–18a, 22–24a, 28–30a, 32a, 33a, 34–36a) – **Oec**, *CApoc, DeGrootte, 136,41* (16–18a, 34–36a)
- 7,11 Eustr**, *Stat, CCSG 60, 26* (2–4a, 6–8a, 10a, 14–16a, 17a, 18a, 20–30a, 34a, 40a, 41a, 42–56a[↓], 44–46a, 50a, 54–56a)
- 7,12 Eustr**, *Stat, CCSG 60, 26* (2–48a[↓], 2a, 3a, 4a, 5a, 6–8b, 14c, 16–20a, 24a, 32a, 42a, 48a, 58–60a, 62a)
- 7,14 Eustr**, *Stat, CCSG 60, 26* (42a, 50a, 54c, 56a) – **Oec**, *CApoc, DeGrootte, 137,53* (30a, 32a) – *CApoc, DeGrootte, 137,55* (42a, 50a, 54c, 56a)
- 7,15 Eustr**, *Stat, CCSG 60, 26* (10–16a, 23a, 30–36a, 36a, 44–48b, 50–54a)
- 7,16 Oec**, *CApoc, DeGrootte, 137,68* (2a, 4a, 6–12a) – *CApoc, DeGrootte, 138,71* (15a, 16a, 18a, 24a, 27a, 29a, 30a, 32a) – **Or**, *Pasc, Nautin 200,10* (2a, 4a, 6–12j, 13a)
- 7,17 MacSym**, *SermB, Bertholdt (GCS sine num.),1, 76,16* (36a, 38–40a, 42–44a) – **Oec**, *CApoc, DeGrootte, 138,78* (36a, 38–40a, 42–44a, 46a, 52a)

- 8,1 Oec**, *CApoc*, *DeGrootte*, 139,115 (16–24a[↓], 20–24b, 26a, 28a)
- 8,2 Areth**, *CApoc*, *Cramer VIII*, 298,21 (18a)
- 8,3 Evagr**, *Orat*, *SC* 589, 290, 9 (38c, 39c, 40–42b, 44–48c) – **Oec**, *CApoc*, *DeGrootte*, 140,138 (28a, 30–32a, 34a)
- 8,4 Areth**, *CApoc*, *Cramer VIII*, 301,13 (6b) – **Oec**, *CApoc*, *DeGrootte*, 140,142 (6a, 10–12a)
- 8,9 Ath**, *OrIIAr*, *Metzler*, 222, 11 (5a, 9a, 10–12a, 14–20a, 22–26a)
- 8,13 Did**, *CPs*, *PTA* 6, 256, 19 (26–30a, 38–40b) – *FrGen*, *SC* 244, 46, 13 (32–34a, 38–40b) – *FrPs*, *PTS* 16, 112, 12 (32–34a, 38–40b)
- 9,1 Oec**, *CApoc*, *DeGrootte*, 145,263 (14a, 16–24a, 26–30a) – *CApoc*, *DeGrootte*, 146,267 (38a, 46–48a)
- 9,2 Did**, *CEccl*, *PTA* 9, 160, 14 (36a, 40a) – **Oec**, *CApoc*, *DeGrootte*, 146,274 (36a, 40a, 46a, 48–52a, 54–56a [vide 9,3])
- 9,3 Oec**, *CApoc*, *DeGrootte*, 146,282 (2–8a [i.e. 9,2–3 W 54–8], 14–18a) – *CApoc*, *DeGrootte*, 146,286 (24a, 26–32a, 37a)
- 9,4 Oec**, *CApoc*, *DeGrootte*, 146,287 (2–20a[↓], 6a, 8a, 12a, 16a, 18–20a, 22–32a, 22a, 28a, 34–36a, 38–40a, 41b, 42–46a, 48–54a, 58–60a)
- 9,6 Oec**, *CApoc*, *DeGrootte*, 148,339 (40a, 42–48a) – **Or**, *Heracl*, *SC* 67, 104,2 (12a, 14a, 16a, 18a, 21a, 23a, 24–26b, 28a, 30a) – *Heracl*, *SC* 67, 104,6 (12a, 14a, 16a, 18a, 21a, 23a, 24–26a, 28a, 30a)
- 9,11 Oec**, *CApoc*, *DeGrootte*, 149,359 (2c, 4–16a[↓], 4–6d, 8a, 10a, 18–20a, 22a, 23b, 24a, 26–30f, 32c, 33d,
- 9,12 Oec**, *CApoc*, *DeGrootte*, 150,368 (2–8a, 2–8b, 10a, 12a, 14–20a[↓], 14b)
- 9,13 Hipp**, *CDan*, *GCS NF* 7, 154,22 (12–14a) – **Oec**, *CApoc*, *DeGrootte*, 150,388 (12–14a, 16–18f, 20–26d, 27a, 28–30a)
- 9,14 Epiph**, *Pan*, *GCS* 31, 308,27 (20a, 22a, 24a) – *Pan*, *GCS* 31, 309,18 (20a, 22a, 24a) – *Pan*, ap. *AnastS*, ?*Quaest*, *PG* 89, 624,A1 (20a, 22a, 24a) – **Hipp**, *CDan*, *GCS NF* 7, 154,22f. (20a, 22a, 24a, 30–40a) – **Oec**, *CApoc*, *DeGrootte*, 151,396 (20a, 22a, 24a, 30–40a)
- 9,16 Epiph**, *Pan*, *GCS* 31, 309,2 (16–18c, 20a, 21a, 22–24a)
- 9,17 AndrCaes**, *CApoc*, *Schmid* (1955), 103,7 (34a, 36a) – **Epiph**, *Pan*, *GCS* 31, 309,3 (28–30a, 31a) – **Oec**, *CApoc*, *DeGrootte*, 153,447 (28–30a, 31a, 34a, 36b)
- 9,18 AndrCaes**, *CApoc*, *Schmid* (1955), 104,9 (2a, 4–10a[↓], 4a, 6a, 8–10a, 14–20a)
- 9,20 AndrCaes**, *CApoc*, *Schmid* (1955), 104,11 (4a, 6a, 8a, 10a) – **Oec**, *CApoc*, *DeGrootte*, 154,480–482 (4a, 6a, 8a, 10a, 12a, 16a, 18–40a[↓], 18a, 24a, 26c)
- 10,1 Areth**, *CApoc*, *Cramer VIII*, 327,24 (60a, 62a) – **Oec**, *CApoc*, *DeGrootte*, 155,18 (6–8b, 14a, 16–18a) – *CApoc*, *DeGrootte*, 156,23 (26–28c, 30–34a, 36a) – *CApoc*, *DeGrootte*, 156,25 (38–42a, 48a, 50a) – *CApoc*, *DeGrootte*, 156,32 (54a, 60c)
- 10,2 Oec**, *CApoc*, *DeGrootte*, 156,34 (2a, 4a, 10a, 14b, 16a) – *CApoc*, *DeGrootte*, 156,45 (20a, 26–30a, 32–42a, 32–36a, 38–42a, 46–48a)
- 10,3 Areth**, *CApoc*, *Cramer VIII*, 329,9 (23a, 24–28a) – **Oec**, *CApoc*, *DeGrootte*, 157,49 (6–8a, 9a, 10a, 14a) – *CApoc*, *DeGrootte*, 157,51 (18a, 20a, 21a, 22–34a[↓], 22a, 23a, 24–28a, 30–34a)
- 10,4 Oec**, *CApoc*, *DeGrootte*, 157,59–62 (14a, 16a, 22–28a, 22a, 24–28a, 30a, 34a, 38–42a, 46–50a) – **Or**, *Clloh*, *GCS* 10, 230,7 (2–4b, 8–12a, 16a) – ?*SchAp*, *Diobouniotis* 40,7 (2–4b, 8–12a, 14ao, 16a) – ?*SchAp*, *Diobouniotis* 40,8 (4b, 8–12a)
- 10,6 Areth**, *CApoc*, *Cramer VIII*, 332,4 (67a, 70–72c) – *CApoc*, *Cramer VIII*, 332,21 (67a, 70–72c)
- 10,7 Oec**, *CApoc*, *DeGrootte*, 158,85 (40a, 42a, 44–52a)
- 10,8 Areth**, *CApoc*, *Cramer VIII*, 333,13 (4–10a, 20b, 22–24a, 26–28b) – *CApoc*, *Cramer VIII*, 333,21 (26–28b, 30–32c, 36b) – **Oec**, *CApoc*, *DeGrootte*, 159,100 (4–10a)
- 10,9 AndrCaes**, *CApoc*, *Schmid* (1955), 109,19 (42a, 46a)
- 10,10 Oec**, *CApoc*, *DeGrootte*, 159,102 (30a)
- 10,11 Areth**, *CApoc*, *Cramer VIII*, 335,15 (8a, 12–14a) – **Oec**, *CApoc*, *DeGrootte*, 160,120 (2–6a, 8a, 12–14a, 15a, 18a, 21a, 22a, 24–26c, 28–32a)
- 11,1 AndrCaes**, *CApoc*, *Schmid* (1955), 111,12 (16–20a, 21a, 28a) – *CApoc*, *Schmid* (1955), 111,14 (16–20a, 21a, 28a) – **Areth**, *CApoc*, *Cramer VIII*, 336,12 (16–20b, 21a, 28a) – *CApoc*, *Cramer VIII*, 336,12 (16–20a, 21a, 28a) – **Oec**, *CApoc*, *DeGrootte*, 161,142 (30–34a)
- 11,2 AndrCaes**, *CApoc*, *Schmid* (1955), 112,10 (50–54ao1) – **Oec**, *CApoc*, *DeGrootte*, 161,145 (4–18c, 20a, 24–26a, 31a) – *CApoc*, *DeGrootte*, 161,166 (31a,) – *CApoc*, *DeGrootte*, 162,170 (46a, 50–54ao4)
- 11,3 AmAl**, *FrDan*, *PG* 85, 1377 B7 (2–18a[↓], 13a, 16a, 20–24a, 25a, 26–28a) – **Hipp**, *CDan*, *GCS NF* 7, 312,1 (2–18a[↓], 13a, 16a, 20–24a, 25a, 26–28a) – **Oec**, *CApoc*, *DeGrootte*, 163,216 (16a) – *CApoc*, *DeGrootte*, 163,218 (26–28a)
- 11,4 Areth**, *CApoc*, *Cramer VIII*, 340,24 (5a, 6–18a[↓], 8a, 10a) – **Oec**, *CApoc*, *DeGrootte*, 163,218 (5a, 6–18a[↓], 8a, 10a, 20–32f) – *CApoc*, *DeGrootte*, 164,227 (5a, 6–18a[↓], 8a, 10a)
- 11,6 Oec**, *CApoc*, *DeGrootte*, 164,239–241 (36–38a, 46a, 48–52a, 54a, 56a) – *CApoc*, *DeGrootte*, 164,235 (6–14b, 24–26a, 28–32a)
- 11,7 Oec**, *CApoc*, *DeGrootte*, 165,257 (2–8a, 4ao, 8a, 12–14a) – *CApoc*, *DeGrootte*, 165,261 (16–20a, 28a)

- 11,8 Oec**, *CApoc, DeGrootte*, 166,278 (38–40a, 42a, 44a, 46a) – **Or**, *Hler, Fürst*, 256, 15 (38–40b, 42a, 44a, 46a)
- 11,10 Oec**, *CApoc, DeGrootte*, 166,282 (34–40d, 44a, 46–52a)
- 11,13 AndrCaes**, *CApoc, Schmid (1955)*, 118,1 (22a) – **Or**, ?HPs, *Kramer* 180, 1 (64–70c)
- 11,15 Ath**, ?Syn, *PG* 28, 429, 14 (28–32a, 34–36a, 37a, 40a) – **Eustr**, *Stat, CCSG* 60, 26 (13a, 22a, 26b, 27a, 28–32a, 34–36b, 37a, 40a, 42a, 44–50a, 54a, 65a) – **Oec**, *CApoc, DeGrootte*, 168,327 (28–32a, 34–36a)
- 11,16 Areth**, *CApoc, Cramer VIII*, 348,30 (32–38a[↓], 34–36a) – **Eustr**, *Stat, CCSG* 60, 26 (4a, 6–8a/ao1[↔], 12–20c, 40a, 44–46a) – **Oec**, *CApoc, DeGrootte*, 168,330 (44–46a)
- 11,17 EcSmyr**, *MarPol, Funk-Bihlmeyer (1956)*, 127,18 (8a, 12a, 13a, 14a) – **Epiph**, *Pan, GCS NF* 10, 233,18 (cit. Mont: 8d, 12a, 13a, 14a) – **Eustr**, *Stat, CCSG* 60, 26 (8a, 12a, 13a, 14a, 27a, 28–40a[↓], 32a, 36a, 38–40a, 44a) – **Mont**, *Orac, Labriolle*, 37 (8d, 12a, 13a, 14a) – **Oec**, *CApoc, DeGrootte*, 168,331 (8a, 12a, 13a, 14a) – *CApoc, DeGrootte*, 169,338 (28–40a[↓], 32a, 36a, 38–40a)
- 11,18 Oec**, *CApoc, DeGrootte*, 169,343 (19a, 20–24b, 28b, 29a, 30a, 36–44a, 40–42a, 45a, 49a, 52a)
- 11,19 Oec**, *CApoc, DeGrootte*, 169,352 (6–24a[↓], 14b, 22–42a, 24a, 26a, 30–32a, 34a) – *CApoc, DeGrootte*, 170,364 (46a, 48–56a, 59a, 60–66a[↓], 60–62b)
- 12,1 Oec**, *CApoc, DeGrootte*, 170,384 (6–8a, 14a, 15a, 18a, 22a, 26–28a, 29a) – *CApoc, DeGrootte*, 172,422 (48a, 50a, 52a)
- 12,2 Oec**, *CApoc, DeGrootte*, 172,424 (8a, 9b, 10–12a[↓], 10a, 11a, 14a, 17a)
- 12,3 Oec**, *CApoc, DeGrootte*, 175,29 (6–8a) – *CApoc, DeGrootte*, 175,33 (22–24c) – *CApoc, DeGrootte*, 175,36 (28–42a[↓], 30a, 34–36a, 46a, 48–50a) – *CApoc, DeGrootte*, 182,247 (22–24c)
- 12,4 Did**, *CPs, PTA* 7, 222, 28 (14a, 16–22a) – **Oec**, *CApoc, DeGrootte*, 175,47 (8a, 10a, 14a, 16–22b, 26a, 28a) – *CApoc, DeGrootte*, 176,55 (36a, 42c, 50–54a, 56–70a[↓], 56a, 58–60a, 62a, 64–70a[↓], 66a, 70a)
- 12,5 Areth**, *CApoc, Cramer VIII*, 357,8 (42–48a[↓], 42a, 46a) – **Oec**, *CApoc, DeGrootte*, 176,66 (16–20a, 22b) – *CApoc, DeGrootte*, 176,71 (30a, 36a, 42–48a, 42a, 46a)
- 12,6 Oec**, *CApoc, DeGrootte*, 177,78–80 (2–18a, 4a, 6a, 10a, 18a, 20–22d, 25a, 26–30b, 34a, 36a, 38a, 40–46a)
- 12,7 Oec**, *CApoc, DeGrootte*, 178,100 (7a, 12a)
- 12,9 AndrCaes**, *CApoc, Schmid (1955)*, 130,9 (28–32a) – **Areth**, *CApoc, Cramer VIII*, 360,34 (4a, 8a, 12–20a, 43b, 44–58a, 44a, 58a) – **MacSym**, *SermB, Bertholdt (GCS sine num.)*, 2, 42,11 (12–20e, 22–26a) – **Oec**, *CApoc, DeGrootte*, 178,110 (43b, 44a)
- 12,10 Areth**, *CApoc, Cramer VIII*, 362,22 (40a) – **Oec**, *CApoc, DeGrootte*, 179,127 (40a, 44a, 46a, 48a, 52a) – *CApoc, DeGrootte*, 179,130 (70a, 72b, 74b, 80a) – **Or**, *FrEph, Gregg* 572, 4 (62a, 68a)
- 12,12 AndrCaes**, *CApoc, Schmid (1955)*, 132,13 (20–28e) – **Oec**, *CApoc, DeGrootte*, 179,144 (20–28a, 38–40a, 41a, 42–48a[↓], 44–46a) – *CApoc, DeGrootte*, 180,153 (20–28a) – *CApoc, DeGrootte*, 180,159 (48a, 50a)
- 12,13 Oec**, *CApoc, DeGrootte*, 181,178 (6a, 8–14a)
- 12,14 AndrCaes**, *CApoc, Schmid (1955)*, 133,13 (10a) – **Oec**, *CApoc, DeGrootte*, 181,187–190 (4a, 10a, 14–22a, 26a, 28–66a[↓], 28–32a, 34–40a[↓], 36a, 42–44a, 45a, 46a, 47a, 48–58a, 60a, 66a)
- 12,15 Oec**, *CApoc, DeGrootte*, 182,203 (2a, 4a, 10–36a[↓], 10a, 18a, 24a, 26–28a, 32–36a)
- 12,16 Areth**, *CApoc, Cramer VIII*, 368,2 (30a, 44a, 50a) – *CApoc, Cramer VIII*, 367,32 (4a, 6–16a) – **Oec**, *CApoc, DeGrootte*, 182,214 (4a, 6–16a, 18–26a, 30a, 32–36a, 37a, 38a, 44a, 50a)
- 13,1 AndrCaes**, *CApoc, Schmid (1955)*, 136,9 (52a) – *CApoc, DeGrootte*, 185,285 (2–14a[↓], 4a, 15a, 16a, 18–28a, 30–54a[↓]), 32–34a, 36a, 38–40a) – *CApoc, DeGrootte*, 185,295 (46–48b, 50a, 52b)
- 13,2 Oec**, *CApoc, DeGrootte*, 185,298 (2a, 4a, 12–16b) – *CApoc, DeGrootte*, 185,300 (18a, 28a) – *CApoc, DeGrootte*, 186,302 (40–42a) – *CApoc, DeGrootte*, 186,302 (44–58a, 44–46a, 48a, 50a, 58a)
- 13,3 Oec**, *CApoc, DeGrootte*, 186,307 (2–34a[↓], 6b, 14a, 16a, 18–20a, 28–32a) – *CApoc, DeGrootte*, 186,313 (38–44d, 46–50a)
- 13,4 Areth**, *CApoc, Cramer VIII*, 374,31 (4a) – **Oec**, *CApoc, DeGrootte*, 187,330 (36–38a, 40a, 44–46a, 48–50a)
- 13,5 DionAl**, *EpHerm, Feltoe* 71,3 (2–16a[↓], 4–8a, 11a, 12a, 16b, 18–34a[↓], 30–32ao3) – **Eus**, *Hist, GCS NF* 6,2, 648,25 (2–16a[↓], 4–8a, 11a, 12a, 16b, 18–34a[↓], 30–32ao3) – **Oec**, *CApoc, DeGrootte*, 187,332 (2–16a[↓], 4–8a, 11a, 12a, 16ef) – *CApoc, DeGrootte*, 187,338 (18–34a[↓], 24–26a, 28a, 30–32ao4)
- 13,6 Oec**, *CApoc, DeGrootte*, 187,342 (2–14a[↓], 6a, 12–14b, 15a, 20a, 24–28a, 30–36a[↓], 31a, 34a, 37a, 38–46a)
- 13,7 Oec**, *CApoc, DeGrootte*, 188,349 (38a, 40–48a)
- 13,8 AndrCaes**, *CApoc, Schmid (1955)*, 139,6 (20–30h, 32a, 34–36b, 38a) – **Areth**, *CApoc, Cramer VIII*, 377,27 (20–30h, 32a, 34–36b, 38a, 48a) – **Oec**, *CApoc, DeGrootte*, 188,350 (6b, 14–18e) – *CApoc, DeGrootte*, 188,357 (20–30a, 32a, 34–36a, 38a, 48a) – **Serap**, *Euch, Johnson*, 78,3 (32a, 34–36d, 38b)
- 13,9 Areth**, *CApoc, Cramer VIII*, 378,7 (2–4a) – **Oec**, *CApoc, DeGrootte*, 189,375 (2–4a)

- 13,10 Oec**, *CApoc, DeGrootte*, 189,381 (34–48a[↓], 36a, 38–48a)
- 13,11 AndrCaes**, *CApoc, Schmid (1955)*, 141,8 (32a, 34–36a) – **Ir**, *Haer, Brox 5*, 212,32 (32a, 34–36a) – **Oec**, *CApoc, DeGrootte*, 190,13 (4a, 6–10a) – *CApoc, DeGrootte*, 190,16 (18a, 20a, 22–24a, 28a, 32a, 34–36a) – *CApoc, DeGrootte*, 182,249 (6–10a, 20b, 22–24a)
- 13,12 Oec**, *CApoc, DeGrootte*, 191,26 (10–12a, 14a, 16a) – *CApoc, DeGrootte*, 191,29 (52a, 58a, 60–64a) – *CApoc, DeGrootte*, 191,31 (10–12a, 14a, 16b)
- 13,13 Oec**, *CApoc, DeGrootte*, 191,39 (4a, 6–8a, 10–30a[↓], 10–24v, 26–36b)
- 13,14 Areth**, *CApoc, Cramer VIII*, 381,1 (5b) – **Or**, *?SchAp, Diobouniotis 42,3* (5a, 6–14a)
- 13,15 Oec**, *CApoc, DeGrootte*, 192,54 (6a, 8–10a)
- 13,18 Ir**, *Haer, Brox 5*, 214,31 (44–48a) – **Oec**, *CApoc, DeGrootte*, 192,65 (2–8b)
- 14,1 Oec**, *CApoc, DeGrootte*, 195,120 (30–36ao2, 38a, 44–54a, 56a, 57a, 58–66a[↓], 58a, 62a) – **Or**, *Clloh, Thümmel*, 24,20 (2a, 4a, 10a, 14af, 15a, 18a, 22a, 30–36ao1, 38a, 40–42a, 44–54a, 56a, 57a, 58–66a[↓], 58a, 62a,)
- 14,2 Oec**, *CApoc, DeGrootte*, 195,134 (4–6b, 42a, 43a, 44a) – **Or**, *Clloh, Thümmel*, 24,23 (4–6c, 7a, 8–14a, 16a, 22–38a[↓], 22a, 26–30a, 34–38a, 42a, 43a, 44a, 45a, 54a)
- 14,3 Did**, *CZach, SC 84*, 650,4 (52–56ao1) – **Oec**, *CApoc, DeGrootte*, 195,139 (34a, 36a, 38ao, 42a, 46–48a, 50b, 52–56ao1, 60a, 64a) – *CApoc, DeGrootte*, 195,135 (4b, 6b, 8–10a, 11a, 12–16a, 18a, 20b, 22–26b, 28–32a) – **Or**, *Clloh, Thümmel*, 24,17 (4a, 6b, 8–10a, 11a, 12–16a, 18a, 20a, 22–26a, 28–32a, 34a, 36a, 38a, 42a, 46–48a, 50a, 52–56ao1, 60a, 64a)
- 14,4 Did**, *CZach, SC 84*, 556,19 (2–4a, 7a, 10b, 12a) – **Eus**, *Hist, GCS NF 6,1*, 406,6 (28–30a, 34–36a) – **Oec**, *CApoc, DeGrootte*, 196,152 (2–4a, 7a, 10a, 12a, 16–18a, 20–22a, 23a, 24a, 25a, 26a, 28–30a, 32–58a[↓], 34–36a, 39a, 41a, 42a, 43a, 46a, 48a, 50–52a, 55a, 56–58a) – **Or**, *Clloh, Thümmel*, 24,28 (2–4a, 7a, 10a, 12a, 16–18a, 20–22a, 23a, 24a, 25a, 26a, 28–30a, 32–58a[↓], 34–36a, 39a, 41a, 42a, 43a, 46a, 48a, 50–52a, 55a, 56–58a) – *Clloh, Thümmel*, 26,14 (39a, 41a, 42a, 43a, 46a, 48a, 50–52a, 55a, 56–58a) – *Pasc, Nautin 214,31* (26a, 34–36a) – *?SchAp, Diobouniotis 38,7* (2–4a, 7a, 10a, 12a) – *?SchAp, Diobouniotis 38,7* (16–18a) – **Poth**, *Ep, GCS 9,1*, 406,6 (28–30a, 34–36a)
- 14,5 Did**, *CZach, SC 84*, 556,20 (16b, 18–20b) – **Oec**, *CApoc, DeGrootte*, 196,155 (4–16a[↓], 4–14a, 16a, 18–20a) – **Or**, *Clloh, Thümmel*, 24,30 (4–16a[↓], 4–14a, 16a, 18–20b) – *Clloh, Thümmel*, 26,16 (4–16a[↓], 4–14a, 16a, 18–20b) – *?SchAp, Diobouniotis 38,7* (16a)
- 14,6 Or**, *Clloh, Thümmel*, 48,26 (4a, 6–8c, 12a, 14a, 16a, 20–22a[↓], 22a, 24a, 26–28a, 30–34a, 36–38a, 46–54a)
- 14,7 Oec**, *CApoc, DeGrootte*, 197,169 (28a, 30a, 36a) – *CApoc, DeGrootte*, 197,171 (42–44a) – **Or**, *Clloh, Thümmel*, 48,29 (1a, 2–8a, 10a, 14a, 18–22a, 28a, 30a, 36a, 48a, 50–54a, 56–58d, 60–64a)
- 14,8 Areth**, *CApoc, Cramer VIII*, 390,23 (18–22a)
- 14,10 Oec**, *CApoc, DeGrootte*, 198,203 (2–42[↓], 2a, 4a, 10–12a, 18–20a, 21a, 22a, 28–32a) – *CApoc, DeGrootte*, 198,211 (22a)
- 14,11 Oec**, *CApoc, DeGrootte*, 199,228 (12a, 14–18a, 19a, 20a, 22a, 28–34a)
- 14,12 Areth**, *CApoc, Cramer VIII*, 394,19 (14–16a, 22–24a, 26–32a) – *CApoc, Cramer VIII*, 395,6 (4a) – **Oec**, *CApoc, DeGrootte*, 199,237 (4–12a[↓], 4a, 10a, 12a) – *CApoc, DeGrootte*, 200,242 (14–16a, 22–24a, 26–32a)
- 14,13 Eustr**, *Stat, CCSG 60*, 26 (6–14b[↓], 12a, 15b, 28b, 30a, 32ao, 34–36a, 40a, 41a, 42–44b, 46–50b, 54–56a, 60a)
- 14,15 Oec**, *CApoc, DeGrootte*, 201,282 (44a, 46a, 48a, 49a, 50–54a, 56–66a[↓], 56a)
- 14,16 Oec**, *CApoc, DeGrootte*, 201,283 (4a, 30a)
- 14,18 Oec**, *CApoc, DeGrootte*, 202,301 (4–6a, 8–14e, 15a, 16–18a, 20a) – *CApoc, DeGrootte*, 202,303 (64–66a, 68–70a)
- 14,20 Oec**, *CApoc, DeGrootte*, 203,319 (4a, 6a, 10a,) – *CApoc, DeGrootte*, 203,328 (28a, 30–32a, 33a, 38–40a, 42–44a)
- 15,1 Oec**, *CApoc, DeGrootte*, 204,353 (22–26a, 28–34b)
- 15,2 Oec**, *CApoc, DeGrootte*, 204,355 (4a, 6b, 10a, 11a, 12–62a[↓], 12a, 24–34a, 24–34b, 36–48a[↓], 36a, 37a, 38–48a, 50a, 51a, 56a, 62a, 63a, 64–70a)
- 15,3 Areth**, *CApoc, Cramer VIII*, 405,24 (4a, 6a, 9a, 10a) – **EcSmyr**, *MarPol, Funk-Bihlmeyer (1956)*, 127,18 (44a, 45a, 46–50a) – **Mont**, *Orac, Labriolle*, 37 (45a, 46–50a) – **Oec**, *CApoc, DeGrootte*, 205,372 (4a, 6a, 9a, 10a) – *CApoc, DeGrootte*, 205,378 (20a, 22–24a) – *CApoc, DeGrootte*, 205,380 (66–68a, 72b)
- 15,6 Areth**, *CApoc, Cramer VIII*, 407,16 (6–10a) – **Oec**, *CApoc, DeGrootte*, 207,406 (2–4a, 6–10a)
- 15,7 AndrCaes**, *CApoc, Schmid (1955)*, 162,10 (6a, 10a)
- 15,8 Oec**, *CApoc, DeGrootte*, 207,428 (4a, 6–12a, 20a, 24a, 29a) – *CApoc, DeGrootte*, 208,438 (36ao, 38–44a, 45a, 46a, 52–60a)
- 16,3 AndrCaes**, *CApoc, Schmid (1955)*, 165,12 (26–28a)
- 16,5 Oec**, *CApoc, DeGrootte*, 209,470 (2–14a) – *CApoc, DeGrootte*, 211,507 (18–28a) – *CApoc, DeGrootte*, 211,509 (36a)
- 16,7 EcSmyr**, *MarPol, Funk-Bihlmeyer (1956)*, 127,18 (14a, 16–22a) – **Epiph**, *Pan, GCS NF 10*, 233,18 (cit. *Mont*: 14b, 16–22a) – **Mont**, *Orac, Labriolle*, 37 (14b, 16–22a) – **Oec**, *CApoc, DeGrootte*, 211,515 (5a)

- 16,9 Oec**, *CApoc, DeGrootte*, 212,19 (44a)
- 16,10 AndrCaes**, *CApoc, Schmid (1955)*, 170,9 (18a–20a) – **Oec**, *CApoc, DeGrootte*, 213,22 (18–20a, 34a, 36a) – *CApoc, DeGrootte*, 213,31 (48–52a)
- 16,13 Oec**, *CApoc, DeGrootte*, 214,55 (4a) – *CApoc, DeGrootte*, 214,64 (42–44c, 46–48b)
- 16,14 Oec**, *CApoc, DeGrootte*, 214,65 (5a, 6a, 8a, 9a, 10a, 14–16a, 18a)
- 16,15 AndrCaes**, *CApoc, Schmid (1955)*, 175,10 (22a) – **Oec**, *CApoc, DeGrootte*, 215,75 (3a, 4a) – *CApoc, DeGrootte*, 215,77 (12–16a, 17a, 18a, 22a, 24a, 28a, 32a)
- 16,16 Oec**, *CApoc, DeGrootte*, 215,86 (10–20a[↓], 10–16a, 18a, 20a, 20bo1)
- 16,17 Areth**, *CApoc, Cramer VIII*, 422,5 (28a)
- 16,18 AndrCaes**, *CApoc, Schmid (1955)*, 177,5 (6–14a)
- 16,19 Oec**, *CApoc, DeGrootte*, 216,109 (10–38a[↓], 10–12a, 22–24a, 26–28a, 30a, 32a) – *CApoc, DeGrootte*, 216,114 (22–24a, 30a) – *CApoc, DeGrootte*, 217,116 (32a, 40–42a, 46a, 47a, 52a, 56–62a, 64–66a, 68a) – *CApoc, DeGrootte*, 217,123 (32a, 40–42a, 46a)
- 16,20 Oec**, *CApoc, DeGrootte*, 217,127 (2a, 4–6a, 13a, 16a)
- 17,1 Areth**, *CApoc, Cramer VIII*, 426,3 (37a) – *CApoc, Cramer VIII*, 427,27 (60d) – **Ephr**, *Paen, Assemani III*, 190,39 (20–24a) – **Oec**, *CApoc, DeGrootte*, 218,160 (37a, 48a, 49a, 52–54b, 58a, 60a)
- 17,2 Oec**, *CApoc, DeGrootte*, 219,168 (6a, 8–18a[↓], 12–14a) – *CApoc, DeGrootte*, 219,171 (8–18a[↓], 18a, 20–26a, 24–26a[↓], 28a, 32a, 34a, 38a)
- 17,3 Oec**, *CApoc, DeGrootte*, 219,173 (4a, 6a, 9a, 11a, 12–14a) – *CApoc, DeGrootte*, 219,175 (18a, 26–28a) – *CApoc, DeGrootte*, 219,180 (36bf2, 38–42a[↓], 38a, 40a, 42b, 43a, 44–46a)
- 17,4 AndrCaes**, *CApoc, Schmid (1955)*, 182,13 (12–16c) – *CApoc, Schmid (1955)*, 182,14 (32a) – **Areth**, *CApoc, Cramer VIII*, 429,12 (36–38b) – **Oec**, *CApoc, DeGrootte*, 219,182 (8a, 12–16a) – *CApoc, DeGrootte*, 219,184 (20a, 22b, 26–28a, 32a) – *CApoc, DeGrootte*, 219,186 (34–62a[↓], 36–38a, 48a, 50a) – *CApoc, DeGrootte*, 220,189 (34–62a[↓], 52–54a, 56a, 60a, 62a, 62c)
- 17,5 Oec**, *CApoc, DeGrootte*, 220,189 (6–8a, 6–8b) – *CApoc, DeGrootte*, 220,194 (24–26a, 30b)
- 17,7 Oec**, *CApoc, DeGrootte*, 221,212 (16a, 18–20b)
- 17,8 Areth**, *CApoc, Cramer VIII*, 432,29 (40a) – **Oec**, *CApoc, DeGrootte*, 221,214 (8a, 12a, 14–16a, 22–28a) – *CApoc, DeGrootte*, 221,222 (22–28a, 30a, 36b) – *CApoc, DeGrootte*, 222,239 (38a, 40a, 46–50a)
- 17,9 Oec**, *CApoc, DeGrootte*, 222,246 (2a, 8–12a, 8a, 11a) – *CApoc, DeGrootte*, 223,261 (14–24a, 31a, 33a, 34–36a) – *CApoc, DeGrootte*, 223,264 (38a, 39a)
- 17,10 Hipp**, *CDan, GCS NF 7*, 246,12 (2a, 4a, 6ao, 8a, 8c, 14a) – **Oec**, *CApoc, DeGrootte*, 223,264 (2a, 4a, 6a, 8a, 14a, 22–28a[↓], 24–26ao, 30–36a) – *CApoc, DeGrootte*, 223,277 (14a, 22–28a[↓], 24–26ao, 30–36a)
- 17,11 Oec**, *CApoc, DeGrootte*, 224,286 (8–16a[↓], 9a, 12a, 16a, 26–34a[↓], 28a, 32a, 34a)
- 17,12 AndrCaes**, *CApoc, Schmid (1955)*, 190,3 (4a, 6a) – **Oec**, *CApoc, DeGrootte*, 224,290 (2a, 4a, 6a, 9a, 10–12a, 16a, 18a, 20a, 24a) – *CApoc, DeGrootte*, 224,295 (22–26a) – *CApoc, DeGrootte*, 224,297 (40–46a)
- 17,13 Oec**, *CApoc, DeGrootte*, 225,302 (2–4a, 5a, 6–10a, 12–18a, 20a, 22–26a)
- 17,14 Cyr**, *FrLc, cd. addendum* – **Oec**, *CApoc, DeGrootte*, 225,311 (6–8a, 10a) – *CApoc, DeGrootte*, 225,317 (46a, 48–52a)
- 17,17 Areth**, *CApoc, Cramer VIII*, 436,27 (50b, 58a) – **Oec**, *CApoc, DeGrootte*, 226,333 (6a, 8a, 9a, 10a, 12–14a, 16–34a[↓], 16a, 20a, 24a) – *CApoc, DeGrootte*, 226,336 (16–34a[↓], 30–32a, 34a, 42d, 44–56a) – *CApoc, DeGrootte*, 226,338 (50a, 58a)
- 17,18 AndrCaes**, *CApoc, Schmid (1955)*, 181,12 (10a, 14a, 18–20a, 22a, 26a, 32a, 32b, 33a, 34–36a)
- 18,1 Oec**, *CApoc, DeGrootte*, 227,353 (1b, 2–6a, 8–10a, 20–24a)
- 18,2 Areth**, *CApoc, Cramer VIII*, 437,28 (16b, 17a) – **Oec**, *CApoc, DeGrootte*, 227,355 (17a) – *CApoc, DeGrootte*, 227,356 (27a, 29a, 30a, 30b) – *CApoc, DeGrootte*, 227,364 (32–34a, 36–40b)
- 18,3 Oec**, *CApoc, DeGrootte*, 227,370 (2a, 6–20o, 22–26a) – *CApoc, DeGrootte*, 228,376 (46–48a, 56–62b[↓])
- 18,4 Oec**, *CApoc, DeGrootte*, 229,403 (18–34i, 35a, 36–38a, 40b, 42a, 44–56a[↓], 44a, 46–48a, 50b, 52a, 56a)
- 18,5 Oec**, *CApoc, DeGrootte*, 229,406 (4–10a, 12a, 16a)
- 18,6 Oec**, *CApoc, DeGrootte*, 229,409 (2a)
- 18,11 Areth**, *CApoc, Cramer VIII*, 441,18 (22a, 26a, 28a, 32c)
- 18,13 Oec**, *CApoc, DeGrootte*, 232,34 (46–62fn [hab. 46–56])
- 19,1 Oec**, *CApoc, DeGrootte*, 234,78 (26a)
- 19,2 AndrCaes**, *CApoc, Schmid (1955)*, 203,13 (52a, 56a, 59b,) – **Oec**, *CApoc, DeGrootte*, 234,87 (52a, 56a, 59a, 62a)
- 19,3 Oec**, *CApoc, DeGrootte*, 234,88 (12a, 16a, 18a, 20a, 22–24b)

- 19,5 Oec**, *CApoc*, *DeGrootte*, 235,91 (18–20b, 22a) *DeGrootte*, 247,396 (61b, 62a, 64a, 66–68a, 69a, 72–74a, 76–78a)
- 19,6 Mont**, *Orac*, *Labriolle*, 37 (42–46a) – **Oec**, *CApoc*, *DeGrootte*, 236,113 (38a, 42–46a, 48a) – **PsChrys**, *PaenSerm* 1, *PG* 60, 685,44 (31a, 32a, 34a)
- 19,7 Oec**, *CApoc*, *DeGrootte*, 236,130 (29a, 34a, 36a, 40a) – *CApoc*, *DeGrootte*, 237,143 (21a,) – *CApoc*, *DeGrootte*, 237,153 (21a, 29a, 34a, 36a)
- 19,9 Oec**, *CApoc*, *DeGrootte*, 238,159 (10–34a[↓], 11a, 12a, 14a, 16–18a, 20–26a, 27a, 28a)
- 19,10 Ath**, ?*Syn*, *PG* 28, 429, *D8* (30a, 31a) – **Cyr**, *Thes*, *PG* 75, 252, *A8* (30a, 31a, 33a, 40a) – **Oec**, *CApoc*, *DeGrootte*, 240,221 (30a, 31a, 33a, 40a, 41a, 42a, 46a, 49a, 50a) – *CApoc*, *DeGrootte*, 240,226 (52–74a[↓], 52–54a, 60a, 63a, 64a, 66a, 70a, 74a)
- 19,11 Hipp**, *Noet*, *Schwartz* (1936), 15,6–9 (4a, 8a, 10a, 14–20a, 26–28c, 30–36e) – **Oec**, *CApoc*, *DeGrootte*, 241,253 (4a, 8a, 10a) – *CApoc*, *DeGrootte*, 242,265 (30–36e) – **Or**, *Cloh*, *Thümmel*, 118,18 (8a, 10a, 14–20a, 26–28a, 30–36a)
- 19,12 Hipp**, *Noet*, *Schwartz* (1936), 15,9 (4a, 5a, 9a, 16–20a, 24–36a[↓], 28–32a, 34a, 38a, 43a) **Oec**, *CApoc*, *DeGrootte*, 242,280 (4a, 5a, 9a, 16–20a) – *CApoc*, *DeGrootte*, 242,282 (24–36a) – *CApoc*, *DeGrootte*, 242,284 (24–36a[↓], 28–32a, 34a, 38a, 43a,) – **Or**, *Cloh*, *Thümmel*, 118,20 (4a, 5a, 9b, 16–20a, 24–36a[↓], 28–32a, 34a, 38a, 43a) – *Cloh*, *Thümmel*, 122,32 (5a, 9b) – *Cloh*, *Thümmel*, 124,12 (28–32a, 34a, 38a, 43a)
- 19,13 Hipp**, *Noet*, *Schwartz* (1936), 15,11 (8b, 9a, 10a, 12–28a[↓], 14a, 16a, 20a, 22a, 26a 28a) – **Oec**, *CApoc*, *DeGrootte*, 243,296 (8c, 9a, 10a) – *CApoc*, *DeGrootte*, 243,299 (12–28a[↓], 14a, 16a, 20a, 22a, 26a 28a) – **Or**, *Cloh*, *Thümmel*, 118,22 (8b, 9a, 10a, 12–28a[↓], 16a, 20a, 22b, 26a, 28a)
- 19,14 Oec**, *CApoc*, *DeGrootte*, 243,302 (4–6a, 16a, 18a, 20–26f, 28–32a) – **Or**, *Cloh*, *Thümmel*, 118,23 (4–6a, 7b, 8–18a[↓], 8–14a, 16a, 18a, 20–26bo, 28–32j)
- 19,15 Areth**, *CApoc*, *Cramer VIII*, 463,9 (48a, 54–64a, 65a, 66–68a) – **Oec**, *CApoc*, *DeGrootte*, 243,309 (2a, 12a) – *CApoc*, *DeGrootte*, 244,315 (18–24a[↓]) – *CApoc*, *DeGrootte*, 244,315 (30–42a, 32a, 40a) – **Oec**, *CApoc*, *DeGrootte*, 244,329 (44a, 48a, 54–64a, 65a, 66–68a, 70a) – **Or**, *Cloh*, *Thümmel*, 118,25 (2a, 12a, 14–16a, 18–24a, 25a, 30–42a, 32a, 40a, 44a, 48a, 54–64a, 65a, 66–68a, 70a) – **Pall**, *DialVChrys*, *Coleman-Norton* 147, 13 (40a)
- 19,16 AndrCaes**, *CApoc*, *Schmid* (1955), 210,11 (28a, 30–34a, 35a) – **Oec**, *CApoc*, *DeGrootte*, 244,336 (6–12a[↓], 10a, 11b, 14a, 18a, 20a, 22–24c, 28a, 30–34a, 35a) – **Or**, *Cloh*, *Thümmel*, 118, 28 (6–12a[↓], 10a, 11a, 14a, 18a, 20a, 21a, 22–24a, 28a, 30–34a, 35a)
- 19,17 AndrCaes**, *CApoc*, *Schmid* (1955), 211,7 (42a)
- 19,18 AndrCaes**, *CApoc*, *Schmid* (1955), 212,8 (42–44e) – *CApoc*, *Schmid* (1955), 212,10 (52–54a)
- 19,20 Areth**, *CApoc*, *Cramer VIII*, 467,18 (2–8a) – **Did**, *CEcll*, *PTA* 3, 60, 17 (72–74a, 76–78a) – **Oec**, *CApoc*, *DeGrootte*, 247,396 (61b, 62a, 64a, 66–68a, 69a, 72–74a, 76–78a)
- 19,21 Oec**, *CApoc*, *DeGrootte*, 247,397 (2a, 12b)
- 20,1 Oec**, *CApoc*, *DeGrootte*, 249,460 (4a, 6b, 8–14a, 16a, 18a, 20a, 26a, 28a)
- 20,3 Oec**, *CApoc*, *DeGrootte*, 249,462 (2–6a, 12a) – *CApoc*, *DeGrootte*, 250,472 (30–46a, 30a, 38–40a, 42–46a) – *CApoc*, *DeGrootte*, 250,476 (47b, 54–56d, 58–60a)
- 20,4 Did**, *CPs*, *PTA* 12, 94, 4 (32a, 40a) – *CPs*, *PTA* 12, 176, 22 (30a, 32a, 40a) – **Oec**, *CApoc*, *DeGrootte*, 251,20 (4a, 12–14a, 18–22a) – *CApoc*, *DeGrootte*, 252,30 (24–32a[↓], 25a, 30a, 32a, 40a, 42–52a) – *CApoc*, *DeGrootte*, 253,51 (108a, 110–112b, 113a, 114–116a) – **Or**, *Mart*, *Stritzky*, 74, 2 (30a, 32a, 40a)
- 20,5 Oec**, *CApoc*, *DeGrootte*, 253,59 (1d) – *CApoc*, *DeGrootte*, 255,98 (1d) – *CApoc*, *DeGrootte*, 255,99 (4–8a)
- 20,6 AndrCaes**, *CApoc*, *Schmid* (1955), 220,12 (24–26a, 28–32a, 34–38b) – *CApoc*, *Schmid* (1955), 220,19 (42a, 43a, 50a, 52–54b) – **Eus**, *ApolOr*, *PG* 17, 597, 29 (2–22a[↓], 4–6a, 8a, 19a, 28–32a, 34–38a) – **Oec**, *CApoc*, *DeGrootte*, 255,103 (28–32a, 33b) – *CApoc*, *DeGrootte*, 255,111 (42a, 43a, 45a, 46–48a, 50a, 52–54a, 58–68a, 58a, 59a60–66a) – **Or**, *Hler*, *Fürst*, 150, 18 (2–22a[↓], 4–6a, 8a, 11a, 19a) – **Pamph**, *ApolOr*, *PG* 17, 597 *B14* (2–22[↓]a, 4–6a, 8a, 19a, 28–32a, 34–38a) – **PsChrys**, *OpImpMat*, *PG* 56, 764,41–43 (2–22a[↓], 4–6a, 8a, 19a)
- 20,8 AndrCaes**, *CApoc*, *Schmid* (1955), 223,6 (7b, 8a, 25b, 26–32a, 40b) – **Oec**, *CApoc*, *DeGrootte*, 258,191 (6a, 7a, 8a) – *CApoc*, *DeGrootte*, 258,193 (26–32a, 34a, 40a)
- 20,9 AndrCaes**, *CApoc*, *Schmid* (1955), 225,12 (22a,) – *CApoc*, *Schmid* (1955), 225,16 (36a) – **MacSym**, *HSp*, *PST* 4, 293,63 (22a)
- 20,10 AndrCaes**, *CApoc*, *Schmid* (1955), 227,6 (54–62a) – **Oec**, *CApoc*, *DeGrootte*, 260,230 (54–62a)
- 20,11 Ephr**, *SAdv*, *Assemani II*, 194,20 (4a, 8–10b, 14–16a, 18–20a, 26–28b, 32–40b, 42–50a) – *SCru*, *Assemani II*, 253,5 (4a, 8–10a, 14–16a, 18–20c, 26–28b, 32–40b) – *SRes*, *Assemani II*, 214,38 (4a, 8–10a, 14–16a, 18–20a, 26–28b, 32–40b)
- 20,12 Oec**, *CApoc*, *DeGrootte*, 261,255 (4a, 6–26a[↓], 6–8a, 9a, 10–18a, 20a, 22–26a) – *CApoc*, *DeGrootte*, 261,260 (30c, 34–40a[↓], 34a, 40ao2, 42a, 46–48a) – *DeGrootte*, 262,277 (4a, 6–8a, 22–26a) – *CApoc*, *DeGrootte*, 262,278 (70–76a)
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Oec, *CApoc* 1,3,5–8. 1,5,1–2. 1,7,1. 1,9,2. 1,11,1–4. 1,13,1–3. 1,15,3–5. 1,21,1. 1,23,1. 1,27,1.5–6.9–11.15–16.18.20. 1,29,2–3.5. 2,3,1–11. 2,5,2–4.6–8. 2,7,3–6. 2,9,1–4.7–8. 2,11,4–6.9. 2,11,9. 2,13,1.3–7.10. 3,3,1–2.5–6.8.10.12–16. 3,5,2.9. 3,7,5–6. 3,9,5.7. 3,9,7. 3,13,6–8.11.13. 4,3,4–7. 4,7,4. 4,8,2. 4,10,2.4–6. 4,11,3. 4,13,4.6. 4,15,3.7–8. 4,17,4.6. 5,3,3.6–7.9–11. 5,5,1–2.5. 5,7,1–2. 5,17,2–6. 5,19,4. 5,21,3–4. 5,23,1–2. 5,23,11. 5,25,3. 6,3,1.3–9.11. 6,5,2. 6,7,1–2.4. 6,9,2–3.6–7. 6,11,5–10. 6,13,2.4.7. 6,17,2–4.6–8. 6,19,2.6–7. 7,3,2–4.6–10. 7,5,2–3. 7,7,1.6–8. 7,9,1–2.4–5. 7,11,1.4.8–12. 7,13,1–6. 7,15,1.3. 8,3,1–5. 8,5,1.5. 8,7,3.5–6.8. 8,9,3–4. 8,13,2–3.6.9–10. 8,17,5. 8,19,2–3.5–6. 8,21,1–2.5–7. 8,23,2.7.9. 8,25,3.7–9. 9,3,2–4. 9,5,2.4.6–7.9. 9,7,1.4.6.8. 9,9,2–6.8–13. 9,11,2–5.7–8. 9,13,1–2.5.7–12. 9,15,3–4. 9,17,1–6. 9,19,2–4. 10,3,2–3. 10,7,2.4–6. 10,9,2.4–6.8. 10,11,7.9. 10,13,2–4.7–12.14–16.18–19. 10,15,4.6. 10,17,7.9–10. 11,3,2–3.5–6.11–16. 11,4,1. 11,6,2.4. 11,8,2–3.5. 11,10,6–7.9–11.13.15. 11,12,1–4. 11,14,2–3.5.7. 11,16,1–2.4–5.7–9.11–12. 12,3,2.4–5.7–9.14–16.18–19. 12,5,1–2.4–5.

- 12,7,1–6.8–12. 12,9,1–4. 12,11,1–7. 12,13,1–2.4–11.
12,15,2. 12,17,1
- Or, CatEz** 7,4
- Or, Cels** 1,27. 8,17
- Or, Clloh** 1,1,2–4. 1,1,8. 1,3,8. 1,4,22. 1,5,42. 1,8,63. 1,14,84.
1,19,116. 1,22,123. 1,22,132. 1,31,209.219–220.227.
2,5,42. 2,7,56. 2,8,58.60. 5,6. 6,53,274. 13,5,28.
13,32. 13,45,298. 32,2,18. 32,9,110. 32,22,285
- Or, ExPs** 12,1077
- Or, FrEph** 34
- Or, Heracl** 26
- Or, Hler** 2,3. 9,2. 11,6; frg. 68.
- Or, ?HPs** 2,1
- Or, Mart** 30. 42
- Or, CMt** 12,35. 16,6
- Or, Pasc** 10. 31
- Or, Philo** 2,1. 5,5–6
- Or, ?SchAp** 7. 10. 22. 29. 32. 36
- Or, Ser** 50
- Pall, DialVChrys** 20
- Pamph, ApolOr** 7,40
- Poth, Ep**
- Procop, CatIs** 13
- PsCaes, Quaest** 1,29
- PsChrys, OpImpMat** 18. 25
- PsChrys, PaenSerm** 1,2.6
- PsChrys, Pseud** 3
- PsChrys, Sol** 101,290
- PsChrys, SynArch**
- PsDionAr, Div** 2,1
- Serap, Euch** 26. 31,4
- Thdrt, ?Quaest** 132
- Thdrt, Eran Flor** 1,40

6.4 Patristische Zitate und Anspielungen / Patristic quotations and allusions

Die folgende Liste enthält variierende Zitate und Anspielungen aus Kirchenschriftstellern, die nicht in den kritischen Apparat aufgenommen wurden, weil ihre Lesarten aus verschiedenen Gründen nicht als direkte Wiedergabe des verwendeten neutestamentlichen Textes gelten können.¹ Sie kommen jedoch dem Text oder seinen Varianten so nahe, dass sie trotz ihrer Variation Rückschlüsse auf die Vorlage des referenzierten Texts zulassen (so insb. bei Transpositionen), oder anderweitig für das Studium der Bibelzitate in der patristischen Literatur interessant sein dürften.

The following list contains varying quotations and allusions in the works of patristic authors, which were not included in the critical apparatus, since for various reasons their readings cannot be regarded as strict renderings of the New Testament text that is cited.¹ However, they come close enough to this text or its variants that their readings – despite their variation – allow conclusions about the intended *Vorlage* of the referenced text (esp. in the case of transpositions). Furthermore, some cases may be of interest for the study of biblical quotations in patristic writings.

1,2/24–27 (Ἐν ἑτέρῳ ἀντιγράφῳ πρόκειται, καὶ ταῦτα,) Καὶ ὅσα ἤκουσε, καὶ ἅ τινά εἰσὶ, καὶ ἅτινα δεῖ γενέσθαι μετὰ ταῦτα. **Areth**, CApoc: Cramer VIII, 183,16

¹ Entscheidendes Kriterium für die Zuordnung zum apparatus criticus ist, dass der zitierte Text in diesem Wortlaut in griechischen Apk-Handschriften, mindestens einem versionellen Zeugnis oder einem anderen patristischen Autor nachweisbar ist; Kriterium für die Aufnahme in die folgende Liste – in Abgrenzung zu anderen Allusionen – ist, dass längere Elemente (und nicht nur einzelne Wörter) den zitierten Text wörtlich wiedergeben, und dabei eindeutige Hinweise auf den Wortumfang des Zitates geben, oder den vollen Wortlaut in umgestellter Reihenfolge bieten.

The key criterion for assignment to the apparatus criticus is that the cited text in its wording is verifiable in greek manuscripts, versions or another patristic author; the criterion for inclusion in the following list – in contrast to other allusions – is that longer elements (and not just individual words) convey the cited text literally, giving clear indications the verbatim scope, or offer the full text with identical wording in rearranged order due to an editorial intervention of the patristic author.

1,4/28–42 (*quid, inquam, miratis si ille, manens is qui erat et est.* **EusEm**^{Lat}, Sermon: Buytaert 144,20

1,4/28–42 *quia erat et est et erit.* **EusEm**^{Lat}, Sermon: Buytaert 377,8

1,4/28–43 (ἐκεῖ γάρ ἐστι τό·) ὁ ἐρχόμενος, [ὁ Τ] παντοκράτωρ [ὁ ἐρχόμενος παντοκράτωρ mss.]. **IohScyth**, ScholAr: PTS 62, 162,8

1,4/28–43 Τάδε λέγει ὁ ὢν, ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ (καὶ Σὺ δὲ ὁ αὐτὸς εἶ καὶ Τὸ πνεῦμα τῆς ἀληθείας κτλ.). **PsDionAr**, Div: PTS 33, 123,3

1,4/43 (καὶ ταῦτα Γρηγορίου μὲν τοῦ θείου τὸν λόγον τὴν χρῆσιν, τοῦ,) ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος καὶ ὁ παντοκράτωρ (εἰς τὸν υἱὸν ἐξεληφότος, ὡς ἐφαρμοζόντων τῶν θεοπρεπῶν ὀνομάτων καὶ κοινῇ καὶ ἰδίᾳ ταῖς τρισὶν ὑποστάσεσι;). **Areth**, CApoc: Cramer VIII, 187,8

1,5/45 Τοῦτω, φησὶν, ἡ δόξα πρέπει τῷ δι' ἀγάπην τῶν δεσμῶν τοῦ θανάτου ἡμᾶς λύσαντι καὶ τῶν τῆς ἀμαρτίας κηλίδων λούσαντι τῇ ἐκχύσει τοῦ ζωοποιῦ αἵματος καὶ ὕδατος καὶ ποιήσαντι ἡμᾶς βασιλεῖον ἱεράτευμα. **AndrCaes**, CApoc: Schmid (1955), 16,8

1,8/2–14 (τοῦτο γὰρ φασὶ διὰ τὴν ψῆφον τοῦ) ω καὶ ἄλφα, ὃ ἐστὶ περιστέρα, ἐπεὶ περ ἔφη ὁ σωτὴρ ἐγὼ εἰμι τὸ α καὶ ἐγὼ εἰμι τὸ ω. **Epiph**, Pan: GCS 31, 278,6

1,8/8–14 διὰ τοῦτο ἄλφα καὶ ὦ ὁ λόγος εἴρηται [...]. **Clem**, Strom: GSC 52, 318,11

1,8/8–14 ἄλφα καὶ ὦ, ἀρχὴ καὶ τέλος (ὁ λόγος ἀλληγορούμενος γάλα.) [...]. **Clem**, Paed: GCS 12, 111,14

1,8/8–14 λέ[γ]ει οὖν ἐγὼ τὸ ἄλφα καὶ ἐγὼ τὸ ὦ. **Did**, CEccl: PTA 9, 64,6

1,8/8–14 καὶ πάλιν φησὶν ἐν τῇ Ἀποκαλύψει ὁ ὢν ἀπ' ἀρχῆς καὶ ἐρχόμενος παντοκράτωρ. **Epiph**, Pan: GCS 31, 355,15

1,8/8–14 (καὶ ἵνα ὅταν τις νομίῃ διὰ τὸ εἰρηκέναι) ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ μετὰ ταῦτα καὶ ἐγὼ εἰμι τὸ ἄλφα καὶ ἐγὼ εἰμι τὸ ὦ καὶ κύριος ὁ θεός σου κύριος εἷς ἐστὶ καὶ ὅτι ἐγὼ εἰμι ὁ ὢν, [...]. **Epiph**, Pan: GCS 31, 397,8

- 1,8/24–38 (καὶ θεὸς ἦν ὁ λόγος, τὸ παντοκράτωρ, τάδε λέγει) ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος ὁ παντοκράτωρ, [...]. **Ath**, OrIIIAr: PG 26, 329 B1
- 1,8/24–38 (Τάδε γὰρ λέγει κύριος, ὁ μαρτὺς ὁ πιστὸς καὶ ἀληθινός,) ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος, κύριος ὁ θεὸς ὁ παντοκράτωρ. **Did**, FrPs: PTS 15, 243,23
- 1,8/24–38 (*quid, inquam, miratis si ille, manens is qui erat et est*, [...]. **EusEm**, Sermon: Buytaert 144,20
- 1,8/24–38 *quia erat et est et erit* [...]. **EusEm**, Sermon: Buytaert 377,8
- 1,8/24–38 (Τάδε λέγει) ὁ ὢν, ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ [...]. **PsDionAr**, Div: PTS 33, 123,3
- 1,9/6–14 (ἀλλὰ τούτων μὲν οὐδέν,) ἀδελφὸν δὲ ἡμῶν καὶ συγκοινωνὸν (εἶπεν καὶ μάρτυρα Ἰησοῦ καὶ μακάριον ἐπὶ τῇ θείᾳ καὶ ἀκοῇ τῶν ἀποκαλύψεων [...]). **Eus**, Hist: GCS NF 6,2, 696,4
- 1,9/30–32 (Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ) καὶ ἐν ὑπομονῇ Ἰησοῦ, (ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ.) **DionAl**^{ap Eus}, Prom: Feltoe 119,6 (zugl. **Eus**, Hist: GCS NF 6,2, 694,18)
- 1,10/8–14 καὶ ἰωάννης ἐγενόμην, φησίν, ἐν τῇ νήσῳ πάτμῳ ἐν τῇ ἡμέρᾳ τῇ κυριακῇ, οὐχ ὅτι ἐκεῖ γέγονεν ἢ γεγέννηται, [...]. **Ath**^{ap Thdrt}, ?Flor: Schwartz, 52,7 (zugl. **Thdrt**, Eran: Ettlinger, 102,20)
- 1,11/3 διὰ τοῦτο ἄλφα καὶ ὦ ὁ λόγος εἴρηται [...]. **Clem**, Strom: GCS 52, 318,3
- 1,11/3 ἄλφα καὶ ὦ, ἀρχὴ καὶ τέλος ὁ λόγος ἀλληγορούμενος γάλα. **Clem**, Paed: GCS 12, 111,14
- 1,11/3 (τοῦτο γὰρ φασὶ διὰ τὴν ψῆφον τοῦ ω καὶ ἄλφα, ὃ ἐστὶ περιστέρα, ἐπεὶ περ ἔφη ὁ σωτήρ) ἐγὼ εἰμι τὸ α καὶ ἐγὼ εἰμι τὸ ω. **Epiph**, Pan: GCS 31, 278,6
- 1,11/3 (ὅταν δὲ Χριστὸν ἕτερον παρὰ τὸν ἐλθόντα οἱ υἱοὶ Ἰσραὴλ προσδοκῇσιν, ἀκούσῃσιν «ἐγὼ ὁ πρῶτος καὶ ὁ μετὰ ταῦτα») καὶ ἐγὼ εἰμι τὸ ἄλφα καὶ τὸ ὦ, τὸ ἄλφα τὸ κάτω βλέπον καὶ τὸ ὦ τὸ ἄνω βλέπον, [...]. **Epiph**, Pan: GCS 31, 397,4
- 1,11/3 καὶ ἵνα ὅταν τὶς νομίσῃ διὰ τὸ εἰρηκέναι ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ μετὰ ταῦτα καὶ (ἐγὼ εἰμι τὸ ἄλφα καὶ ἐγὼ εἰμι τὸ ὦ) καὶ κύριος ὁ θεὸς σου κύριος εἷς ἐστὶ καὶ ὅτι ἐγὼ εἰμι ὁ ὢν, [...]. **Epiph**, Pan: GCS 31, 397,8
- 1,11/3 ἐγὼ τὸ ἄλφα καὶ τὸ ω, ἐπιδεικνύντα τὴν περιστέρα, τοῦτον ἔχουσιν τὸν ἀριθμὸν, [...]. **Hipp**, Ref: Marcovich 270,26
- 1,11/3 καὶ διὰ τοῦτο ἄλφα καὶ ω ὀνομάζεσθαι αὐτόν, τὴν ἐκ πάντων αὐτοῦ γένεσιν σημαίνοντα. **Hipp**, Ref: Marcovich, 271,14
- 1,11/3 (ἡμεῖς μὲν ἐχρησάμεθα) τῷ Ἄλφᾳ ἕως τοῦ Ω· **Thdrt**, HistEccl: GCS NF 5, 221,13
- 1,17/48–56 Πρὸς τούτοις δὲ ἐπιστατέον τῷ πῶς πρῶτος καὶ ἔσχατος εἶναι ἐν τῇ Ἀποκαλύψει ἀναγέγραπται, [...]. **Or**, ClOh: Thümmel, 82,13
- 1,18/4–30 [...] ο ζων και γενομενος νεκρος (και πάλιν) ζων εις τον αιωνα [...]. **GregThaum**, ?Fid: Richard, 267, 14,14
- 1,20/52–66 αι επτα εκκλησιαι (ἃς ὀφθαλμῷ ψυχῆς εἶδες) επτα λυχνιαι εισιν [...]. **Did**, CZach: SC 83, 338,18
- 2,3/10 Ἐβάστασας, ἀντὶ τοῦ ἡνέσχου. **Areth**, CApoc: Cramer VIII, 202,5
- 2,5/16–22 (δι' ὧν φησὶ) τὰ πρότερα ἔργα ποιήσων. **AndrCaes**, CApoc: Schmid (1955), 25,8
- 2,6/2–6 ([...] ἀπὸ τῆς τοῦ ἁγίου Ἰωάννου ἀποκαλύψεως, ὡς γράφων μιᾷ τῶν ἐκκλησιῶν ἐκ προσώπου κυρίου τουτέστιν τῷ ἐπισκόπῳ τῷ ἐκεῖσε κατασταθέντι σὺν τῇ δυνάμει τοῦ ἁγίου ἀγγέλου τοῦ ἐπὶ τοῦ θυσιαστηρίου φησίν) ἔχεις δέ τι καλόν, (ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν ἃ καγὼ μισῶ). **Epiph**, Pan: GCS NF 10, 269,22
- 2,7/52–50 ([...], ἵνα ἴδω ὑμᾶς ὡς ὁ φοῖνιξ θάλλοντας) ἐν τῷ παραδείσῳ τοῦ Πατρός μου καὶ Θεοῦ, (καὶ εὑρεθῆτε ὡς ἐλαία κατάκαρπος ἐν μέσῳ τῶν ἁγίων, καὶ ὡς ἄμπελος καρποφόρος ἐν τῷ θείῳ χωρίῳ ὅλη ἀληθινή.) **Bars**, Quaest: SC 427, 646,9
- 2,8/4–14 (ὡς ἀποκαλύπτων Ἰωάννη φησίν) Εἰπέ τῷ ἀγγέλω τῆς Ἐκκλησίας Σμύρνης· **PsChrys**, SynArch: PG 59, 756,15
- 2,9/4 (Καθ' ἐκάστην δὲ Ἐκκλησίαν ἐπέστησεν ἀγγέλους φύλακας ὁ Χριστὸς, ὡς ἀποκαλύπτων

- Ἰωάννη φησίν· Εἰπὲ τῷ ἀγγέλῳ τῆς Ἐκκλησίας Σμύρνης·) Οἶδά σου τὴν πενίαν καὶ τὴν θλίψιν· ἀλλὰ πλούσιος εἶ. **PsChrys**, SynArch: PG 59, 756,15
- 2,14/46–50 [...] διὰ τῆς Ἀποκαλύψεως Ἰωάννης ἤλεγξε<ν ὥς> πορνεύοντας καὶ εἰδωλόθυτα ἐσθίοντας. **Hipp**, Ref: Marcovich 320,16
- 2,18/2–16 γράψον τῷ ἀγγέλῳ τῆς ἐκκλησίας τῆς ἐν Θυατείροις, (καὶ οὐκ ἔνι ἐκεῖ ἐκκλησία Χριστιανῶν ἐν Θυατείροις. πῶς οὖν ἔγραφε τῇ μὴ οὐσί;) **Mont**^{ap Epiph}, Orac: Heine 134,20 (zugl. **Epiph**, Pan: GCS 31, 306,24)
- 2,18/2–16 (οὕτω γὰρ εὐθὺς διελέγχει αὐτοὺς ὁ κύριος ἐν τῇ Ἀποκαλύψει λέγων) γράψον τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας· (τάδε λέγει ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·) **Epiph**, Pan: GCS 31, 308,3
- 2,23/44 (Ἦξει τε εἰσαῦθις ἡμῖν ἐξ οὐρανοῦ κριτής, ἀποδώσων) ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ· **Cyr**, EpP: SC 392, 308,94
- 2,23/44 καὶ ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. **Ephr**, Con: Assemani III, 67,50
- 3,1/30 (Περὶ μὲν τῶν ἑπτὰ ἀστέρων οὓς νῦν καὶ) πνεύματα καλεῖ (Θεοῦ ἐν τοῖς προλαβοῦσιν εἴρηται, νῦν δέ γε ἀκουστέον ἃ λέγει περὶ τῶν ἐν ταῖς Σάρδεσιν.) **Oec**, CApoc: DeGroote, 94,266
- 3,7/42–58 Οὗτος γὰρ κλείσει καὶ οὐδεὶς ἀνοίξει· [...]. **Or**, ClOh: Thümmel, 192,38
- 3,7/42–58 διὰ τοῦτο λέγεται ὅτι ἀνοίξει καὶ οὐδεὶς κλείσει. **Or**, ClOh: Thümmel, 194,1
- 4,3s./30–2 καὶ ἴρις, φησί, κυκλόθεν τοῦ θρόνου αὐτοῦ ὁμοία ὁράσει σμαραγδεῖν. (sic [sine continuatione]!). **Oec**, CApoc: DeGroote, 106,155
- 4,5/22–46 Τὰς ἑπτὰ λαμπάδας αὐτὸς ἡμῖνενυσεν ἐπτὰ πνεύματα, [...]. **Clem**, FrVar: GCS 17, 227,16
- 4,8/24–42 (Τάδε λέγει) ὁ ἦν, ὁ ἐρχόμενος, ὁ παντοκράτωρ. **Cyr**, Thes: PG 75, 184 B12
- 4,8/24–38 Ὁ ὢν, ὁ ἦν, ὁ ἐρχόμενος. **Cyr**, Thes: PG 75, 37 A10
- 4,8/24–38 (*quid, inquam, miratis si ille, manens is*) *qui erat et est*. **EusEm**, Sermon: Buytaert 144,20
- 4,8/58–66 (ἀναβλέψας εἰς τὸν οὐρανὸν εἶπεν·) Κύριε ὁ θεὸς ὁ παντοκράτωρ, (ὁ τοῦ ἀγαπητοῦ καὶ εὐλογητοῦ παιδὸς σου Ἰησοῦ Χριστοῦ πατὴρ,) [...]. **EcSmyr**, MarPol: Funk-Bihlmeyer (1956), 127,18
- 4,8/64–82 (ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου πρωτότοκος πάσης κτίσεως, ἔτι δὲ καὶ ἐν τῇ ἀποκαλύψει ἰωάννου γέγραπται. ὁ πρωτότοκος καὶ ὁ ἔσχατος, ὁ ἐν ἀρχῇ καὶ ἐν τέλει,) ὁ ὢν καὶ ὁ ἦν καὶ ἐστιν καὶ ἐρχομενος, ὁ παντοκράτωρ. **Serap**, Euch: TU 17, 24,3
- 4,8/70 (ἐκ δὲ τῆς νέας αὐτὸς οὗτος ὁ τὴν Ἀποκάλυψιν ταύτην διδάσκων· τὸν μὲν Ὑῖον διὰ τοῦ) ἦν· **Areth**, CApoc: Cramer VIII, 247,19
- 5,5/28–42 [...] ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα καὶ τὸ γένος Δαυὶδ [...]. **Hipp**, CDan: GCS NF 7, 274,17
- 5,5/28–42 [...] ὁ ἐκ φυλῆς Ἰούδα καὶ ἐκ σπέρματος Δαυὶδ [...]. **Epiph**, Pan: GCS 37, 463,1
- 5,5/28–42 [...] ἐκφυλῆς Ἰούδα [...]. **Eus**, ClIs: GCS sine num., 309,23
- 5,5/28–42 [...] ὁ ἐκ φυλῆς Ἰούδα [...]. **Eus**, Dem: GCS 23, 372,14
- 5,5/28–42 [...] ἐκ φυλῆς Ἰούδα [...]. **Or**, HJer: Fürst, 410,15
- 5,5/28–42 [...] ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαβὶδ [...]. **Or**, ClOh: Thümmel 192, 17
- 5,5/28–42 [...] ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυεὶδ [...]. **Or**, Philo: SC 302, 292,26
- 5,11/44–52 καὶ μυριάδας μυριάδων αἰνούντων τὸν παμβασιλέα Σωτῆρα καὶ λειτουργούντων αὐτῷ. **Did**, CSach: SC 83, 314,20
- 5,11/44–52 (τοῦτον δὲ τὸν ἐπὶ πᾶσι θεὸν τῷ ἐξαίρετῳ τῆς θεότητος περιεδρᾶσθαι οὐρανοῦ καὶ γῆς καὶ θαλάσσης, αἰθέρος τε καὶ ἀέρος, ἀγγέλων τε καὶ ἀρχαγγέλων, ἀρχῶν τε καὶ ἐξουσιῶν καὶ συλλήβδην εἰπεῖν τῶν ἐν τῇ ἀσωμάτῳ μακαριότητι) χιλίων χιλιάδων καὶ μυρίων μυριάδων ἀγίων λειτουργικῶν τε καὶ ἀοράτων οὐσιῶν συνέχειν τὴν ὑπαρξιν [...]; **IohScyth**, FrSev: Diekamp (1907), 85,8
- 5,11/44–52 Καὶ τοῦτο δὲ ἄξιον ὡς οἶμαι νοεῖν ἐπιστάσις, ὅτι τῶν λογίων ἡ περὶ τῶν ἀγγέλων παράδοσις Χιλίας χιλιάδας εἶναι φησι καὶ

- μυριάδας μυριάς, [...]. **PsDionAr**, Coel: PTS 67, 50,2
- 5,11/44–52 σοὶ παραστήκουσι χίλια χιλιάδες καὶ μύρια μυριάδες ἀγγέλων ἀρχαγγέλων θρόνων κυριοτήτων ἀρχῶν ἐξουσιῶν. **Serap**, Euch: Johnson, 46,19
- 6,2/38–46 ἐξῆλθε δέ, φησίν, ἵνα ὁ νικῶν νικήσῃ. **Oec**, CApoc: DeGroot, 121,107
- 6,6/22–26 τὸν δὲ τοῦ σίτου χοίνικα τὸν διηνάριον (ἄξιον δηλοῦν προπικῶς τοὺς νομίμους ἀθλήσαντας καὶ τῆς δοθείσης θείας εἰκόνας ἀκριβεῖς φύλακας). **AndrCaes**, CApoc: Schmid (1955), 63,13
- 6,6/30–34 τοὺς δὲ τρεῖς χοίνικας τῆς κριθῆς τοὺς κτηνοπρεπῶς τοῖς δώκταις δι' ἀνανδρίαν ὑποκύψαντας [...]. **AndrCaes**, CApoc: Schmid (1955), 63,15
- 6,9/14–24 Εἶδον τὰς ψυχὰς τῶν μεμαρτυρηκότων ὑποκάτω τοῦ θυσιαστηρίου. **Clem**, Paed: Marcovich, 133,32
- 6,9/14–50 (Ἀνάγνωθι τὸ εἰρημένον ὑπὸ Ἰωάννου ἐν τῇ Ἀποκαλύψει.) Καὶ εἶδον τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὸ ὄνομα Ἰησοῦ ὑποκάτω τοῦ θυσιαστηρίου, [...]. **Hipp**, CDan: GCS NF 7, 242,12
- 6,9/18–46 (ἐν γὰρ τῇ Ἀποκαλύψει Ἰωάννου αἱ τῶν πεπελεκισμένων ψυχαὶ διὰ τὸ ὄνομα Ἰησοῦ καὶ) τὴν μαρτυρίαν αὐτοῦ ὑπὸ τὸ θυσιαστήριον (τὸ ἐπουράνιον τεθεώρηται). **Did**, FrPs: Mühlenberg, 375,20
- 6,10/2–52 καὶ ἐβόησαν πρὸς τὸν θεόν καὶ εἶπαν· ἔως πότε, κύριε ὁ θεὸς ἡμῶν, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς; **Hipp**, CDan: GCS NF 7, 242,15
- 6,11/2–60 καὶ ἐδόθησαν αὐτοῖς στολαὶ λευκαὶ καὶ ἐρρέθη αὐτοῖς, ἵνα περιμείνωσιν ἔτι χρόνον μικρόν, ὅπως οἱ σύνδουλοι αὐτῶν πληρώσωσιν τὴν μαρτυρίαν αὐτῶν οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί. **Hipp**, CDan: GCS NF 7, 242,16
- 7,3/2–36 (καὶ εἶδον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου ἔχοντα σφραγίδα Θεοῦ ζῶντος, καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν) λέγων· μηδὲν ἀδικήσετε, φησίν, ἄχρι σφραγισθῶσιν οἱ δοῦλοι τοῦ Θεοῦ ἡμῶν. **Oec**, CApoc: DeGroot, 133,398
- 7,3/4–12 λέγων· Μὴ ἀδικήσετε μήτε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. **Or**, ClOh: Thümmel, 14,13
- 7,3/4–12 Μὴ ἀδικήσετε, φησὶ, τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. **Or**, ClOh: Thümmel, 24,35
- 7,9/32–42 (ἀλλὰ σὺν παντὶ ἔδνει καὶ γένει) καὶ φυλαῖς καὶ γλώσσαις καὶ λαοῖς (ἐορτὴν ὑπερκόσμιον καὶ παγκόσμιον ἄγομεν τῆς πάντων ὁμονοίας εἰς ὑποταγὴν τῷ σωτηρίῳ σταυρῷ τοῦ κυρίου ἡμῶν). **SevGab**, Pat: Zellinger, 130,7
- 7,9/44–60 Ἐνώπιον τοῦ θρόνου φήσας ἐπήγαγε καὶ τοῦ ἁρνίου· ἐκεῖνο παραστήσαι βουλόμενος ὡς τὸ ἀναρίθμητον τοῦτο καὶ παγγενὲς πλῆθος τὴν τοῦ ἁρνίου σφαγὴν ἐκείνῳ καὶ ἐπετύθη. **Areth**, CApoc: Cramer 8, 292,22
- 7,14/22–38 οὗτοί εἰσιν οἱ ἀπὸ τῆς μεγάλης θλίψεως ἐρχόμενοι, [...]. **Or**, ?SchAp: Diobouniotis 38,4
- 7,14/40–64 λευκάναντες καὶ πλύναντες, ἃς περικεῖνται στολὰς τῷ αἵματι τοῦ ὑπὲρ αὐτῶν σφαγέντος ἁρνίου. **Or**, ?SchAp: Diobouniotis 39,1
- 8,3 (κατὰ γὰρ Ἰωάννης ἐν ἀποκαλύψει φησὶ,) θυμιάματα εἰσὶν αἱ προσευχαὶ τῶν ἁγίων, [...]. **VicAn**, FrIer: Ghisler II, 803,11
- 8,5/4–56 εἶτα εἴληφε, φησίν, ὁ θεσπέσιος ἄγγελος καὶ ἐγέμισε τὸ θυμιατήριον τοῦ Θεοῦ πυρὸς καὶ ἔβαλεν εἰς τὴν γῆν, καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός. **Oec**, CApoc: DeGroot, 141,145
- 8,12/54–62 καὶ τὸ τρίτον αὐτῆς μὴ φανῇ, [...]. **Areth**, CApoc: Cramer VIII, 309,33
- 8,13 Πόθεν τὸ οὐαὶ διεσάφησεν ὁ ἀετός; **Areth**, CApoc: Cramer VIII, 311,2
- 9,3/12 τινες δὲ τῶν πατέρων τὰς ακρίδας εἰς σκοληκας μετελαβον, [...]. **Areth**, CApoc: Cramer VIII, 314,3
- 9,14/28–40 ὅτι τε ἐν τῷ ποταμῷ Εὐφράτῃ δέδενται [...]. **Oec**, CApoc: DeGroot, 152,429

- 9,19/36–42 καλῶς δὲ τὰς οὐρὰς αὐτῶν ὁμοίας
φησὶν ὄφει· **AndrCaes**, CApoc: Schmid
(1955), 103,17
- 10,1/8–12 κατὰ τοῦτο, Ἄγγελον, φησὶν, εἶδον ἐξ
οὐρανοῦ καταβαίνοντα· **Areth**, CApoc: Cramer
VIII, 327,8
- 10,4/8–22 (ἔγραψεν δὲ καὶ τὴν Ἀποκάλυψιν,
κελευσθεὶς σιωπῆσαι καὶ) μὴ γράψαι τὰς τῶν
ἐπὶ τὰ βροντῶν φωνάς· **Eus** (cit. Or?), Hist: GCS
NF 6,2, 578,7
- 11,1/48–50 τοὺς δὲ τεσσαράκοντα δύο μῆνας
(σημαντικούς τῆς τοῦ χρόνου βραχύτητος) [...].
AndrCaes, CApoc: Schmid (1955), 112,1
- 11,11/46–50 Ἐπέπεσεν οὗ φόβος μέγας [...].
ArCyr, ?VSym: Van den Ven (1962), 153,37
- 11,14/16–22 (μετὰ δὲ τὰς δύο, φησὶν,) οὐαὶ ἡ τρίτη
ἔρχεται (ἡ διὰ τῆς ἐβδόμης σάλπιγγος) [...].
AndrCaes, CApoc: Schmid (1955), 118,13
- 11,15/12–50 καί, φησί, τοῦ ἐβδόμου σαλπύσαντος
ἀγγέλου, ἐγένοντο φωναὶ ἐν τῷ οὐρανῷ
λέγουσαι ὅτι γέγονεν ἡ βασιλεία τοῦ κόσμου
τῷ Θεῷ καὶ τῷ χριστῷ αὐτοῦ. **Oec**, CApoc:
DeGroote, 168,318
- 11,15/38–50 (διὸ εἴρηται ὅτι ἐγένετο ἡ βασιλεία
τοῦ κόσμου) τῷ Θεῷ καὶ τῷ χριστῷ αὐτοῦ, [...].
Oec, CApoc: DeGroote, 168,327
- 11,17/14–26 (ἔτι δὲ καὶ ἐν τῇ ἀποκαλύψει ἰωάννου
γέγραπται. ὁ πρωτότοκος καὶ ὁ ἔσχατος, ὁ ἐν
ἀρχῇ καὶ ἐν τέλει,) ὁ ὢν καὶ ὁ ἦν καὶ ἐστὶν καὶ
ἐρχομενος, ὁ παντοκράτωρ. **Serap**, Euch: TU
17, 24,3
- 12,8/4–22 ὁ δὲ γε σατανᾶς οὐκ ἴσχυσε πρὸς τὸν
κατ' αὐτοῦ πόλεμον, οὐδὲ τόπος ἠυρέθη, φησί,
φυγῆς αὐτῷ ἡγουν οἰκίσεως ἐν τῷ οὐρανῷ,
[...]. **Oec**, CApoc: DeGroote, 178,108
- 12,9/4–58 ἐβλήθη γὰρ ὁ δράκων, ὁ μέγας, ὁ ὄφις
ὁ ἀρχαῖος καὶ ὁ Σατανᾶς καὶ διάβολος
καλούμενος, καὶ ἐβλήθη εἰς τὴν γῆν, αὐτὸς καὶ
οἱ ἄγγελοι αὐτοῦ. **Areth**, CApoc: Cramer VIII,
360,34
- 12,9/6–32 (αὐτὸς ὢν καὶ) ὁ ὄφις καὶ ὁ δράκων, ὁ
ἀρχαῖος σατανᾶς, (κατὰ τὴν Ἀποκάλυψιν).
Did, FrPs: PTS 16, 187,23
- 12,9/18–32 (Περὶ τοῦ οὕτω λεγομένου λέοντος
καὶ δράκοντος, ἐν τῇ Ἰωάννου Ἀποκαλύψει
λέγεται ὡς εἶη) ὁ ἀρχαῖος Σατανᾶς. **Did**,
CZach: SC 83, 292,10
- 12,16/4–10 ἡ δὲ γῆ, φησὶν, ἐβοήθησεν αὐτῇ [...].
AndrCaes, CApoc: Schmid (1955), 134,10
- 13,7/34–44 Κατὰ πάσης μὲνφυλῆς, φησί, καὶ
γλώσσης τῇ πονηρᾷ ἐξουσία χρήσεται,
(ἐκείνων δὲ κρατήσεται, ὧν τὰ ὀνόματα ἐν τῇ
βίβλῳ τῆς ζωῆς οὐ γέγραπται). **AndrCaes**,
CApoc: Schmid (1955), 139,6
- 13,18/26–46 Καὶ τὸν ἀριθμὸν δὲ τοῦ ὀνόματος
αὐτοῦ φησιν καὶ ἄλλα τινὰ καὶ εἶναι τὸν
ἀριθμὸν χξς. **Ir**, Haer: Brox 5, 214,31
- 14,7/42–44 (καὶ προσκυνήσατε) τὸν ποιήσαντα
(τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν
καὶ πηγὰς ὑδάτων). **Or**, ClOh: Thümmel, 48,29
- 14,20/4–10 Ἐξω μὲν τῆς τῶν δικαίων πόλεως ἡ
ληνὸς πατηθήσεται. **AndrCaes**, CApoc: Schmid
(1955), 158,14
- 15,6/30–34 (καὶ γινόμεθα) ἴλινοὺν λαμπρὸν καὶ
καθαρόν. **Or**, Hler: Fürst, 292, 17
- 15,8/48–54 τελεσθῆναι (γὰρ δεῖ, φησί,) τὰς πληγὰς
[...]. **AndrCaes**, CApoc: Schmid (1955), 163,10
- 16,1/12–22 Τὸ γρηγορεῖν καὶ φυλάττειν τὰ ἰμάτια
(δηλοῖ τὸ ἐπαγρυπνεῖν ταῖς ἀγαθαῖς πράξεσιν).
AndrCaes, CApoc: Schmid (1955), 175,10
- 16,2/30–36 (Ἡ φιάλη ἐνταῦθα, καθάπερ τὸ
ποτήριον, ἐπὶ κολαστικῆς ἐνεργείας
ἐκλαμβάνεται, ἧς φησιν ὑπὸ τοῦ ἀγγέλου
ἐκχθείσης) ἔλκος πονηρὸν (γενήσεσθαι τὴν ἐν
καρδίᾳ πύου δίκην σφύζουσαν ὀδύνην
αἰνιττόμενον) [...]. **AndrCaes**, CApoc: Schmid
(1955), 164,16
- 16,5/32 (Τὸ μὲν, δίκαιος, τὸ πρὸς ἀξίαν βραβεύειν
δηλοῖ, τὸ δὲ ὢν, τὸ ἀτελεύτητον, τὸ δὲ ἦν, τὸ
ἄναρχον,) τὸ δὲ ὅσιος, [...]. **Areth**, CApoc:
Cramer VIII, 413,27
- 16,6/6–8 Τὸ θυσιαστήριόν (ποτε μὲν τὸν Χριστὸν
δηλοῖ, ὡς ἐν αὐτῷ καὶ δι' αὐτοῦ προσφερομένων
τῷ πατρὶ τῶν λογικῶν ὀλοκαρπώσεων καὶ τῶν
ζωσῶν θυσιῶν,) [...]. **AndrCaes**, CApoc: Schmid
(1955), 165,12

- 16,6/24 Ἀληθινὰ, (οὐ γὰρ ματαιότητι ἐπαγγελιῶν ἐκταράττουσαι ἢ ἐνηδύνουσαι ἐπὶ ψιλῶν ἀτελευτῶσι ῥημάτων,) [...]. **Areth**, CApoc: Cramer VIII, 414,20
- 16,6/32 κρίσεις (οὐ τὸ αὐτοκράτως ἐπελθὼν εἰς ἑκβασιν ἐπιφέρονται) **Areth**, CApoc: Cramer VIII, 414,22
- 16,14/32–42 (Τὰ διὰ τῶν δαιμόνων, φησίν, ἐνεργούμενα ψευδῇ σημείᾳ τοὺς πειθομένους) αὐτοῖς εἰς πόλεμον κατὰ τῆς μεγάλης καὶ ἐπιφανοῦς τοῦ θεοῦ ἡμέρας (τοῦ κριτοῦ ζώντων καὶ νεκρῶν ἐπιστρατεύουσιν, ἢ πάντως οἱ θεομάχοι ἡττώμενοι ἀνόνητα κλαύσονται τὴν προτέραν πλάνην ὁδυρόμενοι). **AndrCaes**, CApoc, Schmid (1955), 175,2
- 17,8/22–28 (παρέσται δὲ ἐν τῇ συντελείᾳ κατὰ τὸν τρόπον ὃν εἰρήκαμεν,) ἀναβαίνων ἐκ τῆς ἀβύσσου [...]. **AndrCaes**, CApoc: Schmid (1955), 185,7
- 17,9/16–22 Ἐπὶ κεφαλὰς καὶ ἐπὶ ὄρη (ἡγούμεθα νοεῖσθαι ἐπὶ τὸν τρόπον ἐν ὑπεροχῇ καὶ δυναστεία κοσμικῇ τῶν λοιπῶν ἐξέχοντας,) [...]. **AndrCaes**, CApoc: Schmid (1955), 186,9
- 17,9/16–22 (τὴν δὲ αὐτὴν ἔννοιαν καὶ τοὺς ἐπὶ βασιλεῖς ἐμφαίνειν οἰόμεθα, τῆς ἐναλλαγῆς τῶν γενῶν μηδαμῶς παρεμποδιζούσης τῇ τῆς διανοίας ταυτότητι, εἰ καὶ ἐκεῖ μὲν) ἐπὶ κεφαλὰς θηλυκῶς καὶ ἐπὶ ὄρη οὐδετέρως. **AndrCaes**, CApoc: Schmid (1955), 187,8
- 17,14/24–34 ὁ βασιλεὺς τῶν βασιλευνόντων καὶ κύριος τῶν κυριευόντων. **Cyr**, FrLc: TU 130, 218,349,3
- 17,14/24–34 (γέγραπται γάρ) βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων. **MacSym**, HSp: PTS 4, 220,47
- 17,14/24–34 (γέγραπται γάρ) βασιλεὺς βασιλευόντων καὶ κύριος κυριευόντων. **MacSym**, SermB: Bertholdt (GCS sine num.), 1, 104,15
- 17,14/48–52 (κατὰ δὲ τὸν οἰκεῖον καιρὸν κεκλημένοις) πιστοῖς τε καὶ ἐκλεκτοῖς. **Clem**, Strom: GCS 17, 6,27
- 17,18/12–26 (σαφέστερον δὲ τὰ κατὰ τὴν πόλιν, περὶ ἧς ὁ λόγος, σημαίνει θέλων, ἐπάγει ὅτι) ἔστιν ἡ γυνὴ ἡ πόλις ἡ μεγάλη ἡ ἔχουσα κατὰ πάντων τὴν βασιλείαν. **Oec**, CApoc: DeGroote, 226,343
- 18,2/16–18 ἔπεσε, φησί, Βαβυλῶν [...]. **Oec**, CApoc: DeGroote, 227,355
- 18,2/42–50 καὶ φυλακὴ, φησί, παντὸς ὀρνέου ἀκαθάρτου καὶ παντὸς θηρίου ἀκαθάρτου [...]. **Oec**, CApoc: DeGroote, 227,364
- 18,2/64 μεμισημένου (δὲ εἴρηται οὐκ ἀλόγως) [...]. **Areth**, CApoc: Cramer VIII, 438,2
- 18,3/6–26 πῶς δὲ τοῦ οἴνου τῆς ἰδίας πορνείας τὰ ἔθνη ἐπότισεν ἡ παρούσα Βαβυλῶν; **AndrCaes**, CApoc: Schmid (1955), 193,11 (cave: transp. τῆς πορνείας τῆς ἰδίας Rez. I : πορνείας αὐτῆς [om. ἰδίας] 2056)
- 18,10/22–24 τὸ δὲ οὐαί, (θρηνώδες ἐστὶν ἐπιφθεγμα [...]). **Areth**, CApoc: Cramer VIII, 441,5
- 18,22/6–10 τοῦτο γὰρ σημαίνει ἡ τῶν κιθαρωδῶν καὶ μουσικῶν καὶ λοιπῶν ἑκλειψις [...]. **AndrCaes**, CApoc: Schmid (1955), 201,13 (cave: om. κιθαρωδῶν – καὶ 2° Rez. i)
- 19,1/10–14 Ὡς ὄχλου πολλοῦ, φησίν, ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ. **Oec**, CApoc: DeGroote, 234,74
- 19,7/24–28 γάμον δὲ ἄρνιου τὴν τῆς ἐκκλησίας πρὸς Χριστὸν λέγει συνάφειαν, [...]. **AndrCaes**, CApoc: Schmid (1955), 204,18
- 19,11/12–24 Ἐν δὲ τῇ Ἀποκαλύψει ἐπὶ λευκοῦ ἵππου καθέζεσθαι λέγεται λόγος πιστὸς καὶ ἀληθινός, [...]. **Or**, ClOh: Thümmel, 102,10
- 19,11/40–48 Ἔργον δὲ τοῦ λόγου ὥσπερ κρίνειν ἐν δικαιοσύνη ὅτῳ καὶ πολεμεῖν ἐν δικαιοσύνῃ, [...]. **Or**, ClOh: Thümmel, 122,14
- 19,12/18–28 ἐπιφέρεται τὸ ἐπὶ τὴν κεφαλὴν εἶναι αὐτοῦ πολλὰ διαδήματα. **Or**, ClOh: Thümmel, 124,1
- 19,15/48–50 τὴν δὲ ληνὸν τοῦ οἴνου τοῦ θυμοῦ πατεῖ, [...]. **AndrCaes**, CApoc: Schmid (1955), 210,4
- 19,16/26–34 ἀλλ' ὡς Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, [...]. **AnastS**, ?DispJud: PG 89, 1212 C2
- 19,16/26–34 (*Est enim Princeps pacis, est princeps aut Dominus Potestatum*,) *est Rex regum, est princeps et Dominus dominatum, est rex gloriae*, [...]. **AnastS**, ?Hex: PG 89, 902 C4

- 19,16/26–34 οὕτως ἔρχομαι ἐπὶ τὸν θησαυρὸν τῶν θησαυρῶν, «τὸν κύριον τῶν κυρίων, τὸν βασιλέα τῶν βασιλέων», [...]. **Or**, Hler: Fürst, 244,10
- 19,20/72–78 ἡ λίμνη τοῦ πυρὸς, τόπος ἕτερος. **Ephr**, SAdv: Assemani II, 198,38
- 20,2/12–16 τίς δι' ἐστὶ τὸ μέγα κῆτος ἢ ὁ διάβολος, ὁ ἄρπαῖος ὄφης, ὁ τῆς ἀμαρτίας εἰσηγητής, [...]. **SevAnt**, FrIob: PTS 40, 290,2
- 20,2/22–28 (Παρ' ἡμῖν μὲν γὰρ ὁ ἀρχηγέτης τῶν κακῶν δαιμόνων ὄφης καλεῖται) καὶ σατανᾶς καὶ διάβολος ὡς καὶ ἐκ τῶν ἡμετέρων συγγραμμάτων ἐρευνήσαντες μαθεῖν δύνασθε· **IusMar**, Apol: Munier, 72
- 20,5/1 (ἀλλὰ τῇ νεκρώσει τῶν ἀμαρτημάτων ἐμμεΐναντες οὐ ζῶσι σὺν αὐτῷ) ἄχρι τελεσθῶσι τὰ χίλια ἔτη, [...]. **AndrCaes**, CApoc: Schmid (1955), 220,6
- 20,6/2–18 μακάριος οὗτος ὁ ἔχων μέρος ἐν τῇ πρώτῃ ἀναστάσει· **Oec**, CApoc: DeGroote, 255,101
- 20,10/40–62 (ἀλλ' οὐκ εἰς μακράν, φησί, πῦρ τοῦ Ἡλίου, εἴτε ἡ Χριστοῦ ἐνδοξος παρουσία ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ τούτους τε καὶ τὰ προλεχθέντα ἔθνη καταφάγεται καὶ τὸν στρατηγὸν αὐτῶν, τὸν διάβολον,) καὶ τῇ τοῦ πυρὸς λίμνῃ παραδώσει σὺν τῷ ἀντιχρίστῳ καὶ τῷ ψευδοπροφήτῃ βασανισθησομένους εἰς αἰῶνας αἰώνων. **AndrCaes**, CApoc: Schmid (1955), 226,9
- 20,11/6–10 Λευκὸν λέγει θρόνον τὸν λαμπρὸν καὶ ἐξαστράπτοντα. **Oec**, CApoc: DeGroote, 260,244
- 20,13/2–36 (*Quod autem ubicunque fuerit restitatur, id est ab omni in quo jacuerit loco, ita ait Ioannes in Revelatione sua:*) *Et reddidit mare mortuos quos habebat in se, et mors et inferus reddiderunt mortuos suos qui erant in eis.* **Pamph**, ApolOr: PG 17, 596 A14 (zugl. **Eus**, ApolOr: PG 17, 596,14)
- 20,13/24–30 θάνατος δὲ καὶ ἄδης οὐ ζῶα ἔμψυχα, [...]. **AndrCaes**, CApoc: Schmid (1955), 230,9
- 20,15/12–34 εἰ δὲ πάντες οἱ μὴ γεγραμμένοι ἐν τῇ βίβλῳ τῆς ζωῆς εἰς τὴν λίμνην τοῦ πυρὸς βληθήσονται, θαυμάζειν οὐ χρή· **AndrCaes**, CApoc: Schmid (1955), 231,11
- 20,15/14–20 ἐν ᾗ γράφεται ἡ βίβλος τῶν ζώντων, [...]. **Did**, CEcl: PTA 9, 64,5
- 21,1/2–44 καὶ εἶδον, φησίν, οὐρανοὺς καινοὺς καὶ γῆν καινὴν. ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι· **Oec**, CApoc: DeGroote, 265,361
- 21,1/2–14 ὅτε οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ τοῖς ἑαυτοῦς ἀνακαινώσασσι κτίζεται [...]. **Or**, CMt: GCS 10, 416,28
- 21,1/4–14 ἰδοὺ ποιῶ οὐρανοὺς καινοὺς καὶ γῆν καινὴν, τὴν μὴ παρερχομένην. **MacSym**, SerMB: Bertholdt (GCS sine num.), 1, 250,22
- 21,1/6–14 τρίτῃ γὰρ ἐν τῷ καινῷ οὐρανῷ καὶ καινῇ γῇ ἐνστήσεται, [...]. **Or**, ClOh: Preuschen 209,28
- 21,1/6–14 Καινοὺς γὰρ οὐρανοὺς, καὶ καινὴν γῆν, [...]. **Cyr**, Glaph: PG 69, 61 D9
- 21,1/6–14 γῆν καινὴν φωτὸς καὶ οὐρανὸν καινὸν πνεύματος [...]. **MacSym**, SerMC: SC 275, 224,4
- 21,1/6–14 ὅμως οὐκ εἰς τὸ παντελὲς ἀφανισθήσονται, ἀλλὰ παλαιωθέντες ἀλλαγῆσονται καὶ ἔσται ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ. **Theog**, Thes: Munitz 208,163
- 21,2/12–30 (ἀλλὰ καὶ τὸ ὄνομα τῆς πόλεως τοῦ ζῶντος θεοῦ,) ἥτις ἐπουράνιος Ἰερουσαλὴμ ἔστιν καταβάσα παρὰ θεοῦ ἐκ τοῦ οὐρανοῦ. **Or**, ?SchAp: Diobouniotis 30,6
- 21,2/12–14 ταύτης δ' οὗτος ἀντικρυς βασιλεὺς τὴν κατὰ τοῦ θανάτου σωτήριον νίκην πλουσίαις καὶ δαυιλέσιν ἀνύψου φιλοτιμίαις, τάχα που ταύτην οὕσαν τὴν διὰ προφητικῶν θεσπισμάτων κεκηρυγμένην καινὴν καὶ νέαν Ἰερουσαλὴμ, [...]. **Eus**, VConst: SC 559, 396,9
- 21,2/34–38 ἰδοὺ ὑπαντᾷ μοι παρθένος κεκοσμημένη ὡς ἐκ νυμφῶνος ἐκπορευομένη, [...]. **Herm**, PasHer: GCS 48, 20,11
- 21,4/4–8 οἱ δὲ ὑπερβαίνοντες τοῦτο τὸ μέτρον ἐξήλειψαν πᾶν δάκρυον ἀπὸ προσώπου τῆς ψυχῆς [...]. **MacSym**, SerMB: Bertholdt (GCS sine num.), 1, 76,16
- 21,5/16–22 (Εἰ τις γὰρ ἐν Χριστῷ καινὴ κτίσις, κατὰ τὸ γεγραμμένον,) καὶ τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ πάντα γέγονε καινά. **Cyr**, EpP: SC 434, 126,14
- 21,5/16–22 Ἰδοὺ γέγονε τὰ πάντα καινά. **Cyr**, Glaph: PG 69, 421 A8
- 21,6/8 Γεγόνασί (φησι)· **Oec**, CApoc: DeGroote, 268,424

- 21,6/10–20 λέ[γ]ει οὖν ἐγὼ τὸ ἄλφα καὶ ἐγὼ τὸ ὦ.
Did, CEcl: PTA 9, 64,6
- 21,6/10–20 τοῦτο γὰρ φασι διὰ τὴν ψῆφον τοῦ ω καὶ ἄλφα, ὃ ἐστι περιστέρα, ἐπείπερ ἔφη ὁ σωτήρ ἐγὼ εἰμι τὸ α καὶ ἐγὼ εἰμι τὸ ω. **Epiph**, Pan: GCS 31, 278,6
- 21,6/10–20 καὶ ἵνα ὅταν τις νομίση διὰ τὸ εἰρηκέναι ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ μετὰ ταῦτα καὶ ἐγὼ εἰμι τὸ ἄλφα καὶ ἐγὼ εἰμι τὸ ὦ καὶ κύριος ὁ θεὸς σου κύριος εἷς ἐστι καὶ ὅτι ἐγὼ εἰμι ὁ ὢν, [...]. **Epiph**, Pan: GCS 31, 397,8
- 21,6/14–20 ἡμεῖς μὲν ἐχρησάμεθα τῷ Ἄλφα ἕως τοῦ Ω· **Thdr**, HistEccl: GCS NF 5, 221,13
- 21,6/22–30 καθὼ καὶ τελικὸν αὐτόν φησιν, ὡς ἀρχὴν ὄντα καὶ τέλος κατὰ τὸν θεῖον Ἰωάννην ἐν Ἀποκλύψει, [...]. **IohScyth**, ScholAr: PTS 62, 233,3
- 21,6/34–54 καὶ εἰς τὴν διψῶσαν γῆν ἔβρυσεν πηγὴ ὕδατος ζῶντος, [...]. **Eus**, Hist: GCS NF 6,2, 873,11
- 21,6/42–54 τὸν ἀρχηγὸν τῆς ζωῆς καταλάβωμεν· τῆς πηγῆς τῆς ζωῆς ἀπολαύσωμεν. Σὺν ἀγγέλοις χορεύσωμεν· **MaxConf**, Asc: CCSG 40, 121,1041
- 21,8/2–56 Τοῖς γὰρ δειλοῖς, κατὰ τὸν Κύριον, τὸ μέρος ἐν τῇ λίμνῃ τοῦ πυρός. **Or**, CatPs: PG 12, 1276,4
- 21,10/28–34 (χρὴ οὖν ἐνί τινι ὡς ὁδηγῶ τοὺς πάντας ἔπεσθαι, ὡς εἰκόνα θεοῦ προτιμῶντας,) τὸν δὲ ὁδηγὸν εἶναι τῆς εἰς τὴν ἀγίαν πόλιν εἰσιούσης εἰσόδου ἐπιστήμονα. **PsClem**, Hom: GCS 42, 79,22
- 21,21/34–40 διὸ τὴν πλατεῖαν τῆς πόλεως (διὰ μὲν τὸ πολυτελὲς καὶ εὐχρουν ὡς χρυσίον, διὰ δὲ τὸ καθαρὸν ὡς κρύσταλλον ἐθεάσατο·) **AndrCaes**, CApoc: Schmid (1955), 248,4
- 21,22/14–26 Κύριε ὁ θεὸς ὁ παντοκράτωρ, [...]. **EcSmyr**, MarPol: Funk-Bihlmeyer (1956), 127,18
- 21,25/16–26 ἡμέρα δὲ ἔσται ἐκεῖ καὶ οὐ νύξ. **AndrCaes**, CApoc: Schmid (1955), 249,16
- 21,26/6–8 Ἡ λαμπρότης καὶ ἡ δόξα τῶν ἐθνῶν, [...]. **AndrCaes**, CApoc: Schmid (1955), 250,1
- 21,27/14–16 πᾶν δὲ κοινὸν (καὶ ἀκάθαρτον ἐκεῖ οὐκ εἰσελεύσεται·) **AndrCaes**, CApoc: Schmid (1955), 250,2
- 22,2/22–32 διὸ καὶ ἐν ἀποκρύφοις ἀναγινώσκοντες ὅτι εἶδον δένδρον φέρον δώδεκα καρπούς τοῦ ἐνιαυτοῦ καὶ εἶπέν μοι τοῦτο ἐστὶ τὸ ξύλον τῆς ζωῆς, [...]. **Epiph**, Pan: GCS NF 10, 281,17
- 22,2/24–32 Ὁ ποταμὸς οὗτος, φησί, ποτίζει τοὺς παραπεφυτευμένους αὐτῷ ἁγίους ξύλον ζωῆς τροπικῶς ὀνομασμένους κατὰ μετοχὴν καὶ μίμησιν τοῦ τῆς ζωῆς ξύλου, δώδεκα δὲ καρπούς βλαστάνοντας, (τουτέστιν ἀδιάλειπτον τὴν τῶν καρπῶν βλαστάνοντας ἑκφυσιν.) **AndrCaes**, CApoc: Schmid (1955), 251,3
- 22,4/20–26 (ἔξουσι δὲ ἀντὶ τοῦ χρυσοῦ πετάλου, ὅπερ ὁ πάλαι ἀρχιερεὺς ἐφόρει, οὐκ) ἐπὶ τῶν μετώπων μόνον τὸ θεῖον ὄνομα, [...]. **AndrCaes**, CApoc: Schmid (1955), 254,2
- 22,5/2–56 Καὶ νύξ οὐκ ἔσται ἐκεῖ ἔτι, γὰρ Κύριος φωτιεῖ ἐπ' αὐτῆς, καὶ βασιλεύσει εἰς τὸν αἰῶνα τῶν αἰώνων. **AnastS**, ?Quaest: PG 89, 702 C5 (loc. cit. ignotus)
- 22,6/26–44 Εἰ δὲ θεὸς τῶν προφητῶν ὁ Χριστός, ὃς τὸν ἄγγελον αὐτοῦ ἀπέστειλε, (διὰ μέσου τοῦ τὴν ὀπτασίαν ἐωρακότος μακαρίου Ἰωάννου δεῖξαι τοῖς δούλοις αὐτοῦ τὰ μέλλοντα γενέσθαι, εὐδηλον ὅτι συγκαταβατικῶς κατ' οἰκονομίαν τῷ νύφῃ ἐν τοῖς προοιμίαις ἔφη δεδόσθαι διὰ τὴν σάρκα τὴν Ἀποκάλυψιν.) **AndrCaes**, CApoc: Schmid (1955), 254,17
- 22,7/4–22 διὰ τοι τοῦτο καὶ ἐπὶ γαγεν ἰδοὺ ἐρχόμεθα ταχύ. μακάριοι οἱ τηροῦντες τούτους τῆς προφητείας ταύτης· **Oec**, CApoc: DeGroote, 283,250
- 22,7/6–8 τὸ δὲ ταχὺ ἔρχομαι (ἢ δηλοῦντός ἐστι τὴν τοῦ παρόντος καιροῦ βραχύτητα συγκρίσει τοῦ μέλλοντος,) [...]. **AndrCaes**, CApoc: Schmid (1955), 255,17
- 22,11/2–30 καὶ τοῦ ἡγεμόνος καὶ τοῦ δήμου τὸ ὅμοιον εἰς ἡμᾶς ἄδικον ἐπιδεικνυμένων μῖσος, ἵνα ἡ γραφὴ πληρωθῇ· ὁ ἄνομος ἀνομησάτω ἔτι, καὶ ὁ δίκαιος δικαιωθήτω ἔτι. **Poth**: GCS 9,1, 406,6
- 22,13/2–32 Ἐγὼ εἰμι ἡ ἀρχὴ καὶ τὸ τέλος, καὶ τὸ Α καὶ τὸ Ω. **Hipp**, FrPs: Nautin, 183,4
- 22,13/2–22 λέγει γοῦν ὅτι ἐγὼ ὁ πρῶτος καὶ ἐγὼ ὁ ἔσχατος, ἢ πρῶτον ἐγὼ τὸ ἄλφα καὶ ἐγὼ τὸ ὦ. **Did**, CEcl: PTA 9, 62,1
- 22,13/4–12.26–32 (*Hic est omnium firmamentum, omnium robur, omnium principium, unde omnia manant, et quo omnia spectant,*) *principium et*

finis, et Alpha (inquit) et Omega, (sicut dixit theologans qui theologum docuit). **AnastA**, Orth: PG 89, 1312 C9

22,13/4–10 ἡμεῖς μὲν ἐχρησάμεθα τῷ Ἄλφα ἕως τοῦ Ω· **Thdrt**, HistEccl: GCS NF 5, 221,13

22,13/4–14 ἔτι δὲ καὶ τοῦ Α καὶ τοῦ Ω. **Or**, ClOh: Thümmel, 86,14

22,13/14–32 (Πρὸς τούτοις δὲ ἐπιστατέον τῷ πῶς) πρῶτος καὶ ἔσχατος (εἶναι ἐν τῇ Ἀποκαλύψει ἀναγέγραπται,) [...]. **Or**, ClOh: Thümmel, 82, 13

22,13/14–32 Πρῶτος οὖν καὶ ἔσχατος (ὁ σωτήρ,) [...]. **Or**, ClOh: Thümmel, 84,14

22,13/14–32 Οὕτως μὲν οὖν πρῶτος καὶ ἔσχατος. **Or**, ClOh: Thümmel, 84,23

22,13/14–32 (ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου πρωτότοκος πάσης κτίσεως, ἔτι δὲ καὶ ἐν τῇ ἀποκαλύψει ἰωάννου γέγραπται.) ὁ πρωτότοκος

καὶ ὁ ἔσχατος, ὁ ἐν ἀρχῇ καὶ ἐν τέλει, (ὁ ὢν καὶ ὁ ἦν καὶ ἐστὶν καὶ ἐρχομενος, ὁ παπτοκράτωρ.) **Serap**, Euch: TU 17, 24,2

22,13/22–32 Ἐγώ εἰμι ἡ ἀρχὴ καὶ τὸ τέλος, τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος. **Or**, ClOh: Thümmel, 58, 20

22,13/24–32 (καθὸ καὶ τελικὸν αὐτόν φησιν,) ὡς ἀρχὴν ὄντα καὶ τέλος κατὰ τὸν θεῖον Ἰωάννην ἐν Ἀποκλύψει, [...]. **IohScyth**, ScholAr: PTS 62, 233,3

22,15/2–6 Ἐξω τοὺς κύνας, ἔξω τοὺς κακοὺς ἐργάτας. **Cyr**, Ador: PG 68, 398, D1

22,16/44–52 Ἀστὴρ ὁ αὐτὸς ὁ πρωῒνό, [...]. **AndrCaes**, CApoc: Schmid (1955), 260,16

22,18/2 μαρτύρομαι (δὲ ταύτας τὰς πληγὰς ἀπάσας μέλλειν ἐπενεχθήσεσθαι ἀμετατρέπτως, τὰς δι' ὅλου τοῦ βιβλίου τούτου ἐπιγγελμένας.) **Areth**, CApoc: Cramer VIII, 496,5

6.5 Ergänzungsliste: Varianten mit Parallelen in nicht durch die ECM-Auswahl
abgedeckten Handschriften der Apokalypse /
Supplement list: Variants with parallels in manuscripts of Revelation not covered
by the ECM's selection

Die nachfolgende Übersicht dokumentiert Lesarten der patristischen Zitate, für die keine Bezeugung in den für die ECM ausgewählten Manuskripten vorliegt, die sich jedoch als Variante im Apparat der Edition von Hoskier¹ nachgewiesen finden. Berücksichtigt werden auch hier nur Kirchenväterzitate, die mit sehr hoher Wahrscheinlichkeit auf eine schriftliche Apk-Vorlage zurückgehen, und deren Zitatcharakter (ggf. mit Ausnahme der betreffenden Variante) unstrittig ist. Da die äußere handschriftliche Bezeugung dieser Varianten ihren sekundären und wirkungsgeschichtlich deutlich unterrangigen Charakter belegen, besteht kein hinreichender Grund, mit den operationalisierten, in der Einleitung zur ECM Apk dargestellten Grundsätzen zu brechen und den textkritischen Apparat durch diese weiteren Varianten zu belasten. Dies gilt umso mehr, als die meisten der untenstehenden Varianten als voneinander unabhängige sekundäre Anpassungen bzw. Korruptionen erklären lassen. Denkbare neue Funde mögen in Zukunft diese Schlussfolgerung aber falsifizieren, weshalb die untenstehende Dokumentation angebracht scheint. Die Verzeichnung der patristischen Zitate erfolgt in gleicher Weise wie im Hauptteil. Die weiteren handschriftlichen Varianten wurden auf Basis der Edition von Hoskier erfasst. Orthographica und offensichtliche Fehlerlesarten wurden nicht aufgenommen.

The following overview documents variants of the patristic quotations for which there is no attestation in the manuscripts selected for the ECM Apk, but which are listed as variants in the apparatus of Hoskier's edition. As in the main part of the ECM Apk, only patristic quotations are taken into account that can be traced back with a high degree of probability to a written Apk original. Since the external evidence of these variants within the biblical manuscript tradition proves their secondary and – in terms of impact history – clearly subordinate character, there is no sufficient reason to

break with the operationalized principles presented in the introduction to the ECM Apk and to burden the text-critical apparatus with these further variants. This applies even more since most of the variants below can be explained as secondary adaptations or corruptions independent of each other. Conceivable new finds may, however, falsify this conclusion in the future, which is why the documentation below seems appropriate. The patristic quotations are listed in the same way as in the main section. The other handwritten variants were recorded on the basis of Hoskier's edition. Orthographica and obvious misreadings have not been included.

- Apk 1,7 (19 in 18–20) πᾶς ὁφθαλμός] πᾶς ὁ ὁφθαλμός
Ephr cum Hos 87 187 190 (= GA 172 1338 2926)
- Apk 1,15 (24 in 22–32) καὶ ἡ φωνὴ αὐτοῦ ὡς φωνή]
om. ἡ Oec cum Hos 122 (= GA 2058)
- Apk 1,19 (ad 16–18b) καὶ (om. ᾶ)] Oec cum GA 680
922
- Apk 4,8 (68–82) ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος] ὁ
ὢν, ὁ ἦν, ὁ ἐρχόμενος Cyr cum Hos 166 (= GA
2305)
- Apk 5,5 (6 in 6–10) ἐκ τῶν πρεσβυτέρων] om. ἐκ Or
cum Hos 57 243 (= GA 296 1903)
- Apk 5,9 (32–38) ὅτι ἡγόρασας ἐσφάγης καί] om.
ἐσφάγης καὶ Eustr cf. Hos 130 (= GA 1854)
- Apk 14,1 (30–38) ἑκατὸν τεσσεράκοντα τέσσαρες
χιλιάδες ἔχουσαι] αἱ ἑκατὸν τεσσαράκοντα
τέσσαρες χιλιάδες ἔχουσαι Or; cf. αἱ ante
ἔχουσαι in Hos 14 92 124 (= GA 61 808 1828)
- Apk 14,18 (62) καί] om. Oec cum Hos 14 16 72 (= GA
69 336 2033); cf. Apk 14,18/W38–62 Var. c
- Apk 16,10 (52 in 48–52) (ἐκ τοῦ) πόνου] (ἐκ τοῦ)
πυρός Oec mss. cum Hos 106 (= GA 664)
- Apk 21,4 (50) πρῶτα] πάντα (ἀπῆλθε) AnastS cf.
ὅτι πάντα τὰ πρῶτα Hos 189 (= GA 2091)
- Apk 21,5 (18–22) (καινὰ ποιῶ) πάντα] τὰ πάντα
(καινά) Cyr cum 59 (= GA 2026)

¹ Hoskier, Hermann C., Concerning the Text of the Apokalypse, London 1929.

7. Versionen / Versions

Die frühen, direkt auf die griechische Überlieferung zurückgehenden Versionen (Lateinisch, Koptisch, Syrisch, Äthiopisch, Armenisch, Georgisch, Kirchenslawisch, Arabisch und Altnubisch) wurden an den Stellen der Edition verzeichnet, an denen in der griechischen handschriftlichen Überlieferung signifikant bezeugte Varianten vorliegen.

Die Auswahl der Nachweise aus den Versionen, das Verfahren und Abkürzungen sind in der Einführung in die Edition beschrieben (Band Text, Einführung § 3.3).

Die nachfolgenden Artikel charakterisieren die Versionen und ihre Bedeutung für die Überlieferung der Apk. Daran schließt sich der Kurzkommentar zur versionellen Bezeugung an, der Details der Verzeichnung erläutert. Der Abschnitt wird beendet mit einer Liste der griechischen Varianten, die aus Versionen zu erschließen sind, aber in der griechischen Überlieferung nicht bewahrt sind.

The early versions that derive directly from the Greek tradition (Latin, Coptic, Syriac, Ethiopic, Armenian, Georgian, Old Church Slavonic, Arabic and Old Nubian) are noted at passages of the edition with significantly attested variants in the Greek manuscript tradition.

The selection of attestations, the place in the critical apparatus and the abbreviations are described in the introduction to the edition (ECM Rev Text, Introduction § 3.3).

The following articles characterize the early versions and their significance for the textual transmission of Rev. The ensuing commentary on versional attestation explains details of the attestation and its representation in the apparatus. The section ends with a list of Greek variants that can be inferred from versions but are not preserved in the extant Greek tradition.

Martin Karrer (English translation: Peter Malik)

7.1 Lateinisch

Bonifatia Gesche

7.1.1 Die Edition der Vetus Latina

Die lateinische Übersetzung der griechischen Bibel bietet uns eine der frühesten Quellen für die Geschichte des neutestamentlichen Textes. In Nordafrika löste das Lateinische schon im zweiten Jahrhundert das Griechische als Sprache der Liturgie ab. In diesem Kontext entstand die Vetus Latina, die altlateinische Bibel, also vor den meisten uns überlieferten griechischen Quellen. Vetus Latina oder auch altlateinische Bibel sind gebräuchliche Bezeichnungen, die jedoch nahelegen, es handle sich um einen einheitlichen Text. Das ist keineswegs der Fall. Vielmehr ist hervorzuheben, dass mit dem Begriff die gesamte altlateinische Tradition mit allen Revisionen und Rezensionen zusammengefasst wird. Dies spiegelt sich in der Darstellung der Textversionen in der maßgeblichen kritischen Edition des Beurer Vetus Latina Instituts wider. Dort werden alle Haupttexttypen in chronologischer Ordnung untereinander angeordnet, in der Terminologie der Beurer Edition als „Schema“ bezeichnet. Eine

Aussage über den textgeschichtlichen Wert der Textzeugen ist damit nicht vorausgesetzt.

Die neuzeitliche Edition der Vetus Latina hat ihren Ursprung in einer Sammlung von Zitaten und Anspielungen biblischer Bücher bei den Kirchenschriftstellern, die der Münchener Pfarrer Josef Denk zusammengetragen und auf etwa einer Million Karteikarten notiert hat. Als dieser Zettelkasten in die Erzabtei Beuron gelangt war, erkannte der in der Textkritik bewanderte Pater Bonifatius Fischer schnell den Wert dieser Sammlung und entwickelte ein System, aus diesen Zetteln und aus der handschriftlichen Überlieferung den Text – oder vielmehr die Textversionen – der Altlateinischen Bibel zu rekonstruieren und alle relevanten Zeugen zu dokumentieren.

Um dem besonderen Charakter der Vetus Latina gerecht zu werden, hat er die vorhandenen Quellen bestimmten Texttypen zugeordnet, die jeweils mit festen Siglen bezeichnet werden. So steht **K** (Karthago) für die meist früheste Version aus Nordafrika, die in vielen Fällen durch Cyprian von Karthago bezeugt ist. Direkt daran schließt sich der Texttyp **C**, mit dem die erste Revision des afrikanischen Textes bezeichnet wird, an. Unter dem Siglum **S** (Spanien) wird die spanische Tradition

zusammengefasst, der europäische Text unter dem Siglum I (Itala) und davon abhängig der Texttyp J. Die Vulgata hat das Siglum V. In diesen Rahmen fügen sich die übrigen Sigeln ein. Meist ist der lateinische Text eines biblischen Buchs jedoch ausschließlich durch die Vulgata vollständig bezeugt. Die anderen Texttypen lassen sich meist nur bruchstückhaft wiedergewinnen, sehr oft durch Zitate, Paraphrasen oder Anspielungen in Texten der Kirchenschriftsteller, zum Teil durch handschriftliche Bezeugung. Der Text der jeweiligen Texttypen muss auf der Grundlage zahlreicher textkritischer Einzelentscheidungen wiedergewonnen werden. Bezeugungen bei Kirchenschriftstellern haben gegenüber Handschriften den Nachteil, dass immer nur Abschnitte eines Bibeltextes überliefert sind, manchmal nur sehr kurze Auszüge. Auch ist im Einzelfall zu untersuchen, ob es sich um authentischen Bibeltext handelt oder etwa um eine *ad hoc*-Übersetzung des Autors. Dem steht der Vorteil gegenüber, dass man den Text chronologisch und geographisch einordnen kann. Dies ist bei Handschriften nur über sekundäre

Hinweise möglich. Folglich muss für jedes Wort untersucht es, ob es sich um Bibeltext handelt und wie es in die Tradition einzuordnen ist. Das bedeutet, dass der Text jeder Zeile sich aus unterschiedlichen Quellen zusammensetzt und nicht einem einzigen Zeugen folgt.

7.1.2 Die Edition der Apokalypse durch Roger Gryson

Der lateinische Text der Apokalypse liegt in der Edition durch Roger Gryson, *Apocalypsis Johannis* (VL 26/2), Freiburg 2000 vor, sodass die textkritischen Vorarbeiten nicht neu geleistet werden müssen.

Bei der Vorbereitung der ECM Apk verglich Matthias Geigenfeind die Vetus-Latina-Überlieferung zu den griechischen Teststellen der Apk aus „Text und Textwert“.¹ Er stellte eine beträchtliche Nähe der altlateinischen Überlieferung (in den Strängen vom afrikanischen Text bis hin zur Vulgata) zu den Zeugen der Apk mit altem griechischem Text fest (interessanterweise besonders zu 04).²

7.1.3 Die Texttypen der lateinischen Apokalypse-Überlieferung

| Texttyp | Beschreibung | Zeuge | Datierung |
|---------|-------------------------------------|---|---|
| X | Bibeltext Tertullians | Zitate des Tertullian | Anfang 3. Jh. |
| Y | Text des Victorinus | Kommentar des Victorinus, überliefert durch Hieronymus | Ende 3. Jh. |
| K | Afrikanischer Text | VL-Ms. 55 (Palimpsest von Fleury, Paris, Bibliothèque Nationale lat. 6400 G) und Zitate des Cyprian sowie anderer Kirchenschriftsteller | 5. Jh. |
| C | Jüngerer afrikanischer Text | Lemmatext des Kommentars des Primasius, gestützt durch Zitate des Quodvultdeus und weiterer Autoren | Mitte 6. Jh. |
| A | Text des Augustinus, abhängig von C | Zitate des Augustinus und für Apk 20,1–21,5a die Zitate des Primasius des Textes von Augustinus, De Civitate Dei | 4. Jh. |
| S | Sogenannter Tyconius Text | Kommentar des Tyconius (4. Jahrhundert, Nordafrika); mehrere Kommentare europäischer Autoren bis 8. Jahrhundert | Ende 4. Jh. |
| I | Europäischer Text | VL-Ms. 51 (Codex Gigas, Stockholm, Kungliga Biblioteket A. 148) und weitere Autoren der Spätantike | Hs. aus dem 13. Jh., überliefert eine Textform aus dem 4. Jh. |

¹ Lembke, Markus/Müller, Darius/Schmid, Ulrich (Hg.) in Verbindung mit Martin Karrer, Text und Textwert der griechischen Handschriften des Neuen Testaments. VI. Die Apokalypse: Teststellenkollation und Auswertungen (ANTF 49), Berlin/Boston 2017.

² Geigenfeind, Matthias, Die Vetus Latina Apocalypsis Johannis, in: Sigismund, Marcus / Müller, Darius unter Mitarbeit von Geigenfeind, Matthias (Hg.), Studien zum Text der Apokalypse III (ANTF 51), Berlin 2020, 127–255, Ergebnis 251–252. Seine Dissertation, die bei der Arbeit an der ECM entstand, befindet sich im Druck: Geigenfeind, Matthias, Wirkung durch Übersetzung. Die Vetus Latina Apocalypsis Johannis in Nordafrika am Beispiel von Offb 11–12 (Antike Schriftauslegung / Ancient Scriptural Interpretation 3), Göttingen 2025.

| Texttyp | Beschreibung | Zeuge | Datierung |
|---------|----------------------------|--|-----------------|
| J | Untergruppe des Texttyps I | Lemmatext einer Rezension des Textes des Victorinus ([Hi] Apc X) und Zitate bei mehreren Autoren der Spätantike | Anfang 6. Jh. |
| V | Vulgata | Wichtigste Hss: G (Sangermanensis, Paris, Bibliothèque Nationale lat. 11553, 9. Jh.); A (Amiatinus, Firenze, Biblioteca Medicea Laurenziana Amiatino 1, 8. Jh.); F (Fuldensis, Fulda, Hessische Landesbibliothek Bonifatianus 1, 6. Jh.) | |
| T | Spanischer Text | Überliefert in Mischtexten mit der Vulgata in verschiedenen Handschriften, Lektionaren und anderen liturgischen Schriften. | |
| G | Gallischer Text | Handschriftengruppen Z (nordfranzösischer Text), und λ (Regionaltext aus Burgund), Λ (sogenannte Florentinus-Bibel) sowie Theodulf-Bibeln | Vorkarolingisch |
| D | Irish | Hs. D (Book of Armagh, Dublin, Trinity College 52) | 9. Jh. |

7.1.4 Hinweise zur alten lateinischen Textgeschichte

Für die Apokalypse sind die altlateinischen Versionen über weite Strecken erhalten, da es schon seit dem Ende des 3. Jahrhunderts Kommentare zu diesem Buch gibt. Die direkte handschriftliche Überlieferung allerdings beschränkt sich vor allem auf VL 51, den sogenannten Codex Gigas, der einen Text des Typs I bewahrt, und VL 55, den Palimpsest von Fleury, dessen Text dem Typ K folgt.

7.1.5 Die in vorkonstantinische Zeit zurückreichende Überlieferung

Schon um 300 verfasste Victorinus (†304), Bischof von Pettau, einen Kommentar zur Apokalypse, verwendete jedoch keinen durchgehenden Leittext. Vermutlich diente ihm ein griechischer Text als Vorlage, den er ad hoc übersetzte. Die Auswertung dieses Kommentars wird zudem dadurch erschwert, dass er fast ausschließlich durch eine Bearbeitung des Hieronymus bekannt ist. Eine neue Ausgabe, die erst kürzlich entdeckte Quellen verwendet, klärt die Sachlage noch nicht vollständig.³ Die wenigen Stellen, an denen man mit einiger Wahrscheinlichkeit annehmen kann, dass seine Zitate der Apk einen lateinischen Bibeltext wiedergeben, werden hier mit dem Sigel Y notiert.

Für die Zitate, die sich in noch früherer Zeit, nämlich bei Tertullian – in der Beuronener Ausgabe mit dem Sigel X gekennzeichnet – und anderen frühen Zeugen wie Irenäus finden, gilt ebenfalls, dass sie sich nicht sicher auf eine lateinische Vorlage zurückführen lassen, die vor die Zitate zurückreichen würde.

In die vorkonstantinische Zeit reicht zum dritten der afrikanische Text zurück. Der alte afrikanische Text K ist in Fragmenten aus dem Palimpsest von Fleury (VL 55) bekannt. Dass es sich um die Überreste eines biblischen Buches mit der ältesten afrikanischen Übersetzung der Apokalypse handelt, legt der Vergleich mit Zitaten Cyprians nahe. Dieser nur lückenhaft überlieferte Text wird durch die jüngere und leicht überarbeitete Rezension ergänzt, die vor allem durch den Kommentar des Primasius (†ca. 560), des Bischofs von Hadrumetum im heutigen Tunesien, überliefert ist und hier das Sigel C hat. Quodvultdeus (†ca. 450), Bischof von Karthago, kannte einen damit eng verwandten Text. Zwar wird der Text des Primasius durch die Überlieferung des Quodvultdeus gestützt und kann somit einer alten Textform der lateinischen Apokalypse zurechnet werden, doch ist damit noch nicht ein weiteres Problem gelöst, nämlich dass der Text des Primasius offenbar Einflüsse der Vulgatafassung aufweist.

Eine weitere Auffälligkeit findet sich in der Kommentierung von Apk 20,1–21,5a, wo Primasius das Werk *De civitate Dei* des Augustinus heranzieht. Augustinus legt in dieser Schrift einen afrikanischen Text zugrunde, jedoch in einer jüngeren Rezension. Die Varianten zu dieser Stelle werden somit unter dem Sigel A aufgeführt.

³ Martine Dulaey, Victorin de Poetovio, Sur l'Apocalypse, suivi du Fragment chronologique et de La construction du monde. Introduction, texte critique, traduction, commentaire et index, Sources Chrétiennes 423, Paris 1997.

Ein Charakteristikum der ersten lateinischen Übersetzung eines griechischen Textes besteht normalerweise darin, dass die Vorlage sehr wörtlich übertragen wird, selbst wenn dies auf Kosten der lateinischen Grammatik und Stilistik geht. Für die moderne Textkritik bedeutet dies, dass es bis zu einem gewissen Maße möglich ist, von der Übersetzung auf den ursprünglichen Text der Vorlage zu schließen. Da die ersten Übersetzungen neutestamentlicher Schriften schon sehr früh, spätestens im 3. Jahrhundert, angefertigt wurden, diente ihnen zudem ein früher griechischer Text als Vorlage, der in dieser Form wohl nicht auf uns gekommen ist, der sich aber in Spuren in der Vetus Latina findet.

Diese allgemeine Beobachtung zur Vetus Latina ist für die Apokalypse zu differenzieren. Hier enthalten frühe Übertragungen oft zielsprachliche Freiheiten. Der Text ist gegebenenfalls sprachlich geglättet, und schwer verständliche Passagen wurden sinngemäß ins Lateinische übertragen.

7.1.6 Die Überlieferungsstränge ab Tyconius

Die griechische Überlieferung diente auch in den Strängen der lateinischen Übersetzung zur Orientierung, die erst in der nachkonstantinischen Zeit sichtbar werden. Diese Stränge können manchmal als Rezension älterer lateinischer Tradition betrachtet werden. Sie sind wegen ihrer Bemühung um eine genaue Wiedergabe der griechischen Vorlage gleichfalls von textgeschichtlichem Wert.

Zuerst zu nennen ist der Kommentar des donatistischen Bischofs Tyconius, der Ende des 4. Jahrhunderts in Nordafrika aktiv war. Von diesem Werk sind nur wenige Fragmente überliefert, die jedoch umfangreich genug sind, um zu erkennen, dass der Text sich deutlich von anderen Überlieferungssträngen unterscheidet. Diese Textversion wurde in Nordafrika kaum rezipiert; sie lässt sich aber bis ins 8. Jahrhundert hinein als Vorlage für europäische Kommentare nachweisen. Der Text, der der Tyconius-Rezeption zugrunde liegt, erhält das Sigel S.⁴

Eine weitere bedeutende Revision des ältesten Textes liegt uns im Codex Gigas (VL 51) vor, der zu Beginn des 13. Jahrhunderts in Böhmen geschrieben

wurde. Die Apostelgeschichte und die Apokalypse sind in diesem Codex altlateinisch. Ambrosius, Priscillian und andere Autoren verwendeten diese europäische Version des Textes, die in der Vetus Latina-Edition das Siglum I erhält. In mehreren Zitaten europäischer Autoren ist eine Nebenform dieses Textes verwendet, die das Siglum J erhalten.

Die Vulgata (V) ist sowohl mit dem alten afrikanischen Texttyp K/I verwandt als auch mit dem europäischen Typ I und bemüht sich um eine Anpassung an die griechische Vorlage. Die reinste Form ist im Sangermanensis (G) überliefert; daneben sind die Handschriften A, gestützt durch I, und F, gestützt durch S, als wichtige Zeugen zu nennen. Abgesehen von einigen orthographischen Anpassungen liegt der Beuroner Vetus Latina die kritische Edition der Stuttgarter Vulgata zugrunde.⁵ Um innerhalb der Vulgatatradition bestimmte Strömungen nachzeichnen zu können, wurden von Gryson darüber hinaus neunzig Handschriften verwendet, deren Varianten und Kontamination durch altlateinische Versionen im Apparat notiert sind.

Da sich innerhalb der spanischen Tradition die einzelnen Versionen, wie sie in den visigothischen Handschriften bzw. den verschiedenen liturgischen Büchern überliefert sind, nicht klar unterscheiden lassen, ist unter dem Siglum T der spanische Texttyp zusammengefasst.

Lesarten, die sich in Handschriften aus präkarolingischer Zeit im Nordosten Galliens finden und zum Teil auch in Theodulf-Bibeln erscheinen, werden unter dem Siglum G verzeichnet.

Schließlich ist ein Zeuge besonders zu nennen, das *Book of Armagh* (D), eine irische Handschrift des 9. Jahrhunderts. Etwa die Hälfte der Varianten gegenüber dem Vulgatatext sind spezifisch für diesen Texttyp. Dieser isolierte Text erhält das Siglum D.

7.1.7 Die Verwendung der Vetus Latina-Edition in der ECM

Alle notwendigen Angaben zur Verwendung der Vetus Latina (Siglum L) im Apparat der ECM finden sich in der Einführung zum Editionsband.⁶

⁴ Der Tyconius-Text lag zur Zeit der Edition der Vetus Latina nur in unzureichenden Ausgaben vor. Inzwischen erschien die Tyconius-Edition: Gryson, Roger (Hg.), *Tyconii Afri Expositio Apocalypseos. Accedunt eiusdem expositionis a quodam retractatae fragmenta Taurinensia* (CCSL 107A), Turnhout 2011.

⁵ *Biblia Sacra Vulgata. Editio Quinta*, hg. v. R. Weber und R. Gryson, Stuttgart 2007.

⁶ Literaturhinweise finden sich in den genannten Arbeiten von Gryson und Geigenfeind.

7.1 Latin

Bonifatia Gesche (translated by Peter Malik)

7.1.1 The Vetus Latina edition

The Latin translation of the Greek Bible provides us with one of the earliest sources for the history of the New Testament text. In North Africa, Latin replaced Greek as the language of the liturgy as early as the second century. It was in this context that the Vetus Latina, the Old Latin Bible, originated, that is, before most of the Greek sources that have come down to us. Both Vetus Latina and the Old Latin Bible are common terms, which, however, might seem to suggest that it is a uniform text. This is by no means the case. Rather, it should be emphasized that the term covers the entire Old Latin tradition, including revisions and recensions. This is reflected in the presentation of the text forms in the authoritative critical edition of the Beuron Vetus Latina Institute. There, all the main text types are arranged in a chronological order, referred to as a “scheme” in the Beuron edition’s terminology. This arrangement reflects no presuppositions about the text-historical value of the textual witnesses.

The modern Vetus Latina edition has its origins in a collection of quotations and allusions of biblical books in patristic works, which the Munich pastor Josef Denk collected and recorded on ca. one million index cards. When this box of slips of paper reached the Archabbey of Beuron, Fr. Bonifatius Fischer, who was well-versed in textual criticism, quickly recognized the value of this collection and developed a system of reconstructing the text – or rather textual forms – of the Old Latin Bible and documenting all the relevant witnesses from these slips of paper as well as from the manuscript tradition.

In order to do justice to the special character of the Vetus Latina, he assigned the available sources to certain text types, each of which is designated with a fixed siglum. Thus **K** (Carthage) stands for the typically earliest version from North Africa, which in many cases is attested by Cyprian of Carthage. Directly follows the text type **C**, which designates the first revision of the African text. The Spanish tradition is grouped under the siglum **S** (Spain), the European text under the siglum **I** (Italia) and the text type **J**, which is dependent on it. The Vulgate has the siglum **V**. The other sigla fit into this framework. In most cases, however, the Latin text of a biblical book is fully attested only by the Vulgate. The other text types can usually only be recovered in a fragmentary

manner, very often through quotations, paraphrases or allusions in texts of the church fathers, partly through manuscript attestation. The text of the respective text types must be reconstructed on the basis of numerous individual text-critical decisions. Compared to manuscripts, a witness of the church fathers has the disadvantage that only sections of a biblical text have been handed down, sometimes in only very short excerpts. Also, it must be established in each individual case whether it is a genuinely transmitted biblical text or, for example, an ad hoc translation by the Latin author. The advantage of this attention for the way of transmission is that the text can be classified chronologically and geographically. When it comes to manuscripts, this is only possible via secondary references. Consequently, for each word it must be determined whether it is a biblical text and how it is to be classified within the tradition. This means that the text of each line is composed of different sources and does not follow a single witness.

7.1.2 The edition of Revelation by Roger Gryson

The Latin text of Revelation is available in the edition by Roger Gryson, *Apocalypsis Johannis* (VL 26/2), Freiburg 2000, so that there is no need to undertake preparatory work on the text anew.

In preparing the ECM Rev, Matthias Geigenfeind collated the Vetus Latina tradition against the Greek test passages of Revelation from the “Text und Textwert” volume.⁷ He detected a considerable proximity of the Old Latin tradition (in the strands from the African text to the Vulgate) to the Greek witnesses of Revelation (interestingly, especially to 04).⁸

⁷ Lembke, Markus/Müller, Darius/Schmid, Ulrich (Hg.) in Verbindung mit Martin Karrer, *Text und Textwert der griechischen Handschriften des Neuen Testaments. VI. Die Apokalypse: Teststellenkollation und Auswertungen* (ANTF 49), Berlin/Boston 2017.

⁸ Geigenfeind, Matthias, *Die Vetus Latina Apocalypsis Johannis*, in: Sigismund, Marcus/Müller, Darius unter Mitarbeit von Geigenfeind, Matthias (Hg.), *Studien zum Text der Apokalypse III* (ANTF 51), Berlin 2020, 127–255, Ergebnis 251–252. His dissertation, which was written during his work on the ECM, is in press: Geigenfeind, Matthias, *Wirkung durch Übersetzung. Die Vetus Latina Apocalypsis Johannis in Nordafrika am Beispiel von Offb 11–12* (Antike Schriftauslegung / Ancient Scriptural Interpretation 3), Göttingen 2025.

7.1.3 Text-types of the Latin transmission of Revelation

| Text-type | Description | Witnesses | Dating |
|-----------|--|--|--|
| X | Tertullian's biblical text | Quotations of Tertullian | early 3rd cent. |
| Y | Text of Victorinus | Commentary of Victorinus, transmitted through Jerome | late 3rd cent. |
| K | African text | VL-Ms. 55 (Fleury palimpsest, Paris, Bibliothèque Nationale lat. 6400 G) and quotations of Cyprian as well as other church fathers | 5th cent. |
| C | Later African text | Lemma of the commentary of Primasius, supported by quotations from Quodvultdeus and other authors | mid-6th cent. |
| A | Text of Augustine, dependent on C | Quotations from Augustine and, at Rev 20:1–21:5a, the ones of Augustine's <i>De Civitate Dei</i> in Primasius. | 4th cent. |
| S | So-called Tyconius text | Commentary by Tyconius (4th century, North Africa); several commentaries by European authors up to the 8th century. | late 4th cent. |
| I | European text | VL-Ms. 51 (Codex Gigas, Stockholm, Kungliga Biblioteket A. 148) and other authors from the late Antiquity | MS from the 13th cent., preserves a text form from the 4th cent. |
| J | Sub-group of the text-type I | Lemma text of a recension of the text of Victorinus ([Hi] Apc X) and quotations in several authors of late antiquity. | early 6th cent. |
| V | Vulgate | Most important MSS: G (Sangermanensis, Paris, Bibliothèque Nationale lat. 11553, 9th cent); A (Amiatinus, Firenze, Biblioteca Medicea Laurenziana Amiatino 1, 8th cent.); F (Fuldensis, Fulda, Hessische Landesbibliothek Bonifatianus 1, 6th cent.) | |
| T | Spanish text | Transmitted in mixed texts with the Vulgate in various manuscripts, lectionaries, and other liturgical writings. | |
| G | Gallic text | Manuscript groups Z (northern French text), and λ (regional text from Burgundy), Λ (so-called Florentinus Bible), and Theodulf Bibles. | pre-Carolingian |
| D | Irish text | MS D (Book of Armagh, Dublin, Trinity College 52) | 9th cent. |

7.1.4 Remarks on the Old Latin textual history

For Revelation, long passages of the Old Latin versions are preserved, since commentaries on Revelation have emerged since the end of the third century. The direct manuscript tradition, however, is limited mainly to VL 51, the so-called Codex Gigas, which preserves a text of the type **I**, and VL 55, the palimpsest of Fleury, whose text follows the type **K**.

7.1.5 Pre-Constantinian tradition

Victorinus (+304), bishop of Pettau, wrote a commentary on Revelation as early as ca. 300, but did not use a continuous main text. He probably used a Greek text as a *Vorlage*, which he translated ad hoc. The evaluation of this commentary is further complicated by the fact that it is known almost exclusively through Jerome. A new edition, which uses only recently discovered sources, does not fully clarify the situation yet.⁹ The few places where we

⁹ Martine Dulaey, Victorin de Poetovio, *Sur l'Apocalypse, suivi du Fragment chronologique et de La*

can assume with some confidence that his quotations from Revelation reproduce a Latin biblical text are noted with the siglum **Y**.

For the quotations that originated even earlier, namely in Tertullian – marked with the siglum **X** in the Beuron edition – and other early witnesses such as Irenaeus, it is also true that it cannot be traced back with certainty to a Latin original that would predate them.

The African text also dates back to the pre-Constantinian period. The ancient African text **K** is known in fragments from the Fleury palimpsest (VL 55). That it is the remains of a biblical book with the oldest African translation of Revelation is evinced by comparison with quotations from Cyprian. This text, which survives only in fragments, is supplemented by the more recent and slightly revised recension, which has come down to us primarily through the commentary of Primasius (†ca. 560), bishop of Hadrumetum in modern Tunisia; it is cited under the siglum **C**. Quodvultdeus (†ca. 450), bishop of Carthage, knew a text closely related to it. Although the text of Primasius is supported by the tradition of Quodvultdeus and can thus be attributed to an old text form of the Latin Revelation, this does not solve another problem, namely that the text of Primasius obviously shows influences of the Vulgate version.

Another conspicuous feature is found in the comments to Rev 20:1–21:5a, where Primasius refers to Augustine's work *De civitate Dei*. Augustine bases this work on an African text, but in a more recent recension. The variants to this passage are thus listed under the siglum **A**.

A distinctive feature of the earliest Latin translation of the Greek text is usually that the original is transmitted very literally, even if this comes at the expense of the Latin grammar and style. For modern textual criticism, this means that, to some extent, it is possible to infer the original text from the translation. Moreover, since the first translations of the New Testament books were made very early – in the third century at the latest – their *Vorlage* must have been an early Greek text, which probably did not come down to us in this form, but which is found in traces in the Vetus Latina.

This general observation concerning the Vetus Latina must be reconfigured for Revelation. Here, early translations often reflect liberties pertaining to

the target language. If necessary, the text is smoothed out linguistically, and passages that are difficult to understand were translated into Latin in such a way as to reflect their original meaning.

7.1.6 Transmission after Tyconius

The Greek tradition also influenced the strands of Latin that only emerged in the post-Constantinian period. These strands can sometimes be considered as recensions of an older Latin tradition. In the same vein, they, too, are of text-historical value because of their effort to reproduce the Greek original accurately.

First to be mentioned is the commentary of the Donatist bishop Tyconius, who was active in North Africa at the end of the fourth century. Only a few fragments of this work have survived, but they are extensive enough to show that the text is clearly different from other strands of tradition. This text form was scarcely received in North Africa; however, it can be traced as a model for European commentaries into the eighth century. The text on which the Tyconius reception is based is cited under the siglum **S**.¹⁰

Another significant revision of the oldest text is found in Codex Gigas (VL 51), written in Bohemia at the beginning of the 13th century. In this codex, the Acts of the Apostles and Revelation are in Old Latin. Ambrose, Priscillian and other authors used this European version of the text, which is marked with the siglum **I** in the Vetus Latina edition. In several citations of European authors, an alternate form of this text is used, which is cited under the siglum **J**.

The Vulgate (**V**) is related to the old African text type **K** as well as to the European type **I** and strives to adapt to the Greek original. The purest form is preserved in Codex Sangermanensis (**G**); in addition, manuscripts **A**, supported by **I**, and **F**, supported by **S**, are important witnesses to this text. Apart from some orthographic adjustments, the Beuron Vetus Latina is based on the critical edition

construction du monde. Introduction, texte critique, traduction, commentaire et index, Sources Chrétiennes 423, Paris 1997.

¹⁰ At the time of the Vetus Latina edition was produced, the Tyconius text was available only in inadequate editions. In the meantime, a new Tyconius edition appeared: Gryson, Roger (Hg.), Tyconii Afri Expositio Apocalypseos. Accedunt eiusdem expositionis a quodam retractatae fragmenta Taurinensia (CCSL 107A), Turnhout 2011.

of the Stuttgart Vulgate.¹¹ In order to trace certain developments within the Vulgate tradition, Gryson also used ninety manuscripts, whose variants and contamination by Old Latin versions are noted in the apparatus.

Since, within the Spanish tradition, it is not possible clearly to distinguish the individual text forms as they have survived in the Visigothic manuscripts or various liturgical books, the Spanish text type is summed up under the siglum T.

Readings found in manuscripts from the pre-Carolingian period in northeastern Gaul, some of which also appear in Theodulf Bibles, are cited with the siglum G.

Finally, one witness in particular should be mentioned, the *Book of Armagh* (D), a ninth-century Irish manuscript. About half of the variants to the Vulgate text are peculiar to this text type. This isolated text is assigned the siglum D.

7.1.7 The use of the Vetus Latina edition in the ECM

All the necessary information concerning the use of the Vetus Latina (siglum L) in the critical apparatus of the ECM can be found in the introduction to the edition volume.¹²

7.2 Coptic

Christian Askeland

This section summarizes the Coptic versional evidence and the approach employed in the citation for the *Editio Critica Maior* of the Apocalypse. The evidence cited by the Wuppertal team surpasses prior work thanks to availability of images and discoveries of new manuscripts. The cited evidence likewise reflects a heightened concern for citing the Coptic only where the reading derives with confidence from the Greek-Coptic translation event.

7.2.1 Principles for citing the Coptic Versions

Textual criticism resembles storytelling or perhaps journalism, in which the critic explains how one or more variants derived from an original reading. The story must explain how this original reading pro-

duced all other readings. Much ink has been spilt discussing the attainability of the original reading and the significance of those later variants. When versions enter the fray, the variants begin to produce variants. This first section broadly considers the process for identifying Coptic readings, which can be cited with confidence for an early Greek reading.¹³

The Coptic reading need not attest the original reading and may in fact attest multiple readings, but scholars should never cite the Coptic for readings unrelated to the Greek *translational source*. If every Greek manuscript had an exemplar, then every Coptic translation (which may survive through many manuscripts) has a putative source. For the purposes of New Testament textual criticism, Egyptian Christians translated the Coptic versions from Greek manuscripts sometime before the fourth century. The Greek sources for the Achmimic, Bohairic, Fayumic, Lycopolitan, Oxyrhynchite, and Sahidic translations cannot postdate the third century, since these Coptic translations survive through manuscripts from the fourth century. These Coptic translation events, therefore, predate the earliest, surviving, securely-dated Greek manuscripts.¹⁴ While Coptic manuscripts from the Islamic period should never have equal weight to the earliest Greek papyri,

¹³ "The versions are cited only where their underlying Greek text can be determined with confidence. They are generally cited only where their readings are also attested by some other Greek or independent versional evidence... On the whole, the versions can only reveal with more or less precision the particular details of their Greek base." H. Strutwolf, *Novum Testamentum Graece*, 28th ed. (Berlin: Deutsche Bibelgesellschaft, 2012), 67*.

¹⁴ Specialists continue to paleographically date early Christian papyri, including biblical papyri, before the fourth century. In fact, more papyri have been dated to the third century based upon paleography than to the fourth century! This outcome defies the evidence of Christianity's rapid growth in Egypt at the end of the third and during the course of the fourth century. One would expect at least ten times as many papyri to have survived from the fourth century than from the third. For a recent survey which essentially defends the problematic consensus, cf.; P. Orsini/W. Clarysse, "Early New Testament Manuscripts and Their Dates: A Critique of Theological Palaeography," *Ephemer. Theol. Lovan.* 88.4 (2012): 443–474. With regard to the problem of paleographic dates, cf. B. Nongbri, "The Use and Abuse of P52: Papyrological Pitfalls in the Dating of the Fourth Gospel," *Harv. Theol. Rev.* 98 (2005): 23–48; Chr. Askeland, "Dating Early Greek and Coptic Literary Hands," in *The Nag Hammadi Codices in the Context of Fourth- and Fifth-Century Christianity in Egypt*, ed. H. Lundhaug/L. Jenott, *Studies and Texts in Antiquity and Christianity* 10 (Tübingen 2018), 457–489.

¹¹ *Biblia Sacra Vulgata. Editio Quinta*, hg. v. R. Weber und R. Gryson, Stuttgart 2007.

¹² References can be found in the aforementioned works by Gryson and Geigenfeind.

the Coptic tradition as a whole may occasionally buttress early Greek readings, especially if scholars cite the tradition judiciously.

Because of the possibilities for internal deviations in the Coptic tradition outlined below, textual critics should avoid at all costs attempts to derive Greek readings from Coptic versions when the Greek tradition does not support such a reading. When a reading appears only in a super-minority of late Greek manuscripts, the critic should cite the Coptic only under exceptional circumstances.

7.2.1.1 Intraversional Coptic variants

The earliest papyrus discoveries often contain both Greek and Coptic manuscripts, occasionally even Greek-Coptic diglots. As mentioned, several of these discoveries can be traced to the fourth century, the century in which the population of Egypt dramatically shifts from no more than ten percent Christian to fifty or ninety percent Christian.¹⁵ In some cases, these early manuscripts demonstrate the antiquity of Coptic translations from several centuries later.¹⁶ How does one identify the earliest Coptic reading when these Coptic traditions disagree internally, perhaps with one reading leaning toward the Greek and another toward the Coptic idiom; which is the correction and which is original? Alternatively, a scribal skip-of-the-eye between similar phrases often could have (1) been present in the Greek source, (2) occurred in the Coptic translation, or (3) arisen in versional transmission. In these instances, a versional corruption may either be obvious or equally as possible as an explanation related to a Greek variant.

A Coptic translation can only support Greek evidence as a secondary source and critics should expect later Greek influence from the ancient Coptic copyists who would not have considered their corrections as contaminations but rather as authoritative improvements. Whereas academic thespians can imagine a systematic tendency toward “orthodox corruption” of the Greek New Testament, the

early versions were always derivative from the Greek and subject to correction by what later scribes might consider the original Greek text.¹⁷ Variants in which the Coptic divides against itself pose a (sometimes) unresolvable problem. Such instances probably should not be cited in the *Novum Testamentum Graece* unless the editors can identify the original Coptic reading.

Coptic versions of Greek texts may reproduce through translation the same circumstances for parallelism simply by repeating words or through more complicated scenarios involving long, repetitive lists. At Rev 7:1, four minuscules (254 792 2028 2037) omit the repeated Greek phrase τῆς γῆς, an omission which the Bohairic and Fayumic traditions support. The Sahidic tradition survives through two manuscripts, one of which (sa³²) omits the equivalent of six Greek words including τῆς γῆς. Only the Bohairic offers a perfect word-for-word equivalent to the Greek variant of these four dissenting minuscules, although one Fayumic fragment has a reading which superficially supports the variant. The Sahidic manuscript which omits the entire phrase probably offers an intraversional variant and has no value for Greek textual criticism, except perhaps to draw attention to problematize the Fayumic and Bohairic support for the Greek variant. The preserved Fayumic translation may have abbreviated the entire phrase, since no Greek manuscript preserves the omission of κρατοῦντας here. By extension, one wonders if the Bohairic translation may have any weight for attesting a Greek variant with such poor Greek evidence.

Rev 7:1

| | | | |
|------------------|------------|-----------------------|-----------|
| txt | κρατοῦντας | τοὺς τέσσαρας ἀνέμους | [τῆς γῆς] |
| sa ⁴² | [εἰλαμαζε | ἡπερτοου ἡτηγ | ἡπκαε] |
| fa | xxxx | πιρτου τηου | xxxx |
| bo | εἰλαμονι | ἡπιρτου θηου | xxxx |

¹⁵ R.S. Bagnall, “Religious Conversion and Onomastic Change,” *Bull. Am. Soc. Papyrol.* 19 (1982): 105–124; E. Wipszycka, “La valeur de l’onomastique pour l’histoire de la christianisation de l’Égypte,” *Z. für Papyrol. Epigr.* 62 (1986): 173–181.

¹⁶ For an unabridged discussion of intraversional variants, language contact and translation technique, cf. Chr. Askeland, *John’s Gospel: The Coptic Translations of Its Greek Text*, *Arbeiten Zur Neutestamentlichen Textforschung* 44, Berlin 2012.

¹⁷ B.D. Ehrman, *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament* (Oxford University Press, 1996). Coptic awareness of Christological controversies in the Greek textual tradition does not rise as a concern until centuries into the Arabic period, when scribes mention “Melkite” readings and likewise recognize that the *Pericope Adulterae* does not appear in their Greek tradition. For instance, BL Or. 425, dated to A.D. 1308, claims to be corrected to remove influences from the Greek and Syriac traditions; G. Horner, ed., *The Coptic Version of the New Testament in the Northern Dialect, Otherwise Called Memphitic and Bohairic* (Oxford: Clarendon, 1898), 1:xcix.

Whereas the prior example demonstrated how a versional reading may be secondary based upon an omission, in other cases, versional variants can occur through expansion. At Rev 6:2, the Sahidic divides between two variant readings. The two best-preserved Sahidic manuscripts (sa 32, 42) agree with Sinaiticus and a single minuscule (2344). Three more fragmentary manuscripts preserve an expansive reading which only two minuscule manuscripts support (1773 2436). Apparently, the original (and difficult) reading attested in the overwhelming majority of manuscripts produced the reading of Sinaiticus, when scribes misread the Iota's and Nu's of ἵνα with the Iota of preceding καὶ and the Nu of the following νικήσῃ. The correction of this early variant resulted in a total of at least nine variants, which cannot be covered here. Several of these include the reading which appears in three fragmentary Sahidic manuscripts (sa 46. 652c. 655), in which the variant is conflated with the original (*cf.* the second *varia lectio* below). In this case, the original Sahidic reading may derive from the Greek or a misreading of the Greek. The secondary Sahidic reading (in brackets below) somehow also relates to the Greek conflation, maybe as a correction of the Greek conflation or possibly a later correction against the Greek *txt* reading. Because the longer Sahidic probably arises from the shorter reading, only the shorter reading could support a Greek variant.

Rev 6:2

| | | | |
|-------------|-------------------------|------------------------------|----------------|
| <i>txt</i> | ἐξῆλθεν νικῶν καὶ | ἵνα νικήσῃ | xxxx |
| <i>v.l.</i> | ἐξῆλθεν νικῶν καὶ | xxxx ἐνίκησεν | xxxx |
| <i>v.l.</i> | ἐξῆλθεν νικῶν καὶ | xxxx ἐνίκησεν καὶ ἵνα νικήσῃ | |
| <i>sa</i> | αχει εβολ εφραειτ αγω | xxxx αqxpο | [δεκαc εφεxpο] |
| <i>bo</i> | αqι εβολ εφρρηoyt οyoyz | xxxx αqδpo | xxxx |

7.2.1.2 Greek-Coptic language contact

Gerd Mink's contribution on the Coptic versions dominated the 1972 edited volume on the early versions produced by the *Institut für neutestamentliche Textforschung* and established a standard for understanding versional translations, by systematically identifying translational patterns across the New Testament in Bohairic and Sahidic.¹⁸ While languages

can always somehow translate any given concept, the source language and target language may possess distinct grammatical categories which may complicate certain decisions. Inherent grammatical categories may prevent word-for-word literalism. Alternatively, translators may need to paraphrase idioms with no formal parallel in the target language. Sometimes, the baby must be thrown out with the bathwater. For the purposes of this essay, two examples demonstrate the complexity of an issue which requires extensive further study: the translation of definite/indefinite articles and Coptic usage of Greek-Coptic loanwords.¹⁹

The major modern European languages can mark nouns as definite, indefinite or zero-article. Although Coptic in limited instances requires or may use a zero-article noun, normal circumstances require either a definite or indefinite attribution. Biblical Greek employs a definite article and zero-article, sometimes employing a periphrastic εἷς, μίᾱ, ἓν "one" to mark an indefinite noun. To caricature the problem, Greek and Coptic grammar mismatch articles not because they are so different, but because they mostly share basic features yet occasionally function radically differently with determination often relying on context. In Rev 1:8, later scribes expanded the original reading to clarify Jesus's speech and likewise to parallel Rev 22:13. Both the Sahidic and Bohairic translators used a Greek source with this expanded reading. The Greek witnesses, however, divide between expanded readings with and without articles. While the Coptic versions both have definite articles here, the textual critic should recognize a contextual influence. "To be" statements require a predicate object with either a definite or indefinite article in Coptic. The Sahidic violates this rule, using the zero article for the phrase αλφα αγω ω, perhaps treating these words as proper names.²⁰ Both the Bohairic and the Sahidic have definite articles for their translation of [ἡ] αρχή

¹⁸ G. Mink, "Die koptischen Versionen des Neuen Testaments: die sprachlichen Probleme bei ihrer Bewertung für die griechische Textgeschichte," in: Die alten Über-

setzungen des Neuen Testaments, die Kirchenväterzitate und Lektionare: Der gegenwärtige Stand ihrer Erforschung und ihre Bedeutung für die griechische Textgeschichte, ed. K. Aland, Arbeiten zur neutestamentlichen Textforschung 5, Berlin 1972, 160–299.

¹⁹ The most common Coptic zero article uses involve verbalized nouns and gnomic statements. B. Layton, A Coptic Grammar, 2nd ed., Porta Linguarum Orientalium 20, Wiesbaden 2004), § 42–45; M. Müller, Grammatik des Bohairischen, Lingua Aegyptia, Studia Monographica 24, Hamburg 2021, § 2:1–15.

²⁰ For both zero article proper names and articulated common nouns, cf. Layton, A Coptic Grammar, § 7a.

και [τὸ] τέλος, but the grammatical reason could derive from either a Greek definite article or from the context. In other words, because the zero article used for Greek τὸ ἄλφα καὶ τὸ ὦ is not possible for the common nouns in the second phrase, the Coptic translators needed to choose between definite (“the beginning and the end”) and indefinite (“a beginning and an end”). The latter would have been nonsense. In the comparison below, the Sahidic and Bohairic translators could have used either of the two variant readings, because the translator would probably render the zero article Greek variant with a Coptic definite article, given the context.

Rev 1:8

| | | | |
|------|----------|------------------|-----------------------|
| txt | Ἐγὼ εἰμι | τὸ ἄλφα καὶ τὸ ὦ | xxxx |
| v.l. | Ἐγὼ εἰμι | τὸ ἄλφα καὶ τὸ ὦ | ἡ ἀρχὴ καὶ τὸ τέλος |
| v.l. | Ἐγὼ εἰμι | τὸ ἄλφα καὶ τὸ ὦ | ἀρχὴ καὶ τέλος |
| sa | ἀνοκ πε | αλφα γω ω | ταρχη γω πχωκ εβολ |
| bo | ἀνοκ πε | πιαλφα νεμ πιώ | †ταρχη νεμ πιχωκ εβολ |

The next example underscores a conundrum with Greek-Coptic loanwords. One might expect these Greek-Coptic loanwords to parallel the Greek source text, but Coptic translators often used a Greek-Coptic loanword for an entirely different Greek term. They may not have consciously regarded some of these terms as loanwords. One of the most common culprits involves the Greek-Coptic conjunction ογαε/ογτε, whose use is complicated by an infelicity of Coptic phonology. Namely, Coptic speakers had no distinct /d/ sound; any Delta’s in a Coptic text can be attributed to loanwords or the numeral “4”. Coptic readers would have pronounced /d/ and /t/ the same.²¹ The example below from Rev 5:4 relates to a variant unit for the phrase οὔτε βλέπειν. Approximately five manuscripts each offer various singular readings (2074 ουδε βλέπειν, 2053 ουτε βλέψαι, 2495 ουτε ιδειν, 2582 η ιδειν, 2026 η βλέπειν), relating to the choice of the Greek conjunction and the accompanying verb. Because the Coptic infinitive does not designate aspect with infinitives like Greek, the relevant issue here is the conjunction. Both the Bohairic and the Sahidic use Greek-Coptic loanwords for their rendering (Ἡ, ογαε), but in both cases

the textual critic cannot assume that these Greek words were in the Greek source text. With regard to the Sahidic, the translator has eliminated a double negative and used the positive equivalent (ἦ) of the negative (οὔτε). Whereas Greek οὐδέ functions as a negative καί, meaning “and not,” οὔτε, especially in a series, has a disjunctive force “neither ... nor.” Therefore, although οὔτε and ἦ do not phonetically parallel one another, they form a semantic pair, and the Sahidic translator seems to have explicitated the two Greek negatives (οὐδεῖς ... οὔτε) into one Coptic negative (ελααγ ... Ἡ). In the case of the Bohairic, the Greek-Coptic loanword ογαε could derive easily from either οὔτε or οὐδέ. The Bohairic could support any reading other than those with Greek ἦ, but, for reasons specified later, the Bohairic should not be cited in support of singular minuscule readings. In summary, the Greek-Coptic loanwords in this verse defy initial expectations and involve more translational complexity than one would assume, because of linguistic complexities latent in both Greek and Coptic.

Rev 5:4

| | | | | | | |
|-----|--------|---------|------------|-------|----------|------|
| txt | οὐδεῖς | ἀνοῖξαι | τὸ βιβλίον | [οὔτε | βλέπειν] | αὐτό |
| | ἄξιος | | | | | |
| | εὐρέθη | | | | | |
| sa | ἡπογρε | ἡογων | ἡπχωωμε | Ἡ | εναγ | εροq |
| | ελααγ | | | | | |
| | εμῡπωα | | | | | |
| bo | μπερλι | εογων | ῡπιχωμ | ογαε | εναγ | εροq |
| | εμπωα | | | | | |

7.2.1.3 Translation technique

In contrast to language contact, which consists of grammatical categories available in the source and target languages, translation technique involves the dynamics of a specific historic translation.²² Scholars have not yet demonstrated whether sections of the various versional translations derive from the same translation events, although clearly certain dialectal

²¹ In general, Coptic versions may favor foreign phonology for loanwords and names, changing /t/ to /d/, /k/ to /g/ and /h/ to /y/. Consider the spelling of the twelve gemstones at Rev 21:20 in the Bohairic and Sahidic versions.

²² Scholars of the Old Greek translations have studied translation technique for decades and New Testament textual critics would do well to learn from their experience; J. Barr, *The Typology of Literalism in Ancient Biblical Translations*, *Mitteilungen des Septuaginta-Unternehmens* 15, Göttingen 1979; A. Aejmelaeus, *On the Trail of the Septuagint Translators*, *Contributions to Biblical Exegesis and Theology* 50, Louvain 2007.

translations have been transposed from other dialects. For example, the Lycopolitan translation of John's gospel parallels almost exactly the Sahidic translation and seems to be derived directly from the Sahidic (or maybe *vice-versa*). With respect to Greek manuscripts, F.J.A. Hort proposed that "Knowledge of documents should precede final judgments upon readings."²³ The corollary to this statement for versions would involve careful studies of the translation technique in order to determine which characteristics of the Greek source text the translator "stereotyped"²⁴ or, in other words, translated consistently with a formal literalism (word-for-word). While modern readers can expect formal literalism as a default, translations universally tend to "explicitate" or expand upon their sources to clarify perceived difficulties.²⁵ The translator may perceive these difficulties globally within their text (*e.g.* the Greek text

of Revelation) or they may simply shift valid Greek grammar toward certain preferred Coptic paradigms.

For purposes of introduction, the reader can consider how the Greek text of the Apocalypse presents enumerated angels. The author of Revelation seems to have expressed both the ordinal number and the angel ("the second angel") until chapter sixteen, when the Greek text expresses only the ordinal ("the second"). While the Greek and Sahidic preserve variants, the chart below demonstrates how the Bohairic and the Sahidic translators rendered the inconsistent Greek text. The Bohairic systematically explicitated "angel," while the Sahidic seems to have formally rendered the Greek in certain instances, translating only the ordinal. The Bohairic should not factor into variants involving the addition or omission of ἄγγελος. The Sahidic should be cited, especially in those instances where it omits ἄγγελος.

Illustration 1: Angel sequences and translation technique

| | | | |
|-------|--------------------------|-----------------------|----------------------|
| 8:7 | ὁ πρῶτος [ἄγγελος] | πωοῤῥ [Ḥaγγελος] | πiζoyit Ḥaγγελος |
| 8:8 | ὁ δεῦτερος [ἄγγελος] | Ḥoi πμερcнаγ Ḥaγγελος | πiαγγελος ḤμαzḂ |
| 8:10 | ὁ τρίτος ἄγγελος | πμερψοḡḡḡ Ḥaγγελος | πiαγγελος Ḥμαzḡ |
| 8:12 | ὁ τέταρτος ἄγγελος | πμερqтooγ Ḥaγγελος | πiαγγελος ḤμαzḌ |
| 9:1 | ὁ πέμπτος ἄγγελος | πμερḡтoγ Ḥaγγελος | πiμαzḂ Ḥaγγελος |
| 9:13 | ὁ ἕκτος ἄγγελος | απμερcоoγ Ḥaγγελος | απiμαzḂ Ḥaγγελος |
| 9:14 | [ἕκτῳ] ἄγγέλῳ | ḡπμερcоoγ Ḥaγγελος | ḡπiμαzḂ Ḥaγγελος |
| 10:7 | τοῦ ἑβδόμου ἀγγέλου | ḡπμερcaḡḡ Ḥaγγελος | nte πiμαzḂ Ḥaγγελος |
| 11:15 | ὁ ἑβδομος ἄγγελος | απμερcaḡḡ Ḥaγγελος | πiμαzḂ Ḥaγγελος |
| 14:8 | ἄλλος [ἄγγελος] δεῦτερος | ακεαγγελος Ḥμερcнаγ | κεαγγελος ḤμαzḂ |
| 14:9 | ἄλλος ἄγγελος τρίτος | ακεμερψοḡḡḡ Ḥaγγελος | κεαγγελος Ḥμαzḡ |
| 16:2 | ὁ πρῶτος | πωοῤῥ | Ḥxe πiζoyit Ḥaγγελος |
| 16:3 | ὁ δεῦτερος [ἄγγελος] | απμερcнаγ [Ḥaγγελος] | απiμαzḂ Ḥaγγελος |
| 16:4 | ὁ τρίτος [ἄγγελος] | απμερψοḡḡḡ | απiμαzḡ Ḥaγγελος |
| 16:8 | ὁ τέταρτος [ἄγγελος] | απμερqтooγ Ḥaγγελος | πiμαzḌ Ḥaγγελος |
| 16:10 | ὁ πέμπτος [ἄγγελος] | απμερḡтoγ | πiμαzḂ Ḥaγγελος |
| 16:12 | ὁ ἕκτος [ἄγγελος] | απμερcоoγ | πiμαzḂ Ḥaγγελος |
| 16:17 | ὁ ἑβδομος [ἄγγελος] | απμερcaḡḡ | πiμαzḂ Ḥaγγελος |

²³ B.F. Westcott/F.J.A. Hort, eds., *The New Testament in the Original Greek: Introduction and Appendix*, Cambridge: Macmillan 1896, 1:30.

²⁴ E. Tov, *The Text-Critical Use of the Septuagint in Biblical Research*, Jerusalem Biblical Studies 8, Jerusalem 1997.

²⁵ P. Konšalová, "Explicitation as a Universal in Syntactic de/Condensation," *Lang. Cult.* 8.1 (2007): 17–32.

7.2.2 Sahidic Revelation

7.2.2.1 The Sahidic Apocalypse, looking back

Unlike the other dialects, Sahidic functioned like a register or trade dialect, to which speakers may have defaulted as they interacted in the public square with Egyptian speakers from other parts of Egypt. Sahidic orthographically eschews peculiarities of other dialects, sharing *vowel quantity* with the southern dialects (Achmimic & Lycopolitan) and *vowel quality* with Bohairic, the dialect of the Nile Delta. Eventually, Bohairic would become the official liturgical dialect of the Coptic Church, but Sahidic dominated the monastic landscape perhaps into the twelfth century.²⁶

The present author published a fascicle edition of Sahidic Revelation in 2017.²⁷ With minor revisions, this text will eventually appear as a monograph with description of the witnesses, critical commentary and an English translation. George Horner's 1924 edition²⁸ used the two primary witnesses of the Apocalypse (sa 32, 42, described below) but did not benefit from several more fragmentary Sahidic witnesses. Most notably, Horner's edition completely lacks the first verses of chapter 1 and is deficient through 1:8. His edition reflects an earlier optimism toward versions from an era in which Greek uncials were few and papyri unknown, an era in which the versions could bring the textual critic back to the earliest centuries. Well over half of Horner's edition compares minor readings of the Sahidic not only with the great uncials but with various other early versions including the Armenian, Georgian, Latin, and Syriac. The critical apparatus to the Sahidic mostly presents orthographic variants and paragraphing, occupying of a tiny fraction of the edition. According to one assessment of shelfmarks, Horner's 1924 Apocalypse edition cited 47 fragments or fragment groups versus 106 for the 2017 fascicle. Although George Horner identified 32 witnesses to

the Sahidic Apocalypse, his edition did not benefit from the digital era, which has allowed various scholars to clarify the actual number of manuscripts. Horner's 32 cited witnesses can be reduced by at least twelve by combining pages from the same historic manuscripts.²⁹ In comparison, the 2017 fascicle cited 27 witnesses, transcriptions and images of almost all of which are freely available online through the New Testament Virtual Manuscript Room.³⁰

Two well-preserved manuscripts buttressed Horner's volume and remain the primary witnesses to the text of the Sahidic Apocalypse today. sa 42 (BL Or. 6803), a paper codex measuring 27 × 15.5 cm and dated to approximately A.D. 1000,³¹ lacks only its first page and last page with 36/38 leaves (94.7%) remaining. sa 32 (SBB, Ms. Or. Oct. 408 BL Or. 3518), a small codex (8.5 × 7 cm), once contained perhaps 220 leaves with complete texts of Revelation, 1 John and Philemon. Perhaps 92% of the Apocalypse leaves survive in part or whole (approximately 160/174 pages), yet some of these pages are heavily damaged. The date of this second codex cannot be fixed with any empirical certainty, but arguments based upon paleography and peculiarities of Coptic orthography³² suggest a date before the seventh century Islamic era. Although sa 32 does not share the codicological features of other known White Monastery fragments, its arrival in sections to the British Museum between 1886 and 1888 and likewise at the Staatsbibliothek zu Berlin in 1886 coincide with other White Monastery acquisitions. Colophons from White Monastery codices date from the tenth

²⁶ F or a discussion of the historic origins of Sahidic and its relationship to the other dialects, cf. C. Peust, "Die Urheimat des Sahidischen," *Lingua Aegyptica* 28 (2020): 191–232.

²⁷ Chr. Askeland, "An Eclectic Edition of the Sahidic Apocalypse of John," in *Studien Zum Text der Apokalypse II*, by M. Sigismund/D. Müller, *Arbeiten Zur Neutestamentlichen Textforschung* 49, Berlin: de Gruyter, n.d., 33–79.

²⁸ G. Horner, *The Coptic Version of the New Testament in the Southern Dialect, Otherwise Called Sahidic and Thebaic*, vol. 7, London: Clarendon 1924.

²⁹ sa 46 = Horner 4a. 7; sa 652 = Horner 16. 19. 21. 25; sa 654 = Horner 15. 20. 24; sa 655 = Horner 12. 14. 18; sa 658 = Horner 3. 4. 5. 6; sa 659 = Horner 8. 10; sa 662 = 22. 23.

³⁰ Lefort published sa 668 in 1941 without an image or description of the fragment. The excavated leaf is the only witness to the first verses of Sahidic Revelation, and its whereabouts are unknown although probably in an Egyptian Antiquities Council storage unit; L.-Th. Lefort, "Le Prologue de l'Apocalypse en sahidique," *Le Muséon* 54 (1941): 107–110. For online image of the other Sahidic and Fayumic witnesses, cf.: <https://ntvmr.uni-muenster.de/manuscript-workspace>

³¹ sa 42 has no colophon, but the other manuscripts from the Edfu cache have dated colophons ranging from A.D. 974–1004. Paper must have circulated in Egypt earlier, but this collection marks the earliest dated examples of Coptic use of paper in the Egyptian context.

³² This manuscript, for example, renders the Sahidic preposition "with" ⲙⲛ as ⲛⲁ; Walter Ewing Crum, ed., *Catalogue of the Coptic Manuscripts in the British Museum* (London: British Museum, 1905), 29, no. 142.

through thirteenth centuries, so a date from the sixth century or earlier would be remarkable.

7.2.2.2 The Sahidic Apocalypse, now

The majority of the remaining fragments, the partial remains of approximately 24 codices, probably came to Western collections from the White Monastery. These jigsaw puzzles have been reconstructed through international collaboration and at times with recourse to a regular expression-searchable database.³³ No more than 25% of any White Monastery biblical codex has survived and often only a lone fragment is known from an ancient codex. The reader may consider here a few fragmentary manuscripts derive from locations other than the White monastery. Horner knew of sa 651 (MS.Copt.e.79.1–4[P], Horner 13), nicknamed “Frankenstein” by the present author for its shattered and blacked state. Archibald Henry Sayce, known best as an Assyriologist, donated the remains of this manuscript to the Griffith’s Institute before his death, and its origins remain a mystery. The British Library accessioned sa 664 (BL Or. 6201C.5) as part of a cache of manuscripts from the Monastery of Apa Apollo at Bawit; this fragment as well as the associated fragments do not resemble White Monastery fragments, so Bawit remains the most likely provenience.

7.2.2.3 The Sahidic Apocalypse, looking forward

Four new witnesses have appeared since the publication of the 2017 Apocalypse fascicle. The monograph edition of the Apocalypse will include these so far as possible, but they will not substantially affect the text or the citation of the Coptic for the purposes of textual criticism. Joost Hagen has identified a fragment from the ancient Nubian site of Qasr Ibrim (sa 670, shelfmark unknown) which includes passages from Rev 13:3–8, 17:5–8, 20:15–21:4. Most manuscripts from Qasr Ibrim date toward the time of the decline of spoken Coptic, namely the ninth to thirteenth centuries. Alin Suciu has identified a small fragment from the Palau Ribes collection (Inv. no. 455) containing Rev 6:5–6, 8. Anne Boud’hors uncovered a parchment codex written in an Alexandrian majuscule at the IFAO (Cairo, Egypt), which had been burned in such a manner as

to destroy all but the inner margin of the codex and perhaps two centimeters of text from each line. Unfortunately, the carbonization has bound the leaves together, allowing only the study of the outside of the fused codex remains. One new witness offers considerable reason for excitement. Zuzana Vítková identified the remains of two papyrus leaves at Strasbourg’s Bibliothèque Nationale Universitaire (Kopt. 652–653) preserving significant section of the Apocalypse (Rev 16:8–19, 16:22–17:7 & Rev 17:9–18:2, 18:4–14). Paleographically, the script and single column format resembles witnesses securely dated before the Islamic invasion, meaning that this manuscript would *probably* predate all other known witnesses. These should not affect the current ECM citation of the Coptic in any significant manner, except perhaps in the case of the burnt IFAO. Sadly, however, the fused state of this manuscript will probably prevent publication for years if not decades.

7.2.3 Classical Bohairic Revelation

7.2.3.1 Extant Classical Bohairic Manuscripts

The origins of the Classical Bohairic version of the Bible remain unclear.³⁴ Perhaps, the version, which survives today only through manuscripts no earlier than the twelfth century, originated in the third century (or earlier) alongside the Achmimic, Early Bohairic, Fayumic, Lycopolitan, Middle Egyptian, and Sahidic versions. Alternatively, as the monasteries of ancient Scetis in the Nitrian desert oasis became increasingly influential during the Islamic era, monks may have standardized a Bohairic Bible translation as late as the ninth century. The earliest theoretical witness to the Classical Bohairic version may be found in an ostrakon from the sixth century (O.Kelia 9), which was identified and published by Natalie Bosson and Rodolphe Kasser;³⁵ this pottery shard preserves portions of Ps 9:18–20. According to Matthias Schulz, the gospel sections from the British Library catena manuscript (BL Or. 8812), dated to 888/9 CE, parallel the Classical Bohairic of the extant

³³ Crosswire Sahidic Bible.
www.crosswire.org/study/wordsearchresults.jsp?mod=SahidicBible

³⁴ J. Mark Sheridan, “The Mystery of Bohairic: The Role of the Monasteries in Adaptation and Change,” in *Coping with Religious Change in the Late-Antique Eastern Mediterranean*, ed. Chr. Kotsifou/E. Iricinschi, Studies and Texts in Antiquity and Christianity. Tübingen 2023.

³⁵ D. Weidmann, Kellia, Kôm Qouçoûr ‘îsâ 1 : fouilles de 1965 à 1978, Leuven 2013, 358, fig. 119, pl. 55.2.

manuscripts from the late twelfth and subsequent centuries.³⁶

Bohairic featured first in the critical apparatus of John Fell (1675). Until George Horner's publications of the Sahidic New Testament from the highly-fragmentary White monastery manuscript tradition (1911–1924), Coptic essentially meant Bohairic. Over the course of the twentieth century, new discoveries brought complete Sahidic witnesses as well as numerous Coptic translations from the minor dialects, including Early Bohairic manuscripts from Late Antiquity. These Early Bohairic manuscripts preserved their own subdialect and a translation distinct from the Classical Bohairic version. The attention of Coptologists and of textual critics has shifted from the Classical Bohairic to the new discoveries, and perhaps to the more sensational discovery of Coptic apocrypha from Nag Hammadi.

For the book of Revelation, George Horner cited eleven Bohairic manuscripts³⁷ in addition to the two-volume Bohairic-Arabic New Testament produced by Henry Tattam and William Cureton in 1847 and 1852.³⁸ Matthias Schulz is currently building a database of Classical Bohairic manuscripts with biblical texts including liturgical manuscripts alongside continuous biblical manuscripts, and this database suggests that Horner's manuscript evidence remains essentially exhaustive, at least for the Bohairic Apocalypse. Although other Bohairic manuscripts may be found, Horner's eleven manuscripts will represent most of those currently available *outside* of Egypt. Notably, the British Museum accepted a 1935 donation of manuscripts including the Marcel Bohairic Bible (now, BL Or. 11551.1–35) and other

related Bohairic paper codices, which included a Bohairic Revelation manuscript dated by colophon to AD 1776 (BL Or. 11551.41).³⁹

Illustration 2: Horner's Bohairic Apocalypse Manuscripts

- | | | |
|----------|---|-------------------------|
| A | BL Or. 8773 | A.D. 1320 |
| | Completed by Abraham, bishop of Qus, 8 Koiahk, A.M. 1037. Paper Bohairic-Arabic Apocalypse. | |
| B | St. Petersburg Or. 625 | XII? |
| | Dated paleographically and perhaps partially based upon the oriental paper "not later than A.D. 1200" by Horner who autopsied the manuscript. Paper Bohairic-Arabic Apocalypse. | |
| C | Vat. Copt. 15 | XIV or XVII |
| | Folio numbers in Syriac. Paper Bohairic-Arabic Apocalypse. | |
| D | Vat. Copt. 16 | Before A.D. 1344 |
| | Purchased by Amin al Mulk on Friday 15 Parmoute, A.M. 1061. Marginal readings sometimes reference Sahidic. Paper Bohairic-Arabic Apocalypse. | |
| E | Propaganda J. 7.16 | XIV? |
| | According to Horner, E, F & G usually agree and former a broader group with H & Z. Horner assigned the date based upon paleographic comparison. Paper Bohairic-Arabic Apocalypse. | |
| F | Biblioteca Angelica, Orientali | XIV? |
| | Fondo Antico 71 | |
| | According to Horner, "not later than the XIV century." Paper Bohairic-Arabic Apocalypse. | |
| G | Rylands 423.14 | A.D. 1375 |
| | The "wretched scribe Petros" copied this manuscript in A.M. 1091. Paper Bohairic-Arabic Apocalypse. | |
| H | BnF Copte 91 | A.D. 1401 |
| | Completed by Yuhanna ibn Faraj Allah on 9 Mesore 1117. Paper Bohairic-Arabic Apocalypse. | |
| N | Bodleian Huntington 43 | A.D. 1683 |
| | Completed on 7 Thout A.M. 1399 Paper Bohairic-Arabic Catholic Epistles, Acts & Apocalypse. According to Horner, the text of this manuscript resembles T. | |
| T | BnF Copte 65 | A.D. 1660 |
| | Completed on 11 Parmoute A.M. 1376. Paper Bohairic-Arabic Apocalypse. | |
| Z | BL Or. 8782 | A.D. 1834 |
| | Completed by Mattheos son of Abraam, deacon in Chemi, on 12 Epep A.M. 1550. Paper Bohairic-Arabic Apocalypse. | |

The Classical Bohairic Bible tradition survives through two eras, roughly A.D. 1180–1400 and A.D.

³⁶ M.H.O. Schulz, "'Text und Textwert' of the Bohairic Dogmatic Florilegium," in *The Systematization of Knowledge in Late Antiquity*, by H. Amirav/E. Fiori/Chr. Marksches, Leuven: Peeters, forthcoming.

³⁷ George Horner edited the Bohairic New Testament in four volumes. The Apocalypse appears with Acts and the Catholic Epistles in volume four. The conspectus of Bohairic Apocalypse manuscripts can be found in volume three (Pauline Epistles); volume 3, lvii–lxviii.

³⁸ Henry Tattam was responsible for the Bohairic, and William Cureton edited the Arabic parallel text. The first volume covered the gospels and was published in 1847, while the second managed the remainder of the New Testament in 1852. These volumes have attracted little attention because they were designed by the evangelistic Society for the Promotion of Christian Knowledge to support work with the Coptic Orthodox community in Egypt and not for use by European scholars. H. Tattam/W. Cureton, eds., *πικχωμ νηιδ νηιεγαγγελιον εφογαν κατα μαθεον μαρκον λουκαν ογορ ιωαννην*, 2 vols. (London: SPCK, 1847).

³⁹ B. Layton, ed., *Catalogue of Coptic Literary Manuscripts in the British Library Acquired since 1906*, London: British Library 1987, 325–327, no. 210.

1680–1900. During the interim period, Egyptian Christian scribes copied Bohairic liturgical manuscripts and Arab Bibles which survive to demonstrate that the Coptic church had not turned off the lights. Egypt became culturally Arabic and Muslim during the fourteenth century following the destruction of the Islamic Caliphate and the rise of the Mamluk Sultanate (A.D. 1250–1517), whose rule was solidified through the defeat of the Christian Crusader states in Palestine (Battle of Acre A.D. 1291) and after three prior Crusader invasions of Egypt (A.D. 1168–1169, 1218–1221, 1249–1250). For several centuries, Egyptian scribes produced Arabic Bibles and liturgical manuscripts with Bohairic, either archiving the old Bohairic-Arabic Bibles or perhaps using them sparingly. What caused a renewal of interest in Bohairic manuscripts during the later seventeenth century? European paper mills had been in operation since the late thirteenth century, so, from a technological perspective, milled paper should have arrived in Egypt at least a century earlier. Because no extensive study of watermarks from Egyptian manuscripts has been undertaken, European paper may have appeared in Egypt much earlier than the late seventeenth century. During the seventeenth and eighteenth centuries, the Ottoman empire experience a silver age of relative flourishing following the extensive conquests of Suleiman the Magnificent (*r.* 1520–1566), which established Turkish dominance of the Mediterranean, Near East, and Balkan Europe. If the European Renaissance moved through Europe in the fifteenth and sixteenth centuries, bolstering trade and the arts, it may be that the Coptic Church experience a similar flourishing amidst Ottoman stability and decreased political persecution. Perhaps, on the other hand, the manuscripts surviving through various European libraries simply do not represent history. Monasteries may have preserved a cluster of manuscripts from before the fifteenth century and the later date cluster simply reflects the lifespan of a paper manuscript combined with the arrival of European missionaries and scholars in the late eighteenth and especially in the nineteenth centuries.

7.2.3.2 Unanswered Questions about the Classical Bohairic

Horner argues for two manuscript clusters (EFG[HZ] *versus* A[B]DN), although he does not extensively describe the phenomena behind their agreement. Manuscript texts, after all, can agree and

disagree in various manners. A handful of striking agreements may demonstrate a historic, coherent relationship between manuscripts more than certain larger patterns of spelling or scribal error, particularly when the larger patterns appear amidst an even larger pool of instability.

In order to assess such readings, a scholar would need indexed digital images of the manuscripts to ensure the accuracy of Horner's citations. Scholars proceed in this fashion when evaluating citations of Greek manuscripts in the Nestle-Aland and would likewise follow the same approach with the Bohairic. Furthermore, scholars must systematically collect data on the material aspects of Bohairic manuscripts, most notably with regard to watermarks related to European paper. Scribes have included dated colophons to seven of the eleven Bohairic manuscripts. At least three of these seven dated manuscripts should have watermarks, and this evidence will serve scholars who find these same watermarks in undated manuscripts elsewhere. If the four Bohairic manuscripts with no scribal date actually predate Ottoman rule of Egypt, then they may be written upon Oriental paper and would not have watermarks. One wonders, however, if backlighting might reveal that these manuscripts date, in fact, much later than Horner has estimated.

Coptic texts across the dialectal systems use lines, dots and dashes to mark vocalization of various sorts. Two different systems formed during Late Antiquity, a northern system with djinkim dots or strokes (*e.g.* Bohairic, Oxyrhynchite) and a southern system with superlineation (Achmimic, Lycopolitan, Sahidic). The djinkim system used in Bohairic manuscripts expanded during the Mamluk period.⁴⁰ Whereas Bohairic manuscripts from the twelfth to fourteenth centuries use djinkim to mark two phonetic features: (1) autosyllabic vowels and (2) the most common Coptic preposition *u-*. From the fifteenth century, the system expands to mark grammatical features: (3) the first of two consecutive

⁴⁰ Rodolphe Kasser, building upon Hans Quecke, has argued persuasively that the expanded djinkim system incorporated an ancient system from the early Islamic era as attested in the Sahidic codex with hermeneiai and hymns dated to A.D. 897/8 (M 574). R. Kasser, "Djinkim Sur Tel Graphème Nasal Ou Vocalique de La Langue Copte Bohairique," in *Acts of the Fifth International Congress of Coptic Studies*, Washington, 12–15 August 1992, ed. D.W. Johnson (Rome: C.I.M., 1993), 235–245; H. Quecke, *Untersuchungen zum Koptischen Stundengebet*, Publications de l'Institut Orientaliste de Louvain (Louvain: Université catholique de Louvain, Institut orientaliste, 1970), 363.

consonants, (4) present tense personal inflections before a consonant or before an autosyllabic vowel, (5) the singular definite article before a consonant or before an autosyllabic vowel, and (6) the verbal auxiliary -ω- “to be able.”

Illustration 3: Early and Late Bohairic Djinkim

| | | Sahidic | Bohairic
XI–XIV | Bohairic
XIV+ |
|-----|---|---------|--------------------|------------------|
| 1. | Autosyllabic vowel | αϥει | αϥì | αϥì |
| 2. | Preposition μ- | ϣḲḲḲḲḲḲ | ϣḲḲḲḲḲḲ | ϣḲḲḲḲḲḲ |
| 3. | Initial consecutive consonant | ϥḲḲḲḲ | ϥḲḲḲḲ | ϥḲḲḲḲ |
| 4a. | Inflection before consonant | κḲαγ | κḲαγ | κḲαγ |
| 4b. | Inflection before autosyllabic vowel | ϥει | ϥì | ϥì |
| 5a. | Pronominal before a consonant | τḲααγ | θḲαγ | θḲαγ |
| 5b. | Pronominal before an autosyllabic vowel | τḲπε | τḲφε | τḲφε |
| 6. | Verbal auxiliary -ω- “to be able” | ḲḲḲḲḲḲ | ḲḲḲḲḲḲ | ḲḲḲḲḲḲ |

Specialist scholars know the Bohairic djinkim systems only through the caricatures offered in a handful of articles. The origins of the more expansive system could derive from some historic reform of the Bohairic Bible tradition, especially as scribes shifted from Bohairic Bible manuscripts to Bohairic liturgical manuscripts during the fifteenth century. Study of the djinkim might also reinforce some of the early, paleographically-established dates for those manuscripts which lack dated colophons. The last major desideratum for the Bohairic relates to the ubiquitous Arabic parallel translations and scribal notes which appear in the manuscripts. These texts and paratexts require systematic study in the context of a digital environment. The number of Bohairic-Arabic biblical manuscripts used to produce an extensive (although not exhaustive) study of the New Testament would number between fifty and one hundred, manuscripts which by comparison to early Greek witnesses survive essentially intact.

Equipped with extensive codicological and paratextual context as described in the prior paragraphs, the central need lies with a phylogenetic analysis of

the surviving Classical Bohairic manuscripts of the New Testament. Each manuscript should be assessed for scribal habits and characteristic spelling patterns, identifying the idiosyncrasies of each individual scribe. By eliminating incidental variants, scholars can outline a data set of variant units and variants, with which those scholars can begin to tell the story of Bohairic transmission history. Like the Latin Vulgate, the Classical Bohairic Bible tradition still serves as a modern liturgical authority; Coptic priests, deacons and lay persons recite, sing and pray from biblical and liturgical texts in Bohairic. Any extensive projects on the history of the Bohairic biblical tradition should tap into the modern Orthodox Church’s knowledge and enthusiasm for the Bohairic Bible.

7.2.3.3 Peculiarities of the Classical Bohairic

7.2.3.3a Bohairic omissions

The following examples demonstrate some broad peculiarities of the Bohairic Apocalypse. Some of these examples precisely parallel translation technique or language contact issues known in other dialects. The Bohairic tradition, however, agrees at times on a reading which must have originated within the Bohairic tradition – a singular reading with no parallel from the Greek tradition. In other words, it seems that the earliest obtainable Classical Bohairic Apocalypse text significantly postdates the period in which copyists would have known and checked Greek manuscripts. In the first example below, the extant Bohairic manuscripts omit an entire phrase with no Greek support for the omission. In each case, the omission survives in the Bohairic tradition because either the omitted text is redundant or because of parablesis involving a repeated Bohairic word. These samples do not exhaustively represent the problem, but rather demonstrate cause for concern with the Classical Bohairic tradition. Perhaps, double or triple this number of omissions could be listed, for which the Greek tradition offers no significant parallel.

Rev 2:5

txt καὶ μετανόησον
sa ἡμετανοει
bo ογορ ἄρι μετανοιν

καὶ τὰ πρῶτα ἔργα ποιήσον
ἡμετε ἡνεκρβηγε ἡγορῃ
xxxx

Rev 4:2

| | | | | |
|-----|---------|--------|-------------------------|--|
| txt | ἰδοὺ | θρόνος | ἔκειτο ἐν
τῷ οὐρανῷ, | καὶ ἐπὶ τὸν
θρόνον
καθήμενος,
εἰργαζομενος
καὶ τὰ νεφελὰ
καὶ οὐρανὸν
καὶ γῆν |
| sa | εἰς | νεγῆ | κη εἰραῖ ἔν | εἰργαζομενος
καὶ τὰ νεφελὰ
καὶ οὐρανὸν
καὶ γῆν |
| bo | εἰρηπεί | εἰς | οὐρανὸν | εἰργαζομενος
καὶ τὰ νεφελὰ
καὶ οὐρανὸν
καὶ γῆν |

Rev 5:13

| | | | | | |
|-----|---------|----------|--------|---------|---------|
| txt | καὶ | πάν | τῷ | καὶ ἐπὶ | καὶ |
| | | κτίσμα ὃ | οὐρανῷ | τῆς γῆς | ὕποκάτω |
| | | ἐν | | | τῆς γῆς |
| sa | αἰ | κωνῆ | νῆ | εἰραῖ | αἰ |
| | | κωνῆ | νῆ | εἰραῖ | αἰ |
| bo | οὐρανὸν | κωνῆ | νῆ | εἰραῖ | αἰ |

Rev 6:13

| | | | | | |
|-----|-------------|---------|-------|-------|--------|
| txt | οἱ ἀστέρες | εἰς τὴν | ὥς | συκῇ | βάλλει |
| | τοῦ οὐρανοῦ | γῆν, | | | |
| | ἔπεσαν | | | | |
| sa | ἡσίοι | ἡσίοι | εἰραῖ | ἡσίοι | εἰραῖ |
| | ἡσίοι | ἡσίοι | εἰραῖ | ἡσίοι | εἰραῖ |
| bo | ἡσίοι | ἡσίοι | εἰραῖ | ἡσίοι | εἰραῖ |

Rev 8:13

| | | | | |
|-----|--------|-------|-----------|---------------|
| txt | ἤκουσα | ἐνὸς | πετομένου | ἐν |
| | | ἀετοῦ | | μεσουρανήματι |
| sa | αἰ | εἰραῖ | εἰραῖ | εἰραῖ |
| bo | αἰ | εἰραῖ | εἰραῖ | εἰραῖ |

Rev 11:4

| | | | | |
|-----|---------|--------|-------|----------|
| txt | αἱ | τοῦ | τῆς | ἐστῶτες. |
| | ἐνώπιον | κυρίου | γῆς | |
| sa | εἰραῖ | εἰραῖ | εἰραῖ | εἰραῖ |
| bo | εἰραῖ | εἰραῖ | εἰραῖ | εἰραῖ |

Rev 13:15

| | | | | | |
|-----|-------|--------|------------|--------|-------|
| txt | ἵνα | καὶ | ἡ εἰκὼν | καὶ | [ἵνα] |
| | | λαλήσῃ | τοῦ θηρίου | ποιήσῃ | |
| sa | εἰραῖ | εἰραῖ | εἰραῖ | εἰραῖ | εἰραῖ |
| bo | εἰραῖ | εἰραῖ | εἰραῖ | εἰραῖ | εἰραῖ |

Rev 15:4

| | | | |
|-----|-------|-------|-------|
| txt | ὅτι | μόνος | ὁσὶος |
| sa | εἰραῖ | εἰραῖ | εἰραῖ |
| bo | εἰραῖ | εἰραῖ | εἰραῖ |

Rev 16:18

| | | | | |
|-----|----------|----------|-------|-------------|
| txt | οἶος οὐκ | ἀφ' οὗ | ἐπὶ | τηλικούτος |
| | ἐγένετο | ἄνθρωπος | τῆς | σεισμός |
| | | ἐγένετο | γῆς | οὕτως μέγας |
| sa | εἰραῖ | εἰραῖ | εἰραῖ | εἰραῖ |
| bo | εἰραῖ | εἰραῖ | εἰραῖ | εἰραῖ |

Rev 20:14

| | | | |
|-----|-------|-----------------|-------------------|
| txt | οὗτος | ὁ θάνατος ὁ | ἡ λίμνη τοῦ πυρός |
| | | δεύτερός ἐστιν, | |
| sa | εἰραῖ | εἰραῖ | εἰραῖ |
| bo | εἰραῖ | εἰραῖ | εἰραῖ |

Rev 22:13

| | | | | |
|-----|-------|-----------|--------------|--------------|
| txt | ἐγώ | τὸ ἄλφα | ὁ πρῶτος καὶ | ἡ ἀρχὴ καὶ |
| | | καὶ τὸ ὦ, | ὁ ἔσχατος, | τὸ τέλος ... |
| sa | εἰραῖ | εἰραῖ | εἰραῖ | εἰραῖ |
| bo | εἰραῖ | εἰραῖ | εἰραῖ | εἰραῖ |

7.2.3.3b Bohairic Greekness

The Classical Bohairic tradition frequently incorporates Greek expressions into its translations even where those expressions do not appear in the Greek manuscript tradition. The Bohairic literary dialect adopted Greek particles into its vocabulary more aggressively than in the Greek source texts, and certain New Testament translators aggressively employed them in their translations. The Greek-Coptic particle *δε*, for instance, appears more than twice as often in the Bohairic Apocalypse as in the Nestle-Aland eclectic text.⁴¹ For the purposes of this article, the reader may consider the somewhat frequent appearance of the loanword *ρα*. In the instances, below the Greek manuscript evidence does not attest *γάρ*, while all but one Bohairic manuscript contains the reading.⁴² In several other instances, the Bohairic translation uses *ρα*, often with similar Greek relative clauses (Rev 2:17, 3:4, 3:20, 3:21, 10:7, 12:11).

Rev 2:11

| | | |
|-----|---------|---------------|
| txt | Ὁ νικῶν | οὐ μὴ ᾀδικηθῇ |
| sa | εἰραῖ | εἰραῖ |
| bo | εἰραῖ | εἰραῖ |

⁴¹ For a broader discussion of the phenomenon of translating particles, cf. Askeland, *John's Gospel*, 12–19.

⁴² Horner's manuscript E omits. Scribes of F and G have corrected these manuscripts to include *ρα*.

With regard to Greek textual criticism, the most surprising aspect of Greek influence on Bohairic lies with the versions aggressive use of the conjunction $\text{o}\gamma\omega\zeta$ "and." As an aspect of Greek-Coptic language contact, Coptic translations tend to omit conjunctions before past tense verb (preterit asyndeton).⁴³ As a rule, textual critics should avoid citing the Coptic to support the omission, for instance, of Greek $\kappa\alpha\iota$. When a Coptic witness preserves a $\kappa\alpha\iota$ in a situation where Greek manuscripts have omitted, then the Coptic may support the Greek reading, because the Coptic source is violating its dialectal norm. In the case of the Bohairic, the translator renders Greek $\kappa\alpha\iota$ much more regularly than the Sahidic version, even using $\text{o}\gamma\omega\zeta$ before the Coptic conjunctive verbs, cases in which the conjunction is completely redundant. While Bohairic could support the absence *and* presence of Greek $\kappa\alpha\iota$, the Sahidic should only support the presence of $\kappa\alpha\iota$, when the Greek tradition substantiates the possibility. The instance below (Rev 2:16) illustrates how the version occasionally either adds $\text{o}\gamma\omega\zeta$ to introduce a section or perhaps to translate other problematic Greek words.

Rev 2:16

| | | | |
|------------|---------------------|------------|---------------------|
| <i>txt</i> | μετανόησον
οὖν· | εἰ δὲ μή, | ἔρχομαί σοι
ταχὺ |
| <i>sa</i> | ΜΕΤΑΝΟΕΙ °ΟΣΕ | εἰωπε | †ΝΗΥ ΝΑΚ Ḳ̅N |
| | | ἄμμον | ογσεπη |
| <i>bo</i> | ἀρι μετάνοιν
οὖν | ογορ ἄμμον | †ΝΗΟΥ ΝΑΚ
Ḳ̅ΧΛΕΜ |

7.2.3.3c Bohairic Expansions

Although the Sahidic may occasionally paraphrase a preposition or rarely add a word, the Bohairic sometimes adds an entire clause or conflates readings from the surrounding context. This pattern could stem from the translator's familiarity with the biblical text, which in turn may have caused him to expand his translation accidentally. Alternatively, they may stem from an ancient and problematic Vorlage with origins in the early Islamic Era from which all the extant manuscripts derive. The following series only samples some expanded or harmonized readings from the Bohairic Apocalypse.

Rev 2:14 (cf. 2:13, 3:4)

| | | | |
|-----|---------------------------|-----------|----------------------------|
| txt | ἔχω κατὰ σοῦ | ὅτι ἔχεις | κρατοῦντας τὴν |
| | ὀλίγα | ἐκεῖ | διδασχὴν Βαλαάμ, |
| sa | οὐντᾶ ʿʒENKOYI | δε οὐντακ | εγαμαzte ḡTECBW |
| | epok | ʒOEINE | ḡBAlAZAM |
| bo | oYON ḡTHI | xxxx | εγᾶMONI ḡTCBW |
| | ḡZANKekoYxi ḡpan | | ḡBAlAZAM |
| | ʒapok | | |
| | <i>I have against you</i> | | <i>which adhere to the</i> |
| | <i>small names</i> | | <i>teaching of Balaam.</i> |

Rev 6:6 (cf. 7:13)

| | | | | |
|------------|----------------|--------------------------|---|---------------------------------------|
| <i>txt</i> | ἦκουσα | ὥς
φωνὴν | ἐν μέσῳ τῶν
τεσσάρων
ζώων | |
| <i>sa</i> | אִיעָוְטִי | עֲגֻמָּה | בְּתוֹכָם
מִבְּרִיתוֹת
חַיִּים | |
| <i>bo</i> | אִיעָוְטִי | עֲוָגָמָה
עֲנַאֲוָת | בְּתוֹכָם
חַיִּים | לִפְרִי
תְּבִינָה
נוֹגַחֲוִי |
| | <i>I heard</i> | <i>a great
voice</i> | <i>in the midst of
the four creatures</i> | <i>like the voice
of an eagle</i> |

Rev 14:13 (cf. 7:13)

| | | | |
|-----|--------------------|------------|-------------------------------|
| txt | τὰ γὰρ | ἀκολουθεῖ | xxxx |
| | ἔργα αὐτῶν | μετ' αὐτῶν | |
| sa | NEY2BHYE | NAOYAZOY | xxxx |
| | rap | ñcwoy | |
| bo | xxxx ⁴⁴ | eyèmoʼyi | oyoz ñteqđi mwit |
| | | [nemwoy] | ħaxwoy eħ[rhi] |
| | | | ëogmoymi lmwoy |
| | | | ñwnħ |
| | | | <i>and he will lead them</i> |
| | | | <i>unto a spring of life.</i> |

Vers 17:2

| | | | | |
|-----|-----------------------------------|---|-------------------------|-----------------------------|
| txt | μεθ' ἧς
ἐπόρνευσαν | οἱ
βασιλεῖς
τῆς γῆς | xxxx | |
| sa | ταῖ
ἐνταγπορνεγε
ἡμῶς | ἡσὶ ἡῤῥωογ
ἡπκαρ | xxxx | |
| bo | θη ἐτα- | νιογρωογ
[τηρογ]
ἡτε πκαρὶ | ερνοβὶ
νεμῶς
ογορ | αγερ
πορνεγιν |
| | <i>That (woman)
with whom</i> | <i>[all] the
kings of the
earth</i> | <i>sinned
and</i> | <i>they
fornicated.</i> |

⁴³ Bentley Layton, *A Coptic Grammar*, § 237 "Asyndetic Linkage of the past tense."

⁴⁴ Technically, the Bohairic has a parallel for τὰ γὰρ ἔργα αὐτῶν, here, but the translation reads the passage as follows with the prior section: ἐκ τῶν κῶπων αὐτῶν τῶν γὰρ ἔργων αὐτῶν, ΕΒΟΛ ΗΕΝ ΝΟΥΗΙCΙ ΝΤΕ ΝΟΥΖΒΗΟΥΙ.

Rev 18:21 (cf. 16:17)

| | | |
|-----|--------------------------------|--|
| txt | ἦρεν εἷς
ἄγγελος
ἰσχυρὸς | λίθον ὡς
μύλινον μέγαν |
| sa | οὔγγελος
ἡχωρε αἰφι | ῥνοῶνε ἡθε
ἡοῖνος ἡωνε¹
ἡνοῖτ |
| bo | [α]οὔγγελος
εἰχορ | αἰφω οὔ[νιω]τ
ἡῖρωοῖ ἐβολ
οῖοῖ |
| | <i>A mighty angel</i> | <i>he cried with a
great voice and
he took a great
mill stone.</i> |

Rev 22:20⁴⁵

| | | | | | |
|-----|---|---|-------|----------------------|---|
| txt | ναί, | ἔρχομαι | Ἀμήν, | ἔρχου | κύριε
Ἰησοῦ |
| sa | σε | ἱνῆγ ῥῆ
οὔσῆπῆ | xxxx | αμοῖ | πχοεῖς ἱϛ |
| bo | σεναῶωπι
οῖοῖ
<i>They will
happen and</i> | σενῆοῖ
ἡχωλεμ
<i>they are
coming
quickly,</i> | xxxx | αμοῖ
<i>Come,</i> | πενῶῖ
ἡῖϛ πῆϛ
<i>our Lord
Jesus
Christ!</i> |

7.2.3.4 Should Bohairic be Cited in Future Greek Editions?

Rather than arguing for the obsolescence of the Classical Bohairic based upon its various imperfections, the present author proposes the following. First, the Bohairic constitutes a valuable parallel for the earlier Coptic versions, so textual critics should continue to cite the Bohairic alongside these other versions. Second, in many instances, the Bohairic may agree with a majority or plurality of Greek manuscripts to attest an ancient reading. When the earliest Greek witness to a text preserves a singular reading, Bohairic support for this reading should always be cited. Third, further research on the Bohairic promises to yield rich results for textual criticism, especially if Coptologists can dramatically improve on Horner's editions by researching the transmission history of the Bohairic and perhaps by correcting errors in Horner's text and apparatus criticus. Perhaps, some of the imperfections of the

Bohairic may lie with Horner's critical editions and not the extant manuscripts.

7.2.4 Fayumic Revelation

The northward flow of the Nile River dominates Egypt's geography and functionally creates a two-dimensional country whose population has lived within a few miles of a single river. The major exception to this rule relates to the Basr Yusuf, a distributary of the Nile which flows into Egypt's great lake, the Fayum. Oxyrhynchus, the city at the beginning of the Basr Yusuf along with the cities of the Fayum declined precipitously during the eighth century to the detriment of the inhabitants⁴⁶ but to the delight of colonial archeologists of the late eighteenth and early nineteenth centuries whose papyrological excavations focused primarily on these abandoned settlements.

Two witnesses to the Fayumic version survive, one of which preserves only two verses. Jacques Coquin published fa 23 (IFAO Copte 29ff. 1–2), two complete papyrus leaves containing Rev 6:15–7:3; 7:3–9 and 10:3–8; 10:8–11:3. A second fragment (K 7488) from the Austrian National Library's Papyrus Collection preserves Rev 16:10 and 16:19 on a small fragment. Wolf-Peter Funk described the dialect of fa 23 as classical or literary Fayumic (F5).⁴⁷ The small size of fa 24 allows only a guess at its dialect, probably also literary Fayumic (F5). While the Sahidic and Bohairic translations can be established and researched through their later witnesses, the Fayumic tradition is largely lost but preserved in sections through comparatively early comparatively early manuscripts. Funk dates fa 23 to the late sixth

⁴⁵ This corruption derives from misreading σε ἱνῆοῖ "Yes, I am coming!" as σενανῆοῖ "They will come." Somehow, additionally, "Amen" was lost and ωῶπῆ "come about" appeared. The latter verb features prominently across the Coptic Apocalypse and generally speaking in Coptic but the appearance here might be linked to Rev 1:4, where the two relevant verbs appear side-by-side. For additional instances of the expansion of "Jesus" to "Jesus Christ," cf. Rev 1:9 & 14:12.

⁴⁶ "By 1240 AD, however, about the time 'Uthman al-Nabulsi wrote his Kitab Tarikh al-Fayum wa Biladhi, the northeast Fayum had the ruins of many towns. Moreover, the towns on the easternmost side of the Fayum occupied in the time of al-Nabulsi are far to the west of the Fayum's boundary in antiquity.[29] Clearly, a major change in the living conditions occurred between the 8th cent. AD and the 13th cent. AD which made settlement along the edge of the Fayum unfavorable." B. Kraemer, "The Meandering Identity of a Fayum Canal: The Henet of Moeris / Dioryx Kleonos / Bahr Wardan / Abdul Wahbi," in *Proceedings of the Twenty-Fifth International Congress of Papyrology, Ann Arbor 2007*, ed. T. Gagos, American Studies in Papyrology (Ann Arbor: University of Michigan Library, 2010), 365–376.

⁴⁷ W.-P. Funk, "Gedanken zu zwei fajumischen Fragmenten," in *Christianisme d'Égypte. Hommages à René Georges Coquin*, ed. Jean-Marc Rosenstiehl, Cahiers de la Bibliothèque copte 9 (Louvain: Peeters, 1995), 93–100.

century. The current writer, however, will argue for an eighth century origin, when the Alexandrian majuscule would have been fully formed and the influences of this script in the IFAO papyrus would be most probable. Parchment replaces papyrus over the course of the ninth century and the first literary instances of the Alexandrian majuscule appear in the late seventh or early eighth century.

Notably, the Apocalypse only appears in one minor version, namely Fayumic, in contrast to other New Testament texts which survive through Achmimic, Early Bohairic, Lycopolitan, and Oxyrhynchite.⁴⁸ Perhaps, this pattern may demonstrate a parallel trend; the Apocalypse may have been copied comparatively more during the Islamic Era, when the text begins to function in liturgy, especially during Easter week and for the consecration of church buildings.⁴⁹ By this time, the minor dialects had ceased to exist except for Fayumic, which flourished at least into the eighth century.

The Fayumic biblical tradition survives through fragments with few complete manuscripts, complicating attempts to analyze or characterize the tradition as a whole. Scholars cannot yet demonstrate conclusively whether the Fayumic derives from another Coptic translation or preserves a unique translation. Furthermore, peculiar Fayumic readings cannot be studied in light of scribal habits or translation technique, because only a fractional amount of text survives for comparison. The variant below (Rev 7:4) demonstrates an instance where the Fayumic agrees with approximately eighteen Byzantine manuscripts⁵⁰ on the omission of a phrase. Apparently, a scribe's eye has skipped from Greek ἐσφραγισμένων to ἐσφραγισμένοι. Only the last two characters differ. Although the Fayumic translator may have used a Greek source with this omission, the scribal omission would happen with even greater likelihood in Coptic as in Greek, because the words would parallel each other exactly, as in the

Bohairic ἐταγτοβογ ... ἐταγτοβογ. The italicized translation below renders the Fayumic, which excises the phrase "144,000 having been sealed" without any support from the Greek tradition.

Rev 7:4

| | | | |
|-----|-------------------|-----------------------------------|--|
| txt | τὸν ἀριθμὸν | τῶν ἐσφραγισμένων, | ἐκατὸν τεσσεράκοντα τέσσαρες χιλιάδες, |
| sa | ΕΤΗΠΕ | ἸΝΝΕΝΤΑΥΣΦΡΑΓΙΖΕ ἄμμοϣ' | μῆΝΤΑϢΤΕ ἸΤΒΑ |
| fa | ΕΤ[ΗΠΙ | ΝΝΕ]ΝΤΑΔΓΕΛ | μῆΝ ϣΤΟϣ ἦϣϣ |
| bo | ΕΤΗΠΙ | ἸΝΝΗ ΕΤΑΥΤΟΒΟΥ ΕΤΟΥΤΕΡΝΙ | ϣμΔ ἦϣϣ |
| | <i>the number</i> | <i>of those which were sealed</i> | [was 144,000,] |
| txt | ἐσφραγισμένοι | ἐκ πάσης φυλῆς | υἱῶν Ἰσραήλ· |
| sa | xxxx | ΕΒΟΛ ΖῆΝ ΦΥΛΗ ΝΙΜ | ἡἸΨΗΡΕ ἡΠΙϢ |
| fa | xxxx | ΕΒΑΛ ΖΜ ΦΥΛΗ ΝΝΙΒΙ | ΝΤΕ ΝΝΨΗ[Λ]Ι ΜΠΙϢΡΑ |
| bo | ΝΗ ΕΤΑΥΤΟΒΟΥ | ΕΒΟΛ ΉΕΝ ΝΙΦΥΛΗ ΤΗΡΟΥ | ἸΤΕ ΝΕΝΨΗΡΙ ἡΠΙϢ |
| | | <i>out of all the tribes</i> | <i>of the children of Israel</i> |

In the table below, some key variants appear which may serve to demonstrate the key data for understanding the key Fayumic witness's (fa 23) relationship with the Greek tradition as well as other Coptic witnesses. The list ignores several variants related to lists, namely the series of Hebrew tribes and likewise references to "heaven, earth and sea." The Fayumic sometimes omits phrases and sometimes adds phrases. Although the Fayumic parallels the Bohairic in certain instances marked with an asterisk, these agreements seem to be coincidental, because the two versions do not agree with respect to the Fayumic's most peculiar readings (bold below).

Illustration 4: Key Variants in Fayumic Revelation (fa 23)

| | | |
|------|------------------------|------------------------|
| 7:2 | εϣϣω μμας | + λέγων |
| | ΝΤΕΞ[Ο]ΥϣΙΑ | ἐξουσία |
| 10:3 | omit | ὅτε ἔκραξεν |
| 10:4 | ΔΙΣΩΤΕΜ* | + ἡκουσα |
| | ΝΗΙ* | + μοι |
| 10:9 | omit | λέγει μοι |
| | ΔΕ | ἀλλ' |
| 11:1 | ΝΗΙ* | + μοι |
| 11:2 | omit | τοῦ ναοῦ ἔκβαλε ἔξωθεν |
| | ϣ<Ε>ΝΕΚΩ† | ΚΥΚΛΩΣΟΥΣΙ |

⁴⁸ Coptologists have recognized dozens of other sub-dialects, which essentially comprise a deviant form of one the above minor dialects; R. Kasser, "A Standard System of Sigla for Referring to the Dialects of Coptic," J. Copt. Stud. 1 (1990): 141–151.

⁴⁹ For an extended discussion of the controversy over the canonicity of the Apocalypse and the text's important role in the Coptic Church, cf. Chr. Askeland, "The Sahidic Apocalypse Tradition in Early Islamic Egypt," in *Studien Zum Text Der Apokalypse*, Arbeiten Zur Neutestamentlichen Textforschung 47, Berlin 2015, 271–287.

⁵⁰ 141. 469. 522. 792. 808. 911. 1424. 1719. 1795. 1849. 1872. 2067. 2070. 2076. 2138. 2200. 2256. 2921.

These ten Fayumic variants above preserve valuable data which differs in quality from both the Bohairic and Sahidic, demonstrating the limited scope of the Fayumic in comparison to the Bohairic and Sahidic. The Fayumic, however, predates all Bohairic manuscripts as well as most of the Sahidic tradition. The two papyrus witnesses should not be dated later than the eighth century. Unfortunately, without even a second witness to the Fayumic, one cannot be certain that any Fayumic deviation actually represents the broader Fayumic tradition. While text critics can prioritize Bohairic and Sahidic versional readings attested by a majority or totality of the respective tradition, with respect to the Fayumic, one must trust that a peculiar reading does not relate solely to the extant manuscript.

7.2.5 Concluding Thoughts

The Sahidic constitutes a treasure trove of valuable data for the earliest Greek text of Revelation, despite the reliance of the current critical edition's reliance primarily on only two mostly-extant manuscripts. In contrast, nine nearly-perfect but comparatively late manuscripts provide the basis for the Bohairic version, which often preserves in unison readings which cannot have derived the Greek source text. Two fragments provide only a glimpse at the early Fayumic tradition. Despite the paucity of Fayumic evidence, wherever its readings have relevance, they can be cited enthusiastically as a key Coptic witness.

In a sense, New Testament versional citation has only just begun. Modern critical editions of the versions require publication, hopefully digitally with images. Dissertations on dialectal translations wait to be written. In the case of Revelation, further study could engage the role of the Coptic in potentially clarifying how the later Byzantine reading might cohere against readings from Sinaiticus, Alexandrinus, Ephraemi Rescriptus, the papyri, and the other early versions.⁵¹ Such a study would, on the one hand, define a Byzantine tradition, and, on the other hand, identify where the versions in general agree with other Greek manuscripts.

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⁵¹ The best example to date can be found in the chapter-length treatment of the Sahidic and P47 by Peter Malik in his Cambridge dissertation; P. Malik, *P.Beatty III (P47): The Codex, Its Scribe, and Its Text*, New Testament Tools, Studies and Documents 52, Leiden 2017, 194–221.

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7.3 Syriac

Martin Heide

Even before the Christian era, the Greeks called the peoples living in the Levant and in western Mesopotamia "Syrians" (derived from "Assyria"). After the conquests of Alexander the Great, Greek became the language of the empire, but Aramaic, which had been introduced during the rule of the Achaemenids, continued to be spoken in various parts of the Ancient Near East. What is commonly called the "Syriac language" or "Classical Syriac" refers to the Aramaic dialect that emerged in the city of Edessa (modern Urfa in Turkey) in Upper Mesopotamia during the first century AD. Although there was a general knowledge of Greek in the area, Syriac remained the dominant language for many, becoming the main literary language of various Aramaic-speaking Christian communities in the Northern Levant and Mesopotamia.

Contrary to Greek, that belongs to the Indo-European language family, Syriac is a Semitic language. Therefore, Syriac differs significantly from Greek in script, vocabulary, morphology, grammar, and syntax, and naturally has disadvantages in rendering Greek adequately (Brock 1977). However, due to the coexistence of Greek- and Syriac-speaking people in Mesopotamia, and especially the interaction of Greek and Syriac through translations, Classical Syriac adopted many Greek loanwords, created some morphological equivalents, and even transferred some syntactic and semantic concepts from Greek into Syriac.

When the Peshitta (ca. 400 AD), the standard version of the Syriac Bible (Romeny and Morrison 2011), was circulated and began to spread, the Minor Catholic Epistles (2Peter, 2 and 3 John, Jude) as well as the Apocalypse were not included. In the early 6th century, a first attempt was made to fill this gap and to translate the Apocalypse into Syriac by the chorepiscopus Polycarp on behalf of Philoxenus of Mabbug. In 1897, Gwynn published a Syriac version of the Apocalypse that had a character of its own, the so-called Crawford manuscript. Since the translation technique and textual character of the Crawford manuscript cannot be attributed to either the Peshitta (reader-oriented translation) or the Harklean version (hyper-literal or "mirror" translation), this manuscript, occupying roughly a middle position between both versions, came to be seen as a textual witness of the revision attributed to Philoxenus of Mabbug (although this is not un-

disputed; cf. Juckel 2011; Williams 2013: 153). The Philoxenian version or *Philoxeniana* of the Apocalypse (cited as S:Ph in the ECM) in the Crawford manuscript, together with the Philoxenian version of the Minor Catholic Epistles that are known from some Syriac manuscripts (Gwynn 1909), are unique, since the books of the Syriac New Testament belong either to the Diatessaron (Gospels), or the Old Syriac (Gospels), to the Peshitta (the entire New Testament except the minor Catholic epistles and the Apocalypse), or to the Harklean version (the entire New Testament). Comparison with the Greek text of the Apocalypse revealed that S:Ph has a text with many singular readings and some inner-Syriac textual corruptions, but generally tends to follow Codex Sinaiticus (01), as Gwynn (1897: lvi) argued persuasively.

In 615/6 AD, Thomas of Ḥarqel thoroughly revised the Philoxenian version and created what is now called the Harklean version or *Harklensis* of the New Testament, including the Apocalypse. Textual witnesses of the Harklean version of the Apocalypse have been known since De Dieu's 1627 edition of the Harklean manuscript Hebr. scal. 18 that today has the siglum L (see below). Pivotal research into the various textual witnesses of the Harklean version were made by Gwynn in the 19th century. In his edition of the Crawford manuscript or Philoxenian version (Gwynn 1897), Gwynn commented on readings of six Harklean manuscripts. Research on the Harklean text gained momentum through the publication of the manuscript Mardin Orth. 35/2 (12th/13th century) by Vööbus in 1978. While the editors of NA (26th edition) had only used the Syriac column of the Paris Polyglot (de Jay 1633) as their textual witness (Borger 1987), the 27th and 28th editions could avail themselves of Vööbus' diplomatic edition (siglum sy^h in NA 27/28). A critical edition of all available Harklean Apocalypse manuscripts was first prepared by Beacham in 1990, then edited anew and published by the author in 2017.⁵² While the Peshitta might still be described as a reader-oriented translation, the Harklean version is a hyper-literal or "mirror" translation of the Greek text that often favors Greek loanwords over Syriac words and imposes Greek grammatical and syntactical features on the Syriac text. The Harklean

version aimed at reproducing every detail of the Greek *Vorlage*, which greatly facilitates comparison with the Greek and often makes it possible to assign Syriac readings unambiguously to Greek variants. This applies particularly to the Syriac manuscript Mardin Orth. 35/2, as table 1 demonstrates:

Table 1: Transcriptions of Greek proper names and loanwords in Mardin Orth. 35/2.

| Rev | ECM | Mardin
Orth. 35/2 |
|---------|--------------|----------------------|
| 1,11 | Πέργαμον | ܦܪܓܡܘܢ |
| 1,11 | Θυάτειρα | ܬܝܬܝܪܐ |
| 1,11 | Φιλαδέλφειαν | ܦܝܠܐܕܝܠܦܝܐܢ |
| 1,11 | Λαοδικεῖαν | ܠܐܕܝܩܝܐܢ |
| 1,13 | ποδήρη | ܦܕܝܪܝܐ |
| 2,6 | Νικολαΐτων | ܢܝܟܘܠܐܝܬܘܢ |
| 2,12 | Περγάμω | ܦܪܓܡܘܐ |
| 2,18 | Θυατείροις | ܬܝܬܝܪܝܐܝܝܢ |
| 3,7 | Φιλαδελφεία | ܦܝܠܐܕܝܠܦܝܐ |
| 3,14 | Λαοδικεία | ܠܐܕܝܩܝܐ |
| 4,3 | ἰάσπιδι | ܐܝܬܐܣܦܝܕܝ |
| 4,3 | σμαραγδίνω | ܣܡܐܪܐܕܝܢܘܐ |
| 6,6 | χοίνικες | ܚܘܝܢܝܩܝܬܝܝܢ |
| 11,19 | κιβωτὸς | ܩܝܒܘܬܝܬ |
| 14,10 | ἄκράτου | ܐܩܪܐܬܘܬܝܬ |
| 16,3ff. | φιάλην | ܦܝܐܠܝܐܢ |
| 16,16 | Ἄρμαγεδών | ܐܪܡܐܓܝܕܘܢ |
| 18,13 | κιννάμομον | ܩܝܢܢܐܡܘܡܘܢ |
| 18,13 | ἄμωμον | ܐܡܘܡܘܢ |
| 18,13 | λίβανον | ܠܝܒܢܐܢܘܢ |
| 18,22 | μουσικῶν | ܡܘܣܝܩܝܘܢ |
| 21,16 | τετράγωνος | ܬܝܬܪܐܓܘܢܘܝܝܬ |
| 21,19 | σάπιρος | ܣܐܦܝܪܘܝܬ |
| 21,19 | χαλκηδών | ܚܐܠܩܝܕܘܢ |
| 21,19 | σμάραγδος | ܣܡܐܪܐܕܘܝܬ |
| 21,20 | σαρδόνυξ | ܣܐܪܕܘܢܝܩܝܬ |
| 21,20 | σάρδιον | ܣܐܪܕܝܘܢ |
| 21,20 | χρυσόλιθος | ܚܪܘܣܘܠܝܬܘܝܬ |
| 21,20 | χρυσόπρασος | ܚܪܘܣܘܦܪܐܣܘܝܬ |
| 21,20 | ὕακινθος | ܚܘܣܘܠܝܬܘܝܬ |
| 21,20 | ἄμέθυστος | ܐܡܝܬܘܣܬܘܝܬ |

In the ECM, the Harklean version is cited as "S:H". This means that the variant in question is based on the Syriac text according to the critical edition Heide 2017. The Harklean version (S:H) is preserved in 11 manuscripts (detailed in Heide 2017: 84–107). The text of another manuscript, now lost, underlies the Syriac text column of the Paris Polyglot. The text of

⁵² Please note that the textual apparatus of the ECM does not document inner-textual variants of the Syriac versions. Further details on individual manuscripts, their sigla, and their readings are found in the critical editions (Gwynn 1897 and Heide 2017).

Mardin Orth. 35/2 (M), which serves as the key witness in the critical edition, slavishly follows the Greek text and even sometimes reproduces the Greek case, suggesting that its text has suffered little through its long transmission. The asterisked and marginal readings of manuscript M provide additional insight into the textual tradition of the 7th century. They do not only point to differences between both Syriac versions, but also to variants known from the Greek tradition. Although Add. 17127 of the British Library (N, A.D. 1088) is the oldest Harklean textual witness of the Apocalypse, it provides only a fragmentary text embedded in a commentary and only one text-critical or asterisked note (Larson 1984). The later manuscripts from the 16th century onwards basically fall into two groups: the Maronite manuscripts (mar), which offer a very uniform text, and the two manuscripts L (Leiden, Hebr. Scal. 18) and E (Escorial Arabe 1628). L and E are close to each other but do only intermittingly share a common ancestor. Of the manuscripts belonging to the mar group, Harklean notes are frequently found in S (Florence Or 724), F (Florence Or 4) and R (Vatican syr. 447). L and E, however, have such notes only occasionally, as do the other manuscripts of the mar group.

The text of the Harklensis, as edited in Heide 2017, generally follows the Koinetext of the Apocalypse ($\mathfrak{M}^K$). Asterisked or marginal readings of the Harklean version often agree with the minuscules 1611 and/or 2053 (cf. Aland 1986). Some asterisked or marginal readings of the Harklean version, however, are known as singular readings of Greek manuscripts, such as:

- Rev 14:13: **ⲡⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ**, “who die in God” = *ἐν θεῷ ἀποθνήσκοντες* (minuscule 1611), but the margin of M has the usual reading **ⲡⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ**, “who die in the Lord” = *ἐν κυρίῳ ἀποθνήσκοντες*.
- the end of Rev 17:4: **ⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ**, “of the fornication of her *and of the earth*” = *τῆς πορνείας αὐτῆς καὶ τῆς γῆς* (Codex Sinaiticus, 01), probably an adaptation to the end of Rev 17:5.
- Rev 19:9: **ⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ** “these are *my* words” = *οἱ λόγοι μου* (Codex Sinaiticus, 01; cf. Lk 24:44).

To assess the significance of the Syriac version, it is best to walk through several verses of the Apocalypse that are rich in textual variants and to explain the translation technique, the variants of S:Ph and S:H, and the significance of the Harklean marginal and asterisked readings. Not every detail discussed here will appear in the critical apparatus of the ECM, but thinking through the translation technique and

trying to figure out the possible *Vorlage* of both versions will aid the reader in evaluating their text-critical value.

Rev 2:2

Greek οἶδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν ὑπομονὴν σου.

S:Ph نبي انا قحس: مصلح مصلحون:

S:H نه انا لقتلها ومكر: المصلح المصطفى / ومكر:

1. Some of the differences between both Syriac versions are immediately obvious. Although both have the reading “I know your works”, S:Ph attaches the personal pronoun directly to the noun (ܬܥܝܣܪ), while S:H separates the expression by using the proclitic relative pronoun (ܘܚܝܪ), imitating the Greek which uses separate personal pronouns by default (τὰ ἔργα σου). Moreover, while the objects remain unmarked in S:Ph, S:H always uses the preposition ܠ (to) to mark the object (ܠܬܥܝܣܪ ... ܠܡܠܟܐ ܕܡܠܟܐ).
2. While S:Ph supports the reading καὶ τὸν κόπον σου, shared by Codex Sinaiticus (01), 046 and most minuscules, S:H corrected the text to the shorter reading καὶ τὸν κόπον, shared by Codex Alexandrinus (02), Codex Ephraemi Syri rescriptus (04) and some minuscules.

Rev 2:2

Greek καὶ ὅτι οὐ δύνη βασιτάσαι κακοὺς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσὶν καὶ εὗρες αὐτοὺς ψευδεῖς.

S:Ph
 ٥٧١ مريد لظهور لحتما . نهضه لاكن ، اضرب
 بضمه ، وعتبا امسه ، ملحه سده . افضله
 له ، وتلا .

S:H هو لا صلا انا لاهب احتما . انهدا لسل
واهب شل ، وعلتبا املسا ، لا
املسا . اهلبا انا ، ولا .

3. The remainder of verse 2 confirms that S:H is merely a revision of S:Ph. The differences are: substitution of the Syriac perfect ܡܬܬܝܬܝܬ (mettēyīṭ) by the participle ܡܬܬܝܬܝܬܝܬ (mettēyīṭā) to unequivocally express the present tense (ܡܬܬܝܬܝܬܝܬ); substitution of the interrogative ܡܬܬܝܬܝܬܝܬ (mettēyīṭā) (used here as a relative pronoun) by the demonstrative pronoun ܡܬܬܝܬܝܬܝܬ (mettēyīṭā); translation of τοὺς λέγοντας explicitly as ܡܬܬܝܬܝܬܝܬ; and replacement of the Syriac ܡܬܬܝܬܝܬܝܬ (mettēyīṭā) with ܡܬܬܝܬܝܬܝܬ (mettēyīṭā), indicating not only a personal pronoun as it is in the Greek but rendering it hyper-verbally in the accusative.
4. In agreement with the majority of the minuscules, both Syriac versions support the reading

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7.4 Gəʾəz

Curt Niccum

The value of the Gəʾəz version for Greek New Testament textual criticism was first established with Josef Hofmann's studies of Revelation.⁵³ Since his groundbreaking work, critical editions of most other Gəʾəz New Testament books have appeared, and the version's testimony has been taken more seriously in critical editions of the Greek New Testament.⁵⁴ Nevertheless, both those who work in and those who work with the versions can be overly optimistic in their assessments and applications of versional

evidence.⁵⁵ But the versions always stand at some distance from their exemplars because of: 1) linguistic differences between Greek and the receptor languages, 2) the language facility, creativity, and presuppositions of the translators, and 2) the chronological gap between the date of the earliest extant manuscript and the period of translation. Theoretically, the Gəʾəz version promises a translation of a Greek exemplar located in the Horn of Africa near the end of the fourth century. What, though, can it offer practically?

7.4.1 Linguistic Limits on Retroversion⁵⁶

Whether innate to ancient Gəʾəz or the result of a flurry of translation activity beginning in the fourth century, the classical Ethiopic language was malleable enough to provide quite literal renderings of Greek, even to the point of word sequence. Furthermore, although Gəʾəz does not naturally express definite articles, the translator of Revelation employs a variety of means to create suitable substitutes.⁵⁷ This phenomenon occurs rarely in other books of the Gəʾəz New Testament.

Nevertheless, there are linguistic limitations, as have been well documented by Hofmann. Gəʾəz verb forms cannot communicate the full data available in a Greek verb. There are only two tenses in Gəʾəz: perfect and imperfect. Greek moods other than the indicative are expressed only by subjunctive or imperative verbs. Slight alterations to verb roots can express passive and reflexive ideas, but the native predilection is to avoid passive voice. On the other

⁵³ The critical text and apparatus appeared in Josef Hofmann, *Die äthiopische Übersetzung der Johannes-Apokalypse*, CSCO 281, *Scriptores Aethiopici* 55 (Louvain: CSCO, 1967). The Latin translation of the text and apparatus appeared in *Die äthiopische Übersetzung der Johannes-Apokalypse*, CSCO 282, *Scriptores Aethiopici* 56 (Louvain: CSCO, 1967). Hofmann's assessments of the translation and its relationship to the Greek tradition are found in *Die äthiopische Johannes-Apokalypse kritisch untersucht*, CSCO 297, *Subsidia* 33 (Louvain: CSCO, 1969). Earlier studies were too limited in scope to be anything more than suggestive; see, for example, L. Hackspill, "Die äthiopischen Evangelienübersetzung (Math. I–IX)," *Zeitschrift für Assyriologie* 11 (1896): 117–196 and 367–388; James Montgomery, "The Ethiopic Text of Acts of the Apostles," *HTR* 27 (1934): 169–205; and M.É. Boismard, "Review: *The Early Versions of the New Testament* by A. Vööbus," *RB* 63 (1956): 455.

⁵⁴ Although only sporadically noted in *Novum Testamentum Graecum Editio Critica Maior*, IV: *Die katholischen Briefe*, Part 1: *Text*, eds. B. Aland, et al., rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, 2013), 6–7, it has played a more significant role in H. Strutwolf, et al., eds., *Novum Testamentum Graecum Editio Critica Maior*, III: *Die Apostelgeschichte* (Stuttgart: Deutsche Bibelgesellschaft, 2017) and idem, *Novum Testamentum Graecum Editio Critica Maior*, I: *Die synoptischen Evangelien*, 2: *Das Markusevangelium* (Stuttgart: Deutsche Bibelgesellschaft, 2021).

⁵⁵ The work of M.É. Boismard and A. Lamouille epitomizes such optimism, *Le Texte occidental des Actes des Apôtres: Reconstitution et Rehabilitation*, Synthèse 17 (Paris: Éditions Recherche sur les Civilisations, 1984). For a critique, see Niccum, "The Ethiopic Version and the 'Western' Text of Acts in *Le Texte Occidental des Actes des Apôtres*," 69–88 in *Transmission and Reception: New Testament Text-Critical and Exegetical Essays*, eds. J.W. Childers and D.C. Parker, TS 3/4 (Piscataway: Gorgias, 2006).

⁵⁶ In addition to Hofmann, *Johannes-Apokalypse*, 78–105; see idem, "Limitations of Ethiopic in Representing Greek," 240–256 in *The Early Versions of the New Testament: Their Origin, Transmission and Limitations*, by Bruce Metzger (Oxford: Clarendon, 1977).

⁵⁷ The word "translator" appears throughout this study, but its use, despite the warning above, is overly optimistic. In some cases, "copyist" might be the more appropriate term. Nevertheless, although evidence of previous textual development exists in the earliest attested text, most of the Gəʾəz text of Revelation reflects a single Greek Vorlage and the work of a single editor, which warrants the use of "translator."

hand, some Gəʼəz root changes denote cause, iteration, or intensity where Greek typically requires external modifiers rather than internal modifications. Number and person are generally equivalent between the two languages, although collective nouns can be the subject of either singular or plural verbs. In Revelation, where the Greek switches between plural and singular, as in 13:8, the translator maintains one number.

The plentiful participles in Greek literature stand in stark contrast to Gəʼəz syntax. As a result, Greek participles are often rendered as finite verbs, which consequently requires the insertion of a conjunction before it as well as the subsequent verb. When not translated as a finite verb, the participle is rendered as a relative, temporal, causal, or result clause. Greek infinitives are rendered by infinitives or purpose clauses. Occasionally, an exception to this practice is made for the perfect passive participle, because an equivalent exists in Gəʼəz. But even the gerund, which frequently substitutes for Greek active participles in translation, is completely lacking in Revelation.⁵⁸

Personal pronouns pose particular problems for the text critic. Although the Gəʼəz translator can render a Greek pronoun with an independent Gəʼəz pronoun, he does not do so consistently. More importantly, when a verbal or nominal pronominal suffix appears, it might not represent a Greek word. Instead, it might reflect the interpretation of the translator or later copyist, belong to a stock phrase (cf. 13:4), or mimic constructions found in preceding verbs or nouns. Indeed, if the suffix reproduces a Greek reading, which is not easy to determine, then it may render an article rather than a pronoun.

7.4.2 Translation Technique⁵⁹

The translator practiced both formal and dynamic equivalence. Nevertheless, he appears to have favored the former over the latter. Evidence for this conclusion is the numerous word-for-word translations, many of which are not noted in the footnotes below. Additionally, the cumbersome representations of Greek articles by demonstrative pronouns and third person pronominal suffixes attest an unequaled interest in formal equivalence.

Regardless, the translator did at times stray from literal representations of the Greek text. A willingness to vary vocabulary for the same Greek lexeme reveals attentiveness to the meaning of the Gəʼəz text being produced. By introducing temporal transitions, transposing words, and creating logically ordered lists, he (or perhaps a later copyist) improved readability. As adept as the translator was at balancing the shape of the source language with the needs of the receptor language, he at times created confusion. For example, he renders both δρόκων and θηρίον as አርቂ “beast,” which complicates distinguishing among the three different “beasts” mentioned in Rev 13.

A characteristic of the translator unnoticed by Hofmann was a tendency to remove redundancy and repetition. Sometimes, variety in rendering the same Greek word produces a more engaging text (cf. 13:12–13). On the other hand, the omission of “I saw” and “I heard” when they introduce scenes may have the opposite effect, especially when the attending verb is reduced to the generic መጽአ “came.”

Overall, the translator of Revelation ranks among the better translators of the Aksumite period. As Hofmann states, “Aus all dem über die Übersetzungstechnik Gesagten ersieht man, daß der Übersetzer mit bestem Willen und besten Sprachkenntnissen gearbeitet hat.”⁶⁰

7.4.3 History of Transmission⁶¹

Perhaps the greatest obstacle for the text critic is the millennium of silence between the translation of the fourth century and the earliest extant manuscripts of the fourteenth century. This impediment hindered Hofmann, for he based his text and analyses on just twenty-five manuscripts dating from the fifteenth century to the nineteenth century. Unfortunately, the text he settled upon was not the earliest attested text.⁶² Only one manuscript transmitted that text,

⁵⁸ Stefan Weninger, *Gəʼəz (Classical Ethiopic)*, 2nd ed., Languages of the World/Materials 1 (Munich: LINCOM, 1999), 30.

⁵⁹ See Hofmann, *Johannes-Apokalypse*, 67–77.

⁶⁰ Hofmann, *Johannes-Apokalypse*, 105.

⁶¹ See Curt Niccum, “The Earliest Attainable Text of Ethiopic Revelation,” 257–288 in *Studien zum Text der Apokalypse III*, eds. M. Sigismund and D. Müller, ANTF 51 (Berlin: de Gruyter, 2020).

⁶² For critiques of and corrections to Hofmann’s work, see Martin Heide, “Zur Vorlage und Bedeutung der äthiopischen Bibelübersetzung,” 306–308, in: *Studien zum Text der Apokalypse*, eds. M. Sigismund, et al., ANTF 47 (Berlin: de Gruyter, 2015); Curt Niccum, “Apokalypse Now: The Ethiopic Version of Revelation Fifty Years after Hofmann,” 211–230 in *Studien zum Text der Apokalypse II*, eds. M. Sigismund and D.

but because it stood alone and dated to the eighteenth century, he understandably did not rely on it for the construction of a critical edition.⁶³ Even after examining many more witnesses, twenty-six of which are from the fourteenth and fifteenth centuries, the resulting critical text cannot be fully equated with the Aksumite text.

On the other hand, Hofmann proved that enough evidence exists in the later Gə'əz manuscripts of Revelation to conclude that the book was translated from a Greek manuscript containing the AC text.⁶⁴ This translation took place in the Aksumite period, presumably near the end of the fourth or beginning of the fifth century. Although evidence suggests that transmission over the next thousand years was conservative in nature, every extant manuscript contains later additions (cf. Rev 13:10), and likely later alterations.

Regardless, the earliest attested text directly descends from the Aksumite translation. However, as this text circulated, it continued to accrue changes, primarily based on comparison with other traditions, foremost the Arabic. These alterations were introduced sporadically at first, and the accumulation of new readings developed slowly. The label "Transitional Text" is appropriate for codices exhibiting this text in flux. In contrast, around the twelfth or thirteenth century, the traditional (i.e., earliest attested) text was considered deficient by some, and a major revision appeared based on an Arabic manuscript.⁶⁵ Nevertheless, this revision neither supplanted the received text nor stopped the development of transitional texts.

With these distinct textual families circulating, with each being altered independently and mixed together in increasing measure, the need for standardization was felt around the late sixteenth century. A new edition, based on an Arabic exemplar and presumably sponsored by ecclesial and/or political authorities, became ubiquitous in the

following two centuries. This edition thus deserves the title "Standardized Text." The Modern Textus Receptus, based on the Standardized Text, developed in the eighteenth and nineteenth centuries. Even though all known Gə'əz textual traditions descend from one initial text, conclusions about the potential Greek Vorlage can only be made from the earliest attested text, at least until better evidence surfaces.

7.4.4 Revelation 13 in Gə'əz

To illustrate the issues addressed above, the text of Rev 13 is provided below. The chapter was selected because it demonstrates properties and phenomena noted above and highlights challenges faced by the translator.

For ease of comparison with Hofmann's critical edition, each verse is treated separately. The Gə'əz text is presented first, which is a reconstruction of the earliest attested text.⁶⁶ There has been no attempt to standardize the orthography. Instead, the text of EMM 1765, the best representative manuscript of the earliest attested text, has been followed. Footnotes to the Gə'əz text draw attention to places where the earliest attested text differs from that printed in Hofmann's edition and to variants from the Greek text of NA28.⁶⁷ An English translation follows. Footnotes in the English text focus primarily on translation character and technique. The reader is also pointed to Hofmann's treatments of the issues for further study.

Müller, ANTF 50 (Berlin: de Gruyter, 2017); and idem, "Text," 257–288.

⁶³ British Library Orient 598 was copied, perhaps directly from Gunda Gunde 42 (fifteenth century), between 1708 and 1711. The letter L designates this manuscript in Hofmann's apparatus. See Hofmann, *Übersetzung*, v; and Niccum, "Text," 260.

⁶⁴ Hofmann, *Johannes-Apokalypse*, 19–66. See also Niccum, "Apokalypse," 211–30; and idem, "Text," 284–286.

⁶⁵ Thus, Revelation shares a transmission history similar to the Gospel of Matthew. See Rochus Zuurmond, *Novum Testamentum Aethiopice: The Synoptic Gospels*, Part one: *General Introduction*, ÄF 27 (Stuttgart: Franz Steiner, 1989), 37–89.

⁶⁶ The reconstructed text is based on Niccum, "Text," 257–288. Twenty-six of the newly collated codices date before the sixteenth century in comparison to Hofmann's four.

⁶⁷ B. Aland, et al., eds., *Novum Testamentum Graece*, 28th rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012). Although the text of NA28 was consulted, data on Greek variants comes from the collations of the *Novum Testamentum Graecum Editio Critica Maior* (ECM) project that are not yet publicly available on the Institut für neutestamentliche Textforschung (INTF) website (ntvmr.uni-muenster.de). For ease of reference, word location identifiers used by the INTF are given in notes about Greek readings. (So, for example, /6 in footnote 17 refers to the third word of 13:1 as printed in NA28, where Greek witnesses attest two different ablative prepositions.) Note, however, that the word location identifiers are based on the text of NA28. When the ECM volumes are published, the Ausgangstext will sometimes differ from the NA28 text. At those locations, the identifiers used in this study will not transfer.

13,1 ወወፅአ⁶⁸ አርዌ እምነ⁶⁹ ባሕር ዘዐሠርቱ⁷⁰ አቅርጉትሁ ወሰብዐቱ⁷¹ አርእስቲሁ ወውስተ አቅርጉትሁ ዐሠርቱ ቀጸላ⁷²። ወውስተ አርእስቲሁ ስመ ፅርፈት⁷³

13,1 And a beast⁷⁴ came out from the sea having ten horns and seven heads and on⁷⁵ his horns (were)⁷⁶ ten crowns. And on his heads (was) a blasphemous name.

13,2 ወይመስል⁷⁷ ውእቱ አርዌ ነምረ ወእገሪሁ ከመ ድብ ወአፋሁ ከመ አፈ⁷⁸ አንበሳ ወወሀቦ ዝክቱ አርዌ ቀዳማዊ⁷⁹ ኅይሎ ወመንበሮ ወዕበየ ስልጣኖ⁸⁰።

13,2 And the beast⁸¹ is like⁸² a leopard, and his feet (are) like a bear, and his mouth (is) like the mouth

⁶⁸ ወወፅአ “and came out” translates καὶ εἶδον... ἀναβαῖνον. The translator regularly omits εἶδον and frequently ἵκουσα when introducing scenes. Hofmann suggests the translator wished to avoid first person (*Johannes-Apokalypse*, 75–76 and 80), but this phenomenon may instead be an attempt to avoid redundancy, a common trait in Gəʿəz translation (Niccum, “Text,” 283). And even though ዐርገ normally translates ἀναβαίνω (4:1; 8:4; 9:2; 11:7, 12; 14:11; 17:8; 19:3; and 20:9), either መጽአ (7:1) “came” or ወፅአ (13:1 and 11) “came out” is used when an introductory εἶδον is omitted. (The same verb substitution often takes place when the translator omits ἵκουσα; see 1:10; 10:4; 11:12; 14:2, 13; and 18:22.)

⁶⁹ እምነ “from” translates either ἐκ or ἀπό (/6). An independent preposition in Gəʿəz almost always represents a Greek preposition in Revelation. On the other hand, the use of a prepositional prefix does not always mean a preposition was lacking in the Greek exemplar. The prefixed preposition በ “in,” for example, always translates the instrumental sense of ἐν.

⁷⁰ Gəʿəz lacks a one-to-one equivalent for ἔχω (Hofmann, “Limitations,” 247; and *Johannes-Apokalypse*, 71–72), so a number of different formulations serve as substitutes. Here a prefixed በ “(that one) of” is employed. For numerals, Hofmann prints the alphabetic sigla (e.g., ἑ = ten), but the earlier manuscripts have the words written in full (e.g., ዐሠርቱ = ten).

⁷¹ The earliest attested text does not prefix በ “(that one) of” before the number seven, contra Hofmann, *Übersetzung*, 92. The later text has incorrectly reproduced the construction found with the preceding numeral; see previous note.

⁷² Whereas numerals follow the nouns they modify in the Greek text, the normal Gəʿəz word order is “number + noun,” as here. Often in the earliest attested text of Revelation, numbers precede singular nouns, but all the nouns in this phrase are plural.

⁷³ In the earliest text forms of biblical books, the singular is often used for the plural; see Hofmann, *Johannes-Apokalypse*, 86, and the previous note. However, the translator of Revelation appears to distinguish between the singular and plural forms of ὄνομα “name.” Thus, the plural is used where ὀνόματα appears at 17:3 (with its parallel construction: ὀνόματα βλασφημίας) and 21:12. (At 3:4 the collective noun ὁπλῆ “people” is used instead, and the awkward ὀνόματα at 11:13 is omitted altogether.) The singular is thus remarkable here. It is probable that Gəʿəz agrees with GA P47. 01 and 04.

⁷⁴ አርዌ “beast” translates both θηρίον and δράκων in Revelation. For some reason the translator did not use the much more suitable ከይሴ, or አርዌ ምድር. Cf. Ps 90:13 and Ezek 29:3. As a result, at Rev 12:9 the earliest attested text has አርዌ ዐቢይ አርዌስ ዐቢይ ዘውእቱ ቀዳማ “the great beast, even the great beast that is ancient” for ὁ δράκων ὁ μέγας ὁ ὄφις ὁ ἀρχαῖος. See also footnote 79.

⁷⁵ In the earliest attested text, ውስተ usually translates ἐπί rather than ἔν. See also footnotes 92 and 113.

⁷⁶ Expressing the verb “to be” is optional in Gəʿəz. See Hofmann, “Limitations,” 246–247. When the Gəʿəz text lacks representation of the copula, an English translation of the unexpressed verb is placed in parentheses.

⁷⁷ The translator omitted ὁ εἶδον either because the phrase was redundant, see footnote 68, or because of parablepsis (ὁν^ον).

⁷⁸ The earliest attested text has “like the mouth (አፈ) of a lion,” contra Hofmann, *Übersetzung*, 93. See Niccum, “Text,” 273.

⁷⁹ Because the translator employed አርዌ to render both θηρίον and δράκων, the latter is sometimes identified as አርዌ ቀዳማዊ “the ancient/first beast,” based on 12:9. See footnote 74. Cf. footnotes 126 and 128. This distinction is also recognized in Ethiopian exegesis of chapter 13; see Roger Cowley, *The Traditional Interpretation of the Apocalypse of St. John in the Ethiopian Orthodox Church*, University of Cambridge Oriental Publications 33 (Cambridge: University of Cambridge Press, 1983), 120–125 and 297–305.

⁸⁰ The last element in the list, ἐξουσίαν μεγάλην is assimilated to the previous items: ዕበየ ስልጣኖ “the greatness of his power,” a common translation technique. (See Hofmann, *Johannes-Apokalypse*, 68–69; and footnote 32.) Thus, it is improbable that αὐτοῦ stood in the text with GA 2845. Instead of the nominative ስልጣኑ, the earliest attested text has the accusative ስልጣኖ, contra Hofmann, *Übersetzung*, 93.

⁸¹ Although Gəʿəz lacks definite and indefinite articles, the demonstrative pronoun ውእቱ “this” signifies the Greek definite article. (The pronoun ዝክቱ is used the same way later in the verse.) Note that the following noun ነምረ (= παρδάλει), lacks a demonstrative pronoun because the Greek noun is anarthrous. See Hofmann, *Johannes-Apokalypse*, 94–95; and idem, “Limitations,” 243.

⁸² The phrase ἦν ὅμοιον is rendered with an imperfect tense verb ይመስል “is like.” See footnote 125.

of a lion; and the ancient beast⁸³ gave him his power and his throne and the greatness of his authority⁸⁴.

^{13,3} ወአሐቲ እምነ አርእስቲሁ እንተ⁸⁵ ተረግዘት⁸⁶ ለሞት⁸⁷ ወቅሰለ ሞቱስ⁸⁸ ሐይወት ወአንከረቶ⁸⁹ ኩላ ምድር ወተለውዎ⁹⁰ ለውእቱ አርዌ⁹¹

^{13,3} And one⁹² of his heads that was pierced to death and the wound of his death was healed, and the entire earth marveled at it⁹³, and they followed the beast.

⁸³ The demonstrative pronoun **ዝኩ** represents the Greek article ὁ (/50); see footnote 81.

⁸⁴ Hofmann (*Johannes-Apokalypse*, 87) notes that **ዕበየ** “greatness” is one of a few instances where an adjective (μεγάλυν) is translated as a noun. See footnote 80.

⁸⁵ The choice of **እንተ** “that/which” for ὅς is unexpected. It might reflect a text lacking ὅς (cf. GA 2845*), but it probably parallels v. 8, highlighting parallels between the story of the beast and of the Christ. See following footnote.

⁸⁶ **ተረግዘት** “was pierced” translates σφάζω only here and at 5:6. Perhaps the same verb was used here to strengthen parallels between the beast and the true Christ in chapter five. (See preceding footnote.) On the role of translator and later copyists as interpreters and commentators, see Hofmann, *Johannes-Apokalypse*, 72.

⁸⁷ Many Gəʿəz manuscripts have **በሞት** “in death” instead of **ለሞት** “to death,” but this is due to scribal error, contra Hofmann, *Übersetzung*, 93. In Revelation, the preposition εἰς is translated either **ውስተ** or **ለ-** depending upon whether the preposition indicates movement or serves another function. (No equivalent for εἰς is provided at 6:13; 9:1; 11:6; 16:19; 17:3; 20:8; and 22:14, but in most cases its sense is expressed through the verb or the accusative case. There are variant readings at 13:6 and 10 [bis].)

⁸⁸ Read **ሞቱስ** rather than **ሞቱስ**, a typographical error in Hofmann, *Übersetzung*, 93.

⁸⁹ **ወአንከረቶ** “and (all the earth) marveled at him” could render any of the attested Greek verbs and verb forms (/38).

⁹⁰ Because Gəʿəz lacks an equivalent for expressing ἐθαυμάσθη... ὀπίσω, the preposition ὀπίσω is translated with a conjunction followed by a finite verb: **ወተለውዎ** “and they followed.” (At 1:10 and 12:15 the preposition ὀπίσω is translated **እምድጎረ** “after.”)

⁹¹ The demonstrative pronoun **ውእቱ** renders the Greek article (= τοῦ). See footnote 81.

⁹² **አሐቲ** “one” is in the nominative rather than the accusative case, perhaps to mark the beginning of a new thought rather than a continuation of the list of the dragon’s gifts to the beast begun in the previous verse.

⁹³ The verb’s pronominal suffix, translated “at him” (see footnote 89), creates a smoother reading. Because suffixes are added so frequently in translation and transmission, there is no need to hypothesize a Greek pronoun. See Hofmann, *Johannes-Apokalypse*, 90.

^{13,4} ወሰገዱ ሎቱ⁹⁴ ለዝኩቱ ቀዳማዊ⁹⁵ ፡ እስመ ወሀቦ ለዝኩቱ አርዌ ስልጣኖ ወሰገዱ ሎቱ ለውእቱ አርዌ እንዘ ይብሉ ሙኑ ይመስሉ ለዝኩቱ⁹⁶ አርዌ ወሙኑ ይክል ፀቢኦቶ⁹⁷

^{13,4} And they worshiped him, the ancient (one), because he gave the beast his authority⁹⁸. And they worshiped him⁹⁹, the beast, while they said¹⁰⁰, “Who is like the beast, and who is able to battle him?”

^{13,5} ወተውሀቦ ሎቱ አፍ ከመ ይንብብ ዐቢያተ ወፅረፈታተ ወተውሀቦ ሎቱ ስልጣን ይግበር ተአምረ ዘፈቀደ¹⁰¹ አርብዓ ወክልኤቱ አውራጎ፡፡

⁹⁴ The presence of **ሎቱ** “him” is unusual, for the object of the verb follows. It is possible that **ሎቱ** translates αὐτόν (GA 2080), but **ወሰገዱ ሎቱ** “and they worshiped him” is repeated later in the verse and in 11:1; 13:8, 12; 14:7; 19:10, and 20 where Greek pronouns are not attested. The four instances in this chapter may have been assimilated to the same construction at 11:1 or **ሎቱ** may serve as a resumptive pronoun like that found in the phrase **ጸሐፍ ሎቱ** (= γράφων) at 2:1, 8, 12, 18; 3:1, 7, and 14. See Hofmann, *Johannes-Apokalypse*, 68.

⁹⁵ **ለዝኩቱ ቀዳማዊ** “the ancient/first one” renders τῷ δρᾶκοντι in the earliest attested text, contra Hofmann, *Übersetzung*, 93. See Niccum, “Text,” 273, and footnote 27. The first three appearances of the Greek article τῷ (/6, /18, and /26) in this verse are translated with the demonstrative pronouns **ዝኩቱ**, **ዝኩቱ**, and **ውእቱ** respectively. See footnotes 81 and 96.

⁹⁶ A demonstrative pronoun renders the Greek article τῷ (/36), but it is not clear which one was used. Good witnesses attest the three options: **ለዝኩቱ** (mss acdglntγ); **ለዝንቱ** (mss ijkmosyzψ); and **ለውእቱ** (mss bfhpquλπω). Manuscript r omits (**አርዌ** **አርዌ**) and v is lacunose. For the manuscripts and their alphabetic sigla, see Niccum, “Text,” 258–266. See also Hofmann, *Johannes-Apokalypse*, 93, and the previous footnote.

⁹⁷ **ፀቢኦቶ** “to battle him/it” is more likely a paraphrase of a text like that printed in NA28 (πολεμήσαι μετ’ αὐτοῦ) than a rendering of the reading found in GA 498 (πολεμήσαι αὐτό).

⁹⁸ **ስልጣኖ** “his authority” is either assimilated to v. 2 or translates τὴν ἐξουσίαν, with the third person singular pronominal suffix representing the Greek article. See Hofmann, *Johannes-Apokalypse*, 94; and idem, “Limitations,” 243.

⁹⁹ For the presence of **ሎቱ** “him,” see footnote 94.

¹⁰⁰ **እንዘ ይብሉ** “while they said” renders λέγοντες. Greek participles are typically replaced with Gəʿəz finite verbs. Occasionally the force of a participle is expressed with a finite verb preceded by **እንዘ** “while,” as here. See Hofmann, *Johannes-Apokalypse*, 84–85. Note that the translator consistently employs **ብህለ** for λέγω and **ነበበ** for λαλέω.

¹⁰¹ **ዘፈቀደ** “that he wanted” reflects ὃ θέλει found in GA 01. The perfect tense sometimes translates the Greek present when appropriate to the context. For a discussion of the limitations for translating Greek verbs, see Hofmann, “Limitations,” 244–248; and idem, *Johannes-Apokalypse*, 78–82.

^{13,5} And a mouth was given¹⁰² to him so that he might speak¹⁰³ great (things) and blasphemies, and authority was given to him that he might perform signs¹⁰⁴ that he wanted forty and two months¹⁰⁵.

^{13,6} ወእምዝ ፈትሐ ኣፋሁ ከመ ይፅርፍ ላዕለ እግዚአብሔር ወላዕለ ስሙ ወላዕለ ጽርጎ መቅደሱ ዘበ ሰማይ።

^{13,6} And then¹⁰⁶ he opened his mouth so that he might blaspheme¹⁰⁷ against God and against his name and against¹⁰⁸ the inner chamber of his holy place¹⁰⁹ that (is) in heaven.

^{13,7} ወተውህበ ሎቱ ስልጣን ላዕለ ኩሉ ኣሕዛብ ወሕዝብ ወበሐውርት ወነገድ¹¹⁰

^{13,7} And he gave to him authority over all peoples and people and regions and tribe¹¹¹.

¹⁰² Despite the propensity for avoiding passive voice, the passive ተውህበ “was given” appears twice in this verse. See Hofmann, *Johannes-Apokalypse*, 79–81.

¹⁰³ The infinitive λαλοῦν is rendered as a subjunctive: ከመ ይጎብስ “so that he may speak.” Note also ይግበር “he may do” (= ποιῆσαι) later in the verse. See Hofmann, “Limitations,” 248, and idem, *Johannes-Apokalypse*, 70 and 86.

¹⁰⁴ The translator added “signs,” presumably to specify what the beast wanted to do. See footnote 101.

¹⁰⁵ On the translator’s approach to the concept of three-and-one-half years elsewhere in Revelation, see Niccum, “Text,” 283.

¹⁰⁶ እምዝ “then” is added for a smoother transition.

¹⁰⁷ Redundancies are omitted twice in this verse, with εἰς βλασφημίας and βλασφημῆσαι treated as one idea and σκηνὴν and σκηνοῦντας coalesced into one. See also footnote 109.

¹⁰⁸ The repetition of prepositions in a series (e.g., “against ... against ... against”) is a common translation technique; see Hofmann, *Johannes-Apokalypse*, 69.

¹⁰⁹ The rendering of σκηνὴν/σκηνοῦντας as ጽርጎ መቅደሱ “inner chamber of his sanctity (i.e., holy place)” reflects an interpretation, presumably of the translator (see footnote 86). Σκηνὴ appears two more times in Revelation. At 21:3 it is rendered by ቅድስቱ “his sanctity (i.e., holy place).” The text of 15:5 is unstable; see Niccum, “Apocalypse Now,” 221–222; contra Hofmann, *Übersetzung*, 112–13. For the three occurrences of σκηνώ in the book, the earliest attested text omits the verb at 7:15, contra Hofmann, *Übersetzung*, 56, and it is rendered by verbs meaning “to dwell” in 12:12 (ነበረ) and 21:3 (ገደረ). Because of translation technique, there is no need to posit an agreement with GA P47, which lacks σκηνοῦντας; see footnote 107.

¹¹⁰ The earliest attested text lacks καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς with GA P47. 02. 04. 025 and other witnesses, contra Hofmann, *Übersetzung*, 95. Because of the close relationship between the version and GA 04, the minus is not likely to be accidental, but parablepsis cannot be ruled out, even in later transmission of the Gəʾəz text.

¹¹¹ ኣሕዛብ ወሕዝብ ወበሐውርት ወነገድ “peoples (= λαόν) and people (= ἔθνος) and regions (= γλῶσσαν) and tribe

^{13,8} ወሰንዱ ሎቱ¹¹² ኩሎሙ እለ ይነበሩ ውስተ¹¹³ ምድር እለ ኢኮኑ ጽሑፈ ኣስማቲሆሙ¹¹⁴ ውስተ መጽሐፈ ሕይወት ዘበግዑ ዘተቀትለ¹¹⁵ ዘእምፍጥረተ¹¹⁶ ዓለም

^{13,8} And they worshiped him, all who dwell on the earth, those who did not have their names written in the book of life of the lamb¹¹⁷ that was slain, which (is) from the creation of the world.

^{13,9} ዘቦ እንዝ ለይስማዕ።

^{13,9} The one having¹¹⁸ an ear, let him hear¹¹⁹.

(= φυλήν).” The translator, or a later copyist, organized lists according to their logical order, making retroversion into Greek virtually impossible. This particular type of list almost always ends ወነገድ ወበሐውርት “and tribe and regions” (5:9; 7:9; 11:9; and 14:6), but the evidence is very strong for a transposition in this verse, contra Hoffman, *Übersetzung*, 95. Although the first two occurrences of this type of list begin with “people and peoples” (5:9; 7:9), the order switches to “peoples and people” thereafter (10:11; 11:9; 13:7; 14:6; and 17:15).

¹¹² ሎቱ “him” translates αὐτόν or αὐτῷ (/6). Cf. footnote 42.

¹¹³ The earliest attested text has ውስተ “in,” contra Hofmann, *Übersetzung*, 95. Where the phrase κατοικοῦντες ἐπὶ τῆς γῆς appears in Revelation, ውስተ translates ἐπὶ at 3:10; 6:10; 8:13; 11:10 (2°); and 13:14 (2°). (The earliest attested text reads differently than what Hofmann printed in *Übersetzung*, 47, 67, 80, and 95.) ላበ “upon” only occurs when ἐπὶ τῆς γῆς appears twice in close proximity (11:10 1° and 13:14 1°) and at 17:8. See also footnote 75.

¹¹⁴ እለ ኢኮኑ ጽሑፈ ኣስማቲሆሙ “whose names are not written” could agree with ὧν οὐ γέγραπται τὰ ὀνόματα αὐτῶν with GA P47. 01* (v.l.), and others, but the previous plural (πάντες οἱ κατοικοῦντες) demands plural in Gəʾəz. The reading of the Greek Vorlage cannot be confidently reconstructed.

¹¹⁵ The verb ተቀትለ “killed” normally translates passive forms of σφάζω in Revelation (5:9, 12; 6:4, 9; and 18:24). Cf. footnote 34.

¹¹⁶ The earliest attested text has ዘእምፍጥረተ “which (is/are) from the creation,” contra Hofmann, *Übersetzung*, 95. ዘ “which (is/are)” clarifies for the Ethiopian reader that it was not the slaying of the lamb that existed from the time of creation.

¹¹⁷ Gəʾəz literally has “of his lamb,” but the third person singular pronominal suffix renders the article τοῦ (/42); see Hofmann, *Johannes-Apokalypse*, 94.

¹¹⁸ ዘቦ እንዝ “the one having an ear” displays another formulation for the verb ἔχω. See footnote 70. The version reframes the conditional (εἰ) clauses as relative clauses in this and the following verse. See Hofmann, “Limitations,” 255.

¹¹⁹ The Greek third person singular imperative (ἄκουσάτω) is rendered with the jussive (ለይስማዕ). See Hofmann, “Limitations,” 245.

^{13,10} ወተዳወደኝ ሕሊናዬ¹²⁰ ወዘበ በመጥባሕት ይቀትል ሀለዎ¹²¹ ይሙት በመጥባሕት። ወዘየ ውእቱ ትዕግሥቶሙ ወሃይማኖቶሙ ለቅዱሳን ወኢአንክሮቱ ለሰይጣን¹²²

^{13,10} Also he took my thought captive. But the one who kills with the sword must die¹²³ by the sword. And this is the endurance and faith of the saints and not the admiration of Satan.

^{13,11} ወእምዝ ወዕኦ¹²⁴ ከልእ አርዌ እምድር ወክልኤቱ አቅርጎቲሁ ወይመስል¹²⁵ ከመ በግዕ ወይነብብ ከመ አርዌ

^{13,11} And then another¹²⁶ beast came out from the land and his two horns¹²⁷; and he was like a lamb, and he spoke like a beast¹²⁸.

¹²⁰ As Hofmann notes, the beginning of the verse is corrupt. Almost certainly the Greek Vorlage lacked εἰς αἰχμαλωσίαν with GA P47. 01. 04. 025 and others. For the rest, a reminiscence of 2 Cor 10:5 is possible, as Hofmann suggests in *Übersetzung*, 96, but ወተዳወደኝ ሕሊናዬ “and even my thought was taken prisoner” differs considerably from the wording of that passage. Perhaps the translator misread εἰ τις εἰς αἰδῖσις (= ሕሊና). The first person singular pronominal suffix (-የ) would then have been added for sense.

¹²¹ ሀለዎ (= δεῖ) agrees with GA P47. 04. 025. 046 and others.

¹²² ወኢአንክሮቱ ለሰይጣን “and not the admiration of Satan” is certainly not original, as Hofmann noted, *Übersetzung*, 96. The plus attests the accrual of commentary in the transmission history of Gəʾəz Revelation; see Hofmann, *Johannes-Apokalypse*, 72. Hofmann also prints ብፁዓን “blessed” before the plus, but the word is not found in witnesses of the earliest attested text. See Niccum, “Text,” 273.

¹²³ To avoid repetitive language, the translator varies the translation of ἀποκτανθῆναι (/32). Here he supplies “he must die (ይሙት) by the sword” instead of “he must be killed (ይቀትል = ἀποκτανθῆναι [/24]) by the sword.” For the replacement of a passive Greek verb with an intransitive Gəʾəz verb, see Hofmann, *Johannes-Apokalypse*, 81. See also footnotes 102 and 158.

¹²⁴ ወእምዝ ወዕኦ “and then came” is the result of the omission of εἶδον; see footnote 68, with a temporal clarification added; see footnote 100. See also Hofmann, *Johannes-Apokalypse*, 97.

¹²⁵ ወይመስል “and it is like” translates ὅμοια. See footnote 30. Because conjunctions are freely added in translation and transmission, one cannot reconstruct a lost καὶ or δέ based on the presence of ወ. See Hofmann, *Johannes-Apokalypse*, 98–99.

¹²⁶ Although clearly translating ἄλλο, the Gəʾəz word ከልእ can also mean “second,” contributing to potential confusion among Ethiopian readers about which beast is in view. The native commentary tradition, however, correctly identifies the beast; see Cowley, *Interpretation*, 123 and 301.

¹²⁷ In the phrase ወክልኤቱ አቅርጎቲሁ “and his two horns,” there is no attempt to express the meaning of εἶχεν; see footnote 70.

¹²⁸ Because አርዌ “beast” lacks a modifier, the antecedent is unclear in Gəʾəz. It could refer to “the beast” just mentioned, “the beast” introduced earlier (v.2), or

^{13,12} ወበስልጣኑ ለቀዳማዊ አርዌ ይገብር ከሎ በቅድሜሁ ወይሬስያ ለምድር ከመ እለ ይነበሩ ውስቴታ ይስግዱ¹²⁹ ሎቱ ለቀዳማዊ አርዌ ዘሐይወ እምቅዕለ ሞት¹³⁰

^{13,12} And by¹³¹ the authority of the first beast¹³² he makes everything before him, and he establishes¹³³ the land so that those who live in it might worship him¹³⁴, the first beast, who was healed¹³⁵ from the wound of death.

^{13,13} ወገብረ ተአምረ ዐቢያተ¹³⁶ ከመ¹³⁷ ያውርድ እምስማይ እሳተ ውስተ ምድር ቅድመ እንላ እመሕያው

^{13,13} And he performed¹³⁸ great signs so that he might cause to descend¹³⁹ from heaven fire to the earth¹⁴⁰ before humanity¹⁴¹.

“the dragon.” On the other hand, the Greek Vorlage certainly read δράκων. See footnotes 79 and 95.

¹²⁹ Placing the equivalent of ἵνα before the relative clause creates a more logically coherent text, for it clarifies that only the people were intended to worship the first beast, rather than both the earth and the people. This transposition forces the omission of καὶ (/30), so one need not posit an otherwise unattested Greek text lacking it.

¹³⁰ The earliest attested text lacks αὐτοῦ (/64) with 025 and some minuscule manuscripts, contra Hofmann, *Übersetzung*, 97. See Niccum, “Text,” 273. The agreement is probably coincidental (οὐ^ου).

¹³¹ For clarity, the translator added “by” (በ-) before “the authority of the first beast.”

¹³² Previously ለቀዳማዊ አርዌ “the ancient/first beast” referred to ὁ δράκων (13:2), but in this verse the phrase translates πρῶτου θηρίου and τὸ θηρίον τὸ πρῶτον respectively, referring to the beast that appeared in 13:1. Cf. footnotes 79 and 95.

¹³³ The translator variously renders ποιέω. Earlier in the verse he used ገብረ, whereas ረሰየ is employed here. A causative verb form appears in the next verse (see footnote 139). See Hofmann, *Johannes-Apokalypse*, 70 and 83.

¹³⁴ For the presence of ሎቱ “him,” see footnote 94.

¹³⁵ ሐይወ “live, be healed, be saved” regularly translates θεραπεύω when the verb refers to healing.

¹³⁶ Hofmann prints the form ዐቢያተ, *Übersetzung*, 97.

¹³⁷ Because adverbial καὶ is rarely translated, ከመ could render either ἵνα καὶ with GA P47. 01. 02. 04. 025 and others or ἵνα with GA 2042. 2053. 2886 and 2919. Known textual affiliation makes the former more likely, but it remains uncertain. See also footnote 152.

¹³⁸ Ποιεῖ is translated with a perfect tense verb. For the correspondences between Gəʾəz verb tenses and Greek, see Hofmann, *Johannes-Apokalypse*, 78–79.

¹³⁹ The causative ያውርድ “caused to descend” translates ποιῆ... καταβαίνειν. See footnote 133.

¹⁴⁰ Although the translator often follows Greek word order, he does not always feel compelled to do so. See Hofmann, *Johannes-Apokalypse*, 70–72. The sequence of words (“so that he might cause to descend from heaven fire”) varies from the Greek (ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνειν), but a text like that printed in NA28 probably stood before the translator.

¹⁴¹ እንላ እመሕያው “humanity (lit. ‘offspring of the mother of life’)” translates τῶν ἀνθρώπων.

^{13,14} ወያሕቶሙ ለእለ ይነብሩ ዲበ ምድር በእንተ ተአምር
ዘተውህበ ሎቱ ይግበር በቅድመ ውእቱ አርዌ። ወይቢሎሙ¹⁴² ለእለ
ይነብሩ ውስተ ምድር ከመ ይግበሩ አምሳሉ¹⁴³ ለዝክቱ¹⁴⁴ አርዌ
ዘቈስለ በመጥባሕት ወሐይወ።

^{13,14} And he deceives those dwelling upon¹⁴⁵ the
earth on account of the signs that he gave to him to
perform before the¹⁴⁶ beast. And he said¹⁴⁷ to those
dwelling on¹⁴⁸ the earth that they should¹⁴⁹ make
images for the beast that was wounded by the
sword¹⁵⁰ and lived.

^{13,15} ወተውህበ ሎቱ ይደይ ውስቱቱ¹⁵¹ መንፈስ ለአምሳለ ዝክቱ
አርዌ ከመ¹⁵² ይንብብ ምስሉ ለውእቱ አርዌ ወገብርሙ ለኩሎሙ
እለ ይሰግዱ¹⁵³ ለምስለ ዝክቱ አርዌ ከመ ይሙቱ

^{13,15} And it was given to him to place in it a spirit
for the image of the beast¹⁵⁴ so that the image of
the¹⁵⁵ beast might speak, and he made all¹⁵⁶ who
worship the¹⁵⁷ image of the beast to die¹⁵⁸.

^{13,16} ወይግበር¹⁵⁹ ኩሎ¹⁶⁰ ንኡሶሙ ወዐቢዮሙ አብዕልት¹⁶¹
ወንዳያን አግብርት ወአግዓዚ¹⁶² ከመ ይጽሐፉ ውስተ እዲሆሙ
እንተ የማን¹⁶³ ወእመ አኮ ውስተ ፍጽሞሙ

^{13,16} And he makes everyone, their small and their
great¹⁶⁴, rich and poor, slaves and free, that they may

¹⁴² The earliest attested text has ወይቢሎሙ, contra Hofmann, *Übersetzung*, 97. See Niccum, "Text," 274.

¹⁴³ Hofmann accidentally printed እምሳሉ instead of አምሳሉ "images," *Übersetzung*, 97.

¹⁴⁴ In the earliest attested text, the demonstrative pronoun ለዝክቱ renders the Greek article τῷ (/52), contra Hofmann, *Übersetzung*, 97. See Niccum, "Text," 274. See footnote 81.

¹⁴⁵ For ዲበ as a translation of ἐπί, see footnote 113.

¹⁴⁶ The demonstrative pronoun ውእቱ renders the Greek article τοῦ (/32). See footnote 81.

¹⁴⁷ The participle is rendered as a finite verb, which subsequently requires a conjunction: ወይቢሎሙ "and he said (to them)" = λέγων. See footnote 100.

¹⁴⁸ For ውስተ as a translation of ἐπί, see footnotes 75 and 113.

¹⁴⁹ The infinitive ποιῆσαι is rendered by ከመ "that" plus the subjunctive; see footnote 103.

¹⁵⁰ Lacking an equivalent for ἔχω, the clause ὃς ἔχει τὴν πληγὴν τῆς μαχαίρης is translated ዘቈስለ በመጥባሕት "that was wounded by the sword." See footnote 70.

¹⁵¹ ወተውህበ ሎቱ ይደይ ውስቱቱ "and it was given to him (= αὐτῷ?) to place in it (= αὐτῇ?)" could indicate the presence of two Greek demonstrative pronouns, but only the first is likely, with most Greek manuscripts. Even though αὐτῇ is attractive because of its potential agreement with GA 02 and 04, the version has the pronoun in a different location, and it is more likely that ውስቱቱ "in it" was supplied for clarification because the following dative phrase was interpreted as "for the image of the beast" (ለአምሳለ ዝክቱ አርዌ). See footnote 154.

¹⁵² Because adverbial καὶ is rarely translated, ከመ could render either ἵνα καὶ with GA 01. 02. 025. 046 and others or ἵνα with a handful of minuscule manuscripts. See also footnote 137.

¹⁵³ Perhaps the translator did not understand the Greek lemma, but the lack of negation ("who worship [sic!]" instead of "who do not worship," contra, Hofmann, *Übersetzung*, 98) in the earliest attested text may be the result of alteration by a later copyist aghast at the idea of people being killed for not worshipping an idol. See Niccum, "Text," 274.

¹⁵⁴ Hofmann points to ለአምሳለ ዝክቱ አርዌ "for the image of the beast" as a phrase exemplifying the translator's rendering of Greek cases ("Limitations," 242): አምሳለ "image" is marked as dative (= τῇ εἰκόνι) with the prefixed preposition ለ- "to/for," and the genitive τοῦ θηρίου is expressed through the construct state, i.e., አምሳለ "image" in the marked form followed by ዝክቱ አርዌ "the beast" in unmarked forms. The demonstrative pronoun ዝክቱ renders the Greek article τοῦ (/16). See footnote 81.

¹⁵⁵ The demonstrative pronoun ውእቱ renders the Greek article τοῦ (/30). See footnote 81.

¹⁵⁶ ኩሎሙ "all" translates ὅσοι, as frequently in the earliest attested text.

¹⁵⁷ ዝክቱ translates the Greek article τοῦ (/52). See footnote 81.

¹⁵⁸ The same substitution takes place in v. 10. See footnote 123.

¹⁵⁹ Several important witnesses (mss dgiklmnrz) read ወይግበሩ "and they will make" instead of "and he will make." This variant originated by assimilation to the preceding and following third person plural verb forms.

¹⁶⁰ The earliest attested text has ኩሎ "all" (accusative singular = πᾶν?) instead of the accusative plural ኩሎሙ (= πάντας), contra Hofmann, *Übersetzung*, 98–99. The variant is explainable as an error from Greek, an error in Γε'αζ, or as an interpretive choice of the translator.

¹⁶¹ Although the absence of a conjunction can indicate a textually significant variant (as opposed to the presence of a conjunction), the absence of a conjunction before "rich" serves to highlight the set of contrasted pairs. Therefore, the minus shared with GA 2256. 2286 and Syr^{Ph} is probably coincidental. See following note.

¹⁶² The earliest attested text has "slave and free" instead of "and slave and free," contra Hofmann, *Übersetzung*, 98–99. For the lack of a conjunction before "slave," see preceding note.

¹⁶³ ውስተ እዲሆሙ እንተ የማን mimics the word order of a Greek text like that printed in NA28: ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς.

¹⁶⁴ Presumably the third person plural suffixes (i.e., ንኡሶሙ ወዐቢዮሙ "their small and their great") indicate the presence of the accusative masculine plural article τοὺς (/8 and /14), but the pattern is not repeated in the following contrasted pairs.

write¹⁶⁵ on their hand, which (is the one on the) right, and if not¹⁶⁶, on their forehead.

^{13,17} ወከመ አልቦ ዘይክህል ሠይጦ ወተሳይጦ¹⁶⁷ እንበለ እለ ጽሑፋን እሙንቱ ትእምርተ ስሙ ለውእቱ አርፎ¹⁶⁸ አው ዘጉልቄ ስሙ።

^{13,17} and so that no one¹⁶⁹ would be able to sell and to buy it except those having written the sign¹⁷⁰ of the name of the beast or of the number of his name.

^{13,18} ወዘበ¹⁷¹ ጠቢብ ውእቱ ወዘቦ ልቦ ያአምሮ ጥለቁሁ¹⁷² ለውእቱ አርፎ እስመ አምላክ እንለ እመሕያው ውእቱ ወጥለቀሁኒ¹⁷³ ስድስቱ ምእት ወስሳ ወስድስቱ¹⁷⁴ ።

¹⁶⁵ It appears that the concept of *χάραγμα* in the context of Revelation proved to be enigmatic. This is the first occurrence of the word in the book, and *δῶσιν αὐτοῖς χάραγμα* becomes simply *ይጽሑፉ* “they may write.” In subsequent appearances, the verb “to write” has as its object either “a sign” (13:17; 14:9, 11; 16:2; and 20:4) or “a seal” (19:20).

¹⁶⁶ ወእመ አኮ “and if not” is either explanatory or a corruption of an original አው “or.” Cf. 13:17.

¹⁶⁷ The order ሠይጦ ወተሳይጦ “to sell and/or to buy it” agrees with GA 250. 792r. 1828 and 1888, but the transposition may be based on a more logical sequence rather than the reading of a Greek Vorlage. Hofmann notes this passage is an example of how a Greek infinitive is sometimes rendered as a final clause, *Johannes-Apokalypse*, 85–86. The third person pronominal suffix (“it”) was added in translation or later transmission for sense. See Hofmann, *Johannes-Apokalypse*, 90.

¹⁶⁸ Despite the awkward wording, the Gəʾəz probably renders a Greek text similar to that in NA28 (/18–36). እንበለ እለ ጽሑፋን እሙንቱ ትእምርተ ስሙ ለውእቱ አርፎ “except those having written the sign of the name of the beast” is to be expected based on Gəʾəz lacking an equivalent for *ἔχω* (see footnote 70), the translator being confused by *χάραγμα* (see footnote 165), and the use of demonstrative pronouns (i.e., እለ for *ὁ* [/22], እሙንቱ for *τὸ* [/26], and ውእቱ for *τοῦ* [/34]) or the third person singular pronominal suffix (i.e., ስሙ “his name” for *τὸ ὄνομα* [/30–32]) to represent Greek articles (see footnote 81). The only oddity is the use of plural እለ “those” for the singular, but this happens elsewhere when the context applies to a group of people rather than individuals.

¹⁶⁹ ወከመ አልቦ ዘ- “and so that no one” translates καὶ ἵνα μὴ τις. See also Hofmann, *Johannes-Apokalypse*, 96–97.

¹⁷⁰ On the problem of *χάραγμα*, see footnote 165.

¹⁷¹ The earliest attested text has ወዘበ “but this.” Hofmann proposes that the translator incorrectly divided a Greek text written scriptio continua (i.e., *ὅδε* was read as *ὃ δέ*), *Johannes-Apokalypse*, 97.

¹⁷² Although syntactically incorrect, the attestation for ጥለቁሁ in the earliest attested text is overwhelming, contra Hofmann, *Übersetzung*, 100. See Niccum, “Text,” 274.

¹⁷³ Hofmann prints a different form of the word, *Übersetzung*, 100. See Niccum, “Text,” 274.

¹⁷⁴ Gəʾəz has “six hundred and sixty six” with most Greek manuscripts.

^{13,18} But this (is) wisdom. And the one having a heart¹⁷⁵, let him know¹⁷⁶ the number of the¹⁷⁷ beast, because a dimension¹⁷⁸ of a person¹⁷⁹ it is, and his number is six hundred and sixty and six.

7.4.5 Conclusion

In response to the opening question, what the version practically offers is not far removed from what the version theoretically promises. Although, a lot can happen to the content of a literary work over a span of one thousand years, evidence suggests that Ethiopian transmission from the fourth through the twelfth centuries was relatively static.¹⁸⁰ For example, the translator could produce stilted translations (13:16) and odd readings derived from incorrectly divided Greek text (e.g., 13:10), but many of these remained untouched through the years. Indeed, this retention of what many would deem demonstrably inferior readings is remarkable, especially when compared to other biblical traditions that Ethiopian scribes and scholars were consulting. Even where copyists did alter the text, many of the later readings are easily identifiable, whether these be due to scribal error (13:18), theological reflection (13:10), or various “improvements” (e.g., substituting ከይሰ “serpent” for አርፎ ቀዳማዊ “ancient beast” at 13:2). In such cases, reconstituting an earlier stratum of the Gəʾəz text becomes easier.

Similarly, it is possible to reconstruct portions of the underlying Greek Vorlage by paying attention to Gəʾəz translation technique and transmission history, as Hofmann demonstrated. The earliest

¹⁷⁵ ወዘቦ ልቦ translates *ὁ ἔχων νοῦν*, with ልቦ “heart,” as usual, substituting for a Greek noun that denotes knowledge. See also footnote 70.

¹⁷⁶ The jussive is used for the Greek third person singular imperative. See footnote 119.

¹⁷⁷ The demonstrative pronoun ውእቱ renders the Greek article *τοῦ* (/22). See footnote 81.

¹⁷⁸ Ἀριθμός 2° (/26) is translated አምላክ “dimension/measure,” whereas ጥለቁሁ “the/his number” translates the other two times the word occurs in the verse.

¹⁷⁹ እንለ እመሕያው “offspring of the mother of life” translates *ἀνθρώπου*.

¹⁸⁰ Although no early inscriptions quote the text of Revelation, the inscriptional evidence points to a biblical text that changed little over the centuries. See Michael Knibb, *Translating the Bible: The Ethiopic Version of the Old Testament* (Oxford: The British Academy, 1999), 46–54. Abba Garima Gospels 1 and 2 (circa sixth century) also point to a relatively stable text for the Gospels during this gap.

attested Gəʼəz text in varying degrees reproduces an early form of Greek Revelation, transmitting a text very close to that printed in NA28. And where the Greek text cannot be retroverted because of translation techniques like avoiding redundancy (13:1, 6, and 11) or preferring more logical sequences (13:7, 12, and 17), recognition of those traits prevents scholars from proposing supposedly “lost” Greek readings where none should be found. As a result, the Gəʼəz text allows for high degrees of certainty in identifying Greek witnesses closely akin to it at some variation units (13:1, 5, 7, and 10) while its testimony is ambiguous at others (13:6, 8, 13, and 15).

The study of Rev 13 reveals that cautious optimism is indeed warranted. Theoretically, Gəʼəz Revelation represents a Greek exemplar circulating in Africa around the late fourth century. Practically, much of that Aksumite translation appears to be recoverable from the earliest attested text. Nevertheless, the two should not be equated.

7.4.5 Literature

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7.4.6 Abbreviations

- ÄF Äthiopistische Forschungen
- CSCO Corpus Scriptorum Christianorum Orientalium
- ECM Editio Critica Maior
- HTR Harvard Theological Review
- INTF Institut für neutestamentliche Textforschung
- ms(s) manuscript(s)
- NA28 Nestle-Aland *Novum Testamentum Graece* 28th edition
- RB Revue Biblique
- TS Texts and Studies

7.5 Georgisch

Nino Sakvarelidze

Die Bemühungen georgischer Bibelübersetzer, mittels eigenen Sprachpotenzials eine *neue Sprache* zu schaffen, um die Bibel, ihren Wortlaut, ihre Denk- und Sprachbilder möglichst präzise ins Georgische zu übertragen, lassen sich auch an der georgischen Übersetzung der *Johannesapokalypse* (Übersetzer: hl. Euthymius Athonites, gest. 1028) beobachten. Um sowohl Semantik und Lexikographie als auch Morphologie und Syntax der Vorlage in eigener Sprache adäquat wiedergeben zu können, machten die früheren wie späteren Übersetzer aus diversen Übersetzerschulen und mit jeweils eigenen Intentionen, Gebrauch von unterschiedlichen Sprachmitteln und Übersetzungsmethoden. Da sich die Grammatik und Lexik, die Ausdruckskategorien und -formen der Übersetzungssprache/Zielsprache (Georgisch)¹⁸¹ und der zu übersetzenden Sprache/Ausgangssprache (Griechisch) grundsätzlich unterscheiden, standen die georgischen Übersetzer stets vor der schwierigen Aufgabe, in ihrer eigenen Sprache möglichst präzise lexikalische und grammatikalische Entsprechungen für das Griechische zu finden: Dies musste dabei unter Beachtung der sprachlichen Normen der Zielsprache geschehen.

In den letzten Jahren hat die verbesserte Editions- lage des georgischen Neuen Testaments bzw. der georgischen Version der Apokalypse die Intensivierung der Forschung weitgehend begünstigt: Auf die ältere Ausgabe durch I. Imnaišvili, 1961¹⁸² folgte die neueste Edition mit einem umfangreichen Kommentar durch E. Tčelidze, 2017.¹⁸³ Diese Editionen

basierten auf den drei älteren und maßgeblichen Handschriften (A: Hs. H 1346, 10. Jh., B: Hs. A 397, 10. Jh. und C: Hs. Sin. Geo 90, 10. bis 12. Jh.),¹⁸⁴ die nur geringe Differenzen aufzeigen und die Apk stets zusammen mit dem Kommentar des Andreas von Cäsarea überliefern.¹⁸⁵ Dabei dient das älteste und vollständigste Manuskript A als Grundlage sowohl für die ebenfalls älteren Zeugnisse B und C (genauer gesagt, folgt B dem Ms. A, während C auf A wie B zurückgeht) als auch für die aus dem 18. und 19. Jahrhundert stammenden sechs Handschriften.¹⁸⁶

Beim Auswerten des gesamten textuellen Materials im Hinblick auf die Verwandtschaft zwischen dem auf uns gekommenen georgischen Apk-Text und der griechischen Vorlage fällt auf, dass der Textzeuge G weitgehend der *Koine*-Tradition folgt und eine große Übereinstimmung mit der *Andreas-Überlieferung* zeigt; im Besonderen scheint die georgische Lesart mit der maßgeblichen griechischen Majuskel 046 (10. Jh.) wie auch mit einem der ältesten Zeugnisse, dem *Codex Sinaiticus* (01, 4. Jh.), verwandt zu sein. Unter den Papyrus-Handschriften steht sie P47 und P115 am nächsten, soweit sich das in Anbetracht der Lücken in der Papyrusüberlieferung sagen lässt.

Die zeitlich in die athonitische Periode anzusetzende und durch den hl. Euthymius Hagiorites im kleinasiatischen Bithynien angefertigte Übersetzung der Johannesapokalypse (vor 978, um 975–977),¹⁸⁷

¹⁸¹ Georgisch als die südkaukasische oder kartvelische Sprache steht in der gesamten Sprachlandschaft ziemlich isoliert, und ist mit keiner der großen Sprachfamilien verwandt. Sie ist die einzige Sprache unter allen vier Kartvelsprachen (Georgisch, Megrelisch, Lasisch, Svanisch), die über eine schriftliche Tradition verfügt, siehe dazu z.B. Jost Gippert, „Zur Überlieferungsgeschichte der Kartvelsprachen I“, *Georgica* 17 (1994): 85–99; vgl. Heinz Fähnrich, *Grammatik der altgeorgischen Sprache* (Hamburg: Buske, 1994); Heinz Fähnrich, *Die georgische Sprache*. Handbook of Oriental Studies/Handbuch der Orientalistik, Sectio 8: Central Asia, vol. 22 (Leiden: Brill, 2012).

¹⁸² Ivane Imnaišvili, ed. *Iovanes gamoc'xadebisa da misi t'argmanebis dzveli k'art'uli versia*, gamokvleva da leksikoni. Dzveli K'art'uli Enis K'at'edris Šromebi 7 (Tbilisi: Tbilisis saxelmipo universiteti, 1961).

¹⁸³ Edišer Tčelidze, ed., *Dzveli k'art'uli axali aqt'k'umay sk'olioebit'*. qvela arsebuli redak'c'iisa da nusxis mixedvit' gamosac'emad moamzada Edišer Tčelidze/Novum Testamentum Antiquum Georgicum cum Scholia/The Ancient Georgian New Testament with

Scholia: Gamoc'xadebay cmidisa maxarebelisa da γmrt'ismetquelisa Iovanesi, romeli gamouc'xada γmert'man (Tbilisi: Alilo, 2017): 437–461 (Scholia 721–781, ebd., 774–804).

¹⁸⁴ Zu diesen relevanten Zeugen: Handschrift A: Hs. H 1346, 10. Jh., Georgisches Nationales Handschriftenzentrum (ehemaliges K. Kekelidze Institut für Georgische Hss Tbilisi), Bestand H; Handschrift B: Hs. A 397, Georgisches Nationales Handschriftenzentrum (Sammlung des ehemaligen Kirchlichen Museums), Bestand A; Handschrift C: Sin. Geo 90, Sinai-Sammlung des Katharinen-Klosters am Sinai (Kataloge von Cagareli/Marr).

¹⁸⁵ Die ältesten Hss. bezeugen den Apk-Text nur in Begleitung des Andreas-Kommentars, während die späteren Zeugnisse, die alle dem ältesten Manuskript A wörtlich folgen, ausschließlich den Kommentartext enthalten.

¹⁸⁶ Diese späteren und für unsere Forschung irrelevanten Zeugnisse sind: A 158, 18. Jh., in *Nusxa-Xuc'uri*; A 532, 18. Jh., in *Mxedruli*, enthält 58 S.; S 113, 4. Okt. 1801 (mit Marginalien); S 1129, 19. Jh., in *Mxedruli*, 1–126; S 1358, in *Mxedruli*, 19. Jh., 214r–235r; S 3625, in *Mxedruli*, 19. Jh., 50r–81v (inhaltlich folgt S 113 und S 1129).

¹⁸⁷ Siehe z.B. Michel van Esbroeck, „Euthyme l'Hagiorite: le traducteur et ses traductions“, *REGC* 4 (1988), 73–107.

die die Übertragung der gesamten Bibel in die georgische Sprache abschließen sollte, trägt die Grundmerkmale der durch den großen Athonites vertretenen athonitischen Übersetzungstradition.¹⁸⁸ Die Ergebnisse aller theoretischen wie auch aller in die Praxis umgesetzten konkreten Bestrebungen des athonitischen Übersetzers, den Text der Apokalypse gemäß seiner sich möglichst an der griechischen Vorlage orientierenden Übersetzungsprinzipien und -methoden wiederzugeben, lassen sich in folgenden Bereichen veranschaulichen: im Semantisch-Lexika-

¹⁸⁸ Euthymius Athonites spielte eine prominente Rolle in der Orientierung bzw. Umorientierung der Georgier an Byzanz, d.h. im Prozess einer „Byzantinisierung“, die etwa ab dem 10.–11. Jh. in allen verschiedenen Bereichen der gesamten georgischen Geistes- und Kulturgeschichte, Liturgie- und Übersetzungstradition stattgefunden hat: Auf Byzanz hin, das Hellenische als Ideal. Der Mittelpunkt wurde nun von Jerusalem, Palästina und Sinai auf Athos verlagert. So wurden der hl. Berg Athos und das dort um 980 gegründete Iviron-Kloster zum Zentrum des Aufblühens des georgischen Mönchtums. Hier wurden zahlreiche Übersetzungen, vor allem biblischer Bücher, angefertigt sowie auch Neuübersetzungen bzw. Revisionen von alten Übersetzungen mit Blick auf das bestmögliche Angleichen an das Griechische Original; diverse Schriften ganz unterschiedlichen Genres wurden übersetzt: exegetische, dogmatische, liturgische, homiletische, kanonische etc. Die Leitfiguren dieser von verstärkt byzantinisierenden Tendenzen gekennzeichneten Entwicklungen waren Euthymius Athonites (gest. 1028), der Übersetzer der Johannesapokalypse ins Georgische, und später auch Giorgi Athonites (gest. 1065); aus der umfangreichen Literatur zu georgischen athonitischen Mönchen und athonitischer Übersetzungstradition siehe z.B. Korneli Kekelidze, in: *At'onis literaturuli skolis istoriidan*, in: *Etiudebi dzveli k'art'uli literaturis istoriidan*, II (Tbilisi: Stalinis saxelobis TSU gamomc'emloba, 1945), 218–236; Hélène Metreveli, „Le rôle de l'Athos dans l'histoire de la culture géorgienne“, *Bedi Kartlisa. Revue de Kartvelologie* XLI (1983): 17–26; E. Metreveli, *Narkvevebi at'onis kulturul-saganmanat'leblo keris istoriidan* (Tbilisi: Nekeri, 1996); Winfried Boeder, „Die georgischen Mönche auf dem Berge Athos und die Geschichte der georgischen Schriftsprache“, *Bedi Kartlisa* 41 (1983): 85–95; Ketevan Bezarashvili, *Ritorikisa da t'argmanis t'eoria da praktika Grigol Tmrt'ismetqvelis t'xzulebat'a k'art'uli t'argmanebis mixedvit' / Theory and Practice of rhetorics and translation. A Study of Georgian Translations of Gregory the Theologian's Writings* (Tbilisi: Mec'niereba 2004), 18–97; David Muskhelishvili (ed.), *Georgian Athonites and Christian Civilization. Religion and Spirituality* (New York: Nova Science Publishers, 2013); Nino Doborjginidze, Nino Mataradze, Elene Tatishvili, „Medieval Translation in the Light of the Polysystem and Rewriting Theories. The Georgian Case“, *Scrinium* 17 (2021): 1–18; Tamar Otkhmezuri (ed.), *Medieval Georgian Literary Culture and Book Production in the Christian Middle East and Byzantium* (Jerusalem: theologisches Forum) 42 (Münster: Aschendorff Verlag, 2022), 179–284.

lischen und Etymologischen; im Morphologischen und Syntaktischen.

Das Grundmerkmal der euthymianischen Übersetzung der Apk ist die Tendenz zur Erneuerung der Sprache bzw. die häufige Verwendung von neueren Sprachformen.¹⁸⁹ So stellt sie eines der wichtigsten Zeugnisse für die Sprachgeschichte des Georgischen dar. Bemerkenswert ist, dass viele Begriffe, die im ersten, auch zeitlich früher entstandenen Abschnitt, d.h. im eigenständigen Apk-Text angeführt sind, im zweiten, sog. Kommentarabschnitt mit einem lemmatisierenden Text¹⁹⁰ durch ein Synonym ersetzt worden sind. So finden sich im Georgischen für einen und denselben griechischen Begriff sog. Synonympaare, was auch wertvolles Material für die Erforschung der georgischen Terminologie und der Entwicklungsgeschichte der Sprache liefert. Der eigenständige Apk-Text scheint später auf der Grundlage des Andreas-Kommentars korrigiert und mit *Koine*-Tradition kontaminiert worden zu sein.

7.5.1 Das Semantisch-Lexikalische (und Etymologische)

Auf der Ebene des Semantisch-Lexikalischen lassen sich in der georgischen Apk viele Wortneuschaffungen bzw. Neologismen beobachten. So gilt Euthymius als Erneuerer des georgischen Wortschatzes. Oft geschieht das nach dem Modell der Ausgangssprache, gemäß seinem Prinzip des bestmöglichen Angleichens an das Griechische. Zumal findet dieses gezielte Streben nach lexikalischer Präzision ihren Ausdruck im Gebrauch von unübersetzten griechischen Begriffen bzw. Lehnwörtern, von Hebraismen etc. Dies betrifft insbesondere die Eigennamen (Personen- und Ortsnamen) (z.B.: Apk 16:16: Georg. *მაგდონ* als Lehnwort aus dem Griechischen *μαγδών* zur Wiedergabe des hebräischen Toponyms. Hierin folgt die georgische Lesart den griechischen Textzeugen 82. 91. 93. 141. 177, 201, 325. 452. 456. 469. 498. 506. 522. 792. 808. 1424. 1719. 1734. 1780. 1795. 1849. 1852. 1872. 2042. 2048r. 2071. 2074. 2076. 2077. 2138. 2200. 2256. 2495. 2845. 2847. 2921 (vgl. auch die LA von S:H^{Mms} S:Ph), und zeigt somit

¹⁸⁹ Nino Melikišvili, *Bibliur cignt'a dzveli k'art'uli t'argmanebi / The Old Georgian Translations of Biblical Books* (Tbilisi: Aqmsarebeli, 2012), 175.

¹⁹⁰ Der zweite sog. Kommentarabschnitt besteht ebenfalls aus zwei Teilen. Im Georgischen heißen diese: *მოციქულობა*: des Apostels, d.h. der eigentliche Apk-Text, und *თარგმანი*: Kommentar, Erklärung, d.h. Kommentar zu einem der jeweiligen Verse.

Unterschiede zu den ihr sonst nächststehenden Zeugen 046 (μαγεδδών) und 01 (ἀρμαγεδών).

Beim Übertragen von unübersetzten Wörtern lässt sich beobachten, dass die griechischen Lexeme in Stammformen übernommen und nach 'georgischen' Kasusendungen gebildet werden, wie z.B. in Apk 21,20: χρυσόπρασος βήζλοβას_თ ო (Nominativkasuszeichen ო bei vokalstämmigen Nomen im Georgischen: Eine übliche Wiedergabe des griech. Suffixes -ος, vgl. ebd.: υάκινθος: იაკინθ_თ-ი; hier ist der Nominativkasus wegen des vorausgehenden Konsonanten თ durch ი markiert). Die zusammengesetzte Bezeichnung für den Edelstein (χρυσός und πράσον) findet sich bei dieser Stelle als Lehnwort aus dem Griechischen, wird aber beim zweiten Bestandteil des Kompositums fehlerhaft transkribiert (Griech. π_ράσον: Georg. პ_რას_თ, Griech. ρ wird ausgelassen). Andermal wird für ein anderes griechisches Kompositum χρυσόλιθον eine ebenfalls nach dem griechischen Modell zusammengesetzte georgische Entsprechung თქრო-ქვა-ა gefunden (Apk 21,20). Beim Gebrauch von Lehnwörtern findet oft eine phonetische Änderung statt, wie z.B. bei dem gleichen Passus mit Aufzählung von Edelsteinen (Apk 21,19: σμάραγδος ხამარაგდ_ე: Erweiterung des griechischen Lexems durch einen Vokal ე ა; der Endung -ος entspricht hier der Vokalstamm mit Endung auf ე, Nominativkasuszeichen 0).

Ein typisches Beispiel für die von Euthymius verwendeten neueren Sprachformen ist der -ებ -eb Plural des Nomens, hier des Substantivs სახელ-ებ-ი zur Wiedergabe der griechischen Pluralform ὀνόματα (Apk 13,8).

7.5.2 Das Morphologische und Syntaktische

Typisch ist:

- Hinzufügung oder Auslassung von Konjunktionen (wie z.B. in Apk 22,18 Omission von καί, Georg. და, den griech. Textzeugen 01. 02 etc. folgend);
- Hinzufügung, Auslassung oder Änderung von Präpositionen

Es gibt eine Reihe von Beispielen, die einen Wechsel der griechischen Präposition bzw. einen Ersatz durch eine andere Präposition im Georgischen bezeugen (z. B. in Apk 1,9 ქრობტე იესებს მიერ, als Entsprechung des griech. ἐν Χριστῷ Ἰησοῦ: Anstelle der griechischen Präposition ἐν tritt im Georgischen die Postposition მიერ auf, die in der Regel der griechischen Präposition διὰ entspricht. Es lässt sich beobachten, dass bei einem wieder-

holten Gebrauch von einer und derselben griechischen Präposition diese ins Georgische nur einmal übertragen wird;

- Hinzufügung oder Auslassung der Kopula (z.B. Addition der Kopula არს, Griech. ἐστὶ in Apk 13,18. Unter den griechischen Zeugen ist das bei dieser Stelle nur in GA 2656 zu lesen, siehe auch unten);
- Hinzufügung oder Auslassung von Personalpronomen (wie z.B. Erweiterung um das Personalpronomen 2. Ps. Sing. შენ სუ in Apk 4,11 zwecks einer stilistischen Emphase);
- Hinzufügung oder Auslassung von Zahlworten (wie z.B. in Apk 15,7: die Kardinalzahl ὀκτώ/τεσσάρων fehlt in A wie auch im Kommentar aller drei Handschriften A, B und C, und ist nur in Hs. C enthalten; in Hs. B scheint sie mit späterer Hand hinzugefügt worden zu sein. Die unterschiedlichen Lesarten der georgischen Version mit dem Bestimmungswort/Zahlwort und ohne (ოცნობა, Genitivus partitivus im Plural) dürften zwei chronologisch unterschiedliche Redaktionen der georgischen Apokalypse widerspiegeln. Die spätere Addition in der Variante in C folgt den wichtigen griechischen Handschriften der *Koine*- und *Andreas*-Texttradition (vor allem 01. 046 etc.);
- Kasusänderung im Georgischen (bedingt nicht durch eine grammatische Notwendigkeit (bekanntlich ist eine übliche Entsprechung für den Kasus Akk. im Georgischen Nom.), sondern intentionell, wie in Apk 4,11: NA/ Var.: ἄξιος (Nom.) εἰ ὁ κύριος (Nom.) καὶ ὁ θεὸς (Nom.) ἡμῶν G: ღირს ხარ შენ, უფალო, ღმერთო ჩუენო, წმიდაო (G 17 add.: წმიდაო (Adjektiv im Vokativ: heiliger, ἅγιος))

Der Nominativkasus des Griechischen wird bei allen Nomen zum Vokativ im Georgischen, so dass die Satzsubjekte des Originals zu Anreden umgewandelt werden. Die Änderung vom Nominativkasus zum Vokativ ist typisch für die georgische Apk- Übersetzung;

- Änderung des Numerus (wie z.B. Änderung des Singulars zur Pluralform bei Nomen im Georgischen in Apk 21,15: ღლუღე-ღი მის-ღი in Hs. A wie in den Texteditionen zur Wiedergabe des griech. τὸ τεῖχος αὐτῆς); häufig findet sich dieser Wechsel von Sing. zu Plural oder umgekehrt bei Nomen, die zusammen mit Bestimmungswörtern, z.B. Zahlwörtern gebraucht werden;
- Wegen der freien Wortstellung im georgischen Satz kommt es bei Übertragungen oft zu umge-

kehrter Reihung der Wörter, entweder kontextuell bedingt oder wegen einer stilistischen Änderung. Mit griech. γάρ verhält es sich oft so, wie es in Apk 13,18 belegt ist: ὁρίθμός γάρ ἀνθρώπου ἐστὶν ῥαδιότης ῥοცხვ კაცისაჲ არს. In der georgischen Übersetzung ist die georgische Entsprechung für griech. γάρ auf Position 1 zu finden: Damit wird der Satz eingeleitet;

- Was in der georgischen Apk am häufigsten anzutreffen ist, ist der Wechsel zwischen Partizipien und Personalverben: Dies geschieht, indem das griechische Partizip im Georgischen zu einem Relativsatz aufgelöst wird, wie dies auch z.B. in Apk. 21,3 bezeugt ist: λεγούσας ῥοძელი იტყობა „diejenige, die sagte“ (im Griech. Gen, im Georg. Nom.). Das griechische Partizip Präsens Aktiv, Sing. fem., wird im Georgischen in einen Relativsatz umgewandelt: mit dem Relativpronomen und dem Personalverb 3. Ps. Sing. Imperfekt; vgl. auch Apk 16,16: τὸν τόπον τὸν καλούμενον ἀδგილს მას, ῥοძელსა ეწოდებო: das griechische Partizip Präsens Passiv, Akk. Sing. wird auch an dieser Stelle zu einem Relativsatz mit dem Relativpronomen und dem mediopassiven Personalverb. Die georgische Lesart stimmt dabei wiederum mit 046 wie 01 überein. Die Umwandlung von griechischen Partizipien in Relativsätze ist im Allgemeinen äußerst charakteristisch für den georgischen Übersetzungstext der ApkJoh;
- Es ist auffällig, dass sich z.B. bei der oben angeführten Stelle, Apk 21,3, auch eine Änderung des Tempus findet: Griech. Partizip Präsens Aktiv wird zu einem Personalverb im Imperfekt. Was sich in der georgischen Apk beobachten lässt, ist z.B. der Wechsel zwischen Präsens und Imperfekt, Präsens und Aorist, Imperativ und Infinitiv, Aorist Indikativ und Aorist Konjunktiv oder Futur II, ferner, auch zwischen Aktiv und Mediopassiv;
- Eine weitere Besonderheit ist die Erweiterung von Nominalsätzen auf zusammengesetzte Prädikate mit Kopula bzw. die Umwandlung von Nominalsätzen in zusammengesetzte Verb-Prädikate (mit einem Nominalteil im Stammkasus und personale Verb არს, *ist*). Das kann z.B. an Apk 1,8 verdeutlicht werden: Griech. ὁ ἐρχόμενος ist durch Hinzufügung der georgischen Entsprechung für griech. ἐστὶ არს (მომავალ არს) erweitert. In diesem Kontext sei z.B. auf Apk 22,7 verwiesen: Hier ist in der georgischen Lesart der griechische Nominalsatz μακάριος durch ἐστὶ erweitert: ნეტარ არს. Dies ist eine Addition, die

an dieser Stelle nur im Georgischen belegt ist, und sonst in keinen griechischen Textzeugen vorkommt;

- Sehr häufig werden in der georgischen Übersetzung der Apokalypse die Konjunktiv-Formen des Verbs gewählt, wie z.B. in Apk 13,12, ähnlich wie in den *Andreas*- und *Koine*-Texttypen, Aorist Konjunktiv im ἵνα-Finalsatz: ῥადთა თაყუანისცენ, zur Wiedergabe des griechischen ἵνα προσκυνήσωσι(v) (vgl. die Indikativform in NA: ἵνα προσκυνήσουσιν);
- Die Infinitivkonstruktionen des Griechischen zum Ausdruck des Zweckes werden nicht nur mit subordinierten Sätzen (mit Konjunktion ῥადთა), sondern auch mit Verb-Infinitiv/*Masdari* im Adverbialis wiedergegeben;
- Mit *Masdari* im Adverbialis wird zumal auch der griech. Imperativ übersetzt (wie z.B. im Grundtext der Hs. A, Apk 22,17: Als Entsprechung für Griech. λαβέτω ὕδωρ ζωῆς findet sich an dieser Stelle eine andere Variante: მიღებად წყლისა მის ცხოველისა, der Infinitiv მიღება als Äquivalent für das Griech. λαβεῖν, im Kasus Adverbialis: მიღებად, um den Zweck der Handlung auszudrücken;
- Insgesamt sei angemerkt, dass der Charakter des georgischen Verbs eine durchaus differenzierte Wiedergabe des griechischen Verbs ermöglicht;
- Ein bemerkenswertes Beispiel für eine zweifache Lesart des Georgischen liefert Apk 16,15: Im Grundtext der Handschriften A und B wie auch im Kommentar von allen drei Textzeugen A, B und C steht das Verb im Präsens, 1. Ps. Singular: მოვალ und stimmt somit mit den griechischen Zeugnissen P47. 01S1. 02. 046. 051. 35. 61. 69. 82. 91. 93. 104 etc. (ἐρχομαι) überein, während die andere Variante im Text der Ms. C das präsensische Verb in der 3. Ps., Singular: მოვალს bezeugt (vgl. 01*. 1424. 2080. 2681 (ἐρχεται), vgl. auch S:Ph);
- Der Textzeuge G ist durch den Gebrauch pleonastischer Interjektionen wie აჰა ეხერა als Entsprechung für griech. ἰδοὺ gekennzeichnet (wie z.B. in Apk 7,9).

Die verwendeten Sigla sind: G – zur Bezeichnung der gesamten georgischen Überlieferung, während G^{ms} – Einzelzeuge bzw. einzelne Hss, und G^{mss} – zwei oder mehrere Zeugen/Hss bezeichnen.

7.6 Armenian

Emmanuel Van Elverdinghe*

7.6.1 The text forms

The textual history of the Armenian version of the New Testament is still a developing field: despite the significant advances made in the course of the last century, there remain many open questions and ongoing debates.¹⁹¹ This is especially true for the Apocalypse, contrary to the appraisal one usually reads in reference works, which tends to be rather positive. It is therefore necessary to proceed with caution when dealing with the Armenian sources, and to carefully evaluate and verify the conclusions of the few earlier scholars whose research we build upon.¹⁹²

To these scholars, we owe the publication of four distinct text forms, laying the groundwork for all subsequent research on the Armenian version of Revelation. Two of them, which I propose to name

ArmA, and

ArmB,

were published in the early twentieth century by F. C. Conybeare and Friedrich Murad (Frētērik' Murat), respectively.¹⁹³ They are designated in the *ECM* apparatus as

A:C and

A:M.

A third text form, *ArmN*, is essentially a revision of *ArmA* against the Greek, made towards the end of the twelfth century by the noted Armenian scholar Nerses of Lampron (Nersēs Lambronac'i).¹⁹⁴ This text of late and secondary nature is by far the most widespread in terms of number of witnesses. It was printed in the famous, and still not superseded, 1805 edition of the Armenian Bible by Giovanni Zohrab (Yovhannēs Zōhrapēan).¹⁹⁵

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¹⁹¹ See the overviews by Cowe (2013, 265–69, 275–77) and Alexanian (1995, 165–68).

¹⁹² These earlier assessments will be discussed in more detail in a forthcoming article.

¹⁹³ Conybeare 1907; Murat 1905–1911. The term 'text' has been preferred to other, more precise terms such as 'redaction' or 'version' so as not to prejudge the actual nature and status of each text form. Armenian patristic citations of the Apocalypse are not discussed here; about this problematic material, see Thomson 2014.

¹⁹⁴ See Thomson 2007, 4–6.

¹⁹⁵ Zōhrapēan 1805. All three texts have been digitized in the framework of the GREgORI Project and can be

Nerses of Lampron also translated into Armenian and adapted the commentary by Andrew of Caesarea.¹⁹⁶ In that commentary, the text of the lemmata (*ArmC*) mostly, but not always, agrees with *ArmN*; this is, however, a matter for separate discussion.¹⁹⁷ The testimony of *ArmN* and *ArmC* is not included in the *ECM* apparatus, where **A** stands for a common reading of *ArmA* and *ArmB*.

Before dealing in more detail with these text forms, a word about the editions in which they can be accessed is not superfluous. Conybeare's text of *ArmA* consists of a transcription of a single, incomplete manuscript, OXL e. 2 of 1324.¹⁹⁸ Collations of various other documents against this text appear scattered elsewhere in the same book and have not been included in the *ECM* for the sake of consistency, but they will be cited in this article. In lieu of a true critical edition, Conybeare offers, in English translation, an eclectic text with apparatus. It bears mentioning that this work has likely never been checked by anyone else and, without even considering its accuracy and reliability, the methodology alone is a far cry from modern textual criticism.¹⁹⁹

The text of *ArmB* was published by Murad on the basis of J 326, copied in 1199–1202, and its apograph BER Or. quart. 805 of 1535–1548. To this day, J 326 remains the only known witness of *ArmB* that is not a *codex descriptus*.²⁰⁰ Contrary to Conybeare's approach, Murad emended the text of his base

browsed online, alongside the Greek text of NA28, at www.gregorioproject.com. My sincere thanks, are due to Bastien Kindt and Chahan Vidal-Gorène for their help in this regard. The text of NA²⁸ has been kindly made available by the Deutsche Bibelgesellschaft.

¹⁹⁶ Anon. 1855; Thomson 2007; cf. Schmid 1955–1956, 2:99–113.

¹⁹⁷ Thomson 2007, 21–25.

¹⁹⁸ Armenian manuscripts are designated according to the system of the Association Internationale des Études Arméniennes (sites.uclouvain.be/aiea/wp-content/uploads/2021/07/10_List-of-acronyms.pdf)

¹⁹⁹ Compare a more detailed critique of Conybeare's method and achievements in Birdsall 1997, 21–23. The base manuscript, OXL e. 2, leaps from Rev 16:17 to 19:18. The other manuscripts of *ArmA* cited by Conybeare are LOB Or. 5304 (in which the whole of Rev 22 is lost), M 995, and P 27 (defective from Rev 19:16 to the end, it is moreover, according to Conybeare, a witness of *ArmN* in Rev 16:17–19:11). To these materials, Murad would later add the whole text of J 540 and a collation against it of J 1925, the famous Erzinka Bible of 1269.

²⁰⁰ There is reason to believe that the text of J 1925 (*ArmA*) shows traces of contamination by *ArmB*, but it is too early to make a final judgement on the matter.

manuscript throughout, relegating the carefully transcribed original readings to the apparatus. For practical reasons, this apparatus has been disregarded in the *ECM*, so that all the readings cited as A:M match Murad's continuous text.

Zohrab's edition uses V 1508 of 1319 as its base manuscript for *ArmN*, as with all other books of the Bible. The critical apparatus cites a number of variant readings from eight witnesses, which are unfortunately not identified individually, with the exception of Oskan Erewanc'i (also known as Uscan)'s 1666 *editio princeps*.²⁰¹ Some of these other witnesses might in fact transmit a pre-Nersessian form of the text.

In light of all this, it should be evident that none of these editions can be trusted to contain a satisfactory text – *ArmA* and *ArmN* for want of sound criticism, and *ArmB* owing to possibly excessive emendation, based on antiquated principles. Especially in the case of *ArmA*, it is capital to bear in mind that the edition we are discussing is not a reliable reconstruction, but, ultimately, an unverified transcription of a single manuscript of uncertain value.

As far as the history and genealogy of these texts were concerned, Conybeare and Murad disagreed on almost every count. Both were of the opinion that their own text was the most primitive one, and the other's merely a revised or debased recension. Because Conybeare's theories were exposed in a readily accessible, English-language monograph, whereas Murad's work was written in Classical Armenian and had to be purchased from the Armenian Patriarchate in Jerusalem, it is only logical that the former immediately came to enjoy a dominant and even exclusive position in the Western scholarly discourse.²⁰² Meanwhile, among Armenian scholars, the once keen interest in the subject on the part of the Mechitharists²⁰³ seems to have all but disappeared after Conybeare had published his edition, never to be rekindled so far.

A major dissenting voice was R. H. Charles, who spoke of *ArmA* and *ArmB* as "in reality two distinct Armenian versions."²⁰⁴ Josef Schmid followed suit, although he only paid scant attention to versions in his work on the text types of the Apocalypse.²⁰⁵ In later years, some of Conybeare's findings were again questioned²⁰⁶, albeit not as critically as by Charles, but no new, systematic study of the Armenian texts has been undertaken. The most recent opinion on the matter is that of the late R. W. Thomson, who translated Nerses' adaptation of the Andreas commentary; according to this foremost authority on Armenian literature, *ArmA* and *ArmB* are "two independent renderings [...] made at dates which are difficult to determine".²⁰⁷ Hence, although the Armenian data discussed in this paper are exclusively based on the materials presented by Conybeare, Murad, and Zohrab, their interpretation is not in any way dependent upon the text-critical views of these scholars.²⁰⁸

7.6.2 Translation techniques

The fifth-century Armenian translation of the New Testament is characterized by what Louis Leloir called its 'clever' and 'flexible fidelity' in rendering its Greek original.²⁰⁹ That statement cannot in any measure apply to either *ArmA* or *ArmB*: *ArmA*, at least in the form published by Conybeare, departs so much from the original that, in many verses, it cannot be said to represent a genuinely faithful translation, while *ArmB* is rigidly faithful, to such an extent as to feel dull and contrived. *ArmN*, on the other hand, being a revision of *ArmA*, tends to smooth out its irregularities, in such a way that many of *ArmA*'s idiosyncrasies have been expunged without affecting the overall feel of the translation. There is thus, in effect, a marked difference in translation technique between *ArmA* and *ArmB*, which is evident throughout the text, for example at 9:14.²¹⁰

²⁰¹ For more information, see the introduction to Zohrab's Bible by Cox (1984; 1994). Conybeare collated a further five manuscripts of *ArmN*: LOB Add. 18549, LOB Add. 19730, LO 76, MCR 2, P 309 (Conybeare 1907, II.33–46, cf. I.1, 65–67). To these must be added P 27, which is a representative of *ArmN* in 16:17–19:11 (Conybeare 1907, II.88–89, cf. I.74–76).

²⁰² An exhaustive state of the art will be found in my forthcoming article; several important elements are brought up in Birdsall 1997.

²⁰³ Cf. Tašean 1906, amongst others.

²⁰⁴ Charles 1920, 1:clxxix.

²⁰⁵ Schmid 1955–1956, 2:111–12.

²⁰⁶ See Molitor 1971–1972, 2:48; Birdsall 1997.

²⁰⁷ Thomson 2007, 21; cf. 2014, 243.

²⁰⁸ For the Greek and versional data, I am mostly relying on the recent *Text und Textwert* volume (Lembke, Müller, and Schmid 2017), on H.C. Hoskier's extensive collations (Hoskier 1929, vol. 2), and on preliminary data of the *ECM*.

²⁰⁹ Leloir 1972, 307: "fidélité intelligente [...] fidélité souple".

²¹⁰ See also the comparison of 7:13–15 in Conybeare 1907, I.87–90.

NA28: λέγοντα τῷ ἔκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα· λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτι.

ArmA (ed. Conybeare): զի ասէր ցհրեշտակն վեցերորդ: լո՛յծ զորս հրեշտակսն զկապեալսն ի վերայ գետոյն Եփրատա:

ArmB (ed. Murad): ասելով վեցերորդ հրշտակին՝ որ ունի զփողը. լո՛յծ զորս հրշտակս կապեալս ի վերայ գետոյն Եփրատու:

ArmN (ed. Zohrab): զի ասէր ցհրեշտակն վեցերորդ որ ունէր զփողն. լո՛յծ զորս հրեշտակսն զկապեալս ի վերայ գետոյն Եփրատայ:

The differences between *ArmA* and *ArmB* are as follows:

- (1) Participle λέγοντα translated by a substantive clause զի (~ Gr. ὅτι) + imperfect (*ArmA*) vs by an instrumental infinitive (*ArmB*).
- (2) Dative indirect object ἀγγέλῳ rendered by a prepositional construct ց- (~ Engl. *to*) + accusative (*ArmA*) vs by a dative (*ArmB*).
- (3) Word order ἀγγέλῳ ἔκτῳ (*ArmA*) vs ἔκτῳ ἀγγέλῳ (*ArmB*).
- (4) Omission of ὁ ἔχων τὴν σάλπιγγα (*ArmA*).
- (5) Presence of an article in the translation of τοὺς τέσσαρας ἀγγέλους (*ArmA*) vs absence thereof (*ArmB*).
- (6) Epithet τοὺς δεδεμένους rendered by the participle with *nota accusativi* and article (*ArmA*) vs by the bare participle (*ArmB*).
- (7) Different inflectional paradigm for Եփրատ = Εὐφράτης.

All of these variations set both texts apart and are indicative of a different approach to translation, even though some could be, in theory, attributable to the Greek *Vorlage*. This is the case with (3), for instance – yet the lack of evidence for the variant ἀγγέλῳ ἔκτῳ outside of *ArmA* and the Syriac makes this option highly unlikely. *ArmN* follows *ArmA* closely, the only meaningful difference being the addition of որ ունէր զփողն = ὁ ἔχων (literally: ὃς εἶχε) τὴν σάλπιγγα (4), which had been omitted or lost in *ArmA*. It must be noted that this relative clause was not taken from *ArmB*, seeing that the tense (imperfect in *ArmN*, present in *ArmB*) of the verb, as well as the article (-ն in *ArmN*, -դ in *ArmB*), are at variance.²¹¹ Interestingly, all three Armenian editions agree against

NA28 in omitting (τῷ) μεγάλῳ, as do also a small number of Greek cursives.

Another way to illustrate the difference between the three Armenian texts is to look at the translation of certain Greek constructions. The table below shows the various renderings of the turn μέλλω + infinitive, which occurs 13 times in Rev.

Table 1. An asterisk indicates that the meaning of the translation deviates from the original Greek text.

| Rev | <i>ArmA</i>
(Conybeare) | <i>ArmB</i>
(Murad) | <i>ArmN</i>
(Zohrab) |
|-------|--|-----------------------------|-------------------------------|
| 1:19 | հանդերձեալ +
aux. + inf. | part. -ոց +
aux. | = <i>ArmA</i> |
| 2:10a | part. -ոց + aux. | part. -ոց +
aux. | կամիմ + inf. |
| 2:10b | կամիմ + inf. | part. -ոց +
aux. | հանդերձեալ
+ aux. + inf. |
| 3:2 | * paraphrase | part. -ոց +
aux. | հանդերձեալ
+ aux. + inf. |
| 3:10 | * pres. subj.
within a tem-
poral clause | part. -ոց +
aux. | հանդերձեալ
+ aux. + inf. |
| 3:16 | aor. subj. | part. -ոց +
aux. | հանդերձեալ
+ aux. + inf. |
| 6:11 | aux. + part.
-ոց | aor. subj. | հանդերձեալ
+ aux. + inf. |
| 8:13 | * կամիմ + inf.
+ առ յապա +
ի հանդերձեալս | part. -ոց +
aux. | aor. subj. of
կամիմ + inf. |
| 10:4 | * առ յապայ +
part. -ոց + aux. | կամիմ +
inf. | = <i>ArmB</i> |
| 10:7 | aor. subj. | part. -ոց +
aux. | = <i>ArmA</i> |
| 12:4 | կամիմ + inf. | part. -ոց +
aux. | հանդերձեալ
+ aux. + inf. |
| 12:5 | aor. subj. | part. -ոց +
aux. | հանդերձեալ
+ aux. + inf. |
| 17:8 | (lacuna) | հանդերձեալ
+ aux. + inf. | = <i>ArmB</i> |

Classical Armenian has an invariable non-finite form, often described as a future participle, consisting of the infinitive with the suffix -ոց. In combination with the auxiliary, this form regularly renders the Greek μέλλω + infinitive in *ArmB* (10/13).²¹² It is used three times in *ArmA* and not even once in Nerses' recension. By contrast, the majority con-

²¹¹ It could also be the original reading of *ArmA*, since a number of witnesses (J 540, J 1925, M 995, P 27) contain this clause. The question cannot be answered until we have a better picture of the whole manuscript tradition.

²¹² This translation is customary in the Gospels and Acts (cf. Ouzounian 2008, 37).

struction in Nerses' text (9/13) is *հանդերձեալ* (participle of *հանդերձիմ* 'to get ready, to be about to') + auxiliary + infinitive. This turn is found nowhere else in the Bible, but it is a common way of translating μέλλω + infinitive in later texts²¹³. Both *ArmA* and *ArmB* use it only once. In *ArmA*, there is no standard way of translating μέλλω + infinitive: besides the two constructions already mentioned, one also finds finite forms of *կամիմ* 'to want' followed by the infinitive (3/13; once in *ArmB* and twice in *ArmN*), as well as forms of the aorist subjunctive (3/13; once in *ArmB* and *ArmN*). In one instance (3:10), the translator of *ArmA* introduces a temporal clause, while in another (3:2), the original text has been paraphrased to such a degree that its original meaning, including the future nuance, has been lost. Finally, in addition to the aforementioned renderings, the translator of *ArmA* has the option of making the future intent even clearer by means of the phrases *առ յապա* and *ի հանդերձեալս* 'in the future', without equivalent in the Greek original.

This comparison highlights the need for a careful evaluation of the language and style of each Armenian text.²¹⁴ It also goes to show that translation is not an automatic process subject to stringent linguistic constraints. For many readings of *ArmA*, it is not possible to identify or reconstruct, even tentatively, a Greek *Vorlage*, owing to a freer and less systematic approach to translation. The order of words, which is relatively free in Armenian, also seems to be less faithful to the Greek in *ArmA* than in *ArmB*, meaning that in cases where a transposition occurs in the Greek tradition, the testimony of *ArmA* should be approached with caution.

On the other hand, the text of *ArmA* tends to make more sense in Armenian than that of *ArmB*. This is patent in how the elliptic construction καὶ λέγει μοι ὁρα μὴ "and he says to me: Take care not to!" at 19:10 and 22:9 was rendered. If we look at 19:10, we see that the translator of *ArmA* was careful to make the sense clear by restating the action that should be shunned, i.e. *ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ* earlier in the verse, whereas *ArmB*'s word-for-word translation misses the original meaning of the clause:

ArmA: *Եւ ասէ ցիս. տե՛ս որ չարն ես. եւ ասաց ցիս. մի՛ անկանիր առաջի իմ* "and he says to me: see,

you are evil; and he said to me: do not fall before me!" LOB Or. 5304; *Եւ ասէ ցիս. անսա* (*այլ* 'but' M 995)՝ *մի՛ անկանիր առաջի իմ* "and he says to me: listen! do not fall before me!" J 540, M 995; *Եւ ասէ ցիս. տե՛ս* "and he says to me: see!" J 1925

ArmB: *Եւ ասէ. տե՛ս, մի՛թէ* "and he says: see, can it be that ...?"

ArmN: *Եւ ասէ ցիս. անսա՛ մի՛ անկանիր առաջի իմ* "and he says to me: listen! do not fall before me!" P 27, V 1508.

The more literal approach of *ArmB* calls to mind the so-called 'Hellenizing school' of translation, a movement that saw wide use of novel grammatical and syntactical features, increasingly imitative of the Greek, that would have been inconceivable under the pen of the early fifth-century Translators.²¹⁵ *ArmB* exhibits at least some phenomena associated with post-classical, Hellenizing texts, yet, to my knowledge, there has been no attempt yet to study it in connection with the Hellenizing school, besides the few remarks made by Conybeare and in spite of the extensive list of Grecisms compiled by Murad.²¹⁶ As noted by them, *ArmB* is notable for a small number of unique lexical calques and transliterations, such as *ժամակէս* "half an hour" = ἡμιώριον 8:1 (calque, cf. *կէս ժամ* *ArmA*, *կէս ժամու* *ArmN*) or *լիբանոզն տոն* (< **լիբանոզտոն*?) = λιβανωτόν (transliteration, cf. *խնկանոց* *ArmN*). In the realm of syntax, the first passage discussed above (Rev 9:14) manifests two traits that, while sparingly attested in the classical language, become much more frequent in Hellenizing texts: the rendering of the Greek circumstantial participle by an infinitive in the instrumental case, and an overwhelming preference towards translating the indirect objects of *verba dicendi* as datives, as in Greek, to the detriment of the prepositional construction *g*- + accusative.

This Hellenizing tendency in *ArmB* is further reflected in the degree to which Greek idiomaticisms and *realia* were adapted to a native Armenian audience. For instance, the translators dealt in different ways with the Alpha and Omega passages:

1:8 ἐγὼ εἰμι τὸ ἄλφα καὶ τὸ ὦ

ArmA: *Ես եմ այբ եւ ես եմ քէ* "I am *ayb* and I am *k'ē*" J 540, J 1925 (*ալֆայ եւ աւն* "alfay and the aw" in *marg.*), M 995, OXL e. 2, P 27; but *Ես եմ աղփայ եւ օ* "I am *alp'ay* and *ō*" LOB Or. 5304.

²¹³ Cf. Mercier 1978–1979, 73; Ouzounian 2008, 39.

²¹⁴ This point has been excellently made by Birdsall (1997, 26–28), with particular reference to the formula for addressing the angels of the Seven Churches (Rev 2:1.8.12.18; 3:1.7.14).

²¹⁵ On which see, among many others, Muradyan 2012; 2014, as well as the seminal work by Manandean (1928).

²¹⁶ Conybeare 1907, I.92–93; Murat 1905–1911, 4–46.

ArmB: Էս եմ ալփն եւ ուֆն "I am the *alp* and the *ov*"
ArmN: Էս եմ այբ եւ ես եմ քէ "I am *ayb* and I am *k'ē*"
 V 1508 (Էս եմ ալփայ եւ ուֆ "I am *alp'ay* and *ov*"
in marg.; likewise, Էս եմ ալփա եւ ուֆ "I am *alfa*
 and *ov*" LOB Add. 18549, LOB Add. 19730, LO 76).

21:6 γέγονα ἐγὼ τὸ ἄλφα καὶ τὸ ὦ

ArmA: Էղէ ես ալբ եւ քէ "I have been *ayb* and *k'ē*" J
 540, J 1925, OXL e. 2; Էղէ ես ալբ "I have been
ayb" LOB Or. 5304, M 995

ArmB: Էղէ ես ալփն եւ ուֆն "I have been the *alp* and
 the *ov*"

ArmN: Էղէ ես ալփա եւ ուֆ "I have been *alp'a* and *ov*"
 LOB Add. 18549, LO 76, V 1508 (ալբ եւ քէ "*ayb*
 and *k'ē*" *in marg.*, as in LOB Add. 19730)

ArmB translates *ad litteram* and transcribes the names of the letters into Armenian, suffixing them with the article -ն. On the contrary, *ArmA* translates *ad sensum*, adopting the names of the first (Ա, ալբ *ayb*) and last (Ք, քէ *k'ē*) letters of the Armenian alphabet and ignoring the articles. There is some hesitation in the manuscripts of *ArmN*: some follow the wording of *ArmA*, whereas others transliterate, but this transliteration is independent of *ArmB*, as is evident from the final -ա -a in ալփա = ἄλφα, which *ArmB* does not have, and from the absence of an article. The three texts appear split along the same lines at 22:13.²¹⁷

Finally, it is worth noting that *ArmA* and *ArmB* both have a small number of translation blunders, where the Greek *Vorlage* has obviously been misread, e.g. *ArmA* φυλή > ψυχή in Ի վերայ ամենայն շնչոց = ἐπὶ πᾶσαν φυλὴν (corrected in *ArmN*: ազգաց) at 13:7, and *ArmB* աստուածատեսիլս = θεοειδεῖς for θειώδεις at 9:17.

7.6.3 Linguistic constraints

The helpfulness of the Armenian texts in order to enlighten the textual tradition of Revelation is limited not only by the translation technique, but also by factors inherent to the Armenian language. Indeed, one should not too hastily equate an Armenian reading with a Greek *Vorlage*, as there could be independent reasons giving rise to a coincidence. The limitations of Armenian in representing Greek have been outlined by E.F. Rhodes with regard to the translation of the New Testament.²¹⁸ However, his

overview, whilst useful, is not always accurate and fails to account for the full range of rendering techniques available to the Armenian translators.²¹⁹ This latter point is especially relevant for the Apocalypse, considering that its two ancient texts, as well as, to some extent, Nerses' revision, differ considerably in style.

A comprehensive survey of the linguistic constraints of Armenian in relation to the translation of Greek texts would be a monograph of its own. Instead of restating what can already be found in Rhodes's contribution, the following lines highlight a small number of issues surfacing repeatedly in the Apocalypse.

1. Armenian differs from several other languages in which Revelation has been translated (most notably, Latin and Syriac) by virtue of having, like Greek, the grammatical category of definite articles. These articles exist in the form of a set of three determinative suffixes: -ս (first-person), -դ (second-person), and -ն (neutral or third-person). However, not only are their function and use not entirely comparable to those of the Greek article, but they also evolved over time.²²⁰ For this reason, even in the most slavish of translations, their appearance cannot be expected to reflect consistently the presence of an article in the *Vorlage*. As an example, in genitive constructions, except in rare instances, only one article is allowed, which is, as a rule, suffixed to the dependent noun.²²¹ Even the more literal *ArmB* abides by this rule, e.g. at 10:10 ἐκ τῆς χειρὸς τοῦ ἀγγέλου = Ի ձեռանէ հրշտակին (but 16:5 ἵκουσα τοῦ ἀγγέλου τῶν ὑδάτων = լուայ Ի հրշտակէն [-ին *codd.*] ջրոց²²²). Conversely, at 11:11, where all three texts have Եւս երից ատուրց for μετὰ (τάς) τρεῖς ἡμέρας, the testimony of *ArmB* might be invoked in support of the anarthrous reading μετὰ τρεῖς ἡμέρας.

2. Prepositions as a grammatical category are famously highly language-specific in both their inventory and uses. In Armenian, for instance, the preposition Ի (j- before a vowel) can stand for ἐν, εἰς, ἐπὶ, ἐκ, and ἀπό, depending in part on the case it governs. Both ἀπό and ἐκ are thus rendered by Ի + ablative, which is of no help where the Greek

²¹⁷ Cf. Molitor 1971–1972, 2:47; Tašan 1906, 52. Note that no Armenian text, not even *ArmN*, repeats 1:8 at 1:11, as does *Av*.

²¹⁸ Rhodes 1977.

²¹⁹ See the remarks by Cowe (2013, 277–82).

²²⁰ See Weitenberg 1994. The functions of articles in classical texts are detailed by Jungmann (1964–1965).

²²¹ Jungmann 1965, 69–73.

²²² Could it be that the translator misinterpreted τῶν ὑδάτων as head of the group?

tradition hesitates, e.g. at 3:12 or 6:10. To render ἐπί, on the other hand, the translator may opt for the compound preposition *ի վերայ* or *ի վեր*. This choice is systematic and therefore reliable in *ArmB*, but not in *ArmAN*, as evidenced by 10:11, where ἐπὶ λαοῖς is translated as *ի վերայ ժողովրդոց* in *ArmB*, but as *ի հեթանոսս* in *ArmA* (where λαοῖς and ἔθνεσιν are transposed) and *ի ժողովուրդս* in *ArmN*.

3. Although Armenian has a higher number of cases (locative, ablative, and instrumental in addition to the five cases of Greek), the fact that some cases share identical forms in either the singular or the plural can lead to ambiguity. For instance, at 11:11, *ի նոսս* *ArmABN* is of no use for deciding between the readings ἐν αὐτοῖς, εἰς αὐτούς, and ἐπ' αὐτούς, because the accusative and locative plurals are morphologically identical, keeping in mind what was said above regarding the preposition *ի*.

4. The verbal system in Classical Armenian is much simpler than in Greek. The simple tenses are three: present, imperfect (only in the indicative), and aorist. The perfect and pluperfect are both periphrastic tenses, combining the participle with indicative or subjunctive forms of the auxiliary; their use, however, does not exactly coincide with that of the Greek perfect and pluperfect.²²³ Therefore, when at 7:14, the Greek tradition is split between εἶρηκα and εἶπον, the aorist form *սսացի* in *ArmBN* does not favour either reading, since the perfect form *սսացեալ եմ* would be unexpected for rendering εἶρηκα.²²⁴ Caution is similarly advised with respect to the imperfect, as it often translates an aorist, especially in *ArmA*.

5. Ancient Armenian has no future tense and usually relies on the subjunctive to express a future meaning. Thus at 6:4, it is impossible to tell which of the Greek readings σφάζουσι(v), (κατα)σφάζωσι(v), and σφάζωσι has been translated as *սպանցեն* in *ArmB*.

6. Neither voice nor tense are differentiated in non-finite verbal forms (infinitive, participle). In particular, the participle of a given verb can be built either on the present or (usually) on the aorist stem, depending on the verb, with no difference in temporal or aspectual value. Moreover, participles

are used more sparingly and for different purposes than in Greek; other common renderings of a Greek participle include a relative clause, an agent noun, a subordinate clause in *զի*, or an infinitive in the instrumental (only in *ArmB*). None of these expedients are serviceable: for instance, the agent nouns *զապահանիչս* of *ArmAN* and *զապահանողս* of *ArmB* could equally represent the readings τοὺς (δια)φθείροντας and τοὺς (δια)φθείραντας at 11:18.

7.6.4 Armenian and Greek Evidence

Bearing in mind that the Armenian language itself, as much as its particular use under the translators' pen, limits the number of variant locations where comparison is permitted, the Armenian texts still offer more than enough readings to situate them in the overall transmission history of the Apocalypse and determine their Greek allies. That being said, a comprehensive evaluation of this material is not yet possible at the current stage. Instead, what follows is a preliminary appraisal, aimed at giving a general idea of the complexion of the three text forms.

There is copious, informative data on this subject to be found in the works of Conybeare and Murad. However, the presentation of these data leaves something to be desired, as both editors' evidence consists of numerous collations and lists of variants scattered throughout their notoriously impractical volumes. A more convenient overview of the Armenian variants appears in Joseph Molitor's collation, made at the request of the Vetus Latina-Institut and published under the title *Zum Textcharakter der armenischen Apokalypse*.²²⁵ The Armenian readings of the three editions have been translated into Latin as precisely as possible, following the usual practice of the author, along with their variants in footnote, where applicable. Unfortunately, apart from the clarity of the data, there is not much to gain from this study, especially in terms of textual history.²²⁶

As we have seen, Conybeare and Murad thought that all three recensions of Revelation could be reduced to a single original translation, and both were convinced that they had published the single best and oldest text form. This postulate, by necessity, affected their assessment of the Armenian texts' relationship with each other and with the Greek. Molitor, for his part, claims that the apparatus to the Zohrab edition offers the best readings (according to

²²³ See Ouzounian 2001.

²²⁴ Cf. Ouzounian 2001, 16–18 about the verb *սսեմ* 'to say'. Because the whole of 7:13–14 is in the present tense in *ArmA*, its testimony here is inconclusive.

²²⁵ Molitor 1971–1972.

²²⁶ Cf. Birdsall 1997, 23–25.

what criteria he does not say), but does not clearly state an opinion on the genesis of the Armenian recensions. However, the fact that he constantly speaks of ‘editions’ (*Ausgaben*) and not recensions or translations suggests that he did not consider these recensions to be genetically distinct.

Ultimately, as long as the internal genealogy of the Armenian tradition has not been elucidated, each text needs to be considered separately and for itself, including all published variant readings. To put it differently, at this stage, no reading ought to be discarded as secondary for the sole reason that it appears in a given manuscript or text form rather than in another, possibly more original one.

7.6.4.1 The Textual Affinities of *ArmA*

Conybeare’s conclusion as to the original Armenian text of Revelation is that “this version was made early in the fifth century, if not in the fourth, from an Old Latin copy, or perhaps from a bilingual, Greco-Latin codex, which may have been furnished by a Montanist congregation”, after which it was “re-modelled, and in many places retranslated from Greek in the fifth century”, resulting in *ArmA*.²²⁷ Problematically, his edition merely consists of a transcription of one witness, OXL e. 2, although two other manuscripts collated by him are deemed to have “older” readings: LOB Or. 5304 presents “on the whole [...] the older form of the text”, while P 27 “is in the main an older text”, but contaminated by another text akin to 046.²²⁸ Unfortunately, Conybeare fails to make clear what this claim refers to: are these text forms older than that of his base manuscript, or than *ArmB* or *ArmN*? His stemma of the Armenian tradition is rather unhelpful in this regard, but seems to indicate that the original text must be reconstructed from *ArmB*, on the one hand, and, on the other, the combination of a) the group made up by OXL e. 2, LOB Or. 5304, and M 995; b) P 27; and c) *ArmN*.²²⁹

On the whole, the discussion is marred by Conybeare’s seemingly aprioristic opinion of *ArmB* as derivative of *ArmA*, and by his frantic quest for Latinisms in all available Armenian witnesses. Consequently, much attention is bestowed on the Latin element and on the Greek sources of the supposed revisions represented by *ArmB* and P 27, whilst nothing is said of the Greek text form(s) reflected in the archetype of *ArmA*. Of particular notice is the text used for the alleged fifth-century partial retranslation, which Conybeare fails to characterize. No further insight is gained from Murad’s argumentative discussion of *ArmA*, which purports to establish that its witnesses merely transmit various corrupted forms of *ArmN*.²³⁰

To sustain his theory of a Latin element in *ArmA*, Conybeare made much of the reading *փողոց մեծաց* ‘of trumpets great’ of LOB Or. 5304 at 19:1. This isolated reading is analogous of the corruption *tubarum* (from *turbarum*) *multarum* present in many Latin witnesses, including ancient ones. According to Conybeare, “we cannot conceive of an Armenian corrector who, already possessing the true text of this passage, would have introduced this error from a Latin codex, or have made a recension from the Latin at once drastic and indiscriminating.”²³¹ The coincidence, one of a collection of perceived Latinisms dispersed in different witnesses²³², is certainly remarkable and calls for further investigation. The fact is, however, that LOB Or. 5304 stands alone here: all other known witnesses have either *բազմութեան* ‘of a multitude’ (J 540, J 1925, *ArmN* including P 27) = ὄχλου πολλοῦ NA28, or *ժողովրդոց* (M 995) = ὄχλων.²³³ For this reason, it is

²³⁰ Murat 1905–1911, *ԻԺԷ–ՇԵ*.

²³¹ Conybeare 1907, I.161. See also Conybeare 1907, I.124–125; Charles 1920, 1: clxxix–clxxx.

²³² Conybeare 1907, I.118–126.

²³³ Whether this last reading reflects Lat. *turbarum*, as Conybeare (1907, I.146) opined, is highly doubtful. In addition, Conybeare (1907, I.135, 145) thought he had found support for his hypothesis in V 1572, a seventeenth-century manuscript of Nerses’ Commentary, which at 19:6 reads ‘of a multitude of thunders’ (presumably *բազմութեան որոտմանց*, but Conybeare only provides us with his translation) for βροντῶν ἰσχυρῶν (*հզոր որոտմանց* ed.). According to him, *ArmA* originally had *փողոց մեծաց* for ὄχλου πολλοῦ not only at 19:1, but also at 19:6. The reading *բազմութեան որոտմանց* of V 1572 would then be the result of a marginal correction of this earlier part of 19:6 having crept into the text of the verse at the wrong place. There is, in fact, a much simpler explanation: *բազմութեան* probably replaced *հզոր* in *զձայն հզոր որոտմանց* = φωνὴν βροντῶν ἰσχυρῶν in V 1572

²²⁷ Conybeare 1907, I.162–163. According to this remark, the Apocalypse would have been translated into Armenian around the same time as the first version of the Gospels (*Arm1*). Conybeare does not comment further on this theory, but he does state his opinion that the revision of *Arm1* into *Arm2* happened “between 400 and 460”.

²²⁸ Conybeare 1907, I.135–137.

²²⁹ Conybeare 1907, I.147. Conybeare’s reconstruction of the Armenian tradition is elucidated in more detail in my forthcoming article.

unwise to consider *փողոց մեծաց* the original, early fifth-century reading of *ArmA*, inasmuch as the intricacies of the Armenian manuscript tradition have not been cleared up. Furthermore, there is a real possibility that the “many omissions which the Armenian has in common with the African Latin”²³⁴, as well as a substantial number of rather unconvincing agreements²³⁵, are merely either accidental agreements in error, or the result of a looser translation technique.

It is true that *ArmA*, particularly as transmitted in the two manuscripts LOB Or. 5304 and OXL e. 2, has quite an eccentric text with many readings that can hardly be related to the Greek. However, knowledge of the textual history of Revelation has increased dramatically since the beginning of the twentieth century, when the Armenian editions were published and debated. Notably, an important Greek witness has come to light in the shape of P47, giving support to readings of *ArmA* that previously had no parallel in the extant Greek tradition²³⁶:

11:7 յայնժամ զազանն որ ելանէ J 540, J 1925, OXL e. 2, P 27^{PC}, *ArmN* = τότε τὸ θήριον τὸ ἀνάβαινον P47 sa] τὸ θήριον τὸ ἀνάβαινον NA28 (τὸ θήριον τότε ἀνάβαινον 01*).

13:6 եւ զխորան նորա (զստաճարն սուրբ ‘the temple holy’ OXL e. 2, the latter word likely a misreading of the abbreviation նր̃ as սբ̃) որ յերկինս (add. ե ‘is’ M 995) J 540, J 1925, M 995, OXL e. 2 = καὶ τὴν σκηνὴν αὐτοῦ ἐν τῷ οὐρανῷ P47] καὶ τὴν σκηνὴν αὐτοῦ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας NA28.

Another noteworthy witness, only published at the end of the last century, is P115. *ArmA* shares one of its eight singular readings, *զնսս* = αὐτούς at the end of 2:27. This reading is, however, as noted by D.

because of the homoeoteleuton of *զձայն* with *ձայն բազմութեան* = φωνὴν ὄχλου πολλοῦ in the first part of the sentence.

²³⁴ Conybeare 1907, I.163.

²³⁵ An egregious example is the reading *անկցէ զնսս* ‘he will cast them’ of OXL e. 2 for ἐβλήθη at 20:10, which Conybeare (1907, I.125) tries to account for via a hypothetical Latin reading *mittebat*, mistaken for **mittebit*, arguing that “[a]n ignorant Armenian translator might imagine such a form”! Likewise, at 20:15, ἐβλήθη] *անկցի* ‘he will be cast, he will fall’ OXL e. 2 is supposedly from *mittebatur* misread as **mittebitur*. None of these real or imaginary forms are actually attested in the Latin tradition, cf. Gryson 2000–2003, 690–93, 699–701.

²³⁶ About this papyrus, see now Malik 2017, in addition to Schmid 1935.

C. Parker, nothing more than the harmonization of the quotation of Ps 2:9 on the text of the LXX²³⁷, and it is safe to assume that the same change happened separately in Armenian, where Ps 2:9 also has the form *զնսս*. In a similar fashion, some minority readings occurring in *ArmA* are merely accidental. For instance, at 8:5, all published witnesses read *եղեւ* = ἐγένετο 250. 1828. 1888. 2672] ἐγένοντο NA28. The coincidence with four members of the late family O (F172/250, a mix of the Andreas and Koine traditions) is evidently fortuitous: here, the Armenian singular verbal form is explained by the closest subject, the singular *որոտումն մեծ* ‘thunder great’ that the translator substituted to the Greek plural βρονταί.

However, *ArmA* also exhibits a significant number of ‘ancient’ readings, such as:

2:2 զինքեանս (զանձինս LOB Or. 5304) առաքելս (կնքեալս ‘sealed’ J 1925) *codd. omn.*, *ArmN* = ἐαντοὺς ἀποστόλους 01*. 02. 04. 025. 2053. 2329 *pauc.* NA28] *add.* εἶναι 01CC *rell.*

6:9 կնքեալս (կնքեալ J 1925, LOB Or. 5304, M 995, *ArmN*) *codd. omn.*, *ArmN* = ἐσφραγισμένων 1854. 2351 *pauc.*] ἐσφραγμένων NA28. Instead of being constructed as an adnominal genitive as in Greek, the attributive participle is in the accusative plural in Armenian, agreeing with its head *զհոգիս* = (τὰς) ψυχὰς.

10:10 լցաւ որովայն իմ (լցի փոր իմ ‘I filled my belly’ OXL e. 2) դառնութեամբ (եւ էր դառն նա ‘and it was bitter’ P 27; *om.* LOB Or. 5304) *codd. omn.* = ἐγεμίσθη ἡ κοιλία μου πικρίας 01CC*. 1854. 2329] ἐπικράνθη ἡ κοιλία μου NA28

11:3 հազար (add. եւ M 995) երկերիւր (add. եւ J 1925) վաթսուէ եւ հինգ (եւթն ‘seven’ J 1925) J 540, J 1925, M 995, P 27 / ԹՄԿԵ OXL e. 27 / *n*̃ եւ երկերիւր եւ կ̃ե LOB Or. 5304 = χιλίας διακοσίας ἐξήκοντα πέντε 01CC*] χιλίας διακοσίας ἐξήκοντα NA28. Similarly at 12:6.

13:8 անուանք նոցա *codd. omn.*, *ArmN* = τὰ ὀνόματα αὐτῶν P47. 01. F1006. 2286. 2329. 2429. 2432] τὸ ὄνομα αὐτοῦ NA28

18:3 արբին J 540, LOB Or. 5304, M 995, *ArmN* = πέπωκαν 1828. 2329 NA28 / πεπόκασιν(ν) F172. 792 1006C. F1678. 2071. 2759. *Koī^{plur.}* Areth] πέπωκαν / πεπτώκασιν(ν) / πέπτωκε(ν) / πέπωκε(ν) / πεπότικε(ν) / *al. var. lect. rell.*

21:18 եւ *codd.* = καί 01CA. 02. 025. 1611. F2028. 2030. 2377 *Oec* NA28] *add.* ἦν 01* *rell.*

²³⁷ Parker 2000, 163–164.

In these and other readings of the same class, *ArmA* variously agrees with representatives of different strands but, as it seems, particularly often with 01*, 01CC*, 1854, and 2329. Its agreements with 01CC* are certainly intriguing, considering the fact that some of the readings introduced by this later corrector, e.g. at 11:3 and 12:6, are unsupported otherwise.²³⁸ Indeed, it is striking that, out of a sample of some eleven readings of 01CC*, cited by Peter Malik as enjoying only weak or no support altogether²³⁹, five (10:10, 11:3, 11:8, 12:6, 18:9) are attested beyond question in *ArmA*, while only two (16:18, 18:21) are certainly not; in the remaining four (12:8, 16:10, 19:7, 19:13), either *ArmA*'s testimony is ambiguous or corrupted, or linguistic constraints make it impossible to ascertain.

In light of this, one cannot but presume that, in making these corrections, 01CC* was following a somewhat eccentric exemplar, rather than his own judgment or fantasy, as has been argued. If we are to admit this hypothesis – which would obviously require further testing –, this opens up the possibility that some readings of this exemplar, not extant anymore in Greek, would have been preserved by *ArmA*. This fact could in turn partially account for the rather wild text of *ArmA*, although there is, of course, no possibility to discern such primary wild readings from those resulting of translation choices. At any rate, these conjectures, however essential they may be to the genesis of *ArmA*, are scarcely relevant for the Greek *Ausgangstext*.

Finally, in not a few places does *ArmA* side with the majority texts against other witnesses, including 01. Some examples are:

- 1:8 *ουκ* *codd. omn.*, *ArmN* = λέγει 01CA. 02. 04. 025. *Koi Com mult.* NA28] (ἡ) ἀρχὴ καὶ (τὸ) τέλος λέγει 01* 01CA. 2329 *Andr pauc.*
 6:17 *ὑπρω* *codd. omn.*, *ArmN* = αὐτοῦ 02 *rell.*] αὐτῶν 01. 04. 1611. F1678. 1828. 1854. 2053. 2329. 2344 *Andr^{pauc.}* NA28

²³⁸ About 01CC* and the presumed time frame of his activity (seventh or eighth century?), see Milne and Skeat 1938, 50. To my knowledge, no study has yet been devoted to this corrector. Lest the readings cited here give a false impression of him, I should mention that he quite often brought peculiar readings of 01* in line with the majority tradition, as can be seen from the list of singular readings in Hernández 2006, 201–211. Any investigation of 01CC* ought to take the testimony of *ArmA* and *ArmB* into account – ideally, once state-of-the-art editions have been published.

²³⁹ Malik 2015, 600 n. 30, 611.

- 15:3 *ἡθω* *LOB Or.* 5304, M 995, OXL e. 2, P 27, *ArmN* = ἐθνῶν 01CA. 02. 2329 *Andr Koi Com* NA28] αἰώνων P47. 01*. 01CA. 04. F1006. 1611. F1678 *Andr^{pauc.}*
 21:3 *ἡρῆ* *J* 540, *LOB Or.* 5304, M 995, OXL e. 2, *ArmN* = ἐκ τοῦ οὐρανοῦ 2329 *Andr Koi Com rell.*] ἐκ τοῦ θρόνου 01. 02. 2672. 2917 NA28

This does not necessarily mean that any of the abovementioned Greek manuscripts is the closest ally of *ArmA*. As regards 2329, for example, taking as a benchmark the 8 special readings where comparison is possible (*Sonderlesarten*, out of 14) and 5 singular readings of 2329 in *TuT*²⁴⁰, it is striking that *ArmA* has no singular reading and only one *Sonderlesart* in common with 2329, which could well have arisen independently (13:16 *ουκ* = δώσει 2329 *pauc.* / δώσει *pauc.* TR, for δώσιν NA28). Since it has been shown that the relationship between 2329 and 01 is not immediate, as their shared readings are not distinctive, but rather tend to belong to the presumed *Ausgangstext*²⁴¹, their proximity with *ArmA* does not offer sufficient grounds to ascertain the latter's position in the tradition.

All in all, it is problematic to draw any conclusions about the complexion of *ArmA* in the absence of a systematic comparison based on an accurate edition. Notwithstanding, the support that this text lends to a few otherwise sparsely attested ancient readings, such as those of 01CC*, is noteworthy, as is its relative closeness to different important Greek witnesses. There is no doubt that *ArmA* was translated from an ancient text and deserves close scrutiny.

7.6.4.2 The Textual Affinities of *ArmB*

The situation is slightly better with regard to *ArmB*. In his edition, Murad noted that this text was closest to 01, including its correctors, although it frequently agreed with other major witnesses, mostly 02 and 04, as well as with important minuscule manuscripts (which ones exactly is not stated clearly).²⁴² Conybeare, who collated Murad's text against Tischendorf, concurred in considering 01 as the closest ally of *ArmB*, followed, according to him, by 2020, 2036, 104, 69, and 61.²⁴³ This proximity with 01

²⁴⁰ Cf. Müller 2017, 393–396.

²⁴¹ Müller 2017, 399–400; Lembke, Müller, and Schmid 2017, 518, 583.

²⁴² Murat 1905–1911, 29–7.

²⁴³ Conybeare 1907, I.115–117. For lists of agreements of *ArmB* with 01 (all hands included), Old Latin, 04, 02,

is unquestionable; at many locations it is shared with *ArmA*, even though the Armenian wording may differ:

- 2:2 *ղինքեանս առաքելս* = ἐαυτοὺς ἀποστόλους 01*. 02. 04. 025. 2053. 2329 *pauc.* NA28] *add.* εἶναι 01CC *rell.*
- 10:10 *լցաւ բերան իմ դառնութեամբ* = ἐγεμίσθη ἡ κοιλία μου πικρίας 01CC*. 1854. 2329] ἐπικράνθη ἡ κοιλία μου NA28. The Armenian translation has ‘mouth’ instead of ‘stomach’.
- 14:6 *այլ հրշապ* = ἄλλον ἄγγελον 01CC*. 02. 04. F1006. 1611. F2065. 2329. 2344. 2846 *Oec al.* NA28] ἄγγελον 01* *rell.* / ἄγγελον ἄλλον *pauc.*
- 21:18 *եւ* = καὶ 01CA. 02. 025. 1611. F2028. 2030. 2377 *Oec* NA28] *add.* ἦν 01* *rell.*

In addition to these convergences with the other old Armenian text, *ArmB* contains a number of ancient readings that are not found in *ArmA*:

- 5:10 *արքայութիւն եւ քահանայս* = βασιλείαν καὶ ἱερεῖς 02. 1611. F1678. 1854. 2050. 2329. 2582. 2846 *pauc.* NA28] βασιλείαν καὶ ἱερατείαν 01. 2344 / βασιλεῖς καὶ ἱερεῖς *rell.*
- 10:4 *եւ որչափ եւ* = καὶ ὅσα 01 Andr^{pauc.}] καὶ ὅτε NA28. *ArmB* cannot be cited either in support or against the reading ὅσα P47. 01. 2344. 2917] ἃ NA28 further down in the same verse, because ἃ / ὅσα ἐλάλησαν is rendered by a substantive, *զխաւսս* ‘the words’.
- 12:8 *նոցա գտաւ* = αὐτῶν εὐρέθη (*om.* ἔτι) P47] εὐρέθη αὐτῶν ἔτι NA28.
- 13:4 *գազանին* = τῷ θηρίῳ P47 *pauc.*] τῷ θηρίῳ καὶ προσεκύνησαν τῷ θηρίῳ NA28. This reading could have arisen separately in *ArmB* because of the homoeoteleuton.
- 13:18 *վեցհարիւր եւ վեցսուսան* = ἑξακόσιοι δέκα ἕξ 04 / *χίς* P115] ἑξακόσιοι ἑξήκοντα ἕξ NA28. The reading 616 is also found in the Sahidic and some Latin and Bohairic witnesses.²⁴⁴
- 14:8 *անկան* = πέπτωκαν P47. 01CA] πεπότικεν NA28
- 21:4 *եւս ... առաջինքն* = ἔτι τὰ πρῶτα 02. F1006. 1611. F2065. 2329. 2846 *Oec* Andr^{pauc.} [NA28]] *al. var. lect. rell.*

There are numerous instances where *ArmB* follows majority text forms against particular readings of P47, 01, or others, for instance at 10:7 (*լեւնեորդ հրշապին* = τοῦ ἐβδόμου ἀγγέλου), 13:5 (*հայհոյութիւն* = βλασφημίαν), 18:24 (*ամենայն արիւն* ‘all blood’ = αἷμα), etc. Whenever this is the case and *Andr* and *Koi* have different readings, *ArmB* appears to be split in its agreement with these two major forms. An interesting situation occurs at 13:8, where *ArmB* reads *որոց ոչ եւս գրեալ էր անուն նորա* = literally ὧν οὔτε γέγραπται τὸ ὄνομα αὐτοῦ. While the Greek tradition is split between more than twenty different readings, none of them matches exactly the wording of *ArmB*. Rather, it seems that we have here a conflation of two of the four main Greek readings, namely οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ (04. 1854. 2053. 2344 *Oec pauc.* NA28) and ὧν οὔτε γέγραπται τὸ ὄνομα (*Koi*^{mult.}).

Unlike *ArmA*, *ArmB* does not frequently present original readings absent from the extant Greek tradition, and when it does, such readings can often be attributed to an intra-Armenian corruption. An example is 15:2, where τοὺς νικῶντας is rendered by the accusative singular *զաղթող* ‘victor’, while further down, its attribute ἐστῶτας is rendered by a subordinate clause with a plural predicate: *զի կային* ‘that they stand’. It is safe to assume that the singular form results from the loss of the final -ս of a primitive accusative plural reading *զաղթողս*.²⁴⁵ Among other disagreements with the whole Greek tradition, a couple of omissions can be mentioned, such as 16:4 τὴν φιάλην αὐτοῦ, possibly the result of scribal negligence.

On the whole, it appears that *ArmB*’s reported closeness to 01 is real, but relative. Like *ArmA*, it contains a fairly large quantity of ancient readings that can be found in various Greek witnesses, including 01, but these readings are not necessarily the same in both Armenian texts. Such disagreements are numerous and significant enough for *ArmB* to be worthy of separate consideration. More research is needed to clarify its textual character and whether distinct layers can be identified in what seems to be a mix of 01 with other, diversely attested readings.

7.6.4.3 The Textual Affinities of *ArmN*

Given its date and overall closeness to *ArmA*, it stands to reason that *ArmN* is a revision of this text (*pace* Murad). In contrast to *ArmA*, the known

025, 046, 2020, Vulgate, Greek Fathers, and Coptic, as well as readings unsupported by Latin or Greek, see Conybeare 1907, I.95–114.

²⁴⁴ About the testimony of P115, see most recently Müller and Lembke 2017, 34*/111*.

²⁴⁵ As proposed by Murat 1905–1911, *luc*.

manuscripts of *ArmN* display only limited variation, indicating a very stable tradition. As regards the Greek manuscript used by Nerses for his revision, we know from Nerses' own testimony that it was a witness of the Andreas commentary.²⁴⁶ That *ArmN* is essentially a revision of *ArmA* against *Andr* finds further confirmation in the many passages where *ArmN* exhibits variant readings specific to *Andr*, e.g. at 22:13:

NA28: ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος
Andr: ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος

ArmA: ես եմ սկիզբն եւ ես եմ կատարած "I am [the] beginning and I am [the] end" J 1925, OXL e. 2 (add. *ասէ տէր ամենակալ* "says [the] Lord almighty" OXL e. 2); ես եմ առաջին եւ ես եմ վախճան, ես եմ սկիզբն եւ ես եմ կատարած "I am [the] first and I am [the] end, I am [the] beginning and I am [the] end" J 540, M 995

ArmN: սկիզբն եւ կատարած, առաջին եւ վերջին "[the] beginning and end, [the] first and last" V 1508

Two of the four available witnesses of *ArmA* for this passage have the same text as the majority of the Greek manuscripts, while the other two omit ὁ πρῶτος καὶ ὁ ἔσχατος. Whatever it was that Nerses' source read was evidently regularized in *ArmN* according to the wording of *Andr*, which has ἀρχὴ καὶ τέλος before ὁ πρῶτος καὶ ὁ ἔσχατος. Another clear case is at 15:2, where *ArmN* has the addition *եւ զհրաշքս նորա* = καὶ (ἐκ) τοῦ θαύματος αὐτοῦ, absent from *ArmAB* and most of the Greek tradition aside from *Andr*.

Josef Schmid found it impossible to isolate the family or group to which Nerses' apparently excellent *Vorlage* of the commentary belonged, because of the freedom with which it was adapted.²⁴⁷ This freedom does not extend to *ArmN*, although at a few places, Nerses appears to follow neither *ArmAB* nor *Andr*. A case in point is 5:10, where *ArmCN* have *թագաւորել* 'to reign' for καὶ βασιλεύσουσιν of *Andr*, 01, and many other Greek witnesses, which was rendered as *եւ թագաւորեցուք* 'and we will reign' in *ArmA* and *եւ թագաւորեցեն* 'and they will reign' in *ArmB*. It is possible that Nerses harmonized the

text of Rev on that of Andrew's exegesis of this passage (p. 57, l. 10 Schmid), which, in many manuscripts, has the present infinitive βασιλεύειν or the aorist βασιλεύσαι instead of the original reading βασιλεύσειν.²⁴⁸

Two further questions about *ArmN* are yet to be answered decisively: what form of *ArmA* was known to Nerses, and did he also use *ArmB*? Judging from Conybeare's work, it seems that *ArmN* agrees slightly more often with LOB Or. 5304 than it does with OXL e. 2 and P 27 (the other three known witnesses of *ArmA* were not available to Conybeare at this stage of his work) but, once again, the answer to this question must be deferred for as long as no satisfactory editions are available.

As regards the use of *ArmB*, the situation is far less clear. Conybeare states that "Nerses inherited codices almost identical with 1, 2, 3, 6 [= *ArmA*], and rarely shews a knowledge of the type 4 [= *ArmB*]."²⁴⁹ In fact, he could only cite one such instance, at 19:14, where he knew *ArmA* through the testimony of the sole manuscript LOB Or. 5304, his other witnesses being lacunose or corrupted.²⁵⁰ However, the publication by Murad of two further witnesses of *ArmA*, J 540 and J 1925, both agreeing with *ArmB* and *ArmN*, suggests that the reading in LOB Or. 5304 is secondary and, therefore, that *ArmN* need not depend on *ArmB* at 19:14:

NA28: καὶ τὰ στρατεύματα [τὰ] ἐν τῷ οὐρανῷ

ArmA: եւ զաւրաւարք երկնից եւ զաւրք երկնից (*om.* *երկնից* J 1925) 'and captains of heaven and armies of heaven' J 540, J 1925; *եւ զօրաւար յերկնից* 'and captain from heaven' LOB Or. 5304; *երկնից եւ* 'of heaven and' M 995

ArmB: եւ զաւրաւարք երկնից եւ զաւրք երկնից 'and captains of heaven and armies of heaven'

ArmN: եւ զօրաւարք երկնից՝ եւ զօրք երկնից 'and captains of heaven and armies of heaven' V 1508

Murad, while holding that *ArmB* and *ArmN* were fundamentally two different translations, still allowed for some limited input of *ArmB* into Nerses' version. Accordingly, he pointed out four verses where both forms offer either the exact same text or a very similar wording (11:3, 13:11, 18:20, 21:13), as

²⁴⁶ See the translation of Nerses' colophons in Thomson 2007, 4–6, 17–19.

²⁴⁷ Schmid 1955–1956, 2:110–11: "Einer der von mir festgestellten Textgruppen läßt sie sich nicht zuweisen, sondern nur negativ bestimmen, daß sie weder dem Typ R (*a-b-c-d*) noch Ω angehört hat." About Nerses' adaptations, see Thomson 2007, 25–36.

²⁴⁸ Interestingly, Nerses' adaptation of the commentary does not include an infinitive, but rather a present indicative *թագաւորեն* 'they reign' (Anon. 1855, 82; Thomson 2007, 77).

²⁴⁹ Conybeare 1907, I.147.

²⁵⁰ Conybeare 1907, I.91.

well as a number of convergences on a smaller scale.²⁵¹ However, since Murad did not recognize the priority of *ArmA* over *ArmN*, his observations are of little use; in fact, the four verses he cited as evidence are practically identical in *ArmA* as well.

As it stands now, it appears rather unlikely that Nerses used *ArmB* alongside *ArmA* and a Greek exemplar of the *Andr* tradition. At least two other, somewhat more probable explanations exist for the scarce coincidences between *ArmB* and *ArmN*, where *ArmA* differs: either Nerses' own editorial work accidentally resulted in the same wording as in *ArmB*, or his Armenian exemplar bore some traces of contamination by *ArmB*.

7.6.5 Concluding remarks

Due to their poor editorial situation and the lack of serious studies about their language, style, and date, only the fewest questions about the mutual relationships of the Armenian texts can be answered definitely at this stage. We are thus on very shaky grounds trying to relate this version to the Greek tradition.

There are nonetheless a few bright spots. The essentially derivative nature of *ArmN* vis-à-vis *ArmA* and its reliance, as far as Nerses' revisions are concerned, on a Greek *Vorlage* of the *Andr* tradition are clear. Thanks to its quite literal translation technique, *ArmB* may be considered to offer a relatively reliable testimony, even extending in some measure to thornier areas, such as the order of words and the presence or absence of articles. It remains to be established with certainty whether this text is indeed a Hellenizing, or pre-Hellenizing, translation; this is important with a view to defining an adequate methodological framework for its evaluation.²⁵²

The most problematic text is without a doubt *ArmA*, not least because of its uncertain internal genealogy. Like *ArmB*, it shares a significant proportion of its readings with 01. The fact that several singular readings of 01CC* are also attested by *ArmA* suggests that its *Vorlage* may have originated in the same circle where the copyist and corrector of 01 were active, presumably in some Eastern part of the Mediterranean region. This highlights the relevance of the Armenian version for the textual history of the Apocalypse, and the need for modern,

critical editions of its different texts, along with an investigation of their formation and transmission.

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²⁵¹ Murat 1905–1911, չԽԶ–ՉԾԵ. See also Table 1 above.

²⁵² Cf. Morani 2016.

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7.7 Altkirchenslawisch

Karsten Grünberg

7.7.1 Beschreibung der grundlegenden Merkmale der Sprache, die für die textkritische Bewertung relevant sind („linguistische Zwänge“)

Das Altkirchenslawische (stellenweise auch als Altbulgarisch bzw. Altslawisch bezeichnet) steht in enger Verbindung mit dem Beginn der Missionierung der Slawen, die von Byzanz aus durchgeführt wurde und bis in den pannonisch-mährischen Raum reichte. Als Grundlage diente den Slawenaposteln Kyrill und Method ihr Dialekt aus dem makedonischen-bulgarischen Raum im 9. Jh., der nach der Vertreibung aus Mähren von deren Schülern in Bulgarien weiter entwickelt wurde, sodass das Altkirchenslawische als erste Schriftsprache der Slawen überliefert ist. Dabei standen insbesondere liturgische Texte im Vordergrund, da sie bei der folgenden Missionierung auch der Kiewer Rus im 10. Jahrhundert von wesentlicher Bedeutung gewesen ist. Somit ist das Altkirchenslawische nicht nur die erste Schriftsprache der Slawen, sondern auch wesentliche Grundlage der heutigen südslawischen Sprachen des Bulgarischen, Makedonischen und Serbischen sowie der ostslawischen Sprachen des Russischen, Ukrainischen und Belorussischen. Dabei gilt das Altkirchenslawische im Wesentlichen als Sprache der orthodoxen Kirche, die Abwandlungen dieser ursprünglichen Sprache noch heute in Form eines Kirchenslawisch-Russischen, das sich erheblich von der russischen Standardsprache unterscheidet, in ihrer Liturgie verwendet.

Eine standardisierte Form des Altkirchenslawischen hat es nie gegeben, in den ersten überlieferten slawischen Sprachdenkmälern begegnen wir schon lokalen, dialektalen Besonderheiten in Schrift, grammatikalischer und lexikalischer Struktur, was auch an der kirchenslawischen Überlieferung der Johannes-Apokalypse, die hier behandelt worden ist, sehr gut nachvollzogen werden kann. So sind die ältesten Schriftdenkmäler des Altkirchenslawischen in glagolitischer Schrift verfasst, vgl. Codices Zographensis, Marianus, Assemanianus etc., aber auch später noch die Breviarien und Missale aus dem kroatischen Raum: Dalmatien, Istrien als Abgrenzung zur serbischen Kyrillica), erst später setzte sich die Kyrillica durch (vgl. Codex Suprasliensis, Sava-Buch), die durch starken Einfluss des griechischen Alphabets entstanden ist.

7.7.2 Beschreibung der Übersetzungstechnik, damit beurteilt werden kann, wie das Zeugnis der Version zu bewerten ist

Im Bereich der hier behandelten Johannes-Apokalypse sind im Wesentlichen russisch-kirchenslawische Schriftdenkmäler erhalten, die älteste Handschrift, Nikol'skij No. 1, stammt aus dem 13. Jh., aber wesentliche Textgruppen sind auch serbisch-kirchenslawisch, deren ältesten Schriftdenkmäler aus dem 14./15. Jh. stammen und auch hier in die Untersuchung mit eingeflossen sind (Sl:A). Des Weiteren liegen aus dem 14./15. Jh. Schriftdenkmäler vor, die aus einer Neuübersetzung stammen, die im Zusammenhang mit der Übersetzung des Neuen Testaments aus dem Čudow-Kloster²⁵³ stehen und stellenweise bulgarisch-kirchenslawische Elemente enthalten (Sl:B). Wichtig ist an dieser Stelle, dass alle bisher bekannten Handschriften und Textfamilien, welche die kirchenslawische Überlieferung der Johannes-Apokalypse behandeln, Spuren eines ursprünglichen Kommentars des Andreas von Kaisereia enthalten. Auch die Neuübersetzungen des Neuen Testaments aus dem Čudow-Kloster oder der überarbeitete Text der Gennadiusbibel (1499²⁵⁴, zur Textfamilie e gehörend) zeigen Spuren dieses Kommentars. Dabei handelt es sich um einen gekürzten Kommentar der griechischen Vorlage (zum griechischen Kommentar vgl. Schmid 1955). Eine Edition bzw. eine textologische Untersuchung der kirchenslawischen Überlieferung des Kommentars des Andreas von Kaisereia zur Johannes-Apokalypse steht noch aus und gehört zu den vornehmlichen Aufgaben, um auch dem ursprünglichen Text der kirchenslawischen Johannes-Apokalypse sehr nahe zu kommen. Hier werden nur die wichtigsten Spuren des Kommentars des Andreas von Kaisereia erwähnt:²⁵⁵ Alle Handschriften der Textfamilie a (hier: Sl:A) sind ohne Kommentar geschrieben, ihre Kapitelüberschriften zeigen jedoch Elemente des ursprünglichen Kommentars. Weiterhin wird innerhalb des Apokalypse-Textes in Kap. 3,16 hinter **МОИХЪ** noch **ѢКО СКАРЕДИВО ВРАШЬНО** vgl. **ὅς**

²⁵³ F. 149–159, Universitätsbibliothek Trier, ca. 1355 russisch-ksl., vgl. auch Grünberg 1996, 86ff., Lehfeldt 1989.

²⁵⁴ 915, No. 80370, f. 888–901, GIM (Moskau), 1499, russisch-ksl. (Gennadius-Bibel), vgl. auch Grünberg 1996, 127ff.

²⁵⁵ Eine ausführliche Darstellung zum Problem der griechischen Übersetzungsvorlage und die Funktion des Kommentars des Andreas von Kaisereia bietet Grünberg 1996, 178ff.

βδελυκτὸν βῶρυα aus dem griechischen kommentierten Text hinzugefügt. Auch die Handschriften der Textfamilie b (Sl:B) sind ohne den Kommentar verfasst, aber auch hier zeigen sich trotz einer starken Überarbeitung noch Spuren des ursprünglichen Kommentars, insbesondere bei der Handschrift S^{TI}: Vers 2,3 beginnt mit aus dem Kommentar stammenden **к сѣмъ же и дѣло**, was in den übrigen Handschriften der Textfamilie Sl:B nicht mehr überliefert ist. Weiterhin überliefert Sl^{TI} in Kap. 3,14 parallel zu Sl:A und zur russisch-kirchenslawischen Überlieferung (Textfamilie c) **владѣтель сѣзданию божию** für ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ, wobei die übrigen drei Handschriften der Textfamilie Sl:B überarbeitetes **на҃уааао вѣры божиѣ** verwenden. Ein weiterer Beleg für die sekundäre Ausgliederung des Kommentars ist die Tatsache, dass in Sl^{TI} hinter den Text der Johannes-Apokalypse der ausgegliederte Kommentar geschrieben worden ist. Somit ist die Handschrift Sl^{TI} ein lohnendes Forschungsobjekt, wenn man die Bearbeitungsgeschichte des Textes der Johannes-Apokalypse aus dem Neuen Testament des Čudow-Klosters näher untersuchen möchte.

Bei den unterschiedlichen Übersetzungen bzw. Überarbeitungen der Textfamilie Sl:A und Sl:B kam es zu einer bewussten lexikalischen Variation für ein- und denselben griechischen Begriff. Diese lexikalischen Dubletten sind in den altkirchenslawischen Sprachdenkmälern häufiger anzutreffen und stellenweise unter Preslavismen²⁵⁶ bekannt. Dabei können slawische Dubletten, griechische Lehnwörter und Phraseologismen unterschieden werden.

A: slawische Dubletten

| Vers | Griech. Vorlage | Sl:A | Sl:B |
|-------|-----------------|----------|-------------|
| 19,5 | αἰνέω | пѣти | хвалити |
| 6,9 | θυσιαστήριον | олѣтарь | жрътвѣникъ |
| 1,1 | σημαίνω | сѣказати | назнаменати |
| 18,22 | τέχνη | кѣзнь | хытрость |
| 14,19 | ληνός | тоуило | тѣсѣз |

B: griechische Lehnwörter

| Vers | Griech. Vorlage | Sl:A | Sl:B |
|-------|-----------------|----------|---------|
| 13,14 | εἰκόν | тѣло | икона |
| 11,19 | κιβωτός | кѣбини | кивотъ |
| 6,6 | κριθή | на҃уымы | кридисъ |
| 18,13 | μύρον | хризма | мира |
| 14,18 | σταφυλή | гроздове | стафилн |

C: Phraseologismen

| Vers | Griech. Vorlage | Sl:A | Sl:B |
|-------|-----------------|-----------------------------|------------------------|
| 9,19 | ἀδικεῖν | пакости дѣяти | вѣждаати |
| 11,5 | ἀδικεῖν | неправьдѣ
сѣтворити | обидѣти |
| 13,14 | ζῆν | живѣз быти | ожити |
| 1,7 | κόψονται | палаѣ и вѣпаль
сѣтворити | вѣсп
вѣспалакати са |
| 11,18 | κρίνεσται | сѣдѣз приѣти | осѣдити са |

Bei den griechischen Lehnwörtern und den Phraseologismen ist zu erkennen, dass sich die Textfamilie Sl:A weiter vom griechischen Original gelöst hat, während sich die überarbeitete Textfamilie Sl:B wieder an das griechische Original angenähert hat.

7.7.3 Beschreibung der Überlieferungsgeschichte der Version

Die kirchenslawische Überlieferung der Johannes-Apokalypse lässt sich zunächst in fünf Textfamilien (Textfamilie a-e) einteilen. Zur Textfamilie a (Sl:A) gehören die vier serbisch-kirchenslawischen Handschriften, die als editio princeps von Hamm 1960 ediert und von Panzer/Grünberg 1999 in einer überarbeiteten Form mit einem griechischen Text herausgegeben wurden. Die vier Handschriften der Textfamilie b (Sl:B) wurden ebenfalls von Panzer/Grünberg 1999 in einer kritischen Ausgabe der kirchenslawischen Johannes-Apokalypse ediert²⁵⁷. Alle Handschriften zeigen Spuren eines ehemaligen Kommentars des Andreas von Kaisereia, aus dem der Text der Johannes-Apokalypse jedoch herausgelöst wurde. Weiterhin existieren eine Textfamilie c²⁵⁸ und eine Textfamilie d²⁵⁹ russisch-kirchenslawischer Handschriften aus dem 14.–15. Jh., die mit Kommentar verfasst sind, stellenweise aber sehr nützliche Hinweise auf den Archetypus der altkirchenslawischen Überlieferung der Johannes-Apokalypse liefern. Insbesondere die Handschriften T6, T120 und T121 der Textfamilie d sind in den letzten Jahren über das Streamingangebot der RGB²⁶⁰ erreichbar und können somit sehr gut bearbeitet werden. Hier lohnt es sich, einen Hyparchetypus mit Kommentar zu erstellen (vgl. Grünberg 1996, 106). Die ältesten erhaltenen Handschriften, die den

²⁵⁷ Genaue Angaben zu den Handschriften der Textfamilien Sl:A und Sl:B siehe unten im Siglenverzeichnis.

²⁵⁸ Grünberg 1996, 95ff.

²⁵⁹ Grünberg 1996, 102ff.

²⁶⁰ RGB: Rossijskaja gosudarstvennaja biblioteka := Russische Staatsbibliothek, <https://sigla.rsl.ru/>, 02.04.2022.

²⁵⁶ Vgl. Voß 1996, Grünberg 1999.

kirchenslawischen Text der Johannes-Apokalypse enthalten, sind die Handschriften Nikol'skij No. 1 aus dem 13. Jh. und Rumjancev No. 8 aus dem 14. Jh. Diese Handschriften gehören ebenso wie der Text aus der Gennadiusbibel aus dem Jahre 1499 zu einer russisch-kirchenslawischen Textfamilie e, zu der noch eine Vielzahl weiterer Textzeugen zugeordnet werden können (vgl. Grünberg 1996, 108ff.).

7.7.4 Beschreibung der allgemeinen Beziehung der Fassung zur bestehenden griechischen Tradition (häufige Übereinstimmungen mit bestimmten wichtigen griechischen MSS, interessante Varianten)

Die Handschriften der Textfamilie Sl:A stehen in einigen Fällen besonderen Handschriften der griechischen Überlieferung sehr nahe, vgl. z.B. in III, 7 mehrheitlich überliefertes Δαυίδ, was auch in Textfamilie Sl:B mit ΔΑΒΥΔΟΥΣ wiedergegeben wird, in Textfamilie Sl:A jedoch mit ΔΔΟΥΣ, was dem griechischen ἄδου der Handschriften e²⁰⁵⁷, 2050 entspricht²⁶¹. Weiterhin können Parallelen der Textfamilie Sl:A zur Andreasüberlieferung (Av¹ nach Schmid 1955) gezogen werden, wie an folgenden Belegen nachvollzogen werden kann:

| Vers | Gr. Text nach Schmid 1955 | Gr. Textfamilie I | Sl:A |
|-------|---------------------------|-----------------------|--------------------|
| 9,2 | om | καιομένης | горящие |
| 9,5 | ἐδόθη | ἐρρέθη | речено бистъ |
| 9,9 | om | ἐπὶ ἡμέρας τρεῖς ἡμῖν | въ три дъни и полъ |
| 11,18 | νεκρῶν | ἐθνῶν | єзникомъ |
| 13,8 | ὧν οὐ | οὐαὶ οὐαὶ | горе горе |

Die Handschriften der Textfamilie Sl:B stellen eine deutliche Überarbeitung einer bereits vorhandenen kirchenslawischen Vorlage dar, wobei eine weitere griechische Vorlage zur Korrektur hinzugezogen worden ist. Diese griechische Vorlage steht der griechischen Handschrift i²⁰⁴² und den Koine-Handschriften sehr nahe,²⁶² vgl. VIII, 13 οραγ for ἀετοῦ anstelle gewöhnlichem ἀγγελᾶς für ἀγγέλου. Es wird

deutlich, dass die Überarbeitung der Textfamilie Sl:B sich näher am griechischen Original hält, als dies in der ursprünglichen Textfamilie Sl:A ist. So bieten die Handschriften SL^C, Sl^{U310}, Sl^{T1} in I, 3 von griechischem τὰ ἐν αὐτῇ γεγραμμένα die wortwörtliche Übersetzung **яже въ нем писанаѣ**, was im Altkirchenslawischen zur fehlerhaften Grammatik (Substantiv, Personalpronomen) führt. Die Textfamilie Sl:A übersetzt hier freier mit **написанаѣ въ немъ**. Ähnliches gilt für I, 4 gr. πνευμάτων ᾗ: Die Textfamilie Sl:A übersetzt frei und grammatikalisch korrekt **аγγъ иже** (korrekter Bezug von Genus m. Subst. Zum Relativpronomen), während die Textfamilie Sl:B eine wörtliche Übersetzung des Griechischen mit **аγγовъ яже** vorzieht. Im Folgenden werden weitere Belege angeführt, in denen deutlich wird, dass die Textfamilie Sl:B näher am griechischen Original übersetzt als die Textfamilie Sl:A (vgl. auch die obigen Bemerkungen zu Phraseologismen und griechischen Lehnwörtern).

| Vers | Griech. Vorlage | Sl:A | Sl:B |
|------|-----------------|----------------|--------------|
| 2,17 | λευκήν | бѣлаъ драгъ | бѣлаъ |
| 2,23 | ὑμῖν | единномъ | самъ |
| 3,12 | ποιήσω αὐτόν | сѣтворѣ | сѣтворѣ его |
| 3,18 | συμβουλεύω σοι | сѣбѣтъ ти даиѣ | сѣбѣтъѣиѣ ти |
| 3,18 | ἐκ πυρὸς | огнемъ | отъ огня |

Die Relevanz der kirchenslawischen Handschriften zur Rekonstruktion des griechischen Ausgangstextes muss an dieser Stelle im Vergleich zu anderen versionellen Zeugnissen als relativ niedrig eingeschätzt werden. Jedoch ist die kirchenslawische Version ein wichtiger Baustein für die Betrachtung und Beschreibung der übergreifenden Text- und Rezeptionsgeschichte der Apk. Darüber hinaus muss an dieser Stelle betont werden, dass viele Handschriften, die eine kirchenslawische Variante der Johannes-Apokalypse enthalten, zwar katalogisiert (vgl. den umfangreichen Katalog der kirchenslawischen Textzeugen der Johannes-Apokalypse in Grünberg 1996, 185ff.), aber bei weitem noch nicht gesichtet sind, was der weiteren Forschung vorbehalten bleiben muss.²⁶³

²⁶¹ e²⁰⁵⁷ (nach Schmid 1955): Rom, Angelic. 32, 15. Jh., 228 Bl.; 20,8x14,8cm; 2050 (nach Nestle-Aland²⁷ 1993: Escorial, X. III. 6, 1107.

²⁶² i²⁰⁴² (nach Schmid 1955): Neapel, Bibl. Naz. II Aa 10, 14. Jh., f. 115–141; 26x18,7 cm., eine genaue Beschreibung des Verhältnisses der griechischen Handschrift i²⁰⁴² zur russisch-kirchenslawischen Textfamilie Sl:B liefert Grünberg 1996, 66ff.

²⁶³ Auch stellt die umfassende textgeschichtliche Auswertung patristischer Zitate in ihrer kirchenslawischen Version noch ein Desideratum dar. Vgl. für das Potential dieses Forschungsfeldes Marcus Sigismund, Ein Apk-Zitat des Hypatios von Ephesus, in: M. Sigismund/D. Müller (Hg.), unter Mitarbeit von Matthias Geigenfeind, Studien zum Text der Apokalypse III (ANTF 51), Berlin 2020, 359–367.

Siglenverzeichnis:

Zu Sl:A (Textfamilie a)

- H 3575B, f. 133–151, Universitätsbibliothek Bologna, 1404, serbisch
- M Cod.slav. I-227, f. 128–143, Biblioteca Marciana (Venedig), 15. Jh., serbisch
- R Cod.illir. 12, 60 Bl., Biblioteca Vaticana (Rom), 15. Jh., serbisch
- SSMD 24.4.28, F. 27, f. 290–298, BAN (St. Petersburg), 1507, russisch

Zu Sl:B (Textfamilie b)

- Č Neues Testament des Čudov-Klosters, f. 149–159, Universitätsbibliothek Trier, ca. 1355, russisch
- TI Q.p.I.6, F. 7, 125 Bl., RNB (St. Petersburg), 15. Jh., russisch
- T710 710, F. 304, f. 156–166, RGB (Moskau), 1493, bulgarisch
- U310 1, F. 310, f. 431–442, RGB (Moskau), 15. Jh., russisch

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lypse. Edition zweier Hyparchetypi (= Die Slawischen Sprachen. Bd. 59, Salzburg 1999.

Schmid, J., Studien zur Geschichte des griechischen Apokalypse-Textes. 1. Teil. Der Apokalypse-Kommentar des Andreas von Kaisareia. Text (MThS.HE 1b), München 1955 (Schmid 1955).

Schmid, J., Studien zur Geschichte des griechischen Apokalypse-Textes 1. Teil. Der Apokalypse-Kommentar des Andreas von Kaisereia. Einleitung (MThS.HE 1a), München 1956 (Schmid 1956).

Trunte, N., Slověnskŭi jazykŭ. Lehrbuch des Kirchenslavischen. Ein praktisches Lehrbuch des Kirchenslavischen in 30 Lektionen zugleich eine Einführung in die slavische Philologie. 2 Bände: Band 1: Altkirchenslavisch, Band 2: Mittel- und Neukirchenslawisch, München 5 2003.

Voß, C., Die Vertretung von lexikalischen textologischen Dubletten der Dichotomie Ochrid-Preslav in kirchenslavischen Abschriften der Paränesis Ephraims des Syrers, in: Anzeiger für Slavische Philologie. Bd. XXII/2 (1994), 207–241.

7.8 Arabisch

Martin Heide

In den modernen kritischen Ausgaben des Neuen Testaments wurde der arabischen Bibelübersetzung bisher bestenfalls eine Nebenrolle zugestanden. Der Grund dafür ist offensichtlich. Erstens bestand vor der Ausbreitung des Islam und den nachfolgenden islamischen Eroberungen im 7. und 8. Jahrhundert keine Notwendigkeit, das Neue Testament ins Arabische zu übersetzen. Erst im Laufe dieser nachfolgenden islamischen Jahrhunderte begannen Juden und Christen, das Alte bzw. Neue Testament ins Arabische zu übersetzen und schließlich auch Originalwerke in der nun verbindlichen *Lingua franca* des neuen islamischen Gemeinwesens zu schaffen. Zweitens bieten vor allem jüngere arabische Handschriften oft eine stark kontaminierte Textgestalt, indem sie als sekundäre Übersetzungen gelten müssen, die aus dem Syrischen, Koptischen oder gar Lateinischen geflossen sind, oder zumindest stark von diesen Übersetzungen beeinflusst wurden. Das arabische Neue Testament ist ein buntes Phänomen, denn wir haben es nicht mit zwei oder drei verschiedenen Versionen zu tun, sondern mit einer Vielzahl von Übersetzungen (Vööbus 1954: 288; vgl. Schulthess 2012: 525). Drittens ist Arabisch eine Sprache, die nur bedingt zum Ausdruck christlicher Glaubensinhalte verwendet wurde, war doch der islamische Glaube in arabisch-sprachigen Gebieten vorherrschend.

Wie Syrisch, so ist auch Arabisch eine semitische Sprache und hat somit eine völlig andere Gram-

matik und einen anderen Wortschatz als das Griechische. Die Ausdruckselemente beider Sprachen unterscheiden sich oft wie folgt:

- (a) Variationen im Numerus des Substantivs;
- (b) Variationen im Aspekt, Modus oder dem Genus des Verbs;
- (c) Hinzufügung oder Auslassung bzw. Anpassung bei der Verwendung von Konjunktionen;
- (d) Hinzufügung oder Auslassung von Personalpronomen;
- (e) Hinzufügen oder Auslassung von Demonstrativpronomen (Metzger 1977: 268).

Die Sprache der frühen arabischen Übersetzungen des Neuen Testaments tragen nicht die Merkmale des Klassischen Arabisch, sondern des Mittelarabischen (Griffith 2013: 104), das in etwa eine Mittelstellung zwischen dem Klassischen Arabisch und den modernen arabischen Dialekten einnimmt (Khan 2011). Im Gegensatz zum Ideal des Klassischen Arabisch in islamischer Literatur ist das im Alltag vorherrschende Mittelarabische durch lexikalische und grammatische Eigenschaften der Sprachen beeinflusst, die vorher in den nun islamisierten Gebieten vorherrschend waren, vor allem aus dem Aramäischen, Koptischen, Syrischen, und Griechischen. Christliche Gelehrte, die sich der Übersetzung ihrer heiligen Schriften oder patristischer und verwandter Literatur widmeten, bedienten sich der mittelarabischen Sprache. Die Sprache ihrer Übersetzungs- bzw. Originalwerke wird als „Christliches Arabisch“ bezeichnet, das allerdings nur wenige sprachliche Abweichungen bzw. Sonderbildungen zum Mittelarabischen aufweist und sich bald durch eine freie, bald durch eine hyperkorrekte Wiedergabe der jeweiligen Vorlage auszeichnet.

Für die neutestamentliche Textkritik sind besonders wörtliche arabische Übersetzungen von Interesse, die auf einer griechischen Vorlage beruhen und möglichst keine sekundären koptischen, syrischen oder lateinischen Einflüsse aufweisen. Die nachreformatorische Textforschung war, wenn es um arabische Texte der Apokalypse (Apk) geht, weitgehend auf die oftmals nachgedruckte Edition von Thomas Erpe angewiesen (1616), deren Text auf einer koptischen Vorlage beruhte. Außerdem sind nicht wenige arabische Handschriften der Apk einer koptischen Vorlage zuzuordnen (Graf 1954: 182–185). Aber bereits der Bearbeiter der syrischen und arabischen Spalten der Pariser Polyglotte (Le Jay 1633), Gabriel Sionita (Rompay 2011: 356–357), verwendete für die Edition der arabischen Apk eine

auf griechischer Vorlage beruhende Handschrift. Diese hat jedoch ihrerseits zahlreiche kleinere Zusätze und exegetisierende Umschreibungen, sodass sie für die neutestamentliche Textforschung kaum von Interesse ist (Graf 1929: 175).

Durch neuere Funde und eingehende Untersuchungen arabischer Handschriften des NT innerhalb der letzten Jahrzehnte ist offensichtlich geworden, dass zumindest unter den älteren arabischen Handschriften (9.–14. Jh.) wertvolle Zeugen des damals geläufigen Textes zu finden sind (Gibson et al. 2018). Für die Apk wird dies durch die

Handschrift Sinai Ar. 85

veranschaulicht, die durch eine vollständige Kollation gegen die bereits durch Juan Pedro Monferrer-Sala vorzüglich edierte und ausführlich kommentierte

Handschrift Escorial Ar. 1625²⁶⁴

erschlossen wurde (Heide 2020). Beide Handschriften bezeugen offensichtlich nicht nur unterschiedliche Übersetzungen, sondern wurden auch von differierenden griechischen Vorlagen aus übersetzt.

Die Handschrift Sinai Ar. 85 wurde erstmals 1949–1950 zusammen mit zahlreichen anderen Handschriften im Zuge einer Expedition zum St. Katharinen-Kloster am Sinai fotografiert (Gibson et al. 2018, 59). Eine aktuelle digitale Kopie der Handschrift Sinai Ar. 85 ist jetzt auf der Website der Sinai Manuscripts Digital Library einsehbar.²⁶⁵

Die unterschiedliche Übersetzungstechnik der beiden Textzeugen Sinai Ar. 85 und Escorial Ar. 1625 lässt sich bereits an der Wahl wichtiger Begriffe veranschaulichen (Tabelle 1), wobei die Begriffe nach Sinai Ar. 85 in früher griechisch-arabischer Übersetzungsliteratur häufiger zu finden sind:

Tabelle 1: Häufige Begriffe und ihre bevorzugte Wiedergabe

| | Sinai
Ar. 85 | Escor. Ar.
1625 | WGAÜ ²⁶⁶ |
|----------|-----------------|--------------------|---------------------|
| ἀγίοι | قدّيسون | أطهار | Suppl. I, 65 |
| ἀληθινός | حقيقي | صادق | Suppl. I, 95 |
| ἄνθρωποι | بشر | ناس | Suppl. I, 127 |

²⁶⁴ *Editio princeps* der Apokalypse: Monferrer-Sala 2017; *Editio princeps* der gesamten Handschrift: Monferrer-Sala et al. 2019.

²⁶⁵ <https://sinaimanuscripts.library.ucla.edu/catalog?page=7>.

²⁶⁶ Ullmann 2002 und Ullmann 2006.

| | Sinai
Ar. 85 | Escor. Ar.
1625 | WGAÜ ²⁶⁶ |
|-------------|------------------|--------------------|------------------------------|
| ἀδικέω | ظلم | ضرّر | Suppl. I, 64 |
| ἀρνίον | حمل | خروف | 134 |
| βίβλος | كتاب | سفر | Suppl. I, 218 |
| βλασφημία | افتراء،
افتري | كفر | vgl. Suppl. I,
222, 921 |
| βλασφημέω | افتري | كفر،
جدّف | vgl. Suppl. I,
222 |
| ἐκκλησία | بيعة | كنيسة | vgl. Suppl. II,
58 u. 106 |
| θηρίον | سبع | وحش | 296; Suppl. I,
466 |
| κρίμα | دينونة | حكم | Suppl. I, 593 |
| παντοκράτωρ | ماسك
الكلّ | ضابط
الكلّ | 494 |
| πρεσβύτεροι | قسّاء | مشايخ | 556 |
| φιάλη | طاس | جامة | vgl. Suppl. I,
65f. |

Die bereits von Monferrer-Sala edierte Handschrift Escorial Ar. 1625 folgt weitgehend dem sogenannten Koine-Text der Apk (M^K), im Besonderen der griechischen Minuskel 2344 (11. Jh.), mit Einflüssen aus der koptischen und evtl. lateinischen Überlieferung.²⁶⁷ Einige Omissionen sind nur aus der bohairischen Überlieferung bekannt, jedoch hat der Text ansonsten mehr mit der Minuskel 2344 als mit der bohairischen Überlieferung gemein (Monferrer-Sala 2017: 25).

Die zeitlich etwa im 10.–12. Jh. (?) anzusetzende mittel- oder unmittelbare griechische Vorlage von Sinai Ar. 85 lässt sich nicht präzise angeben, da der griechische Text um diese Zeit bereits als kontaminiert durch wechselseitige Durchdringung von Abschriften und deren Varianten anzusehen ist. Während der Text von Sinai Ar. 85 eine Bevorzugung der Andreasüberlieferung bietet, sind die sub-/supralinearen Textkorrekturen bzw. -varianten von späterer Hand dem Koinetext zuzuordnen. An den Stellen mit Korrekturen ist der unkorrigierte Text i.d. Regel den Minuskeln 2026–2814 nahe,

während die Textkorrekturen den Minuskeln 61–69–91–93 folgen (Heide 2024)

Der Text von Sinai Ar. 85 gibt deutliche Hinweise auf eine griechische Vorlage. Abgesehen von einigen wenigen Stellen wie Offb 3,1–2, die wohl infolge einer *conflatio* fehlerhaft erscheint, sind sowohl Satzstellung als auch Wortwahl minutiös dem Griechischen nachgeahmt, so z.B. in Offb 3,10; 12,15; 13,14 oder 22,8:

| | |
|---|---|
| ὅτι ἐτίρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. | لَا نَّكَ حَفَظْتَ كَلَامَ صَبْرِي فَأَنَا أَحْفَظُكَ مِنْ سَاعَةِ الْبُلُوِي الْمَزْمَعِ أَنْ يَأْتِيَ عَلَى جَمِيعِ الْمَسْكُونَةِ لِيَبْلُوا السَّاكِنِينَ عَلَى الْأَرْضِ. |
| καὶ ἔβαλεν ὁ ὄφεις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ. | وَأَلْقَتِ الْحَيَّةُ مِنْ فَمِهَا خَلْفَ الْمَرْأَةِ مَاءً مِثْلَ نَهَرٍ لِيَغْرِقَهَا النَّهَرُ. |
| καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν τῆς μαχαίρης καὶ ἔζησεν. | وَأَضَلَّ السَّاكِنِينَ عَلَى الْأَرْضِ بِالْآيَاتِ الَّتِي أُعْطِيَ لَهُ لِيَصْنَعَ أَمَامَ السَّبْعِ قَائِلًا لِلْسَّاكِنِينَ عَلَى الْأَرْضِ لِيَصْنَعُوا صُورَةَ أَمَامَ السَّبْعِ الَّذِي كَانَ لَهُ ضَرْبَةُ السَّيْفِ وَحْيِي. |
| Καὶ γὰρ Ἰωάννης ὁ βλέπων καὶ ἀκούων ταῦτα. καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. | وَأَنَا يُوْحَنَّا النَّاطِرُ وَالسَّامِعُ هَذِهِ. وَلَمَّا سَمِعْتُ وَأَبْصَرْتُ خَرَرْتُ لَأَسْجُدَ أَمَامَ قَدَمِي الْمَلَكِ مُورِيْنِي هَذِهِ. |

Auf der Wortebene bemühte sich der Übersetzer um eine präzise Wiedergabe, gelegentlich bis hin zur Transkription, nicht nur bei Orts- und Eigennamen. Der Edelstein ἰάσπις wird mit يَصْبِس *yašbis* (Offb 4,3; 21,19) übersetzt. Die Wendung ἰάσπιδι καὶ σαρδίῳ (4,3) wird einschließlich der Kasusendung transkribiert als البَصِيْذِي وَالزُّورْدِي (wohl zu lesen als „*yašbīdī* und *zūrdīyū*“). Diejenigen, die an der Lehre Bileams²⁶⁸ festhalten, sind nach Sinai Ar. 85 “die Überwinder” (الْمُتَغَلِّبِينَ), was zumindest teilweise

²⁶⁷ So in Offb 5,6 ورَأَيْتَ فَإِذَا „und ich sah und siehe“; 5,10 وهوَذَا كَانَتْ زَلْزَلَةٌ „und du hast uns gemacht“; 6,12 ورَعُودٌ „und siehe, es geschah ein Erdbeben“; 11,19 om. وِرْعُودٌ „und Donner“; 16,5 يَا رَبَّ „oh Herr“; 22,9 لَا „er sprach zu mir: tue es nicht“; 22,19 سَفَرُ الْحَيَاةِ „vom Buch des Lebens“.

²⁶⁸ In Offb 2,14 handelt es sich wohl um ein einfaches Schreiberversehen (der Vorlage?), wenn Bileam und Balak vertauscht wurden.

einer Übersetzung von Νικολαῖτων entspricht (vgl. νικάω „siegen, überwinden“ in Offb 2,7.11 etc.).

Von den mit späterer Hand hinzugefügten und aus griechischen Textzeugen bekannten sub-/supra-linear oder *in margine* verzeichneten Varianten seien nur einige genannt: die Ergänzung von والجالس = και ὁ καθημενος (Offb 4,3), die Addition von اليمين = την δεξιαν (10,5), die Addition bzw. Omission von والارض وما فيها = και την γην και τα εν αυτή (10,6), der Einschub والملاك قائماً = και εισηκει ὁ αγγελος (11,1), die Addition von السبعة = επτα (15,8; 16,1), die Variante الهيكل zu السماء (16,17), sowie أطيه = δωσω αυτού anstelle von يرث = κληρονομησει (21,7), und die Addition von والخطاء = και αμαρτωλοις in 21,8.

Sinai Ar. 85 teilt mit Escorial Ar. 1625 eine verdeutlichende Interpolation oder Glosse (Monferrer-Sala 2017: 22–24). Diese erscheint in Offb 9,11 als „sein Name ist im Griechischen Albīl oder Verderber“. Ar. 1625 hat: وبال يوناني „... im Griechischen Afülliyūn, dessen Bedeutung ist: der Verderber.“ Außerdem fehlt in Sinai Ar. 85 durch einen größeren Sichtsprung Offb 18,22b–23a.

Die wichtigsten Lesarten von Sinai Ar. 85 (mit Ausschluss der sub-/supralinearen und marginalen Lesarten) finden sich in Tabelle 2. Ich gebrauche in ihr das Siglum $\mathfrak{M}$ für die Mehrheit der griechischen Überlieferung, $\mathfrak{M}^K$ für die Koineüberlieferung der Apk, Andr. für die Andreasüberlieferung, die in viele Gruppen zerfällt, aber an den aufgeführten Stellen einen erkennbaren gemeinsamen Text hat (früher $\mathfrak{M}^A$ genannt).

Tabelle 2: Wichtige Lesarten von Sinai Ar. 85 (und ggf. Escorial Ar. 1625), die sich bekannten griechischen Varianten zuordnen lassen.

| Offb | Sinai Ar.
85 (S) | Escor. Ar.
1625 (E) | mögl. Vorlage
von S ²⁶⁹ |
|------|-----------------------------|--------------------------------------|---|
| 2,13 | عرفت
وأعمالك | عارف إني
تكون أين
موضع | S = $\mathfrak{M}$ οἶδα τα
εργα σου και |
| 2,20 | أنني عليك
كثيراً | أني واجد
عليك قليلة | S = Andr. έχω
κατα σου πολυ |
| 2,20 | إيزابل
امراتك
القائلة | المرأة
المدعاة إزبال
التي تقول | S = $\mathfrak{M}^K$ Andr.
την γυναικα σου
Ιεζαβελ την
λεγουσαν |

| Offb | Sinai Ar.
85 (S) | Escor. Ar.
1625 (E) | mögl. Vorlage
von S ²⁶⁹ |
|-------|------------------------|--------------------------------------|--|
| 3,20 | أدخل | وأنا أدخل | S = Andr. [και]
εισελευσομαι |
| 4,11 | والاهنا الرب
القدوس | رب يا أنت
إلهنا | S = $\mathfrak{M}^K$ ο κυριος
και ο θεος ημων
ο αγιος |
| 5,7 | وأخذ | وأخذ السفر | S = $\mathfrak{M}$ [βιβλιον] |
| 5,10 | ملوكاً
وكهنة | وكهنة ملوكاً | S = E = $\mathfrak{M}$
βασιλεις και
ιερεις |
| 5,13 | آمين | | S = $\mathfrak{M}$ αμην |
| 6,1 | وانظر تعال | وانظر تعال | S = E = $\mathfrak{M}^K$
ερχου και ιδε |
| 6,5 | تعال وانظر | وانظر تعال | S = E = $\mathfrak{M}^K$
ερχου και ιδε |
| 6,7 | هلم | وابصر تعال | S = Andr.
ερχου [και ιδε] |
| 6,11 | زماناً | زماناً يسيراً | S = $\mathfrak{M}^K$ χρονον
[μικρον] |
| 10,5 | | اليمين | S = Andr. [την
δεξιαν] |
| 10,6 | | والارض | S = Andr. [και
την γην και τα εν
αυτη] |
| 11,19 | تابوت
عهد الرب | سفينة الميعاد | S = $\mathfrak{M}^K$ κιβωτος
της διαθηκης
του κυριου |
| 13,7 | | وأعطي أن
يقاتل الأتهار
ويغلبهم | S = Andr. [και
εδοθη αυτω ...
και νικησαι
αυτους] |
| 13,10 | سبي
يذهب | السبي إلى
السبي يذهب | S = $\mathfrak{M}$ εις
αιχμαλωσιαν [εις
αιχμαλωσιαν]
υπαγει |
| 14,15 | السماء | الهيكل | S = Andr. του
ουρανου |
| 15,2 | من سمته
و | | S = εκ του
χαραγματος
αυτου και
Andr. |
| 15,3 | ملك الأمم | ملك الدهور | S = $\mathfrak{M}$ βασιλευς
των εθνων |
| 16,17 | السماء | الهيكل | S = Andr. του
ουρανου |
| 20,9 | من الله من
السماء | من السماء
من قبل الله | S = Andr. εκ του
θεου απο του
ουρανου |
| 20,14 | | هذا هو
الموت
الثاني | S = Andr. [του
πυρος ουτος ο
θανατος ο
δευτερος εστιν η
λιμνη] |

²⁶⁹ Additionen der möglichen Vorlage von S zum Text nach NA28 sind fettgedruckt, Omissionen erscheinen in eckigen Klammern.

| Offb | Sinai Ar.
85 (S) | Escor. Ar.
1625 (E) | mögl. Vorlage
von S ²⁶⁹ |
|-------|-------------------------------|----------------------------|---|
| 21,7 | ويكونون
لي بنينا | وهو يكون لي
ابنا | S = Andr. και
αυτοι εσονται
μοι υιοι |
| 21,10 | العظمي
والمقدسة
أورشليم | المقدسة
أورشليم | S = Andr. την
μεγαλην και
αγιαν
Ιερουσαλημ |
| 22,1 | نهر طاهرا | نهر | S = Andr.
ποταμον
καθαρον |
| 22,3 | لا يكون
هناك | لا يكون بعد | S = Andr. ουκ
εσται εκει |
| 22,11 | | ومن تنجس
فليتجس
أيضا | S = A 2030 2050
[και ο ρυπαρος
ρυπανθητω ετι] |
| 22,14 | صانعوا
وصاياهم | يغسلون
ثيابهم | S = M ποιουντες
τας εντολας
αυτου |

Sinai Ar. 85 ist allerdings weder direkt von der harklensischen Version beeinflusst, noch dienen die in ihr verzeichneten Varianten der Dokumentation anderer Lesarten. Vielmehr scheinen sie aus praktischen Gründen angebracht worden zu sein, um den Text der Handschrift sowohl sprachlich als auch im Hinblick auf seine Textgrundlage zu revidieren.

Hinweise zum textkritischen Apparat

- Ar: beide arabische Handschriften stimmen in ihrer Lesung überein
 Ar:E Lesung von Escorial Ar. 1625
 Ar:S Lesung von Sinai Ar. 85
 Ar:S^{mg} Marginal- oder supralinear angebrachte Lesart von Ar:S

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7.9 Altnubisch

Marcus Sigismund

Die altnubische Version der Johannesapokalypse ist nicht nur von hohem Interesse für die Theologiegeschichte des frühen christlichen Afrikas,²⁷⁰ sondern stellt – wie an anderer Stelle bereits aufgezeigt werden konnte²⁷¹ – einen wichtigen Baustein im Gesamt der Textgeschichte dieses biblischen Buches dar. Denn bei den fragmentarisch erhaltenen Resten der altnubischen Version (in der ECMApk mit dem Siglum N dokumentiert) handelt es sich um eine direkte und vermutlich auf Vorlagen des 5. oder 6. Jh. zurückgehende²⁷² Tochterübersetzung aus dem Griechischen, die nur punktuell durch die anderen Versionen des afrikanischen Traditionsraumes kontaminiert wurden.

Dabei legen textkritische Korrelationen von altnubischer und griechischer Tradition auf Basis eines Teststellensystems nahe, dass sich die leider nur sehr fragmentarisch erhaltenen Überreste der altnubischen Apk ebenso harmonisch wie auch versionspezifisch nuanciert in den Kontexten zum einen der sog. Andreas-Tradition (Av),²⁷³ zum anderen der

sog. Koine-Überlieferung ($\mathfrak{M}^K$)²⁷⁴ einfügen. Dabei belegt die überaus häufige Bezeugung der a-Lesart durch N, dass diese Version auf eine dem alten Text (im Rahmen ihrer textgeschichtlichen Kontextualisierung) nahestehende Vorlage zurückgeht.

Insgesamt ist das Interesse der Gläubigen in den christlichen altnubischen Königreichen an der Johannesapokalypse signifikant, auch wenn dieses Interesse oft über den kanonischen Text hinausgeht.²⁷⁵ Auf einen eindeutigen Beleg für die Existenz kanonischer griechischer Apokalypse-Texte im geographischen Raum der altnubischen Reiche hat aber zuletzt Adam Łajtar aufmerksam gemacht.²⁷⁶

Die Tatsache, dass darüber hinaus sehr selbstverständlich auf Bilder der Apk referenziert werden konnte, belegt die verbreitete Rezeption dieses Buches. Pars pro toto sei verwiesen auf das Epitaph einer Frau, wo wir u.a. die Textzeile lesen können:²⁷⁷

† ὁδηγήσει σοι κ(ύρι)ος ἐπὶ ὑδάτων τῆς ζωῆς, αττα. Hierbei handelt es sich recht offenkundig um ein variierendes Zitat von Apk 7,17:²⁷⁸ ὅτι τὸ ἄρνιον τὸ ἄνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτοὺς καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγᾶς ὑδάτων, καὶ ἔξαλειψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν. Daneben findet sich im nubischen Sprachgebiet – wie in allen anderen Sprachregionen der Antike auch – als meistverbreiteste Referenz auf die

²⁷⁰ Die Bedeutung der Johannesapokalypse im Raum der altnubischen Reiche wird über die Apk-Fragmente hinaus auch impliziert durch die Existenz einer sich augenscheinlich an der Apk orientierenden Komposition vom Gebel Adda (nun Ontario, Royal Ontario Museum, Rom acc. no. 973.24.993), sowie die kultische Verehrung der 24 Ältesten, wie sie sich u.a. in (allerdings noch unpublizierten) Inschriften aus Meinarti dokumentiert findet. Vgl. hierzu A. Łajtar, *Old Nubian Texts from Gebel Adda in the Royal Ontario Museum*, in: *Dotawo: A Journal of Nubian Studies* 1 (2014), 185–201 (d.i. in der online-Version Article 9: <https://digitalcommons.fairfield.edu/djns/vol1/iss1/9/>; Abruf 31.09.2023), hier: 192f.

²⁷¹ Vgl. M. Sigismund, *Die altnubischen Apk-Fragmente im Bezug zum Teststellensystem der Apk-ECM*, in: M. Sigismund/M. Karrer/U. Schmid (Hg.), *Studien zum Text der Apokalypse (ANTF 47)*, Berlin/New York 2015, 667–698.

²⁷² Vgl. zu den diesbzgl. Argumenten und für Verweise auf entsprechende Untersuchungen: Sigismund, *Die altnubischen Apk-Fragmente*, 366–368. Als vielleicht stärkstes Argument darf auf die Existenz eines griechischen Unzialfragmentes aus dem 5. Jh. mit einem Textabschnitt aus dem Markusevangelium hingewiesen werden. Vgl. hierzu J.M. Plumley/C.H. Roberts, *An Uncial Text of St. Mark in Greek from Nubia*, in: *JTS* 27 (1976), 34–45; die Fundzusammenhänge dieses und weiterer christlicher Texte im altnubischen Raum finden sich gut zusammengefasst in: H. Brakmann, *Defunctus adhuc loquitur. Gottesdienst und Gebetsliteratur der untergegangenen Kirche in Nubien*, *ALW* 48 (2006), 283–333 (zum Mk-Frg. s. dort 294f.).

²⁷³ Vgl. Sigismund, *Die altnubischen Apk-Fragmente*, insb. 684–688. Vgl. freilich so auch schon G.M. Browne,

Bibliorum Sacrorum Versio Palaeonubia (CSCO 547; subs. 87), Leuven 1994, VII.

²⁷⁴ Vgl. Sigismund, *Die altnubischen Apk-Fragmente*, 687 und Tabelle 689–695.

²⁷⁵ So ist zu verweisen auf ein Pergamentblatt, auf dem in griechischer Schrift zu anscheinend magischen Verwendungszwecken 37 Namen notiert wurden, nämlich von sieben Erzengeln, den Namen der vier Tiere der Apokalypse, sowie den Namen der 24 Ältesten der Apokalypse – die selbstverständlich ebd. nicht genannt werden. Vgl. zu diesem Zeugnis W.Y. Adams et al. (Hg.), *Qasr Ibrim. The Earlier Medieval Period* (Ees Excavation Memoir 89), London 2010, 217, 244 mit plate 44d.

²⁷⁶ A. Łajtar, *Old Nubian Texts from Gebel Adda in the Royal Ontario Museum*, in: *Dotawo: A Journal of Nubian Studies* 1 (2014), 185–201. Das Fragment, dass zukünftig unter der GA-Nr. 0325 geführt werden wird, bezeugt 21,20–23. Ein weiteres m.W. bislang unpubliziertes gr. Fragment aus Qasr Ibrīm, auf das mich Adam Łajtar freundlicherweise im Juli 2022 per email Hinweis, bietet Apk 14,18–15,1.

²⁷⁷ Wiedergabe nach A. Łajtar und J. van der Vliet, *Qasr Ibrim. The Greek and Coptic Inscriptions* (The Journal of Juristic Papyrology. Supplements 13), Warschau 2010; da: Inschrift Nr. 57, 200–211, insb. 202 u. 211, Abb. 203.

²⁷⁸ Dabei macht vor allem das Verb ὁδηγήσει deutlich, dass auf die Apk-Passage referenziert wird, und nicht auf Ps 23,2 oder Jes 49,10.

Apk in Inschriften die Verwendung des Alphas und des Omegas.²⁷⁹

7.9.1 Zeugen

Die Aufnahme der textkritisch relevanten Daten für die ECMApk erfolgte auf Basis der maßgeblichen Edition:

G.M. Brown (Hg.): *Bibliorum Sacrorum Versio Palaeonubia* (CSCO 547; subs. 87), Leuven 1994.

Da seit dieser Edition keine neuen altnubischen Fragmente bekannt wurden, die eindeutig der Apk zugeordnet werden konnten, ist die komplette derzeit bekannte handschriftliche Überlieferung der altnubischen Johannes-Apokalypse in der ECMApk erfasst.

Die meisten handschriftlichen Zeugen stammen, soweit wir den Fundort genauer benennen können, aus Qaṣr Ibrīm,²⁸⁰ somit aus dem altnubischen Königreich Nobadia.²⁸¹ Folgende Fragmente finden sich in der ECMApk berücksichtigt:

IN II,16 iv 1–10 Apk 4,9–10²⁸² Qaṣr Ibrīm²⁸³
DBMNT No. 1013 / TM No. 369567

Es handelt sich bei diesem Zeugen um ein Zitat im Rahmen eines Fragmentes des Cyrill von Jerusalem zuzuweisenden Textes *In quattuor animalia*.²⁸⁴

Es ist das einzige Papierfragment unter den altnubischen Apk-Zeugen. Zwei foll., die augenscheinlich zu einem Codex gehörten und eine Paginierung aufweisen, sind erhalten; die Maße betragen 9,1 x 15,2 cm (für I, VI und VII; d.i. Ausgrabungsnummer 82.2.8/62) und 8,7 x 14,8 cm (für II–V; Ausgrabungsnummer 82.1.25/21 D). Beide Funde stammen aus Haus 763, Raum 8.²⁸⁵ Die Zeilenzahl variiert: i: 9; ii: 10; iii: 13; iv: 14; v: 12; vi: 12; vii: 13.

Van Gerven Oei weist dieses Fragment der Sprachschicht „Early Old Nubian“ – somit dem ältesten altnubischen Sprachstratum – zu,²⁸⁶ was ein Indiz auch für das Alter des übersetzten Textes ist. In diese Sprachschicht fallen signifikanterweise auch ein weiterer patristischer Text (Ps.-Chrysostomos, *In Raphaellem Archangelum*, d.i. IN I,10 [= P.QI 2 10]) und ein Lektionar (IN I,7 bzw. P.QI 1 7). Eine christliche Übersetzungstätigkeit ist für spätestens diese Zeit somit evident.

fr. 1 Apk 6,8–9 & 6,15–7,1 Fundort unbekannt²⁸⁷
DBMNT No. 1386 / TM No. 369928

Es handelt sich hierbei um ein Pergamentfragment mit den Maßen 4 x 4 cm und 7 bzw. 8 Zeilen. Der

²⁷⁹ Vgl. hierzu immer noch eindrücklich Fernand Cabrol, Art.: A Ω, in: DACL 1,1 (1907), 1–25. Ein besonders eindrückliches, allerdings vergleichsweise spätes Beispiel aus Nubien (11. oder 12. Jh.) findet sich umfassend beschrieben bei Łajtar/Van der Vliet, Qaṣr Ibrīm.; dort: Inschrift Nr. 91, 261–276, insb. 264f., Abb. 263.

²⁸⁰ Eine kurze Einführung zu diesem Fundort findet sich in: G.R. Ruffini, *Medieval Nubia: A Social and Economic History*, Oxford 2012, hier: 10–17.

²⁸¹ Nobadia wurde im Laufe des Mittelalters mit dem Königreich Makuria vereint, beide von Dongola aus regiert. Ob die Bezeichnung Dotawo dieses gemeinsame Reich bezeichnet oder ein neuer Name für Nobadia war, findet sich diskutiert bei Ruffini, *Medieval Nubia*, 9f. Ich verwende für den geographischen Raum um Qaṣr Ibrīm im Weiteren die „klassische“ Bezeichnung und verweise hierzu auf die geschichtliche Skizze von Ruffini, op. cit., 5–6.

²⁸² Browne notiert in seiner Edition (*Bibliorum Sacrorum Versio*, 87) das Zitat mit Apk 4,4.9–10. Dies ist jedoch so nicht korrekt, vielmehr handelt es sich um einen mutmaßlichen Einfluss aus Apk 4,4 auf Apk 4,10.

²⁸³ Vgl. hierzu J.M. Plumley/G.M. Browne, *Old Nubian Texts from Qaṣr Ibrīm II* (Egypt Exploration Society. Texts from Excavations 10), London 1989, 22–25; Erstpublikation durch G.M. Browne, *New Texts in Old Nubian from Qaṣr Ibrīm* (III), in: STB 7 (1985), 14–29; ders., *Old Nubian textual criticism* (BzS. Beiheft 8), Wien 1998, 21; ders., *Miscellanea nubiana II*, in: *Orientalia* 64 (1995), 450–459, hier: 456.

V. van Gerven Oei (*A Reference Grammar of Old Nubian* [Orientalia Lovaniensia Analecta 299], Leuven 2021) führt den Text unter dem Siglum P.QI 2 16.

²⁸⁴ CPG 5150(9). Das Encomium existiert zudem in einer koptischen, einer arabischen und einer äthiopischen Version, und wird dort jeweils fälschlicherweise Johannes Chrysostomos zugeschrieben. Vgl. hierzu J.L. Hagen, „The Great Cherubs“ and his Brothers. Adam, Enoch and Michael and the Names, Deeds and Faces of the Creatures in Ps.-Chrysostomos, *On the Four Creatures*, in: N. Bosson/A. Bouvarel-Boud’hors (Hg.), *Actes du huitième Congrès international d’études coptes*, Paris, 28 juin–3 juillet 2004, vol. II (OLA 163), Leuven 2007, 467–480, hier: 468.

²⁸⁵ Zu Haus 763 vgl. auch Ruffini, *Medieval Nubia*, 211f. und 220.

²⁸⁶ Van Gerven Oei, *Reference Grammar*, 27.

²⁸⁷ Vgl. zu diesem Zeugen ausführlich G.M. Brown, *An Old Nubian Fragment of Revelation*, in: *StudPap* 20 (1981), 73–82; vgl. auch R. Werner, *Das Christentum in Nubien: Geschichte und Gestalt einer afrikanischen Kirche*, Münster 2013 (zgl. Diss. Marburg 2011), hier: 202, Anm. 35); speziell zum Ms. vgl.: F.L. Griffith, *The Nubian Texts of the Christian Period* (APAW.PH 8), Berlin 1913, 55; G.M. Browne, *Literary Texts in Old Nubian* (BzS. Beiheft 5), Wien 1989, 76f.; ders., *Old Nubian textual criticism*, 25; ders., *Miscellanea nubiana II*, 459.

Van Gerven Oei, *Reference Grammar*, führt diesen Zeugen unter dem Siglum gr. 1.

Zeuge wird in den einschlägigen Publikationen geführt unter der Bezeichnung Berlin, Ägyptisches Museum, P. 13998. Jedoch listet bereits Gerald M. Browne dieses Fragment aufgrund seiner Korrespondenz mit dem Ägyptischen Museum 1980 als verschollen, und auch im Rahmen der Arbeiten an der ECMApk war eine Lokalisierung nicht möglich. Problematisch ist bei diesen Zeugen auch der unbekannte Fundort; der Ankauf erfolgte im Jahr 1908 durch Schäfer in Assuan, was evtl. auf eine Provenienz aus Qaṣr Ibrīm oder doch zumindest Nobadia hindeuten könnte.

IN I,8 Apk 7,15–8,8 Qaṣr Ibrīm, Kathedrale²⁸⁸
DBMNT No. 1006 / TM No. 369560

Es handelt sich um ein vorder- und rückseitig beschriebenes Pergamentblatt im Format 18,6 x 16,1 cm (mit 24 bzw. 22 Zeilen beschrieben). Als genauer Fundort wird in der DBMNT das Hauptschiff der Kathedrale (d.i. Kirche 293) „in dust above pavement“ angegeben. Die DBMNT notiert zu diesem Zeugen außerdem „from the same codex as DBMNT 1007“ (d.i. IN I,9). Letzteres ist nicht unmöglich, zumal es sich um die gleiche Schreiberhand zu handeln scheint, angesichts der abweichenden Seitenmaße beider Fragmente gleichwohl mit einer gewissen Vorsicht zu bewerten. Der gegenwärtige Aufbewahrungsort ist laut DBMNT nicht bekannt.

Van Gerven Oei charakterisiert dieses (und indirekt damit auch das bei ihm nicht eingeschätzte folgende Fragment) der Sprachschicht „Middle Old Nubian“ zu, wobei er explizit hervorhebt „the definition of Middle Old Nubian itself is mainly a definition ex negativo. It comprises all those texts that exhibit neither the characteristics of Early Old Nubian, nor the innovations of Archaizing and Late Old Nubian.“²⁸⁹

²⁸⁸ Vgl. zum folgenden Plumley/Browne, *Old Nubian Texts from Qaṣr Ibrīm I* (Egypt Exploration Society. Texts from Excavations 9), London 1988; 32–35; vgl. auch: Browne, *Literary Texts*, 44–63; ders., *Notes on Old Nubian texts (XI–XIV)*, in: BzS 7 (2000), 27–36, hier: 34; ders., *Notes on Old Nubian texts (X)*, in: BzS 5 (1992), 31–37, hier: 32f.; ders., *Old Nubian textual criticism*, 17–18; ders., *Lachmannus et Nubia*, in: *Le Muséon* 109 (1996), 261–266; ders., *The Government of „Heaven“ in Old Nubian*, in: *Orientalia* 71 (2002), 296–297, hier: 297.

Van Gerven Oei, *Reference Grammar*, führt diesen Zeugen unter dem Siglum P.QI 1 8.

²⁸⁹ Van Gerven Oei, *Reference Grammar*, 27–28, hier: 27.

IN I,9 Apk 14,6–15 Qaṣr Ibrīm, Kathedrale²⁹⁰
DBMNT No. 1007 / TM No. 369560

Von augenscheinlich der gleichen Schreiberhand wie IN I,8 stammt dieses vorder- und rückseitig (mit 23 bzw. 26 Zeilen) beschriebene Pergamentfragment in den Maßen 20,0 x 16,0 cm. Es befindet sich im Londoner British Museum unter der Aufbewahrungsnummer EA71303. Die Fundlage ist identisch mit IN I,8; für die sprachliche Charakteristik s.o.

7.9.2 Linguistische Grenzen und Möglichkeiten für eine textkritischen Verwendung der altnubischen Version in der ECMApk

Angesichts der eingangs hervorgehobenen textgeschichtlichen Bedeutung der altnubischen Version mag es verwundern, dass sich das Siglum N vergleichsweise selten im Apparat der ECMApk wiederfinden lässt. Dies liegt zum einen begründet in der textgeschichtlichen Position der griechischen Vorlage(n) der altnubischen Übersetzung, die dazu führt, dass N fast immer die sog. a-Lesart bezeugt. Zum anderen lassen sich linguistisch bedingt an vielen Variationsstellen keine eindeutigen Zuordnungen zu einer griechischen Variante vornehmen. Denn vielleicht noch stärker als das Syrische oder auch Arabische²⁹¹ besitzt das Altnubische eine komplett vom indogermanischen System abweichende Grammatik.

Es darf in diesem Kontext jedoch hervorgehoben werden, dass mehrere jüngere Publikationen zur Erforschung der altnubischen Grammatik die methodische Rückfrage nach der Vergleichbarkeit von altnubischer Version und griechischem Basistext auf eine deutlich verbesserte Arbeitsgrundlage stellen,

²⁹⁰ Vgl. hierzu Plumley/Browne, *Old Nubian Texts from Qaṣr Ibrīm I*, 36–39. Erstpublikation durch J.M. Plumley, *A medieval Nubian literary text*, in: STB 2 (1980), 34–41. Vgl. auch Browne, *Notes on Old Nubian texts (XI–XIV)*, 34; ders., *Old Nubian textual criticism*, 17–18; ders., *Lachmannus et Nubia*, 261–266. Ein digitales Foto des Zeugen bietet das British Museum auf der Seite: www.britishmuseum.org/research/collection_online/collection_object_details/collection_image_gallery.aspx?assetId=379270001&objectId=110289&partId=1 (letzter Abruf: 31.09.2023).

Van Gerven Oei, *Reference Grammar*, führt diesen Zeugen unter dem Siglum P.QI 1 9.

²⁹¹ Vgl. zu den Schwierigkeiten einer Darstellung der altnubischen Grammatik angesichts der linguistischen Unterschiede u.a. V.W.J. Van Gerven Oei, *Remarks toward a Revised Grammar of Old Nubian*, in: Dotawo 1 (2014), 165–184.

als es noch zum Zeitpunkt der Edition von Gerald M. Brown der Fall war.²⁹²

Eine dezidierte Übersicht der morphologisch bedingten, syntaktischen und semantischen Unterschiede, welche eine Retroversion des Altnubischen ins Griechische erschweren, kann hier nicht Aufgabe sein. Jedoch sei exemplarisch auf einige Aspekte hingewiesen, welche typische Probleme der Verzeichnung an markanten Stellen der Apk illustrieren mögen. Dabei werden Übersetzungen des Altnubischen, wenn sie den Apk-Text betreffen, in lateinischen Worten wiedergegeben, um den Eindruck einer direkten griechischen Retroversion und damit Präjudizien zu vermeiden.

7.9.2.1 Adjektive und Zahlen

Zahlen werden im Altnubischen wie Adjektive behandelt.²⁹³ Adjektive wiederum können im Altnubischen auch als Substantiv fungieren: $\epsilon\bar{\epsilon}\bar{\epsilon}$ kann sowohl heilig, als auch Heiliger bedeuten (vgl. so auch gr. ἅγιος). Dennoch ist bis zum Erweis des Gegenteils davon auszugehen, dass an Stellen, wo

der gr. Vorlagentext ein Adjektiv bietet, auch die altnubische Version ein Adjektiv voraussetzt.

Mit Blick auf die Syntax folgen Adjektive und Zahlen i.d.R. dem Nomen, das sie näher beschreiben bzw. quantifizieren. Daher ist aus der Wortstellung bei Adjektiven und Zahlen zunächst einmal kein Rückschluss auf die gr. Vorlage möglich.²⁹⁴ So ist letztendlich nicht zu entscheiden, ob N mit λ $\Delta\alpha\gamma\epsilon\lambda\bar{o}$ (i.e. *voce in-magna*) in Apk 14,9 W 16.18–20 $\bar{\epsilon}\bar{\nu}$ $\phi\omega\nu\eta$ $\mu\epsilon\gamma\acute{\alpha}\lambda\eta$ (so die meisten gr. Zeugen) oder $\bar{\epsilon}\bar{\nu}$ $\mu\epsilon\gamma\acute{\alpha}\lambda\eta$ $\phi\omega\nu\eta$ (so Hs. 2053) voraussetzt. Umso auffallender sind Nomen-Adjektiv-Kombinationen (oder eben besser gesagt Adjektiv-Nomen-Kombinationen), welche mit der syntaktischen Regel brechen, und daher möglicherweise ein Indiz für eine entsprechende Reihenfolge der Wörter im gr. Vorlagentext sind.

Dieser Fall ist zu beachten in Apk 6,17 W 6–12 ($[\eta]$ $\eta\mu\acute{\epsilon}\rho\alpha$ $[\eta]$ $\mu\epsilon\gamma\acute{\alpha}\lambda\eta$ [= Var. a/c] vs. $[\eta]$ $\mu\epsilon\gamma\acute{\alpha}\lambda\eta$ $\eta\mu\acute{\epsilon}\rho\alpha$ [= Var. b]), wo N mit $\Delta\alpha\gamma\epsilon\bar{\nu}$ $\omicron\gamma\kappa\omicron\gamma\rho[\rho\omicron]$ (i.e. *magnus dies*), somit Var. b, zu lesen scheint. Die Bezeugung der Var. b ist aber in der ECM-Auswahl mit Hs. 2286 (= Hos 241) eher schlecht.²⁹⁵ Will man nicht eine direkte Abhängigkeit von dieser gr. Traditionslinie postulieren, liegt es daher näher, in diesem Fall von einer copto-arabischen Interferenz auszugehen, denn das Sahidische etwa formuliert auch analog zur Wortfolge von Var. b: $\pi\iota\omicron\delta$ $\bar{\nu}\bar{\epsilon}\bar{\rho}\omicron\gamma$.

Nebenläufig sei bemerkt, dass Zahlen in altnubischen Manuskripten ähnlich wie im Griechischen oftmals durch den betreffenden Buchstaben mit einem Supralinearstrich geschrieben werden. In den

²⁹² Zu verweisen ist in diesem Zusammenhang u.a. auf die 2017 veröffentlichte englische Übersetzung der ursprünglich russisch abgefassten und 1986 publizierten Grammatik von E.B. Smagina (*The Old Nubian Language* [Dotawo. Monograph 3], Santa Barbara/California 2017. Erstpublikation: Евгений Б. Смагина/Юрий Н. Завадовский, Нубийский язык, Москва 1986), welche seitens der westlichen Forschung bislang wenig rezipiert wurde, jedoch durch ihre Stringenz und Klarheit ein hervorragendes Werkzeug für erste Betrachtungen der Übersetzungstechnik und ihrer Möglichkeiten darstellt und daher ein gutes Pendant zur bis dato gebräuchlichen Grammatik von G.M. Browne (*Old Nubian Grammar* [Languages of the World. Materials 330], München 2002) ist.

Dezidierte Analysen der Übersetzung ermöglicht nun aber vor allem die 2021 erschienene Referenzgrammatik zum Altnubischen von Vincent van Gerven Oei (s.o. Anm. 283), der mit diesem Opus seine zahlreichen Untersuchungen zur altnubischen Grammatik krönt. Siehe auch: ders., Subject Clitics: New Evidence from Old Nubian, in: *Glossa: a journal of general linguistics* 3 (2018), 1–19; Remarks toward a revised grammar of Old Nubian (s.o. Anm. 291); A note on the Old Nubian morpheme *-a* in nominal and verbal predicates, in: A. Łajtar/G. Ochała/J. van der Vliet (Hg.), *Nubian voices II: new texts and studies on Christian Nubian culture* (The Journal of Juristic Papyrology Supplements 27), Warschau 2015, 313–334; Old Nubian relative clauses, in: *Dotawo* 2 (2015), 9–57.

²⁹³ Vgl. zum Thema Adjektive und Zahlen im Altnubischen allg. Browne, *Grammar*, § 3.4 (S. 28–30); Van Gerven Oei, *Reference Grammar*, § 17.1 (S. 364–367 = Adjektive) sowie § 2.4 (S. 40) und § 16.4 (S. 356–358, insb. 357 = Zahlen).

²⁹⁴ Vgl. aber dagegen die allgemein-syntaktische Beobachtung von Smagina (*Old Nubian Language*, 51): „Under certain circumstances, word order can be altered (needless to say, this is due to the influence of the Greek original).“ Ein Indiz in diese Richtung wäre z.B. die Phrase $\epsilon\bar{\epsilon}$ $\Delta\gamma\epsilon\lambda\bar{o}\bar{\epsilon}\bar{\nu}$ (ἄλλος ἄγγελος) in Apk 8,3 W 4–6, wohingegen ($\tau\acute{\omega}\nu$ $\acute{\alpha}\gamma\iota\omega\nu$ $\pi\acute{\alpha}\nu\tau\omega\nu$) im gleichen Vers (W 44–48) die zu erwartende Reihenfolge von Nomen und Adjektiv bietet, was der Variante a ($\tau\acute{\omega}\nu$ $\acute{\alpha}\gamma\iota\omega\nu$ $\pi\acute{\alpha}\nu\tau\omega\nu$) entspräche, aber angesichts der typischen altnubischen Syntax auch auf Variante b ($\pi\acute{\alpha}\nu\tau\omega\nu$ $\tau\acute{\omega}\nu$ $\acute{\alpha}\gamma\iota\omega\nu$) zurückgehen könnte. Der normalen Grammatik folgend und daher die griechische Satzstellung nicht imitierend (insofern aber auch ohne klaren Zeugenwert für die Rekonstruktion des gr. Ausgangstextes) sind z.B. auch die Phrasen $\Delta\gamma\epsilon\lambda\bar{o}\bar{\epsilon}\bar{\nu}$ $\kappa\omicron\lambda\omicron\tau\omicron\gamma$ in Apk 8,6 W 4–10 und $\Delta\gamma\epsilon\lambda\bar{o}\bar{\epsilon}\bar{\nu}$ $\omicron\gamma\epsilon\bar{\iota}$ Apk 8,8 W 4–8; vgl. auch u.a. Apk 14,8 W 4–8, Apk 14,10 W 54–56.

²⁹⁵ Hoskier notiert bei dieser Variante auch noch Hos 114–193, welche mit Hos 241 verwandt scheinen und Hos 182 sowie sah bo arab. Die Gruppe 114–193–241 scheint öfter mit dem Koptischen zu gehen (vgl. Hoskier zu 241).

erhaltenen altnubischen Resten der Apk finden sich Zahlen indes meistens ausgeschrieben (so in Apk 4,10 W 6–8; Apk 8,2 W 8; Apk 8,6 W 6).²⁹⁶ Es existiert aber mit Apk 7,1 W 10 eine insofern markante Ausnahme, als die griechischen ECMApk-Zeugen hier durchgehend das Zahlwort bezeugen, N aber das Zahlzeichen ⲁ. Daher ist es schwierig zu entscheiden, ob bei dem einzigen altnubischen Zeugen eine getreue Imitation der Übersetzungsvorlage gespiegelt wird, oder eine Vorliebe des Übersetzers oder Schreibers (oder ggf. ein theologisch-kultureller Usus im Zusammenhang mit den vier Engeln²⁹⁷).

7.9.2.2 Artikel

N kennt keinen definiten Artikel.²⁹⁸ Daher vermag die Sprache auch kein Zeugnis zu geben, ob die gr. Vorlage einen solchen bot oder nicht.

Stattdessen ergibt sich der definite Status eines Nomens entweder aus dem Kontext oder aber durch die Verwendung eines Demonstrativums (z.B. „dieser Engel“).

Als indefiniter Artikel („ein Engel“) dient ⲟⲩⲉⲗ-, welches dem Nomen nachgestellt wird (ⲉⲧⲧⲟⲩ ⲟⲩⲉⲙⲟ ⲁⲡⲓⲡⲟⲩ ⲟⲩⲉⲙⲁ ⲁⲟⲩⲧⲣⲁ – eine Frau lebte in einem Dorf). Das Indefinite kann aber auch durch Ⲁ ausgedrückt werden. ⲟⲩⲉⲗ- steht in einigen Texten gerne für gr. εἷς oder τις/τι.

Angesichts dieser grammatischen Differenz zum Griechischen musste grundsätzlich auf die Verzeichnung des N bei Artikel-bezogenen Variations-einheiten verzichtet werden, was insb. bei Var.-Einheiten wie Apk 6,8 W 28–36 ([ὁ] θάνατος καὶ [ὁ] ὕδης) oder Apk 14,7 W 56–58 (καὶ [τὴν] θάλασσαν) zu bedauern ist.

7.9.2.3 Nomina propria

Eigennamen enden normalerweise auf -i (z.B. *Ἰησοῦς*).²⁹⁹ Diese Endung unterdrückt ggf. sogar eine prädikative oder eine Vokativ-Endung -α, die in einem solchen Fall somit ausfallen würde.³⁰⁰ Da Apk 2,13 (W 48: Antipas) oder andere diesbzgl. interessante Stellen im Nubischen nicht erhalten sind, kann diese Möglichkeit des N nicht als Zeugnis herangezogen werden. Immerhin scheint N anzuzeigen, dass ὁ θάνατος in Apk 6,8 trotz der vorangehenden Phrase ὄνομα αὐτῷ nicht als Eigenname rezipiert wurde (N: ⲁⲉⲓⲁⲣⲁ [ergo ⲁⲓⲁⲣ mit präd. Endung -α]).³⁰¹

Dass das Toponym Babylon (*Βαβυλων*; Apk 14,8 W 18) ohne jegliche Endung bezeugt wird, ist nicht untypisch. Diese Beobachtung lässt sich auch in anderen Texten machen (vgl. u.a. die altnubische Version von Ps 86,4).

7.9.2.4 Präpositionen

Einen grundsätzlichen Zeugniswert besitzt N in Varianteneinheiten, in denen das Vorhandensein oder Nichtvorhandensein einer Präposition zu entscheiden ist. Denn das Altnubische besitzt ein umfangreiches System von denominalen Postpositionen,³⁰² die eine Retroversion ins Griechische erlauben. Daher liegt z.B. der Grund, dass in Apk 6,9 W 42 N nicht verzeichnet wurde, lediglich darin, dass die Postposition -*δοϋν* (i.e. *propter*) hier sehr wahrscheinlich gelesen wurde, aber im rekonstruierten Bereich des Textes liegt.

Dagegen stehen wir in Apk 7,1 W 16 vor dem Problem, das die Postposition -*αο* als Übersetzung sowohl für εἰς als auch für ἐπὶ verwendet werden kann; die Addition W 23 liegt leider außerhalb des bezeugten Textes von N. Die durchaus gegebenen Möglichkeiten einer Verzeichnung von N bei Präpositionen betreffenden Varianten belegt aber Apk 7,15 W 44–48, wo zwar die Versionen per se nicht notiert wurden, aber wo die erhaltene Endung von

²⁹⁶ Auch die Ordinalzahlen in 6,9 W 10 und bei den Engeln in 8,7f. sowie 14,8f. sind als Wort geschrieben.

²⁹⁷ Dass die Verehrung der vier Erzengel im altnubischen Christentum eine wichtige Rolle gespielt hat, implizieren neben der Überlieferung einschlägiger patristischer Texte wie Cyrills von Jerusalem *In quattuor animalia* (IN II,16), Ps.-Chrysostomis *In Raphaellem Archangelum* (IN I 10 oder dem *Liber Institutionis Michaelis Archangeli* (IN I 11) auch zahlreiche (z.T. noch unpublizierte) magische Texte mit Namen von Engeln. Vgl. hierzu mit Hinweisen auf publizierte Texte und Ausgrabungsnummern Ruffini, *Medieval Nubia*, 229.

²⁹⁸ Vgl. hierzu Brown, *Grammar*, § 3.2 (S. 25); Van Gerven Oei, *Reference Grammar* § 16.5.3 und 4 (S. 360–362). Strenggenommen sollte der Begriff „Artikel“ in diesem Zusammenhang aufgrund der linguistischen Differenzen vermieden werden. Van Gerven Oei verwendet den Begriff „Quantifiers“.

²⁹⁹ Brown, *Grammar*, § 3.3.6 (S. 28). Meinem Eindruck nach existieren aber in der altnubischen Literatur zahlreiche Ausnahmen von dieser Regel.

³⁰⁰ Dabei ist der Vokativ-Marker identisch mit dem prädikativen Marker. Vgl. hierzu ausführlich Van Gerven Oei, *Reference Grammar*, § 7 (S. 99–112) mit § 15.2.8 (S. 318–320).

³⁰¹ Siehe aber meine Einschränkung oben in Anm. 299.

³⁰² Zum System der Postpositionen vgl. ausführlich Van Gerven Oei, *Reference Grammar*, § 15.2 (S. 320–344), siehe auch Brown, *Grammar*, § 3.10 (S. 67–76).

θρονος]λαω (i.e. *super-thronum*) klar indiziert, dass die Vorlage der nubischen Übersetzung ἐπί und nicht ἐν (so Var. c) las.

7.9.3 Übersetzungstechnik

Der geringe Überlieferungsumfang der altnubischen Johannesapokalypse lässt kaum valide Aussagen zur Übersetzungstechnik zu. In Verbindung hiermit ist zudem einzugestehen, dass sich angesichts von wahrscheinlich gerade einmal drei (fr. 1; IN I 8 und 9 sowie IN II 16), ggf. maximal vier (wenn IN I 8 und 9 zwei Zeugen darstellen sollte) Überlieferungsträgern noch nicht einmal abschließend bestimmen lässt, ob es sich wirklich um eine allgemein verwendete Übersetzung, oder um mehrere Übersetzungen des gleichen Textes handelt. Dies gilt umso mehr, als im Falle des patristischen Zeugen angenommen werden muss, dass das Zitat der Vorlage des patristischen Textes folgt, und nicht zwingend an den üblichen altnubischen Apk-Text (wenn es diesen denn gab) angepasst ist.

Dessen ungeachtet können die erhaltenen Reste der altnubischen Johannesapokalypse – soweit der Textkritiker dies beurteilen kann – als eine die Vorlage weitestgehend genau wiedergebende, die altnubische Grammatik aber nicht missachtende Übersetzung charakterisiert werden.³⁰³ Die Übertragung der Apk weicht damit deutlich ab von der altnubischen Psalmenübersetzung, welche die Wortfolge der griechischen Vorlage imitiert und damit gegen die altnubische Syntax (mit der Folge Subjekt-Objekt-Verb) verstößt.³⁰⁴

³⁰³ Wobei natürlich stets zu beachten ist, dass zum einen die Untersuchung der altnubischen Grammatik in den vergangenen Jahren große Fortschritte gemacht hat und sicherlich noch weitere Erkenntnisse bereithalten wird, welche normativen Grammatikgrenzen gezogen wurden; zum anderen hat ist das Feld der altnubischen Übersetzungstechnik bislang wenig bearbeitet worden. Vgl. für letzteres beispielhaft: V.W.J. van Gerven Oei/A. Tsakos, *Translating Greek to Old Nubian: Reading between the Lines of Ps.-Chrysostom's In venerabilem crucem sermo*, in: M. Toca/D. Batovici (Hg.), *Caught in Translation: Studies on Versions of Late-Antique Christian Literature (Texts and Studies in Eastern Christianity 17)*, Leiden/Boston 2019, 204–240.

³⁰⁴ Dabei scheint für diese Übersetzungstechnik ausschlaggebend, dass die altnubischen Übersetzungen poetischer Bibeltexte i.d.R. bilinguale Arbeiten darstellen, und anscheinend eine Textarbeit in zwei Sprachen voraussetzen. Vgl. hierzu ausführlich G.R. Ruffini, *Psalm 149–150: A bilingual Greek and Old Nubian Version from Qasr Ibrim*, in: ZPE 168 (2009), 112–122, insb. 120.

Ein typisches Beispiel ist dagegen Apk 8,6:

Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσιν.

| | | | |
|---------|----------------|---------|---------------------|
| ἀγγελοῦ | κολοτοῦ | ποτοτι | κολοτ |
| | | | κονολογοῦλλον |
| angeli | septem | tubas | septem qui-habet-et |
| τεκκονο | μεδαλῆκανα | ποτοτκα | ογψενογᾱ |
| se | praeparaverunt | tubas | ut-inflarent |

Entgegen der Wortstellung des Griechischen findet sich somit die gr. Partizipialphrase hinter das Objekt gerückt, das Verb steht am Ende des Hauptsatzes; der Finalsatz folgt dem Hauptsatz. Bei der Wortverbindung ποτοτκ(α) ογψεν handelt es sich im Übrigen sehr wahrscheinlich nicht um die Wiedergabe einer griechischen Variante, sondern um eine Nomen-Verb-Verbindung analog zum deutschen „Tuba spielen“.

Die Treue der altnubischen Übersetzung zur eigenen Syntax illustriert auch gut am kurzen Beispiel des Befehls in Apk 14,7 – φοβήθητε τὸν κύριον, καὶ δότε αὐτῷ δόξαν:

| | | | | |
|-------|--------|-------|---------|--------|
| τᾶλικ | εγᾱνα | τακκα | λοκ | τῆνασω |
| deum | timete | ei | gloriam | date |

In Übereinstimmung mit der altnubischen Grammatik steht hier jeweils der Imperativ am Ende des Teilsatzes. Das Fehlen der Konjunktion ist auch hier sehr wahrscheinlich nicht einer Omission in der Vorlage geschuldet, sondern entspricht dem altnubischen Usus, in dem das Asyndeton ein bekanntes Phänomen darstellt.³⁰⁵

Das Gesagte schließt nicht aus, dass es zu Übersetzungsfärbungen und kleineren (theologisch motivierten) Textergänzungen kommen kann.

7.9.4 Auffällige Lesarten

Die Omission der Phrase ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ (Apk 14,10 W 28–38) wurde bereits oben erwähnt.

Zu Beginn von Apk 7,17 impliziert die altnubische koordinierende Morphemendung -ENKΩ (i.e. *autem*) am Verb εγδᾱ!ναενκω, (i.e. *pascet-autem*), dass die Übersetzungsvorlage statt ὅτι die Konjunktion ἀλλά oder καὶ gelesen hat.³⁰⁶ Eine

³⁰⁵ Vgl. Van Gerven Oei, *Reference Grammar*, § 9.1.1 (S. 144f.), siehe auch Brown, *Grammar*, § 4.10 (S. 92f.).

³⁰⁶ Für letzteres votiert in app. Browne, *Bibliorum Sacrorum Versio*, 54.

entsprechende griechische Lesart ist nicht bekannt; Hoskier verweist aber (in ed. ad loc.) auf καί-analoge armenische Zeugnisse. Indes dokumentiert Van Gerven Oei den primär kontrastiven Charakter des Morphems,³⁰⁷ so dass textkritische Folgerungen aus diesem möglichen Zusammentreffen hier hochspekulativ wären. Eine Retroversion mit ὁλλά erscheint daher wahrscheinlicher. In diesem Fall läge eine Singulärlesart oder Übersetzungsvariation vor.

Die Phrase καπνὸς τῶν θυμιάματων überträgt das altnubische in Apk 8,4 W 10–12 mit *πρῆνεν ἀρπαε* (i.e. *incensi fumus*), was den Singular τοῦ θυμιάματος impliziert. In diesem Fall läge ein weiterer Beleg für die schwach bezeugte griechische Lesart b vor. Da im Altnubischen jedoch die Markierung durch einen Pluralmarker entfallen kann, wenn die Pluralität durch den Kontext deutlich wird, wäre auch hier die Überlegung spekulativ. Vielmehr ist hervorzuheben, dass in Apk 8,3 die Phrase θυμιάματα πολλά ebenfalls singularisch wiedergegeben wird (*πρῆνε ΔΙΕ*, i.e. *incensum multum*). Daher liegt hier wohl eher ein Masse-Verständnis von Rauch und wahrscheinlich keine Bezeugung der LA b vor.

Eine eindeutige Sonderlesart des Altnubischen liegt dagegen vor in Apk 8,7. Denn dort findet eine Transposition der Teilsätze W 48–58 und W 60–68 statt. Dies lässt sich leicht durch Augensprung des Schreibers erklären (beide Teilsätze beginnen mit καί und enden auf κατεκάν), was aber zugleich impliziert, dass dieser Fehler bereits in der griechischen Vorlage der Übersetzung vorlag. Denn im altnubischen enden zwar beide Teilsätze auf *δογκτακανα*, (i.e. *combustae sunt*) es fehlt jedoch bei beiden Teilsätzen ein (im Altnubischen nicht zwingend notwendige) Pendant zur Konjunktion καί.

Textgeschichtlich interpretationswürdig ist die Phrase *δεργογα· ταμερογα· κπτιρογα* am Ende von Apk 14,6 (W 36–54). Browne³⁰⁸ möchte die Endung -λα hier als Wiedergabe der Präposition *in* bzw. *ἐν* verstanden wissen und verweist auf die sahidische Version, wobei das *ʔ* in der Phrase *ʔϣϣ ʔ ʔϣϣ ʔ ʔϣϣ* durchaus als Übertragung einer entsprechenden griechischen Vorlage interpretiert werden kann, möglicherweise aber auch nur eine sahidische Übersetzungstechnik darstellt.

Gleiches gilt für das Altnubische. Denn das Morphem -λα indiziert zunächst nur eine Ortsangabe.³⁰⁹ Außerdem besitzt das Altnubische ja durchaus postpositionelle Morpheme, die griechische Präpositionen gut wiederzugeben vermögen (und dies in der Apk-Übersetzung normalerweise auch tun). Daher kann m.E. an dieser Stelle weder eine entsprechende griechische Übersetzungsvorlage noch ein sahidischer Sekundäreinfluss auf N angenommen werden.

Auffällig ist ferner, dass die potentiell Abfallenden in Apk 14,9 in N durchgehend im Plural angesprochen werden („alle die das Bild des Tieres anbeten“ usw.). Hoskier notiert in app. ad loc. für das gr. τις die plurale Variante ΔΕ ΝΗ und eine plurale Verbform für „anbeten“ in der bohairischen Version. Jedoch zieht sich dieser Plural nicht weiter durch den Satz, so dass sich – selbst wenn sich die Angabe von Hoskier durch eine neue Edition der bohairischen Apk-Version bestätigen sollte – ein textgeschichtlicher Einfluss des Bohairischen auf das Altnubische hier ausschließt. Es handelt sich daher um eine Eigenheit von N, die umso auffälliger ist, als N in Apk 14,10 wieder in den Singular der griechischen Vorlage zurückfällt.

Von besonderem Interesse ist in Apk 14,13 die Stelle W 20–24 (οἱ νεκροὶ οἱ). Denn hier bietet N anscheinend mittels der Phrase *ΔΛΓΟΥΝΑ ΔΙΡΑΓΟΥΕΣΝ* (*ΛΟΛΟΚΩ*) *ΔΙΕΙΓΟΥΑ* eine varia lectio (*ΔΙΡΑΓΟΥΕΣΝ ΔΙΕΙΓΟΥΑ*; i.e. *mortui qui [moriuntur]*) zur Hauptlesart *ΔΙΕΙΓΟΥΑ* (i.e. *ii-qui [moriuntur]*). Eine entsprechende Variante ist anderweitig nicht bekannt. Desweiteren finden wir in diesem Vers (W 42–44) die varia lectio *ΕΕΣΕΡΑΝΝΟΔΟΥΝ* (i.e. *quia-requiescunt*) zu *ΕΕΣΑΚΚΟΑΝΝΟΑ* (i.e. *ut-requiescant*). Denkbar ist hier, dass die varia lectio die griechische Lesart c spiegelt.³¹⁰

Aber auch die Verbindung *ΛΟΛΟΚΩ* (s.o., i.e. *per-dominum*) ist gegenüber dem griechischen ἐν κυρίῳ auffällig. Browne verweist in app. seiner Edition auf eine vergleichbare äthiopische Variante.³¹¹ Jedoch scheint mir hier keine direkte interversionelle Verbindung, sondern eine Übersetzungsfärbung des Altnubischen vorzuliegen, den das postpositive -ΚΟ hat hast immer auch einen lokativischen Beicharak-

³⁰⁷ Vgl. Van Gerven Oei, Reference Grammar § 9.1.7 (S. 153–155) und ferner § 9.4.8.2 & 3 (S. 172f.).

³⁰⁸ Vgl. Browne, *Biblorum Sacrorum Versio*, 58. Anders urteilt er noch in Plumley/Browne, *Old Nubian Texts from Qasr Ibrim I*, 57, wo in den notes zum Text angenommen wird, dass *ʔ* im sahidischen Text an dieser Stelle die Funktion einer Konjunktion einnimmt.

³⁰⁹ Vgl. Van Gerven Oei, Reference Grammar § 15.1.4.2 (S. 306).

³¹⁰ So die Vermutung von Browne, *Biblorum Sacrorum Versio*, 61.

³¹¹ Siehe Browne, *Biblorum Sacrorum Versio*, 61: „propter deum“.

ter. Eine vergleichbare Umsetzung von finden wir auch in Joh 17,11.³¹²

Eine echte Sonderlesart des Altnubischen liegt vor in der Phrase (εἰδδα) λογῶν πλάραμον (i.e. [nubes] *alba et lucida*) zu Apk 14,14 W 10–12. Sie ist m.E. dem Übersetzer anzulasten, der das Bild aus theologischen Gründen sprachlich noch verstärkt.

7.9.5 Varianten mit einer N-Verzeichnung in der ECMApk

Wie oben schon ausgeführt, findet sich das Siglum N vergleichsweise selten, da es zumeist mit unvariierten oder doch wenig strittigen a Lesarten einhergeht und die Verzeichnung der kleineren Versionen per default nicht an allen Stellen erfolgt.³¹³

Die Altnubische Version findet sich aber notiert bei folgenden Variationseinheiten:

Apk 6,9/25 a
 Apk 7,17/16 a
 Apk 8,7/7 a
 Apk 8,7/20 b
 Apk 8,8/18–22 a
 Apk 14,6/20–22 a
 Apk 14,6/26–28 b
 Apk 14,7/2–8 ↔ a/b
 Apk 14,7/14 a
 Apk 14,7/42–44 ↔ b/c
 Apk 14,8/2–32 a
 Apk 14,8/4–8 a
 Apk 14,8/12 a
 Apk 14,8/14 a
 Apk 14,8/23 a
 Apk 14,8/38 a
 Apk 14,8/40 b
 Apk 14,9/2 a
 Apk 14,9/4–8 a
 Apk 14,9/12–20 a
 Apk 14,9/40 b
 Apk 14,9/44 a
 Apk 14,10/2–42 a
 Apk 14,10/28–32 a
 Apk 14,10/42 a
 Apk 14,10/44–50 a
 Apk 14,10/54–64 a
 Apk 14,10/54–56 ↔ a/c/d/e
 Apk 14,11/12 a
 Apk 14,11/13 a

Apk 14,11/14–16 b
 Apk 14,11/22–24 a
 Apk 14,11/33 a
 Apk 14,13/15 b
 Apk 14,13/28 a
 Apk 14,13/32 a
 Apk 14,13/34–36 a
 Apk 14,13/54–56 b
 Apk 14,13/60 a
 Apk 14,14/2–4 a
 Apk 14,14/18–20 ↔ a/b/c
 Apk 14,14/44–56 a
 Apk 14,15/10–16 a

7.9.6 Fazit

Die altnubische Version der Johannesapokalypse hat mit Blick auf die Textkritik aufgrund der linguistischen Differenzen einer nilosaharanischen Sprache zu dem indogermanisch geprägten Griechisch ihre natürliche Limitation. Gleichwohl überzeugen die altnubischen Zeugnisse durch ihr Bemühen, den griechischen Text getreu wiederzugeben, sofern es die grammatischen Möglichkeiten zulassen. Soweit es die bisherigen Arbeiten an den biblischen Zeugnissen des Altnubischen und der Blick auf die Verzeichnung von N im Apparat der ECMApk zulassen, bezeugt diese Version eine dem alten Text nahestehende Stufe der Überlieferung. Wenngleich sich dadurch oft „nur“ eine Textrekonstruktion unterstützt findet, die ohnehin anzunehmen wäre, so kann mit N doch oft ein weiterer Zeuge für die Rekonstruktion aufgerufen werden und so das textgeschichtliche Bild vervollständigen. Nimmt man die textgeschichtliche Aufgabe daher als Rekonstruktion und Darstellung der Geschichte eines Textes ernst, so ist N auch bei weiteren Editionen biblischer Texte zu beachten und mit den traditionell in der neutestamentlichen Textforschung berücksichtigten Versionen etwa des Armenischen oder Georgischen als mindestens gleichwertig auf eine Stufe zu stellen.

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³¹² Vgl. Van Gerven Oei, Reference Grammar § 15.3.2.2 (S. 338–340).

³¹³ Vgl. hierzu die Einleitung der vorliegenden Edition sub § „3.3 Die alten Übersetzungen“.

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- Spez. Abkürzungen:*
- BASPap* = *Bulletin of the American Society of Papyrologists*
- BzS* = *Beiträge zu Sudanforschung*
- IN* = J.M. Plumley/G.M. Browne, *Old Nubian Texts from Qasr Ibrīm*, vol. I / vol. II, London 1989.
- JEA* = *Journal of Egyptian Archaeology*
- STB* = *Sudan Texts Bulletin*
- StudPap* = *Studia Papyrologica*

7.10 Kurzkommentar zur versionellen Bezeugung / Brief commentary on versional attestation

Matthias Geigenfeind (Latin), Christian Askeland (Coptic), Martin Heide (Syriac)

1:3/4–12 ↔ a (ο αναγινώσκων και οι ακουοντες)/d (ο αναγινώσκων και ακουοντες) – L:V

The Latin language does not have an article; therefore the *lectio brevior* (a) without the article before the second participle as well as the reading having it (d) have to be regarded as the possible *Vorlage* for “qui legit et qui audiunt”.

1:4/26–30 – απο ο ων – S:H^{Mmss}

The witnesses S, R and F of the Harklean tradition of the Syriac version have the marginal reading θεου (ܐܠܗܐ).

1:4/54 ↔ a (α)/b (α εστιν)/c (α ειστιν)/d (των) – L

In this sentence, both the Greek and the Latin grammar allow either the omission of the verb ειναι (a)/“esse” or its use (b/c) (so-called “nominal sentence”). Furthermore, it is also correct in Greek to use the singular of the verb in combination with the a subject which appears in the plural (b). The Latin translation does not allow for a decision. Even the construction of the sentence via participle (d) could have been read in the *Vorlage* by the translator.

1:5/21 ↔ a (om.)/b (εκ) – L:YKV

“primogenitus mortuorum” appearing in 1:5/18–24 can be the translation of the construction ο πρωτοτοκος των νεκρων either without a preposition (a) or with the preposition εκ (b) before the genitive.

1:5/21 – b (εκ) – K:S

The Coptic versions render both εκ and απο with ΕΒΟΛ ΨΕΝ/ΕΒΟΛ ΨΕΝ. The Sahidic ΕΒΟΛ Ψ̄Ν ΝΕΤΜΟΟΥΤ (“out of the dead”) strongly suggests one of those prepositions, while the Bohairic ΝΤΕ ΝΙΡΕΨΜΟΥΤ “of the dead” probably derives from a Greek genitive.

1:5/48 ↔ b (λουσαντι)/c (ελουσεν)/d (λουσας) – L:V

The Vulgate rendering “lavit” can have its *Vorlage* in various forms of λουω appearing both in different cases of the participle (b/d) and the finite verb (c).

1:5/48 – c (ελουσεν) – K

The Sahidic reads “he purified us from our sins” ΔΓΤΒΒΟΝ (sa 656 660 668), while the Bohairic has “he washed us from our sins” (ΔΓΧΟΚΜΕΝ). The

intra-Sahidic variant ΠΕΝΤΑΔΓΤΒΒΟΝ (sa 652) more closely parallels the Greek participle with a Coptic relative form, but upon closer inspection is a scribal error resulting from a conflation of the prior Sahidic relative form ΠΕΝΤΑΔΜΕΡΙΤ̄Ν.

1:5/58–62 – ημων εν τω αιματι – K:S^{mss}

Two of four extant Sahidic witnesses as well as all Bohairic witnesses omit αυτου. However, in Coptic this is only a single character omission.

1:6/8–10 – a (βασιλειαν ιερεις) – S:H^{Mmss}

The witnesses S, R and F belonging to the Harklean tradition have a marginal reading complying with βασιλειαν ιερεις (ⲃⲓⲥⲁ ⲓⲉⲣⲉⲓⲥ).

1:6/36–42 – b (τους αιωνας) – K:B

The Bohairic usually has the longer form ψα ενεε ΝΤΕ ΝΙΕΝΕΞ, but here it has ψα ενεε (b).

1:7/6–10 ↔ a (μετα των νεφελων)/c (μετα νεφελων) – L:YKV

Because of the fact that the Latin language does not have an article, the phrase “cum nubibus” can be assigned neither to the longer reading with the article (a) nor to the shorter one (c) with confidence.

1:7/6–10 – b (επι των νεφελων) – K:S

While the Bohairic version formally renders μετα “with” ΝΕΥ, the Sahidic has a formal equivalent for επι “upon” (ⲉⲓⲛ). The Sahidic reading could be a paraphrase reflecting the more widely used idiom of riding “upon” clouds (b) rather than “with” clouds in the Book of Revelation. The witnesses 2053 2350 share not only this reading but also the expanded reading επι των νεφελων του ουρανου, suggesting that the revision relates to Dan 7:13 or the related New Testament citations (Mt 24:30; 26:64).

1:7/6–10 – b (επι των νεφελων) – S:H^{Mmss}

The witnesses S, R and F of the Harklean tradition have μετα των νεφελων (ⲙⲉⲧⲁ ⲡⲉⲩⲛ) in the main text and the marginal reading επι των νεφελων (ⲉⲓⲛ ⲡⲉⲩⲛ).

1:7/34–36 ↔ a (επ αυτον)/b (επ αυτω) – L:V

The Greek preposition επι can be followed by various cases; therefore, the accusative (a) as well as the dative (b) must be assumed as the Latin translator’s possible *Vorlage* for “super eum.”

1:8/15 ↔ b (αρχη και τελος)/c (η αρχη και το τελος)/d (αρχη και το τελος) – L:V

The Vulgate's translation "principium et finis" can be the result of a translation of a Greek *Vorlage* using either no article at all (b), an article before each noun (c) or only one article before the second noun (d).

1:8/15 ↔ b (αρχη και τελος)/c (η αρχη και το τελος)/d (αρχη και το τελος) – K

The Sahidic and the Bohairic could support any of these related variants, since the article is required in Coptic. In other words, because Coptic would not use the indefinite article, the Greek source text could have been either definite or indefinite. ΤΑΡΧΗ ΔΥΩ ΠΑΧΩΚ ΕΒΟΛ | †ΤΑΡΧΗ ΝΕΜ ΠΙΧΩΚ ΕΒΟΛ.

1:8/15 ↔ b (αρχη και τελος)/c (η αρχη και το τελος)/d (αρχη και το τελος) – S:H^{Mms}

Witness S of the Harklean version has the marginal reading ⲁⲣⲭⲏ ⲙⲉⲛ ⲧⲉⲗⲟⲥ.

1:9/18–20 ↔ a (τι θλιψει)/c (θλιψει) – L

The Old Latin translator of "in tribulatione" might have read the reading with an article (a) or without it (c) in the *Vorlage*.

1:9/65 – b (χριστου) – S:H^{ams}

Witness M of the Harklean version has the reading χριστου asterisked (ⲭⲣⲓⲥⲧⲱ).

1:10/20–26 ↔ a (οπισω μου φωνην μεγαλην)/b (φωνην μεγαλην οπισθεν μου)/c (φωνην οπισω μου μεγαλην)/e (φωνην μεγαλην οπισω μου)/f (φωνης οπισω μου μεγαλης)/g (φωνης μεγαλης οπισω μου)/i (οπισω μου φωνης μεγαλης)/j (φωνη οπισω μου μεγαλην) – L:KV

For the Old Latin phrase "post me magnam vocem" (L:K) or "post me vocem magnam" (L:V) eight different Greek *Vorlagen* – all distinguished just by their word order – might have been used. Additionally in Greek it is possible to construct the verb ακουειν either with accusative (a/b/c/e) or genitive (f/g/i/j).

1:11/23 – b (ταις εν ασια) – S:H^{Mms}

The Harklean witness S has the marginal reading ταις εν Ασια (ⲧⲁⲓⲁⲥ ⲉⲛ ⲁⲥⲓⲁ).

1:12/4–6 – επεστρεψα βλεπειν – K:S

While the Bohairic has ⲁⲓⲫⲟⲛⲟⲩ ⲁⲓⲛⲁⲓ ("I turned [and] saw"), the Sahidic has a formal rendering of the Greek ἀἰκτοῖ ἐνᾶ ("I turned to see"). Only the

Sahidic can be cited confidently here, as the Bohairic translator seems to have departed from a strict parallel to the Greek verbal conjugation.

1:12/14 ↔ a (ελαλει)/b (ελαλησεν) – L

The Latin imperfect "loquebatur" can be the result of the translation either of the Greek imperfect (a) or the aorist (b).

1:12/14 – c (λαλει) – S:H^{Mms}

The Maronite witnesses (mar) and E of the Harklean version have the reading λαλει (ⲗⲁⲗⲉⲓ).

1:15/20 – b (πεπυρωμενω) – L:YKCV

In all available strands of the Vetus Latina the noun καμινος in 1:15/18 is followed by a participle in 1:15/20 which is grammatically related to it because it can be read "fornace conflato" (L:Y), "fornace igneo" (L:K), "fornace ignea" (L:C) and "camino ardenti" (L:V). This means that, in Greek, the reading b is supported.

1:15/20 – c (πεπυρωμενοι) – S:H^{Mms}

Witness M of the Harklean version has the marginal reading πεπυρωμενοι (ⲡⲉⲡⲩⲱⲣⲱⲙⲉⲛⲟⲓ).

1:17/30–32 ↔ a (δεξιαν αυτου)/b (χειρα αυτου) – L

In all strands of the Latin version "dexteram suam" is to be read while few manuscripts of the Vulgate tradition (L:Vmss) write the pleonastic "manum suam dexteram" and "manum dexteram suam". It cannot be clearly decided whether in the Greek *Vorlage* the noun δεξια (a) or the substantive χειρα (b) was written because both readings are synonymous.

2:1/34–36 ↔ a (δεξια αυτου)/b (δεξια χειρι)/d (χειρι αυτου)/e (δεξια αυτου χειρι)/f (δεξια χειρι αυτου)/g (δεξια) – L:CV

In the available Old Latin strands, the possessive pronoun μου is not attested; all other available readings, therefore, must be considered as the translator's potential *Vorlage*.

2:2/10–14 ↔ a (σου)/b (om.) – L:CV

The possessive pronoun σου already appears in 2:1/8 for the first time (after τα εργα); in the tricolon there, it is translated into Latin without exception. Here, after τον κοπον, σου is not attested in the Vetus Latina. This, however, does not necessarily mean that in the *Vorlage* used by the translator it was missing because in Latin it is possible that the very

first appearance of the pronoun referred to the whole passage and the translator, as a consequence, might have decided to leave to pronoun untranslated. Nevertheless, the omission of the pronoun in the Greek *Vorlage* has to be assumed as a possibility as well.

2:2/46 ↔ b (αποστολους ειναι)/c (ειναι αποστολους) – L:C; a (αποστολους) – L:V

No conclusions can be drawn about how the word order in Greek might have looked like on the basis of the Old Latin translation offered in L:C. It is only possible to make a distinction to reading a (αποστολους) in which the copula ειναι is omitted, which, on the other hand, is reflected in the Vulgate strand/L:V of the Vetus Latina.

2:5/14–22 – om. – K:B

The Bohairic version omits readings far more often than the Sahidic, suggesting that omissions like this one may result from a Bohairic scribal error at a chokepoint in the early transmission.

2:7/34–36 – του ξυλου – L:X

The strand X of the Vetus Latina writes “arbor” instead of “lignum” which appears in the rest of the Old Latin transmission. A different *Vorlage*, however, need not be assumed.

2:7/46–50 ↔ b (εν μεσω τω παραδεισω)/c (εν μεσω του παραδεισου) – L:I

The Old Latin translation “in medio paradisi” attested in strand I can be the result either of variant b where two dative forms appear or of variant c with the genitive at the end of the construction.

2:7/46–50 ↔ a (εν τω παραδεισω)/d (εν παραδεισω) – L:KV

The double arrow appears here because of the Greek article.

2:8/22–30 ↔ a (ο πρωτος και ο εσχατος)/c (ο πρωτος και εσχατος) – L:CV

The double arrow appears here because of the Greek article.

2:9/4–5 – σου – S:H^{Amss}

In the Harklean tradition of the Syriac version the witnesses M, S and L have τα εργα σου και in asterisks (ܬܥܪܟܐ ܕܝܟܝܢܐ).

2:9/16–22 ↔ a (αλλα πλουσιος ει και)/c (πλουσιος δε ει και) – L:CSV

The Greek words αλλα (a) and δε (b) can be considered synonymous, which means that both might have appeared in the witness which was used for the Old Latin translation.

2:10/34–38 – και εξετε θλιψιν – L:X

This passage is omitted.

2:11/22–24 – ο νικων – L:Y

The translation for ο νικων in the strand Y of the Vetus Latina is “qui perseveraverit” instead of “qui vicerit” as preserved in the other strands. A different *Vorlage*, however, need not be assumed.

2:12/8–12 – της εν Περγαμω – L:C^{mss}

Instead of “ecclesiae Pergami” some Old Latin witnesses present the translation “ecclesiae Pergamenorum” or “ecclesiae Pergamorum”. It cannot be excluded that the *Vorlage* της Περγαμενων was used.

2:12/28 – ρομφαιαν – L:D

In strand D of the Vetus Latina the sword is depicted in more detail by adding the adjective “flammeam”. That might be an allusion to Gen 3:24.

2:13/2–6 – οιδα που κατοικεις – S:H^{Amss}

The witnesses M and S of the Harklean version have τα εργα σου και after the verb in asterisks (ܬܥܪܟܐ ܕܝܟܝܢܐ).

2:13/28–38 – και ουκ ηρνησω την πιστιν μου – L:I

Strand I of the Vetus Latina adds “nomen meum et” after the verb ηρνησω which can be regarded as a *lectio duplex* because in 2,13/22–26 the very same phrase has already appeared.

2:13/42–46 – εν ταις ημεραις – L:C

The translation of the phrase as preserved in strand C is “in illis diebus” and can be construed as an endeavor to render the article ταις.

2:13/48 – αντιπαζ (nomen proprium) – L

In the whole Vetus Latina the *nomen proprium* is attested although preserved in three different forms of orthography (C: Antiphas; S: Antipax; V: Antipas). The orthographica reflect transcriptional equivalences. The Greek letter π evidently could be transcribed as “p” or “ph”, and the letter σ/ς was understood as equivalent to “s” or “x”. Maybe, the differences show a sense of insecurity concerning

the name, too. Nevertheless, none of the translators preferred a form of the verb. The Vulgate followed the Old Latin setting of the course. Therefore, the name Antipas became common sense in the Latin West.

2:13/48 ↔ ἀντεΐπας (*participium*)/ἀντεΐπας (*verbum finitum*) – K

The Bohairic and Sahidic translations reflect a Greek source text with a form of the verb ἀντεπειν. sa ακαζερατ̣κ ρ̣η νεροογ (“You stood in the days ...”); bo ṇḥṛḥi ḥen ṇiezooy aḳṭ ẹhoyn ẹzpen ṇimarṭyros ṇipictos (“In those days, you opposed the witness, the faithful one”). For comparanda, cf. Matt 5:38 ἀντιστηναι; Mark 6:48 ἐναντιος; Luke 2:34 ἀντιλεγόμενον; John 19:12 ἀντιλεγει. One Sahidic witness reads ακαμαετε “You seized” (sa 42 against 32 46 654).

2:13/48 ↔ ἀντεΐπας (*participium*)/ἀντεΐπας (*verbum finitum*) – S:H^{mss}

Two important textual witnesses of the Harklean version (M, the oldest, and PP, the *Vorlage* of the Paris Polyglot) read ܐܢܬܝܦܐܣ ܐܢܬܝܦܐܣ, which most likely must be understood as “in those days when you resisted”, interpreting ἀντεΐπας as a finite verbal form (2nd indicative aorist). The remaining Harklean manuscripts as well as the Philoxenian version show signs of inner-Syriac corruption, as ܐܢܬܝܦܐܣ was apparently miscopied to ܐܢܬܝܦܐܣ, “... when you appeared”.

2:14/6–10 – κατα σου ολιγα – L:C

After “pauca adversus te” strand C adds the infinitive “dicere”.

2:14/12 – οτι – S:H^{Mmss}

The witnesses M, S, R and F of the Harklean have an equivalent of οτι (ܐܝܢܐ) in their margin (what S:Ph has anyway).

2:14/48 – εἰδωλοθυτα – L:V

The noun remains untranslated in the Vulgate.

2:15/20 – α (ομοιως) – L:V

In the Vulgate tradition of the Vetus Latina this word (“similiter”) does not belong to the end of v. 15 but marks the beginning of v. 16 already.

2:16/24 – b (σου) – L:C

In L:C “tecum” is attested instead of “cum illis” (a: μετ αυτων).

2:17/30–34 – του μαννα του – S:H^{Ams}

Witness M of the Harklean has the equivalent of φαγειν (ܠܚܝܡܐ) asterisked (M reads “to eat from the manna” ...).

2:18/8–16 – της εν Θυατειροις εκκλησιας – L:C^{mss}

Instead of “ecclesiae quae est Tyatirae” (sic!) some Latin witnesses present the translation “ecclesiae quae est Thyatiren(orum)” or “ecclesiae quae est Thyatirensi”.

2:19/10–26 ↔ a (και την αγαπην και την πιστιν και την διακονιαν)/b (και την πιστιν και την αγαπην και την διακονιαν)/c (και την αγαπην και την διακονιαν και την πιστιν)/d (και την διακονιαν και την αγαπην και την πιστιν) – L:CSIV

The word order of the tricolon could have had four different *Vorlagen* in Greek.

2:20/9 ↔ b (πολυ)/c (πολλα) – L:KSIV^{mss}

In the Vetus Latina two strands (C; S) write the plural “multa” and two other strands attest the singular “multum”. It cannot be decided whether the Greek *Vorlage* of the Latin singular must have read also the singular – and if, *vice versa*, the Latin plural corresponds to a Greek plural because the singular could have been translated as a plural and *vice versa*.

2:20/17 ↔ a (om.)/c (την) – L:XSIV

The double arrow appears here because of the Greek article.

2:20/17 ↔ b (σου)/d (σου την) – L:K

The double arrow appears here because of the Greek article.

2:20/18 – Ιεζαβελ – L

For the name Ιεζαβελ in the Vetus Latina three different spellings are attested: “Iezabel” (L:XKI), “Zezabel” (L:S) and “Hiezabel” (L:V). “Iezabel” and “Hiezabel” are of special interest since indicating a different understanding of the Greek pronunciation; “Hiezabel” reads the name with the letter h at the beginning of the word (cf. the Spiritus asper which became silent via the so-called psilose).

2:20/30–34 ↔ a (διδασκει και πλανα)/b (διδασκειν και πλαναν) – K

The Sahidic and Bohairic could support either of the readings with both Greek verbs. Notably, the Bohairic tradition contains a variant εἰςωβι “while mocking”

for *εἰς* “while deceiving.” This variant seems to be a product of versional transmission with no recourse to the hypothetical Greek source text.

2:21/14–20 ↔ a (καὶ οὐ θέλει μετανοῆσαι)/b (καὶ οὐ θέλει μετανοῆσαι) – L:XXIV

In the Greek *Vorlage* both the indicative (a) and the subjunctive (b) could have been read by the Latin translator, who rendered the variant unit *unisono* with the indicative (“nec vult” [L:X]; “non vult” [L:KIV]).

2:22/4 – βαλλω – L:X

The strand X of the Vetus Latina has the variant “dabo,” which does not appear in Greek.

2:24/8–16 ↔ a (τοῖς λοιποῖς τοῖς ἐν θυσιασίοις)/b (τοῖς ἐν τοῖς θυσιασίοις λοιποῖς) – L

The word order cannot be decided.

2:24/22 – ἔχουσιν – L:S

Instead of the third person plural of *εἶναι* (“habent”) the strand S of the Vetus Latina renders the verb by using the second person plural “habetis” which is not attested in any Greek witness. The origin may be a free translation.

2:25/16 – ἡξω – S:H^{Mmss}

The witnesses D, S, R and F of the Harklean have in their margin equivalent of *ἡξω* (ⲡⲁⲓⲱ).

2:26/34 – ἔθνων – L:Y

The strand Y of the Vetus Latina attests “nationes” while all the other strands use the noun “gentes”. Thus, different possibilities of translation (so-called “Übersetzungsfarbe”) can be detected.

2:27/24 – συντριβεται – L:S

While three of four strands of the Vetus Latina render the verb *συντριβεῖν* by using the Latin verb “confringere” (L:CIV), in the strand S it is translated with “comminuere”.

2:27/24 ↔ a (συντριβεται)/d (συντριβονται) – L:I

The subject is written in the plural (τὰ σκευὴ τὰ κεραμικά). As a consequence, the number of the associated verb can either be presented in the singular (a) or in the plural (b) which means that for “confringuntur” both forms have to be considered as potential *Vorlagen* the Old Latin translator of the strand I.

2:27/24 ↔ b (συντριβησεται)/c (συντριβησονται) – L:CSV

In analogy to what had been written concerning the strand I of the Vetus Latina in the strands C, S and V the future forms *συντριβησεται* (b) and *συντριβησονται* (c) both have to be seen as the possible *Vorlage* for the translation “confringentur” (L:CV) and “comminuentur” (L:S) respectively.

2:29 – ο ἔχων οὐς ἀκουσάτω τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις – L:C

The verse is completely missing in strand C of the Vetus Latina probably caused by the fact that the very same wording has already appeared in the first part of 2:7.11.16. Additionally, it must be kept in mind that the strand C is the lemma text of the commentary of Primasius of Hadrumetum who did not comment on this sentence since he has interpreted it already before.

3:1/8–14 – a (τῆς ἐν σαρδεσὶν ἐκκλησίας) – K

The Sahidic and Bohairic grammatically simplify the complicated Greek source text. The result *ⲡⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲫ̅ⲛ ⲥⲁⲣⲁⲓⲥ* (“of the church which is in Sardis”) and *ⲡⲧⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲡⲧⲉ ⲥⲁⲣⲁⲓⲥ* (“of the church of Sardis”) technically supports reading (a). It is difficult to imagine how the translator could have rendered reading (b) into Coptic without confusing the reader. This is particularly true of the Bohairic which lacks any formal parallel to *τῆς/τῶ*.

3:1/64–66 – b (νεκρὸς) – K:S

The Sahidic renders *νεκρὸς εἰ* with the circumstantial *ⲉⲕⲙⲟⲟⲩⲧ* (“while you are dead”). This could simply be a case of Coptic asyndeton, meaning that the Sahidic would have no value for the omission of the conjunction here. Such asyndeton typically happens with preterit forms, but in this case the circumstantial mode would render the conjunction with the grammatical clause-subordination.

3:2/4 – a (γρηγορῶν) – L:C

After “vigilans” (γρηγορῶν) the phrase “et stabilis” is added in the C-strand of the Vetus Latina.

3:2/16–18 ↔ a (ἐμελλον ἀποθανεῖν)/b (ἐμελλον ἀποθνήσκειν) – L:YCSIV

The different forms of the Greek infinitive (aorist [a] and [present tense]) cannot be rendered in Latin; both variants could, therefore, have appeared in the *Vorlage* for the translation.

3:2/16–18 ↔ c (εμελλες αποβαλλειν)/d (εμελλες αποβαλειν) – S:H^{Mms}

Only the witness M of the Harklean transmission has an equivalent of αποβαλ(λ)ειν (ⲡⲃⲱⲗ) in the margin.

3:2/38 – θεου – L:Y

Instead of “deus”, the lexeme “dominus” is used in the Y-strand of the Vetus Latina.

3:3/6–16 ↔ a (πως ειληφας και ηκουσας και τηρει)/c (πως ηκουσας και ειληφας και τηρει) – L:SIV

The word order cannot be decided.

3:3/6–16 – πως ειληφας και ηκουσας και τηρει – L:C

Instead of “quomodo accepisti et audisti et serva” (L:S), the strand C of the Vetus Latina has “quemadmodum acceperas et audita custodi,” which means that on the one hand the past tense of λαμβανειν does not appear and on the other hand the copula και might have been missing already in the *Vorlage*.

3:3/30 – a (ηξω) – L:C

After “veniam” in the phrase “et suscitabo (tibi) adventum meum” occurs in the C-strand of the Vetus Latina.

3:3/31 ↔ b (επι σε)/c (επι σου) – L:CI

The translation “ad te” (or “super te” [L:I^{ms}]) appearing in the strands C and I of the Vetus Latina can be the result of either the accusative (b) of the personal pronoun or the genitive (c) because the preposition επι can be followed by both cases.

3:4/4–8 ↔ a (εχεις ολιγα ονοματα)/b (ολιγα εχεις ονοματα)/c (ολιγα ονοματα εχεις) – L:CSIV

The word order cannot be decided.

3:4/24 – αυτων – L:X

The strand X of the Vetus Latina adds “cum mulieribus” after the possessive pronoun; therefore in this strand the section of the verse is “qui non inquinaverunt vestem suam cum mulieribus”.

3:5/36–38 ↔ a (της ζωης)/c (ζωης) – L:CSIV

The double arrow appears here because of the Greek article.

3:6 – ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιαις – L:C

The whole verse is omitted in the C-strand of the Vetus Latina (cf. 2:29).

3:7/2 – και – L:C

At the beginning of the sixth letter of John of Patmos to the Church of Philadelphia the conjunction is omitted in the C-strand of the Vetus Latina.

3:7/22–28 – a (ο αγιος ο αληθινος)/b (ο αληθινος ο αγιος)/c (ο αγιος και αληθινος)/d (ο αγιος αληθινος) – L:CSIV

Besides the word order concerning the two adjectives, both the use and the absence of the conjunction και have to be taken into account as a possible *Vorlage* for the strands C, S, I and V of the Vetus Latina, because the conjunction must not have been necessarily present in the Greek text; the opposite, however, cannot totally be excluded as well. Therefore, all the variants listed above must be considered as possible *Vorlagen* for the Latin translation “sanctus et verus”.

3:7/36 – a (κλειν) – L:C

In the strand C of the Vetus Latina, instead of the singular “clavem”, the plural “claves” appears which can be considered as a free translation.

3:7/38 ↔ a (δαυιδ)/b (του δαυιδ) – L

The double arrow appears here because of the Greek article.

3:7/40 – c (om.) – K:S

The Bohairic has ΦΗ ΕΘΝΑΟΥΩΝ (“that one which will open”), suggesting a substantive relative in the Greek. The Sahidic, however, has the circumstantial ΕΦΩΔΝΟΥΩΝ (“whenever he opens”), implying an adverbial participle in the Greek. Probably, the Sahidic translator has paraphrased the text in order to avoid the awkward Greek, which offers a nominative participle ο ανοιγων with no verbal counterpart for which it can serve as the subject. In other words, the Sahidic has eliminated an incomplete sentence by transforming a hanging substantive into a subordinate clause.

3:8/2–8 – οιδα σου τα εργα – L:CS

This part at the beginning of the verse is not attested in the strands C and S of the Vetus Latina.

3:8/22 – a (ην) – K:S

Although one would expect a Greek relative form to result in a Coptic relative, the Sahidic translator rendered it with the circumstantial $\epsilon\lambda\eta\lambda\alpha\gamma\ \eta\lambda\alpha\gamma\ \eta\lambda\alpha\gamma$ (“nobody being able to ...”). Whereas the grammatical equivalency is functional and not formal, the Sahidic does have a subordinate clause rather than a coordinate clause. The latter would be expected by the conjunction $\kappa\alpha\iota$.

3:9/4 – a (διδωμι) – L:CV

In the Old Latin attestation both the C-strand and the Vulgate have the future “dabo” which can be considered as a free translation.

3:9/60 – b (γνωση) – S:H^{Mss}

The Harklean manuscripts M ($\gamma\omega\iota$), S, F and R ($\gamma\omega\iota$) of the Syriac tradition have an equivalent of the reading $\gamma\omega\omega\eta$ in their margin.

3:12/8 ↔ a (αυτον)/b (αυτω) – L:CSIV

Both the accusative (a) and the dative (b) might have been read by the Latin translator because the Latin personal pronoun “eum” (L:C) as well as “illum” (L:SIV) preceded by “faciam” ($\pi\omega\iota\eta\sigma\omega$) can be the result of both cases.

3:12/76–78 – a (η καταβαινουσα) – K:B; b (η καταβαινει) – K:S

The citation of the Coptic versions here assumes formal equivalency in the translation, which may not be the case. The Sahidic $\epsilon\tau\eta\eta\gamma$ (“which comes”) could derive from reading (a) $\eta\ \kappa\alpha\tau\alpha\beta\alpha\iota\eta\eta\sigma\alpha$, interpreting the article as marking an adjectival participle as opposed to a circumstantial. In a similar vein, the Bohairic may have the determinative $\theta\eta\ \epsilon\theta\eta\eta\gamma$ (“that one which comes”) based on standard Bohairic literary idiom, which often adds the demonstrative before the relative conjugation marker.

3:12/86 ↔ a (απο)/b (εκ) – L:CSIV

None of the aforementioned prepositions can be excluded because they have a similar meaning. Therefore, the Latin preposition “a/ab” has to be considered as the possible result of either of the variant readings.

3:13 – ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιας – L:C

The whole verse is omitted in the C-strand of the Vetus Latina (cf. 2:29).

3:14/2 – και – L:C

The conjunction is omitted in the C-strand of the Vetus Latina at the very beginning of John’s seventh letter to the Church of Laodicea.

3:14/14–16 ↔ a (εκκλησιας γραψον)/b (γραψον εκκλησιας) – L:CSIV

The word order cannot be decided.

3:14/30–36 ↔ a (ο πιστος και αληθινος)/b (ο πιστος και ο αληθινος) – L:CSIV

The double arrow appears here because of the Greek article.

3:14/30–36 – a (ο πιστος και αληθινος)/b (ο πιστος και ο αληθινος)/c (ο πιστος ο αληθινος) – K:S and K:B^{Mss}

The Sahidic reading $\mu\lambda\eta\tau\pi\epsilon\ \mu\pi\iota\sigma\tau\omicron\varsigma\ \mu\mu\epsilon$ (“the faithful, true witness”) as well part of the Bohairic tradition (D^{mg}, E, F, G, H, T, Z) lack a conjunction. The possibility for such a conjunction in the source text is proven by several Bohairic manuscripts (A, B, C, D*, N) whose readings could support readings a/b. Unlike the Sahidic, the Bohairic understands the Greek adjectives as substantives $\mu\iota\mu\alpha\rho\tau\gamma\rho\varsigma\ \mu\pi\iota\sigma\tau\omicron\varsigma\ [\omicron\gamma\omicron\varsigma]\ \mu\iota\alpha\lambda\eta\theta\eta\iota\eta\sigma\iota\varsigma$ (“the martyr, the faithful one [and] the true one”). Both Bohairic and Sahidic versions omit conjunctions regularly, but not in these circumstances. These Coptic readings do not seem to derive from translation technique or language contact and probably derive from the relevant Greek variants. The Bohairic tradition is split, with the earliest and best manuscripts supporting readings a/b. Notably, the marginal reading of Horner’s manuscript D deviates, thus agreeing with the Sahidic, as is typical for the glosses in this manuscript.

3:14/48 – a (θεου) – L:I

The strand I of the Vetus Latina adds the possessive pronoun “mei” after the noun “dei”.

3:16/12–18 – ουτε ζεστος ουτε ψυχρος – L:CI

Both in strand C and strand I of the Vetus Latina the passage is completely omitted.

3:16/32 – b (σου) – K:B^{Mss}

The Bohairic tradition is divided between the variants a ($\mu\omicron\upsilon$) and b ($\sigma\omicron\upsilon$). Horner’s manuscripts A, B, D and N form an early cluster as regards manuscript dates and quality of readings, and these manuscripts support reading (a) along with the Sahidic.

3:18/32 ↔ a (περιβαλη)/c (περιβαλεις)/d (περιβαλης) – L

All the forms of περιβαλλειν appearing in different tenses and *genera verbi* could have been the reading in the *Vorlage* used for the Old Latin translation because all three forms are in the second person of the singular.

3:20/30 ↔ a (ανοιξη)/b (ανοιξει) – L:CSIV

Both the aorist subjunctive (a) and the future indicative (b) ought to be considered as the possible reading which was the *Vorlage* for the Old Latin translation “aperuit” because the postulate that the Greek conjunction εαν needs a verb in the subjunctive is not necessarily fulfilled in all Greek manuscripts.

3:20/30 – a (ανοιξη); b (ανοιξει) – S:H^{ms}

All Harklean witnesses except M agree with variant b (ⲁⲗⲁⲓⲟ), while M seems to agree with variant a (ⲁⲗⲁⲓⲟ).

3:21/20; 4:2/14; 4:2/30; 4:3/28; 4:6/6 – θρονος – L:Y

The noun θρονος is translated by “solium” in strand Y of the Vetus Latina.

3:21/42–48 – εν τω θρονω αυτου – L:X

The X-strand of the Vetus Latina attests the variant “super thronum patris mei”.

4:2/2 – ευθεως – S:H^{ms}

Only witness M of the Harklean tradition reads και ευθεως (ⲓⲙⲥⲱⲥ) (congruent with S:Ph); all other Harklean witnesses omit και.

4:4/4 – κυκλοθεν – S:H^{ms}

Only witness M of the Harklean tradition reads και ⲕⲱⲗⲟⲗⲉⲛ, congruent with S:Ph); S:H, the critical text, based on all other Harklean manuscripts, omits the conjunction.

4:4/10 – a (θρονους)/b (θρονοι) – L:CV

In order to make the distinction between God’s throne and the thrones belonging to the Elders more clearly the strands C and V of the Vetus Latina render the very same noun by writing “sedilia” at the second place.

4:4/10 ↔ a (θρονους)/b (θρονοι) – L

The accusative (a) appearing in Greek manuscripts can be explained by the fact that the description of the scenery is still dependent on 4:1 (μετα ταυτα

ειδον). The nominative (b) can be the result of the continuation of those things which John of Patmos lists in 4:2 and 4:3. Therefore, both cases could have been read in the *Vorlage* used by the Old Latin translator. Besides, both “sedilia” (L:CV) and “sedes” (L:SI) appearing in the Vetus Latina are *eo ipso* indifferently nominative and accusative which means that the Latin translation is not clear concerning the syntax as well. As a consequence, the Vetus Latina cannot be assigned to a specific Greek variant (or a Greek construction) without any doubt.

4:4/22 – θρονους – L:Y

The *Vorlage* presupposed appearing in L:Y is translated with the word “tribunalia”.

4:4/28 – πρεσβυτερους – L:X

The Greek noun remains transliterated (“presbyteri”) in the strand X of the Vetus Latina.

4:4/28–30 ↔ a (πρεσβυτερους καθημενους)/b (πρεσβυτεροι καθημενοι)/c (καθημενους πρεσβυτερους) – L

The cases of the image described by John of Patmos can be the result of the continuation of the scenery begun in 4:1 and being dependent on ειδον. This would explain the accusative (a; c). The nominative, on the other hand, as preserved in b, can be seen as the continuation of the list of things which are portrayed in the throne room in vv. 2–3. The translation “seniores sedentes” as preserved in various strands of the Vetus Latina (L:CSIV) can be both nominative and accusative, which, in turn, means that all the aforementioned variants have to be considered as the possible *Vorlage*. Even the nominative “presbyteri sedentes” (L:X; cf. 4:4/28) can be the result of each of the three Greek variants (if the translator himself/herself looked for a consistent syntax).

4:4/34–38 ↔ a (εν ιματιοις λευκοις)/b (ιματιοις λευκοις) – L:CSIV

The Latin construction (“veste alba” [L:CI]; “vestimentis albis” [L:V]; “in veste alba” [L:S]) appearing in the translation for this section of the verse can be the made either with the preposition εν followed by the dative (a) or the mere dative (b) which can be seen in the instrumental sense. Therefore, it cannot be decided finally which reading appeared in the *Vorlage*.

4:5/10 ↔ c (εξεπορευοντο)/d (επορευοντο) – L:I^{mss}

The Latin imperfect “egrediebantur” can be assigned either to the compositum (c) or to the *verbum simplex* (d) because in 4:5/4–8 it is mentioned that the lightning comes from the throne (εκ του θρονου; “ex illo throno” [L:C]; “de sede” [L:SI]; “de throno” [L:V]).

4:5/14–20 ↔ a (και φωναι και βρονται)/b (και βρονται και φωναι)/c (φωναι βρονται) – L:CSIV

Not only the word order is the reason why different variants have to be seen as the potential *Vorlage* for the Old Latin translation as preserved in the strands C, S, I and V. One even has to consider the fact that, in Latin, for an enumeration a copula (“et”) between the single elements is not absolutely necessary.

4:5/32–36 – ενωπιον του θρονου – L:S

This section is completely missing in the S-strand of the Vetus Latina.

4:5/38–40 ↔ a (α εισιν)/b (αι εισιν)/c (α εστιν) – L:CSIV

From the perspective of the grammatical gender the Greek neuter seems wrong, because in the list of various things coming out of the throne there is not a single noun which is neuter. Nevertheless, variant a may have been read by the Latin translators choosing masculine (“qui”) or feminine (“quae”). Variant b, however, as the grammatical flawless wording has to be considered as a presumptive *Vorlage* for the feminine. Besides, it has to be kept in mind that in Greek, when the genus of the subject of the sentence is neuter, it is allowed to use the singular for the numerus of the verb (c).

4:5/38–40 – a (α εισιν) and b (αι εισιν) – S:H^{mss}

The critical text/main text of the Harklean has the reading a (ⲁⲓⲉⲓⲛ), while the witnesses R, F, D, V, O and PP (late mss.) attest the variant b (ⲁⲓⲉⲓⲛ).

4:5/42–50 ↔ a (τα επτα πνευματα του θεου)/b (επτα πνευματα του θεου)/f (επτα πνευματα θυ) – L:CSIV

The double arrow appears here because of the Greek article which cannot be rendered into Latin.

4:5/42–50 ↔ dn (επτα πν[ευμ]ατα)/en (τα επτα πν[ευμ]ατα) – L:C^{mss}

The double arrow appears here because of the Greek article which cannot be rendered into Latin.

4,6/10 – a (ως) – K:B

The Sahidic does not have **ⲛⲟⲉ** or any other formal equivalent for **ως**, but perhaps the translator deemed a formal equivalent redundant based on **ομοια**, which appears as a verbal form **ⲉⲥⲉⲓⲛⲉ** (“it being like ...”). While the Sahidic technically omits this adverb, the omission may have been translational and not based upon the Greek source text.

4,6/34–36 – b (αυτου) – K:S

The Bohairic, which is often prone to parablesis, here lacks any equivalent for the Greek phrase **και κυκλω του θρονου**. Although The Bohairic cannot be cited at this point, parablepsis would suggest **ⲉⲣⲟⲛⲟⲥ** for **θρονου** in the lost phrase.

4:8/26–30 ↔ c (κυκλωθεν εξωθεν και εσωθεν)/d (κυκλωθεν και εξωθεν και εσωθεν)/eo (κυκλωθεν εσωθεν και εξωθεν) – L:C

The word order and the fact that a copula does not always have to be used between single segments of an enumeration (c *vs.* d/e) are the reasons why three different variants in the Greek manuscript tradition have to be seen as potential *Vorlagen* for the translation.

4:8/44–48 – ημερας και νυκτος – L:Y

This passage is omitted.

4:8/58–66 ↔ a (κυριος ο θεος ο παντοκρατωρ)/b (κς ο θς παντοκρατωρ)/c (κς θς παντοκρατωρ) – L:CSIV

The double arrow appears here because of the Greek article which cannot be rendered into Latin.

4:8/66 – παντοκρατωρ – L:V^{mss}

In several witnesses of the Vulgate tradition, instead of “omnipotens” as attested in tradition of the Old Latin translation, “sabaoth” is written.

4:8/70 – ην – L:C

Instead of the imperfect “erat” the perfect “fuit” appears in strand C of the Vetus Latina.

4:10/10 – πρεσβυτεροι – L:Y

The lexeme used for the Elders in the strand Y of the Vetus Latina is “maiores natu”. The translator implicitly differs “prebyteri” (ministers in a community) and “humans, older by birth”. The differentiation does not necessarily devalue the “older ones” in Rev 4; the translator may have thought of the “older ones” who followed Jesus immediately (the apostles).

4:10/26–30 – προσκυνησουσιν τω ζωντι – L:YJT

The figure who is adored by the Elders is, compared to Greek, additionally characterized by the noun “dominum” (L:Y) or “deum” (L:J) or the pronoun “eum” (L:T) preceding the participle τω ζωντι.

4:11/6–16 ↔ c (ο κς ο θς ημων)/h (κε ο θς ημων)/i (κς ο θς ημων) – L:CSI

On the one hand, for the assignment of the Latin translation to Greek *Vorlagen* one has to keep in mind that Latin does not have an article; therefore both the variant with the article (cn) and the variant without it (in) can have been read by the translator. Besides, as it is the case here, the Greek vocative (hn) for the Lord (κε/κυριε) is also a possible *Vorlage* because of the direct speech of the Elders addressed to the Lord.

4:11/6–16 ↔ a (ο κυριος και ο θεος ημων)/b (ο κς και θς ημων)/d (κς και ο θς ημων)/e (κε και ο θς ημων) – L:V

The above remarks on 4:11/6–16 for the strands L:CSI are, *mutatis mutandis*, valid here as well (article; vocative).

4:11/6–16 – ο κυριος και ο θεος ημων – S:H^{mss}

The main text of the Harklean version has the reading ο κυριος και ο θεος ημων (ⲕⲣⲓⲟⲩⲱⲥ ⲁⲓ ⲁⲓ ⲁⲓ ⲁⲓ), while various late witnesses (R, F, D, V, O, PP) attest ο κυριος ο θεος ημων (ⲕⲣⲓⲟⲩⲱⲥ ⲁⲓ ⲁⲓ ⲁⲓ ⲁⲓ).

4:11/12–16 – ο θεος ημων – S:H^{Ams}

The Harklean has the addition ο αγιος, which is asterisked in witness M (ⲁⲓ ⲁⲓ ⲁⲓ*).

4:11/60 – e (εκτισθησαν) – L:C

While the strands S, I and V of the Vetus Latina translate the verb with “creata sunt”, in L:C we read “sunt constituta”.

5:1/12–14 – του καθημενου – L:K

After του καθημενου the genitive “dei” is added in the strand K of the Vetus Latina. The addition itself ought to be considered as an explanation in translation not presupposing a Greek *Vorlage*.

5:1/26–30 – εσωθεν και οπισθεν – L:Y

Only “de intus” is attested in the Y-strand of the Vetus Latina. It is not clear whether και οπισθεν or other similar variants were missing already in the *Vorlage*.

5:1/26–30 – b (εσωθεν και εξωθεν) – K:S; c (εμπροσθεν και οπισθεν) – K:B

The different word choice in the two versions reflects two ways of describing an opisthograph. The Sahidic ⲁⲓⲁⲓ ⲁⲓⲁⲓ ⲁⲓⲁⲓⲁⲓ (“in front and behind”) corresponds to the Greek variant εμπροσθεν και οπισθεν, describing an unrolled scroll held vertically. In contrast, the Bohairic version follows the Greek of the majority of manuscripts with ⲁⲓⲁⲓⲁⲓⲁⲓ ⲁⲓⲁⲓⲁⲓⲁⲓ (“inside and outside” / εσωθεν και εξωθεν), referencing a rolled-up scroll. The difficult reading offered by NA28 could in fact be the origin of both the Sahidic and Bohairic, which could have then standardized the mixed and awkward parallelism of εσωθεν και οπισθεν (“from inside and behind”).

5:2/10–16 – κηρυσσοντα εν φωνη μεγαλη – L:C

After the aforementioned phrase the Old Latin strand L:C adds “et dicentem” which can be understood as an inner-Latin explanation.

5:4/2 – και εκλαιον – L:KSV and L:I

The translation “et ego flebam” appears in L:KSV while in L:I the personal pronoun is missing.

5:4/14 – a (ευρεθη) – K:S

The Sahidic uses the standard third person form ⲙⲡⲟⲩⲁⲓ to express the Greek passive, since Coptic has no distinct passive voice conjugation. One Sahidic manuscript (sa 655) reads ⲙⲡⲓⲁⲓ (“I did not find”), clearly corrupt. The Bohairic gloss ⲙⲡⲉ ⲁⲓ ⲉⲙⲡⲱⲁ (“Nobody was worthy”) completely omits the Greek verb ευρεθη.

5:4/22–24 – d (ουτε ιδειν); e (η ιδειν) – K:S

The Sahidic version reads ⲙⲉ ⲉⲛⲁⲩⲱ, appearing to disagree with those Greek variants including ουτε. The Bohairic has ⲟⲩⲁⲓ ⲉⲛⲁⲩⲱ, which could refer to either ουτε or ουδε, since Coptic had no /d/ sound. Greek loanwords often alter spellings from Tau to Delta, preferring the “more Greek” /d/ sound. It needs to be noted that, potentially, the Sahidic may also be paraphrastic, as the Sahidic translator seems to have honed his source text, so that Greek consecutives become a deliberative ⲙⲉ “or” (Rev 5:3, 5:4 [x2], 7:1, 9:20, 13:4, 14:9 and 20:4).

5:4/24–26 – βλέπειν αυτο – L:C

Instead of “videret illum” (L:K) or “videre illum” (L:SIV; “eum” [L:V]) L:C has “solveret signacula eius” which is an inner-Latin variant.

5:5/14 – μοι – L:I

The pronoun is omitted.

5:5/44 – b (ο ανοιγων) – S:H^{Amss}

The Harklean has the reading ο ανοιγων (ⲁⲗⲁⲃ ⲟⲩ); it is also asterisked in two witnesses (L and S).

5:6/28–30 – a (των πρεσβυτερων) – L:X

Instead of “seniorum” the genitive “presbyterorum” (as an inner-Latin variant) is written in L:X.

5:6/32 – αρνιον – L

The noun αρνιον is translated with the lexeme “agnum” here and everywhere else in the Vetus Latina.

5:7/10–14 – εκ της δεξιας – L:C

In L:C the genitive “dei” is added after the aforementioned phrase. This Latin explanation does not presuppose a Greek *Vorlage*.

5:8/6 – ελαβεν – L:V

Instead of “accepisset” (L:KSI) the Vulgate uses the verb “aperuisset”.

5:8/8–10 – a (το βιβλιον) – K:B

The Sahidic reduces this noun to a pronoun, but not a demonstrative pronoun: ⲛⲧⲉⲣⲉϣⲓⲧⲉ (“when he received it”). Given the weak attestation of the variant τουτο, the Sahidic should not be cited here. The Bohairic offers a formal parallel to the majority of manuscripts with ⲉⲧⲁⲣϣⲓ ⲙⲡⲓϣⲱⲙ (“when he received the scroll”).

5:8/50 – θυμιαματων – L:K

After “odoramentis” the genitive “supplicationum” is added in the K-strand of the Vetus Latina and can be understood as an inner-Latin explanation.

5:9/10 – λεγοντες – L:D

This word is omitted.

5:9/12–14 – αξιος ει – L:SI

After the verb the vocative “domine” is added in the strands S and I of the Vetus Latina and can be considered as an inner-Latin explanation.

5:9/40–44 ↔ a (τω θεω ημας)/b (ημας τω θεω) – L:KSIV

The word order cannot be decided.

5:10/14 – βασιλειαν – S:H^{Mmss}

Four witnesses (M, S, F and R) of the Harklean have the reading βασιλειαν (ⲓⲗⲁⲥⲓⲁⲛ) in the margin (same as S:Ph).

5:11/44–48 – μυριαδες μυριαδων και – L:CIV

This passage is omitted.

5:12/28 – πλουτον – L:V

Instead of “divitias” the Vulgate attests “divinitatem,” which is the result of a scribal error in Latin.

5:13/34–38 – a (επι της θαλασσης)/b (επι την θαλασσαν)/e (επι θαλασσης) – L

The variants a, b and e can each be the *Vorlage* for the Latin translation out of two reasons: One the one hand the Greek preposition επι can be constructed with different cases (a/e: genitive; b: accusative). The Latin prepositions “in” and “supra” can correspond to both. On the other hand, one has to consider that in Latin there is no article. Therefore, it is impossible to decide whether the *Vorlage* contained a variant with the article (a) or not (e).

5:13/34–38 – f (της θαλασσης) – K:S

The Bohairic reading ⲛⲏ ⲉⲧⲱⲟⲡ ⲙⲉⲛ ⲫⲓⲟⲙ (“those which are in the sea”) suggests a substantiated Greek prepositional phrase (τα εν τη θαλασση), for which one finds no manuscript support.

5:13/64 – και – S:H^{Mmss}

Four witnesses (M, S and R) belonging to the Harklean tradition have the reading και (ⲓⲗⲁⲥⲓⲁ or ⲓⲗⲁⲥⲓⲁⲛ) in the margin (cf. also ⲓⲗⲁⲥⲓⲁⲛ in S:Ph); the other Harklean witnesses omit.

5:14/22–24 – a (και προσεκυνησαν) – L:C

The accusative “viventem in saecula saeculorum” is added after και προσεκυνησαν in strand C of the Vetus Latina. This seems to be an inner-Latin development (an acclamation answering to v. 13).

6:1/12–22 – αρνιον μιαν εκ των σφραγιδων – K

The Sahidic and Bohairic translators have not rendered the Greek εκ, which is consistently translated ⲉⲃⲟⲗ ϩⲛ-/ⲉⲃⲟⲗ ⲙⲉⲛ- elsewhere. In this instance, the Greek preposition seems to have the weight of a Greek genitive. The Coptic versions both follow the same pattern with the second instance of this structure in this verse (30).

6:1/22 – σφραγιδων – L:C and L:S and L:IV

For σφραγιδων different nouns are used in the Old Latin tradition: “signis” (L:C), “sigillis” (L:S), “signaculis” (L:IV). All three of them, however, are synonyms.

6:1/28–36 – (ενος εκ των τεσσαρων ζωνων) – L:Y

The numeral is mistakenly missing, hence we cannot presuppose a Greek *Vorlage* with this rendering.

6:1/28–36 – ενος των τεσσαρων ζωνων – K

The Sahidic and Bohairic translators have not rendered the Greek εκ, which is consistently translated ΕΒΟΛ 2N-/ΕΒΟΛ 5EN- elsewhere. In this instance, the Greek preposition seems to have the weight of a Greek genitive. Cf. Apc 6:1/12–22 for the same occurrence.

6:1/38 ↔ a (λεγοντος)/c (λεγον)/d (λεγων) – L

The reason for the appearance of the double arrow is that in the whole Latin tradition it cannot be ascertained in which case the participle of the Greek *Vorlage* appeared. It is only clear that the verb must have been singular because the translators used the forms “dicens” (L:CS) and “dicentem” (L:IV).

6:1/42 ↔ a (φωνη)/c (φωνης)/d (φωνην) – L:SIV

The double arrow is used here because it cannot be established which case of φωνη appeared in the *Vorlage*.

6:2/10–12 – ιππος λευκος – L:X and L:CSIV

The strand X uses the adjective “candidus” instead of “albus” attested in the rest of the Old Latin tradition.

6:2/26 – τοξον – L:C and L:SIV

The strand C uses the noun “sagitta” instead of “arcus” attested in the rest of the Old Latin tradition.

6:2/40 – νικων – L:C

The participle is completely missing in the C strand; a Greek *Vorlage* for the omission, however, is not attested in the manuscript tradition.

6:2/42–46 – a (και ινα νικηση) – L:C

After the aforementioned passage, the strand C adds “et victor exiit.” This could be the result of rendering the phrase νικων in 6:2/40 which was, as attested above, missing at the corresponding place. Besides, it is worth noting that, according to Gryson, in the minuscules GA 256, GA 2017 and GA 2019 (none of

which appear in the selection of manuscripts for the ECM) the passage και ενικησεν appears as well.

6:2/42–46 – e (και ενικησεν) – K:S^{mss}

The Sahidic and Bohairic formula of αγω αqαρο/ογοz αqαρο could hardly derive from any variation of ινα νικηση. One would expect a Greek indicative form preceded by και, so the variant reading (f) και ενικησεν seems to be the most compelling ancestor to both the primary Sahidic/Bohairic translation. Three fragmentary Sahidic manuscripts (sa 46 652c 655) offer an extended reading αγω αqαρο xεκαc εqεxπο (“and he conquered in order that he would conquer”), which either derives from (g) και ενικησεν και ινα νικηση or from a conflation of the Sahidic reading with one of the various other ινα νικηση variants. Like so many other variants in the Greek and Coptic traditions of the Apocalypse, the problem lies with the obtuse grammar. A form of νικαω appears perhaps three times in this sentence in three different grammatical modes (participle, indicative and subjunctive). Copyists and translators alike struggled to correctly relay this sequence.

6:2/42–46 – a (και ινα νικηση) – S:Ph

S:Ph’s *Vorlage* seems to have read και ενικησε και ινα νικηση, but it is not entirely clear.

6:3/10–14 – σφραγιδα την δευτεραν – L:C and L:J

In the strand C, σφραγιδα is translated with the noun “signum,” while in the strand J “signaculum” appears.

6:3/10–14 ↔ a (σφραγιδα την δευτεραν)/b (δευτεραν σφραγιδα) – L:CSIV

The word order in the *Vorlage* cannot be decided.

6:4/10 – a (πυρρος) – L:CIV and L:S and L:I^{mss}

For the aforementioned Greek adjective, the Old Latin strands use various words are used for its translation: “rufus” (L:CIV), “russeus”/“rosseus”/“roseus” (L:S), “rubeus” (L:I^{mss}). All words are synonymous.

6:4/18–20 ↔ a (επ αυτον)/b (επ αυτου)/c (επ αυτω) – L

The Greek preposition επι can be used with different cases; therefore each of the above Greek variants must be considered as a possible *Vorlage*.

6:4/32–36 ↔ a (εκ της γης)/b (απο της γης) – L:CSIV

For the Latin translation “pacem de terra” both the construction with εκ and the construction with απο might have been used by the translator.

6:5/8–14 – την σφραγιδα την τριτην – L:C and L:J

In the strand C σφραγιδα is translated with the noun “signum” again, while in strand J “signaculum” appears (cf. 6:3/8–14).

6:5/8–14 ↔ a (την σφραγιδα την τριτην)/b (την τριτην σφραγιδα) – L

The word order cannot be decided. Besides, the Latin translation allows no conclusion about the form of the accusative (σφραγιδα vs. σφραγιδαν) in the Greek *Vorlage*.

6:6/8 ↔ a (φωνην)/c (φωνης) – L:IV

It is not possible to decide which case appeared in the Greek *Vorlage* because in the strands I and V the translation “tamquam vocem” is attested.

6:6/6–8 ↔ b (φωνην)/d (φωνης)/e (φωνη) – L:CS

It is not possible to decide which case appeared in the Greek *Vorlage* because in the strands C and S the translation “vocem” appears.

6:6/34 ↔ a (κριθων)/b (κριθης δηναριου) – L:CSIV

Both κριθων (a/b) and κριθης (c) must be considered as possible *Vorlagen* for the Latin translation “hordei.”

6:7/8–14 – την σφραγιδα την τεταρτην – L:C and L:J

In the strand C σφραγιδα is translated with the noun “signum” once again, while in strand J “signaculum” appears (cf. 6:3/8–14 and 6:5/8–14).

6:7/18 ↔ a (φωνην)/b (φωνης) – L:V

The double arrow appears here because of the fact the Greek verb ακουειν (6:7/16) can be constructed with accusative (a) and genitive (b). The Latin translation “vocem,” however, does not allow to decide which case was used in the *Vorlage*.

6:7/29–8/8 – και ιδε – S:H^{Amss}

M and S have και ιδε asterisked.

6:7/29–8/8 – και ειδον και ιδου – L:V

Gryson mentions that in the Vulgate tradition v. 8 begins before και ιδου; the passage και ειδον belongs to v. 7.

6:8/28–36 ↔ a (ο θανατος και ο αδης)/b (θανατος και ο αδης)/c (ο αδης και ο θανατος)/e (θανατος και αδης) – L

Both the word order and the article are the reason for the appearance of the double arrow. The trans-

lation for αδης in the Vulgate tradition is “inferus,” while in the rest of the Old Latin tradition “infernus” appears.

6:9/10–12 – πεμπτην σφραγιδα – L:C and L:J

Here again the strand C renders σφραγιδα with the noun “signum,” while in strand J “signaculum” appears (cf. 6:3/8–14 and 6:5/8–14).

6:9/18–20 – του θυσιαστηριου – L:KS and L:K^{mss}

In the strands K and S the noun θυσιαστηριον is rendered as “ara dei,” while the rest of the Old Latin tradition attests “altare” without the following genitive. The reason for the addition of the genitive of “deus” might be that the translator was aware that in the Septuagint θυσιαστηριον was commonly used in the passages where the altar of God was meant as opposed to pagan altars. Besides, a few manuscripts of the K strand read “domini” instead of “dei.” This might be explained by the fact that in Revelation both terms seem to be interchangeable. Further, the translators and/or writers might have been uncertain whether God (“deus”) or Christ (“dominus”) was being referred to.

6:9/28 – a (εσφαγμενων) – L:K^{mss}

Some witnesses of the K strand do not render the genitive εσφαγμενων with “occisorum” (L:KSI) or “interfectorum” (L:V); instead, they use the noun “martyrum” with the meaning of martyrs. This phenomenon may be considered a semi-conscious trivialization.

6:9/46 – μαρτυριαν – L:K

In the K strand the noun μαρτυρια is rendered as “martyrium,” while in the other strands of the Old Latin tradition “testimonium” is used.

6:9/47 – L:K and L:K^{ms}; L:S^{mss}

After μαρτυριαν the strand K adds the possessive pronoun “suum” (“martyrium Iesu”). In one witness, however, “suorum” is added (“martyrium suorum”). Both forms seem to be the result of the intention to bring out a parallelism, because, a few words earlier, the word verbum is also followed by an attribute (“dei”/του θεου). While the singular “suum” draws attention to God, the plural “suorum” relates to those who have been killed (των εσφαγμενων [6:8/26–28]). In some witnesses of the strand S the genitive “Iesu” is added (“testimonium Iesu”) which can be considered as a parallelism to Rev 1:2; in one witness of

L:S even the title Christ is additionally added (“testimonium Iesu Christ” [cf. 6:9/47 – dn {ιυ χυ}]).

6:10/16–18 – a (ο δεσποτης) – L:KSIV; L:D

The Latin noun used for the translation of the aforementioned word is “domine.” After ο δεσποτης in the D strand “deus” is added which, however, is not attested in the Greek tradition.

6:10/20–26 ↔ a (ο αγιος και αληθινος)/b (ο αγιος και ο αληθινος)/c (ο αληθινος και αγιος)/d (αγιος και αληθινος) – L:KSIV

The double arrow appears here because of the word order and the article.

6:10/42 ↔ a (εκ)/b (απο) – L

Both prepositions can have been read by the Latin translator, as no semantic differentiation can be recognised at this point.

6:11/24–28 ↔ a (ετι χρονον μικρον)/c (ετι μικρον χρονον)/d (χρονον ετι μικρον)/e (τινα χρονον μικρον) – L

The double arrow appears because the word order cannot be decided. Besides, the reading d has to be recognized as synonymous.

6:11/24–28 – ετι χρονον μικρον VEL χρονον ετι μικρον – S:H^{mss}

M and N = S:H (crit. text) read χρονον ετι μικρον, mar (Maronite mss.) and E L read ετι χρονον μικρον.

6:11/44–48 – οι αδελφοι αυτων – L:K^{mss} and L:KSIV and L:S^{ms}

Instead of “eorum” (L:KSIV) or “suorum” (L:S^{ms}) the variant reading “vestrorum” is attested in various witnesses to the K strand. A Greek *Vorlage* for this reading, however, is not attested.

6:11/52–54 – μελλοντες αποκτεννεσθαι – L:V

The aforementioned construction is rendered by the gerund “interficiendi sunt,” while in the rest of the Old Latin tradition a passive construction is used. A different Greek *Vorlage* needs not to be assumed, however.

6:12/12–16 – σφραγιδα την εκτην – L:C^{mss}

In the strand C σφραγιδα is translated with the noun “signum” once again. The reading “signaculum” appears too, not as a representative of the strand, but as a variant reading under the strand I.

6:12/48–50 ↔ a (ολη εγενετο)/b (εγενετο ολη)/c (η ολη εγενετο) – L:KSIV

The double arrow appears because the word order cannot be decided. Besides, the Greek article cannot be rendered into Latin.

6:12/48–50 – ολη εγενετο – S:H^{Ams}

M has ολη εγενετο asterisked.

6:12/50–54 – εγενετο ως αιμα – L:K

The strand K reads “sanguinea facta est,” while the rest of the Old Latin tradition uses the noun “sanguis” instead of the adjective. A different Greek *Vorlage* reflecting the interchange between noun and adjective however, needs not be assumed.

6:14/4–8 – ο ουρανος απεχωρισθη – L:A

The strand A uses the passive construction “plicitum est” for the verb, while in the rest of the Old Latin tradition the active is used (“recessit” [L:CSV]; “decessit” [L:I]). The passive form might be a parallelism to Isa 34:4.

6:14/18–20 – παν ορος – L:Y

The pronoun παν is omitted. A deviating Greek *Vorlage*, however, is not attested.

6:14/34 ↔ b (εκινησαν)/c (απεκεινησαν) – K

The Bohairic and Sahidic translate the Greek with ΔΥΚΙΩ (“they moved”), which would formally render something like εκινησαν. Because Coptic has no passive voice, the periphrastic passive form might be ΔΥΚΕΜΤΟΥ (“they moved them”). While the Greek verb κινάω can have intransitive meaning, such occurrences require a deponent form. The Sahidic and Bohairic translators may have interpreted a passive form of κινάω as intransitive and not passive, then glossing the phrase simply as ΔΥΚΙΩ (“they moved”). Briefly stated, this variant depends less on the passive form and more on the interpretation of a potential deponent verbal expression. Although the Sahidic and Bohairic formally agree with the Greek active variants from the great uncials, they could have derived their translations from the passive voice reading εκινηθησαν of the main group of witnesses.

6:15/14–16 – οι μεγιστανες – L

For the abovementioned noun various Latin terms were used: “magistratus” (L:C); “maximi quique” (L:C^{mss}); “principes” (L:IV).

6:15/22–34 ↔ a (χιλιαρχοι και οι πλουσιοι και οι ισχυροι)/b (χιλιαρχοι και οι πλουσιοι και ισχυροι)/c (πλουσιοι και οι χιλιαρχοι και οι ισχυροι)/d (χιλιαρχοι και πλουσιοι και ισχυροι) – L:CIV

The double arrow appears here because the word order cannot be established and we cannot ascertain whether an article stood in the Greek *Vorlage*.

6:15/52–54 – τα σπηλαια – L:C^{ms}

In an Old Latin witness belonging to the C strand the genitive “petrarum” is added after “speluncis.” This translation which does not have a Greek *Vorlage* might have resulted either from the parallel in Isa 2:19 or the anticipation of the noun πετρας appearing a few words later (εις τα σπηλαια και εις τας πετρας των ορεων).

6:16/28–34 – απο του προσωπου του καθημενου – L:K

Independently of a Greek *Vorlage*, the K strand adds the genitive “patris” after προσωπου. This seems to be a specification, which might have arisen semi-consciously.

6:17/18 – a (αυτου)/b (αυτων) – S:H^{Mmss}

S R F support αυτου in the margin, and two late mss. (D V) read αυτου. H (critical text) / other mss. read αυτων.

6:17/26 – σταθηναι – L:C

After “adstare,” in the strand C the phrase “ante illum” is added, which seems to be the Latin translator’s attempt to make the text more fluent, while the rest of the Old Latin tradition follows the shorter reading attested also in the Greek witnesses.

7:1/2 – και – S:H^{Ams}

S:H (all mss.) and S:Ph support the reading και, only M has it asterisked.

7:1/4 – b (ταυτα) – S:H^{Mms}

All mss. support the reading ταυτα, only M has τουτο in the margin.

7:1/10–12 ↔ a (τεσσαρες αγγελους)/b (αγγελους τεσσαρας)/c (τεσσαρες τους αγγελους) – L

The double arrow is used because of the word order as well as the Greek article which cannot be rendered in Latin.

7:1/10 – αγγελους – L:V^{ms}

Instead of “angelos,” one witness belonging to the Latin Vulgate tradition has “animalia,” a reading which is not attested in Greek.

7:1/30–34 ↔ a (τους τεσσαρας ανεμους)/d (τους τεσσαρας ανεμους) – L:CSIV

The double arrow appears here because of the Greek article.

7:1/36–38 – a (της γης) – K:S^{mss}

Only two Sahidic manuscripts (sa 32 42) are extant in this passage and one of those manuscripts (sa 32) seems to be corrupt by virtue of parablepsis of the entire phrase κρατουντας τους τεσσαρας ανεμους της γης.

7:1/66–68 ↔ a (παν δενδρον)/b (τι δενδρον)/c (τινι δενδρω) – L

Both παν (a) and τις (b/c) are indefinite pronouns which can be regarded synonymous with the Latin “ulla.” Besides, in Greek the preposition επι can be construed both with accusative (b) and with dative (c).

7:2/6–8 ↔ a (αλλον αγγελον)/b (αγγελον αλλον) – L:CSIV

The word order cannot be decided.

7:2/10 – αναβαινοντα – L:Y

the Y strand has the reading “descendentem” which is unattested in the Greek tradition; the rest of the Old Latin tradition reads “ascendentem” with one exception, because in the first hand of one Vulgata witness the participle “praedicantem” can be found – possibly the result of a (probably unintended) parallelism to Rev 5:2.

7:2/14–16 ↔ a (ανατολης ηλιου)/c (της ανατολης ηλιου) – L:CSIV

The double arrow appears here because of the Greek article.

7:2/18 ↔ a (εχοντα)/af (εχων) – L

For the Old Latin translation both the accusative (a) as the nominative (c) might have stood in the Greek *Vorlage*.

7:2/40–46 – ος εδοθη αυτοις αδικησαι – L:S

In the S strand the phrase is rendered as “quibus data est potestas laedere” which means that the noun “potestas” which does not have a Greek *Vorlage* and simultaneously does not appear in the rest of the Old Latin tradition is added. The addition itself might be the result of a parallelism to Rev 6:8.

7:2/57 and 7:3/2 and 7:3/20–22 – K:S^{mss}

Three Sahidic manuscripts (sa 32 42 655) preserve the relevant passage, but two are corrupt due to *parablepsis* of θαλασσαν in 7:2/56 and 7:3/16. In all three variant units, sa 42 agrees with the majority of manuscripts.

7:3/18–22 – μητε τα δενδρα – L:C

In the strand C, instead of the plural (“neque arbores” [L:SI]/“neque arboribus” [L:V]), the translation is in the singular. Besides, the indefinite pronoun “ullam” appears before the noun (“neque ullam arborem”) which seems to be a parallelism to Rev 7:1. A different Greek *Vorlage*, however, does not seem to be reason for the addition and the change in the grammatical number.

7:4/22 ↔ a (εσφραγισμενοι)/b (εσφραγισμενων)/c (εσφραγισμεναι) – L

All three aforementioned readings have to be considered as possible *Vorlagen* for the translation into Latin. The word “signati” can be the result of three different Greek readings: The masculine nominative (a) may be considered because here the meaning is that the sentence is paratactically continued. Besides, the genitive (b) also has to be taken into account because the phrase between εσφραγισμενων (7:4/12) and εσφραγισμενων (7:4/22) can be seen as a parallel syntax structure. And as a third variant the feminine nominative (c) is also theoretically possible, even if this gender has not been translated into Latin (e.g. “signatae”).

7:4/32 – ισραηλ – L

In the Old Latin tradition the spelling “Israhel” is used throughout.

7:5/12 ↔ a (εσφραγισμενοι)/b (εσφραγισμεναι)/d (εσφραγισμενων) – L:CSIV

As in 7:4/22, any of the aforementioned Greek variants might have been read by Old Latin translators.

7:5/18 – ρουβην – L:C^{mss} and L:V

The writing “Rubin” which could be seen as an itacism is also attested in a few Old Latin witnesses belonging to strand C. Besides, the name of the tribe “Gath” appears in a single Vulgate witness and seems to be the result of a confusion concerning the word order of the different Jewish tribes.

7:5/23 ↔ b (εσφραγισμενοι)/c (εσφραγισμενων)/d (εσφραγισμεναι) – L:SI

As in 7:4/22 and 7:5/12 all the aforementioned Greek variants have to be taken into account as possible *Vorlagen* for the strands S and I.

7:5/28 – γαδ – L:C^{mss} and L:V^{mss}

The following peculiarities in the transmission of this verse segment may be mentioned: On the one hand it is worth noting that the spelling of the name “Gad” differs (“Gat”/“Gath” [L:C^{mss}]). On the other hand it ought to be stated that, instead of “Gad,” “Ruben” or “Neptalim” are attested at this place in very few witnesses to the Vulgate tradition.

7:6/6 – ασηρ – L:V^{mss}

It is noteworthy that, instead of “Aser” (L:CSIV)/“Asser” (L:V^{mss}), the tribe “Manasse” appears here.

7:6/6 – ασηρ – K:F

While the Sahidic reading Ἰασηρ (“of Asher”) could theoretically also relate to this reading, the Fayumic manuscript fa 23 preserves the spelling Ἰασηρ. The Bohairic tradition also preserves the Fayumic spelling ασηρ but does so at 7:8/11. Both the Bohairic and Fayumic have corrupt lists of the twelve tribes.

7:6/6–10 – ασηρ δωδεκα χιλιαδες – L:S^{ms}

After the mentioning of the tribe Aser the following phrase appears in one witness belonging to the S strand “ex tribu Dan duodecim milia signati.” It lacks Greek attestation.

7:6/8–10 ↔ a (δωδεκα χιλιαδες)/c (χιλιαδες δωδεκα) – K:S and K:F

Like the Sahidic and Fayumic, the Bohairic probably originally agreed with the majority of the Greek manuscripts, but this particular section of the list is corrupt in all extant Bohairic witnesses with the phrase ΕΒΟΛ ΗΕΝ ΤΦΓΛΗ ΝΑCCHP ΙΒ ΝΩΟ (“out of the tribe of Asher 12:000”) appearing at 7:8/11.

7:6/16 – νεφθαλιμ – L

The following spellings are attested: “Neptalim” (L:CI), “Neptalin” (L:S), “Nephtalim” (L:V) and “Nep(h)t(h)ali” (L:V^{mss}).

7:7/6 – συμεων – L

The following spellings are attested: “Symeon” (L:CIV) and “Simeon” (L:S).

7:7/8–10 ↔ a (δωδεκα χιλιαδες)/b (χιλιαδες ιβ) – L
The double arrow here appears for two reasons: First, the Latin translation does not allow any conclusion concerning the word order of the *Vorlage*; and second, the Latin rendering may have arisen from either the numerical abbreviation ιβ or the *plene* form δωδεκα.

7:7/12–20 – εκ φυλης λευι δωδεκα χιλιαδες – L:S
In the S strand this phrase is completely omitted and does not have any corresponding Greek *Vorlage*. Because of the parallelisms occurring in the verses 5–8 twelve times, a *parablepsis* seems to be the best explanation for the omission.

7:7/26 – ισσαχαρ – L
The following spellings are attested: “Isachar” (L:C), “Isacar” (L:S), “Ysacar” (L:I) and “Issachar” (L:V).

7:7/18–20 ↔ a (ιβ χιλιαδες)/b (χιλιαδες ιβ) – L:CIV
Cf. 7:7/8–10.

7:7/28–30 ↔ a (ιβ χιλιαδες)/b (χιλιαδες ιβ) – L
Cf. 7:7/8–10 and 7:7/8–10.

7:8/32 ↔ a (εσφραγισμενοι)/b (εσφραγισμεναι)/c (εσφραγισμεναι)/d (εσφραγισμενων)/e (εσφραγισμενες) – L:SIV
All the aforementioned readings have to be considered as possible *Vorlagen* for the translation into Latin. Cf. 7:4/22.

7:9/30 – a (εθνους) – K
The Sahidic and Fayumic use the Greek loanword **ϑΕΘΝΟC**. The Bohairic uses **ψΛΟΛ**, which almost certainly represents εθνος, since the two subsequent entities are **ΦΥΛΗ** and **ΛΑΟC**.

7:10/4 – κραζουσιν – L:K
This word is missing in the C strand. The omission itself, however, is not attested in any Greek witness and seems to be the result of a simplification of the text, because in 7:10/10, “dicebant” is used instead of the participle “dicentes.”

7:10/10 – λεγοντες – L:K
Cf. 7:10/4.

7:10/14 – σωτηρια – L:C^{ms}
In one witness belonging to the C strand, instead of “salus,” “laus” is written. This seems to be the result

of a confusion of the letters because of the phonetic and graphic similarity.

7:11/34 – επεσαν – L:C

Without any attestation in Greek, the C strand adds the word “mox.”

7:13/12 – πρεσβυτερων – L:X

The X strand transliterates the Greek noun as “presbyteris.” In the other strands, however, “senioribus” can be read.

7:14/54 ↔ a (αυτας)/b (αυτους) – L:KSIV

The gender of the pronoun cannot be decided, because even a grammatically wrong gender can have been translated in a correct way.

7:15/34 – ναω – L:S

In the S strand the word “throno” is written instead of “templo” and is to be considered as a singular reading as far as both the Greek and the Latin textual transmission to this passage is concerned. This alternative variant might be the result of a confusion with the throne, mentioned a few words earlier.

7:15/50–54 ↔ a (σκηνωσει επ αυτους)/b (σκηνωσει επ αυτοις)/c (κατασκηνωσει επ αυτους) – L:KCV and L:S

The double arrow here is used because of two circumstances: One the one hand, it is not possible to decide which case was used in combination with the preposition **επι** (accusative [a; c] vs. dative [b]). One the other hand, both the *verbum simplex* (a; b) and the *compositum* (c) may have stood in the *Vorlage* and been used for the translation (“inhabitat”) because both verbs are synonymous. Besides, the S strand has the present tense (“habitat”), which is not attested in any Greek witness appears.

7:16/18 ↔ a (πεση)/b (πεσειται)/c (πεσει) – K:S

One struggles to explain the Bohairic translation **ΝΝΕΗΙΒΙ Ι ΕΧΩΟΥ** (“shade will not go upon them”) both in terms of the Greek source text and the context of this verse. All of the other items in the series (hunger, thirst and burning) are negative, yet shade would seem to be a positive circumstance. Perhaps, the Bohairic of **η(Η)ΗΙ** has corrupted to **ηΗΙΒΙ** with **ΦΡΗ** (“the sun”) somehow lost. Notably, both the Sahidic and Bohairic have this word **ϒΔΙΒΕC/ηΗΙΒΙ** for σκηνωσει in 7:15/50.

7:16/30–32 – παν καυμα – L:C

Without any Greek parallel, in the K strand the verb “patientur” is added. This addition might be due to the intention to make a clear and idiomatic sentence, constructed similarly to the previous passages.

7:17/4–6 – το αρνιον – L:K^{mss} and L:K^{ms}

In a few witnesses to the K strand, instead of “agnus,” the word “magnus” appears. This reading seems to be the result of the dittography of the Latin letter “m” written at the end of the word “quoniam” which is followed by “agnus.” Besides, in one K witness, the noun is completely omitted, probably due to *parablepsis*.

7:17/16 – ποιμανει – L:KIV and L:S

In the strands K, I and V the Greek word ποιμανει is translated by “reget”; in strand S, however, “pascet” is read, which expresses the bucolic meaning of the verb more closely. A different Greek *Vorlage* need not be postulated because in a wider sense the semantic range of ποιμαίνειν also covers the idea of reigning.

7:17/38–40 – ο θεος – L:K^{mss}

In few witnesses of the K strand, “dominus” is written instead of “deus.” It does not seem necessary to postulate a different Greek *Vorlage* because both lexemes are *mutatis mutandis* interchangeable in Revelation.

8:1/8–14 – την σφραγιδα την εβδομην – L:CJ

In the strand C, σφραγιδα is translated with the noun “signum” again, while in strand J “signaculum” appears (cf. 6:3/8–14).

8:1/26 ↔ a (ως)/b (ωσει) – L:Y

The particle is missing in strand Y. This omission is, according to Gryson, also omitted in GA 1746*. An interdependence, however, does not seem to be assumed because of the considerable time period between both attestations of the *lectio brevior*. Simultaneously it seems to be more plausible that the omissions arose because of the brevity of the words in both languages (ως/ωσει; “fere”).

8:2/10 – αγγελους – L:Y

In the Y strand, John of Patmos does not see the angels, because, instead of “angelos,” “archangelos” is written. A different Greek *Vorlage*, however, does not seem to be the cause for this change; a semi-conscious trivialization made *in scribendo* should, on the contrary, be assumed.

8:3/16–18 – το θυσιαστηριον – L:C and L:S and L:IV

In the Vetus Latina tradition, here are various ways θυσιαστηριον is translated into Latin: While in the strands I and V the lexeme “altare” is used, the S strand has “aram.” In the C strand, however, “altarium” can be found, followed by the genitive “dei.” In addition, it is noteworthy that in one witness, also belonging to the C strand, “domini” is used instead of “dei.”

8:3/52–54 – το θυσιαστηριον – L:CS and L:IV

While in the strands I and V the word “altare” is used, the strands C and S attest the lexeme “ara.” Besides, in C also the genitive “dei” is added (cf. 6:9/18–20 and 8:3/16–18). This addition might be the result of the fact that, in the Septuagint, θυσιαστηριον is commonly used to render the word for the altar of YHWH. Nevertheless, it is also worth mentioning that, according to Gryson, the minuscule GA 1626 which is not in the ECM selection, also has the addition του θεου, although an influence from this Greek witness on the Old Latin strand C can be excluded.

8:3/60 ↔ a (το)/b (και) – L

For this passage the whole passage appearing at word addresses 50–66 (επι το θυσιαστηριον το χρυσουν το ενωπιον του θρονου) has to be considered. The double arrow here was used to illustrate that the article το (a) after the adjective χρυσουν and before the preposition ενωπιον could have been read in the Greek text used for the translation. In Latin, however, there is no article which means that the possible Greek article does not appear. Simultaneously, while looking at this very same passage, the possibility that the conjunction (b) was in the text also has to be kept in mind because it cannot be excluded that και appeared in the *Vorlage* and the Latin translator decided to render the passage with a relative clause (“aram [...] auream quae est [...]” [L:CS]/ “altare [...] aureum quod est [...]” [L:IV]) which might also be the result of the translation of variant a with the article.

8:3/62–66 – ενωπιον του θρονου – L:SV^{mss} and L:I

In the strand S and some witnesses belonging to the Vulgate tradition, instead of “in conspectu throni,” “in conspectu dei” and “ante deum” respectively is written. A different Greek *Vorlage*, however, is not plausible; an influence coming from a passage written in 8:2/14–18 (ενωπιον του θεου) seems to be the reason for this semi-conscious alteration. In the I

strand “sedem” is used as the translation for του θρονου. Also here in this case, a different Greek *Vorlage* need not be postulated.

8:4/10–12 – α (των θυμιαματων) – K:S

Assuming a formal translation, the Bohairic ΝΤΕ ΠΙCΘΟΙΝΟΥCΙ (“of the incense”) would support the singular form του θυμιαματος. Conceptually, incense may be considered a collective noun and therefore translations may be prone to render a plural as a singular. The appearance of the plural Sahidic form defies the trend and deserves citation. Although CΘΟΙΝΟΥCΙ often appears in the singular, plural forms are possible (Is 39:2, Jer 51:21, Ez 20:28).

8:4/14–20 – ταις προσευχαις των αγιων – L:D

The omission of the second genitive may be considered a singular reading both in the Greek as the Old Latin tradition. The reason for the omission might have been a *parablepsis* caused either by the frequent appearance of των in this verse within only few words or the fact that a few words in this passage begin with the letter τ.

8:5/26–28 – του θυσιαστηριου – L:C and L:S and L:IV
Once again, different forms of rendering the aforementioned noun appear in the Old Latin tradition: While the strands I and V read, as expected, “altaris,” the strands C and S preserve the reading “arae” which is, additionally, followed by the genitive “dei” in C, too (cf. i.a. 8:3/16–18 and 8:52–54).

8:5/32 ↔ α (εβαλεν)/c (εβαλλεν) – L

In Latin it is impossible to differentiate between the Greek tenses aorist (a) and imperfect (c). Therefore the double arrow is used.

8:8/4–8 ↔ α (ο δευτερος αγγελος)/c (δευτερος αγγελος) – L

The double arrow here is used because of the Greek article.

8:8/12 – και – L:S

In the S strand, after the conjunction “et” the word “ecce” is added. The reason for this addition might have been to increase the tension of the narration. It is, however, not necessary to postulate a different Greek *Vorlage*.

8:9/6–12 – το τριτον των κρισματων – L:K

After “tertia pars,” in the strand K the pronoun “illorum” (before “animalium”) is added by which

the animals of the sea are specified. A different Greek *Vorlage* does not seem to have been the reason for this textual addition; on the contrary, it seems that the translator wanted to clarify the passage by rendering the Greek article with a demonstrative pronoun which, incidentally, later on in the development of the Romanic languages, became the masculine article.

8:9/10–12 – των κρισματων – L:C

In the C strand “animalium” is substituted by “piscium.” This substitution may be regarded as a semi-conscious trivialization because fish are the main inhabitants of the sea, among other animals; a different Greek *Vorlage* has not been found.

8:9/14–20 – των εν τη θαλασση – L:V

In the Vulgate tradition the aforementioned passage is completely omitted. One reason for this omission might be that the information that the effects which appear by blowing the second tube extend to the sea has already been given in v. 8. Additionally, however, a *parablepsis* caused by the double use of των within three words also has to be taken into account (των κτισματων των εν τη θαλασση).

8:9/34–36 – των πλοιων – L:S^{mss}

In a few witnesses, all belonging to the S strand, it is not the ships that are destroyed (“navium”) but, instead, birds (“avium”) are killed in the context of blowing the second tube. Because of the strong inner-Latin attestation of the reading “navium,” a further *Vorlage* in Greek can be excluded. It is very plausible, that the different reading is the result of an error made *in scribendo* by mistakenly omitting the letter “n” at the beginning of the noun.

8:11/14–16 ↔ α (ο απινθος)/b (απινθος)/c (απινθιον)/d (απινθιος) – L

For the name of the star thrown into the sea various spellings in the Old Latin tradition are attested: “absentium” (L:K), “absintus” (L:C)/“absinthus” (L:V^{ms}), “absint(h)ium” (L:S), “absinthius” (L:IV). Because of the syntax of the sentence, it is not possible to assign any of these readings to a specific Greek variant.

8:11/30–32 – α (εις απινθον) – S

The Syriac version transliterates the Greek form.

8:13/50–52 – της σαλπιγγος – K:S^{mss}; 8:13/54–48 – a (των τριων αγγελων) – K:S^{mss}

Three Sahidic manuscripts (sa 32 42 658) lack any equivalent for της σαλπιγγος των τριων. The Bohairic translation ντε πι[κε]r ναρρελος lacks a trumpet.

8:13/60–64 – των μελλοντων σαλπίζειν – L

The aforementioned Greek construction is translated into Latin by using the future active participle (“qui tuba canituri sunt” [L:KS]/erant [L:IV]).

9:1/16 – αστερα – L:D

The adjective “magnam” is added after “stellam” in the D strand and is the result of a harmonization to Rev 8:10 (αστηρ μεγας/“stella magna”).

9:2/30–32 ↔ c (καμινου μεγαλης καιομενης)/d (καιομενης καμινου μεγαλης) – L:I

The word order cannot be decided.

9:2/48–52 – εκ του καπνου – S:H^{Ams}

All mss. support reading a, but M has it asterisked. However, the asterisked reading includes only καπνου.

9:3/4–8 – εκ του καπνου – L:S

In the S strand, the genitive “putei” is added after “ex fumo.” In the *Vulgata Sixto-Clementina*, this addition, which is the result of a harmonization to the end of 9:2 (εκ του καπνου του φρεατος/“de fumo putei”), can be observed, too.

9:3/22–24 – εδοθη αυταις – L:K

The pronoun is omitted in the K strand.

9:3/41 – tantum (μονους) – L:V

The word “tantum” is attested in the Vulgate tradition. By this addition, the narration of the damage concerning mankind is emphasized.

9:4/48–54 ↔ a (την σφραγιδα του θεου)/bn (την του θυ σφραγιδα)/cn (σφραγιδα του θυ)/dn (του θυ την σφραγιδα) – L:KSIV

The word order cannot be decided. Besides, it is not clear whether the accusative σφραγιδα appeared with an article (a/b/d) or not (c). For these reasons the double arrow is used here.

9:4/52–54 – του θεου – L:K^{ms} and L:V^{mss}

God is described in greater detail in two different ways in the Vetus Latina: In one representative of the K strand the adjective “vivi” is added which may be regarded as a parallelism to Rev 7:2 (θεου ζωντος/

“dei vivi”). Few witnesses belonging to the Vulgate tradition add the possessive pronoun “nostri” instead and seem to have been influenced by Rev 7:3 (του θεου ημων/“dei nostri”).

9:4/58–60 ↔ b (του μετωπου)/c (τω μετωπω) – L:S^{mss}

In Greek the preposition επι can be combined with various case; therefore, both the reading with the genitive (b) and the dative (c) must be taken into account as possible *Vorlagen* for the reading “in fronte” attested in few witnessed belonging to the S strand.

9:5/4 – b (ερρεθη) – L:C and L:S^{ms} and L:SIV

In the C strand “dictum est” is written. Besides, it is also noteworthy that one witness belonging to the S strand uses the participle “praeceptum” which can also be understood as the translation for ερρηθη, as this word has been rendered by “praeceptum est” in the Vulgate tradition in Rev 9:4. In the rest of the Old Latin tradition, reading a (εδοθη), however, is attested.

9:5/22–24 – μηνας πεντε – L:C

In the C strand the reading “mensibus sex,” which is not attested in any further witness, occurs. It is noteworthy that Primasius is aware of the reading “quinque” because in his commentary he explains why he prefers the number “sex” instead of “quinque” which occurs in “aliae translationes.”

9:6/4–8 – εν ταις ημεραις – L:S

This phrase is omitted in the S strand.

9:6/42–44 – ο θανατος – L:K

The reading “mox” as attested in the K strand is a singular reading and has to be considered an orthographical error because “mors” as the translation of the Greek noun θανατος is both phonetically and orthographically very similar to the word “mox.”

9:6/42–48 ↔ a (ο θανατος απ αυτων)/b (απ αυτων ο θανατος) – L:KSIV

The word order cannot be decided.

9:7/24–30 – επι τας κεφαλαις αυτων – L:K and L:SIV

The pronoun αυτων is translated into Latin in two different grammatical forms concerning the gender. While in the K strand the masculine form “eorum” is written, the feminine form “earum” appears in the strands S, I and V. Both forms are possible translation for the gender-neutral Greek pronoun; the

grammatical attraction, however, is, caused by the difference in the gender, variant. The form “eorum” refers to the horses (equis) at word address 14 in v. 7, while the connection to the locusts (“lucustarum”) is established by the form “earum.”

9:7/36–38 ↔ a (ομοιοι χρυσω)/b (ομοιοι χρυσιω) – L
The differentiation between χρυσω and χρυσιω is not clear; therefore, an unequivocal assignment of the Latin reading “similis auro” is not possible and the double arrow needs to be used here.

9:9/30–34 – αρματων ιππων πολλων – L:K

Influenced by the imagination of antique chariots, the K strand renders the aforementioned passage by the phrase “multarum quadrigarum equorum.”

9:9/32–36 ↔ a (ιππων πολλων τρεχοντων)/b (πολλων ιππων τρεχοντων) – L:KSIV

The word order cannot be decided.

9:9/32–36 ↔ a (ιππων πολλων τρεχοντων)/b (πολλων ιππων τρεχοντων) – K:S^{mss}; d (πολλων ιππων) – K:S^{ms}

The Bohairic version has ΝΤΕ ΖΑΝΖΘΩΡ ΕΥΣΕΒΤΩΤ ΕΠΠΟΛΕΜΟΣ (“of chariots prepared for war”), which seems to be either a paraphrase or corruption.

9:10/26–28 – η εξουσια – L:C

In the C strand the pronoun “omnis” is placed in front of the noun, although this addition is known in no other Greek or Latin witness. By adding the word, the power of the horses is heightened in the narrative.

9:10/38–40 – μηνας πεντε – L:V^{ms}

Instead of “quinque,” in one representative of the Vulgate tradition the variant reading “sex” is found. This different numeral, which has already appeared in Rev 9:5, is not attested in the C strand, as was the case before.

9:11/24 – αβαδδων – L:KSIV

For the aforementioned word whose orthography varies greatly within the Greek manuscript tradition, various transliterated spellings are attested: “Ababdon” (L:KS), “Abadaon” (L:S^{mss}), “Abbadon” (L:I), “Abbaddon” (L:I^{mss}), “Labaddon” (L:I^{ms}), “Abaddon” (L:V), “Abadon” (L:V^{mss}), “Abadden” (L:V^{ms}).

9:11/24 – αβαδδων – L:C

In the C strand the variant “Armageddon” is found. This singular reading certainly arose due to confusion with Rev 16:16 where αρμαγεδων appears.

9:11/38 – απολλων – L:KSV

The Greek word is not attested consistently. This variety can also be observed in the different spellings which the Vetus Latina tradition preserves: “Apollyon” (L:KV), “Apollion” (L:S), “Apolion” (L:S^{mss}), “Appoll(y)on” (L:V^{mss}), “Appollon” (L:V^{ms}).

9:11/38 – απολλων – L:I

In the I strand, the word απολλων is not transliterated; on the contrary, it is translated into Latin by “perdens.”

9:11/38 – απολλων – L:KSV

In the strands K, S and V the term which functions as a proper name of the angel of the bottomless pit is also rendered in Latin after the Hebrew and the Greek form which both explicitly appear in the Greek text of Revelation. In the K strand we find the sentence “et latina lingua nomen habens exterminans (exterminator [L:K^{mss}]).” In the S strand “latine perdens” is written, while in the Vulgate tradition “et latine habet nomen exterminans” appears.

9:13/16 – φωνην – L:CSI

The noun is not attested in the strands C, S and I.

9:13/16–18 ↔ a (φωνην μιαν)/b (φωνης μιας)/c (μιαν φωνην) – L:V

The Greek verb ακουειν can be combined both with an accusative (a/c) and a genitive (b). Besides, no decision can be made on the question how the word might have looked like in the potential *Vorlage* used for the Vulgate tradition. For these reasons the double arrow is used here.

9:13/20–26 ↔ a (εκ των τεσσαρων κερατων)/b (εκ των τεσσαρων κερατιων) – L:CS

It is not clear how the noun was written in the *Vorlage* behind the strands C and S. Therefore the double arrow is used.

9:13/28–30 – του θυσιαστηριου – L:C and L:S and L:IV

For the aforementioned noun the two different lexemes “arae” (L:CS) and “altaris” (L:IV) are attested in the Vetus Latina. Besides, like on various

other places before (cf. 8:3/52–54 e.a.), the genitive “dei” appears after “arae.”

9:14/30–38 – ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ – L:C

In the C strand the pronoun “illud” is added after “flumen.” This phenomenon of adding a demonstrative pronoun after or before a noun can be observed at various occasions in the North African textual tradition of the Vetus Latina (cf. especially Rev 11 and 12) and seems to be the translator’s effort to render the Greek article in Latin.

9:15/6–10 – οἱ τεσσαρεῖς ἄγγελοι – L:C

Here, again, the pronoun “illi” is placed before “quattuor angeli” in order to render the Greek article.

9:15/22–24 ↔ a (καὶ ἡμερὰν)/b (καὶ εἰς τὴν ἡμερὰν)/c (καὶ τὴν ἡμερὰν) – L:CSIV

The variants written above are part of a chain consisting of four elements (εἰς τὴν ὥραν καὶ ἡμερὰν καὶ μῆνα καὶ ἐνιαυτὸν). All parts are accusatives which are dependent on the preposition εἰς at the very beginning of the chain and which are connected by the conjunction καὶ/“et.” The use of the double arrow here is caused for two reasons. The first one is that it cannot be decided whether a Greek article had been placed before the noun in the potential *Vorlage* or not (b/c vs. a). The second reason is that the Greek preposition need not have been repeated in the *Vorlage* (b vs. a/c). The various Old Latin strands do not attest a Greek preposition in front of “diem,” but this does not mean that in the Greek *Vorlage* the preposition must have been missed as well. Simultaneously, the opposite option cannot be completely excluded.

9:16/12–14 – α (τοῦ ἵππικου) – K:B

The Bohairic translator chose the Greek loanword *πῖζγπικον*, while the Sahidic has *ἵνεζτωωρ* (“of the horses”). The latter could be a formal translation of τῶν ἵππων or a paraphrase of the main reading τοῦ ἵππικου. Perhaps, the Sahidic could even be idiomatically rendering the singular τοῦ ἵππου. Whatever the case, while the Bohairic employs a peculiar loanword to convey the concept of “cavalry,” the generic reading of the Sahidic could derive from essentially any of the readings.

9:16/12–14 – τοῦ ἵππικου – L:S

The word is omitted in the S strand.

9:16/16–18 – δισμυριάδες μυριάδων – L:C and L:SIV
In the C strand the singular reading “octoginta milia” is written. Primasius himself is aware of the “alia translatio” as he quotes it in his commentary. In the other Old Latin strands the numeral is rendered by various forms: “bis myriades myriadum” (L:S), “dismyriades myriadon” (L:S^{ms}), “vicies milies dena milia” (L:IV).

9:17/10 – α (ἵππους) – K:B

Although the Sahidic and Bohairic have a similar translation *ἵνεζτωωρ/ἐνιζθορ* (“horses”), at 19:16/14 the Bohairic translated ἵππικου with the coordinate Greek loanword *γγπικον*. Assuming that the Bohairic translator has been consistent, one would expect some form of ἵππος in the Greek source here.

9:18/8–10 ↔ a (πληγῶν τούτων)/b (τούτων πληγῶν) – L
The word order cannot be decided.

9:18/40–42 – b (τῶν ἐκπορευομένων) – K:B

Greek substantive participles usually appear as Coptic relatives. While Greek substantive participles mark number and case through a definite article and declension of the participle, the Coptic relative forms do not necessarily mark the number or gender of the antecedent. The Bohairic New Testament, however, tends to use a demonstrative before a relative form, even when the Greek source has no equivalent, and such is the case here. While the Sahidic form *ἐτνηγ* (“which come[s]”) does not mark number, the Bohairic *νη ἐθνηογ* (“those which come”) clearly indicates a plural antecedent. The question which remains relates to the actual antecedent which consists of a list of singular forms, and whether the Bohairic specifies its plural demonstrative from the Greek participle or from the prior list.

9:19/42 – ὄφεσιν – L:D

The D strand mistakenly writes “scorpionibus” instead of “serpentibus.” This singular reading which can be considered as a semi-conscious trivialization seems to have been influenced by Rev 9:10 where *σκορπιοις*/“scorpionum” appears.

9:19/46 – κεφαλὰς – L:C

In the C strand the noun *capita* is followed by the genitive “draconum” which is a singular reading in the whole Greek and Latin textual transmission. It cannot be excluded that on the basis of what is portrayed in chapter 12 of Revelation the addition of “draconum” is the result of a semi-conscious trivi-

alization caused by the keywords “cauda,” “serpens” and “capita” which all appear in the context of the apocalyptic woman of Rev 12.

9:20/26 – b (ουδε) – K:B

The Bohairic has ογδε seven times in 9:20–21. ογτε is less common in Coptic, probably owing both to the fact that /d/ would have sounded more Greek and Coptic had a preposition ογτε- (“against”). Bohairic could attest to either ουδε or ουτε. The Sahidic version reads ὑπογμετανοει ον (“they again did not repent”) which seems to be a paraphrase of ουδε μετενοησαν, since no manuscripts read e.g. ου μετενοησαν παλιν.

9:20/54–56 – τα ειδωλα – L:CIV and L:S

For the translation of the aforementioned noun two different lexemes appear in the Vetus Latina: While in the strand C, I and V “simulacra” is written, the S strand uses the transliterated form “idola.” Both terms, however, can be considered as synonyms.

9:20/92–100 ↔ a (δυνανται ουτε ακουειν ουτε περιπατειν)/b (δυναται ουτε ακουειν ουτε περιπατειν)/c (ουτε ακουειν ουτε περιπατειν δυνανται) – L:CSIV

The word order is the first reason for the use of the double arrow here. The second reason is that the use of the plural concerning the verb “possunt” does not necessarily mean that in the potential *Vorlage* also the plural δυνανται (a/c) must have been used because the subject of the sentence the verb is dependent on is a neuter (α); this means that is grammatically correct to use the singular of the verb (δυναται [b]).

9:21/12 – b (φονων) – L:I

In the I strand, the Greek lexeme φωνων which seems to be originally just a different orthographical form of φονων is attested because “vocibus” is written there. The confusion of the two letters o and ω in Greek caused a singular reading within the Latin textual tradition because there are two different meanings depending on how many times the Omega is written in the Greek genitive (φονων/“homicidiis” vs. φωνων/“vocibus”).

9:21/16–24 – ουτε εκ των φαρμακων αυτων – L:S

The whole passage is omitted in the S strand because of a *homoteuleton* caused by the pronoun αυτων/“suis” appearing four times in this verse.

9:21/16–24 – ουτε εκ των φαρμακων αυτων – K:B

The Bohairic translation εβολ ογδε εβολ ηεν νογφαρη νηικ (“nor out of their drugs”) formally parallels φαρμακων. The Sahidic text is unstable. Sa 32 has νεγμντνοεικ μν νεγορνια “their adultery and perversion,” which has no parallel in the extant Greek. Although sa 658 reverses the word order for 16–34, this manuscript and sa 42 46 655 have μν νεγνικ (“and [out of] their magic”), formally attesting ουτε εκ των φαρμακειων αυτων. Notably, although the Bohairic and Sahidic have significantly different readings, the difference in the Greek is minor. The Bohairic translators have been more specific and this reading is the more certain of the two, since the Sahidic not only could be a simplification but also omits the third part of this series (36–44).

9:21/36–44 – ουτε εκ των κλεμματαων αυτων – L:C

The whole passage is omitted in the C strand because of a *homoteuleton* caused by the pronoun αυτων/“suis” appearing four times in this verse.

10:1/6–8 ↔ a (αλλον αγγελον)/c (αγεελον αλλον) – L:CSIV

The word order cannot be decided.

10:1/26–28 ↔ a (η ιρις)/c (ιρις)/d (ιριν) – L

The double arrow here occurs for two reasons. First, there is no article in Latin; therefore both reading a and reading d could have been read in the Greek *Vorlage* by the translator. Second, it has to be taken into account that two cases could have appeared in the Greek text because on the one hand the nominative (a/d) is possible when a new section of the verse begins before και/“et” at word address 24; on the other hand the accusative (c) must be taken into account because the section beginning with και/“et” before the word address 26–28 could still be dependent on ειδον at the beginning of the verse.

10:1/26–28 – η ιρις – L:C and L:SIV

For the Greek noun ιρις, two different words are used in the Vetus Latina: While the C strand reads “arcus,” the other strands use a transliteration by writing “yris” (L:S) or “iris” (L:IV).

10:1/30–34 ↔ a (επι της κεφαλης)/b (επι την κεφαλην) – L

The preposition επι can be followed by both genitive (a) and accusative (b).

10:2/26–30 ↔ a (αυτου τον δεξιον)/b (τον δεξιον αυτου) – L

The word order cannot be decided.

10:3/18 – b (om.) – K:F

The Fayumic manuscript (fa 23) is fragmentary here and notably this scribe seems to have a habit of omitting lines such as this one.

10:3/24–28 ↔ a (αι επτα βρονται)/b (επτα βρονται) – L:CSIV

The double arrow here appears because of the Greek article.

10:3/30–34 ↔ a (τας εαυτων φωνας)/b (ταις εαυτων φωναις) – L:SIV

Both the accusative (a) and the dative (b) can have been stood in the Greek *Vorlage*; therefore the double arrow is printed here. Although in the Latin translation the forms “voces suas” (L:SV) and “vocibus suis” (L:I) are attested, it is not possible to determine that the use of the accusative or dative (respectively) must have been the result of the corresponding Greek accusative or dative as well, because the use of the verb ελαλησαν/“locuta sunt” allows the use of both cases. In the strand C, the variant unit is omitted.

10:4/8–12 ↔ a (αι επτα βρονται)/c (επτα βρονται) – L:CSIV

The double arrow here appears because of the Greek article.

10:4/30 – λεγουσαν – L:V^{mss}

In various witnesses (including the *Vulgata Sixto-Clementina*) which all belong to the Vulgate tradition the participle “dicentem” is followed by the personal pronoun “mihi.” It is also worth noting that the corresponding dative object μοι in Greek is, according to Gryson, also attested in GA 296 and GA 2049 which, however, are both not on the list of manuscripts selected for the ECM. The addition of the pronoun is, although not well-attested, understandable because both in the Greek and Latin text the addition of an addressee makes the sentence sound more harmonious.

10:4/38–42 ↔ a (αι επτα βρονται)/c (επτα βρονται) – L:CSIV

The double arrow here appears because of the Greek article again.

10:5/12–26 ↔ a (εστωτα επι της θαλασσης και επι της γης)/c (επι της θαλασσης και επι της γης εστωτα)/d (επι της θαλασσης εστωτα και επι της γης)/e (εστωτα και επι της θαλασσης και επι της γης) – L:CSV

The word order in the readings a, c and d, cannot be decided. Therefore, the double arrow is used. Additionally, it is not absolutely necessary that the conjunction και at its first appearance in reading e had to be translated into Latin.

10:5/30–38 ↔ a (την χειρα αυτου την δεξιαν)/b (την χειρα την δεξιαν αυτου) – L:CSI

The word order cannot be decided.

10:6/24 – εκτισεν – L:C and L:SI and L:V

For the translation of the verb three different words, all expressing the same, are used in the Vetus Latina: “constituit” (L:C), “creavit” (L:SV), “condidit” (L:I).

10:6/70–72 – a (ουκετι εσται)/c (ουκ εσται επι) – L:CSIV

The word order cannot be decided.

10:7/42 – ευηγγελισεν – L:CV and L:S and L:I

For the translation of the verb, three different words, all expressing the same meaning, are used in the Vetus Latina: On the one hand, there is “evangelizavit” which shows that the Greek term was just transliterated (L:CV); on the other hand, the *verbum simplex* “nuntiavit” (L:S) is attested which is expanded to the *compositum* “annunciavit” (L:I).

10:7/44–52 ↔ a (τους εαυτου δουλους τους προφητας)/b (τοις εαυτου δουλους τοις προφηταις)/c (τους εαυτου δουλους και τους προφητας)/d (τους δουλους αυτου τους προφητας)/e (τους αυτου δουλους τους προφητας)/f (τοις δουλους αυτου τοις προφηταις) – L:CSIV

On the one hand, the double arrow here appears because of the word order. On the other hand, it is used in order to indicate that the word ευηγγελισεν, which is followed by the words named in the headline, can be combined both with the accusative (a/b/d) and the dative (c/e/f). On the basis of the Old Latin translation, however, a conclusion which of the listed readings must have stood in the Greek *Vorlage* is not possible. Besides, a differentiation between εαυτου (a/c) and αυτου (b/d/e/f) must remain hypothetic; therefore, also here, the versions do not offer an adequate clue.

10:8/4–10 ↔ c (την φωνην ηκουσα)/d (φωνην ηκουσα)/e (ηκουσα φωνην) – L:SI

The double arrow here appears because of the Greek article as well as the different word order, which cannot be decided.

10:8/28 – λεγουσαν – L:V^{mss}

Similar to 10:4/30, also here the personal pronoun “mihi” is added in two witnesses that both belong to the Vulgate tradition.

10:8/30–32 – c (υπαγε και λαβε) – L:C

The conjunction “et” between both verbs is attested in the C strand.

10:9/32 – λαβε – L:Y and L:V^{mss}

After the imperative λαβε the accusative object “libellum” is added in the Y strand. In a wide range of witnesses all belonging to the Vulgate tradition (including the *Vulgata Sixto-Clementina* and the *Oxford-Vulgate*) “librum” is added instead. Both words, however, merely repeat the object which appears just a few words before (10:9/22). A different Greek *Vorlage* is not attested.

10:9/46 – b (καρδιαν) – S:H^{Mss}

The Harklensian ms. D καρδιαν, which was probably caused by the same margin reading of the mss. M S R F.

10:10/2–24 – και ελαβον το βιβλαριδιον εκ της χειρος του αγγελου και κατεφαγον αυτο – L:I

Without any substitution, the whole passage is omitted in the I strand. One possible explanation for this long omission is that a *parablepsis* occurred, occasioned by the frequent use of the conjunction και in the verse.

10:10/8 ↔ a (βιβλαριδιον)/c (βιβλιδαριον)/d (βιβλιδιον)/e (βιβλαριον) – L:C

The double arrow appears here because it cannot be decided with certainty which of the aforementioned diminutives stood in the Greek *Vorlage* used for the Latin translation.

10:10/26–50 – και ην εν τω στοματι μου ως μελι γλυκυ και οτε εφαγον αυτο – L:C

In the C strand, the aforementioned phrase is omitted completely. This is due to the fact that the C strand represents the lemma-text of the commentary of Revelation written by Primasius, who only commented on passages which have not been discussed

before. Here, however, it is merely mentioned that the taste of the (small) book, which John of Patmos eats according to the angel’s order, is exactly as it had been announced by the angel before. Therefore, a repetition of this passage was not necessary in the commentary and therefore a lacuna is printed in the C strand.

10:10/52 – επικρανθη – L:C

Immediately before the verb, the word “statim” appears in the C strand. This addition, which is singular both in the Greek and the Latin textual transmission to this verse, seems to have been caused by the fact that, after the bigger omission in the lemma-text of Revelation, Primasius’ commentary is continued.

10:11/14 – προφητευσαι – L:CIV and L:S

The Greek infinitive is rendered by the transliterated Latin verb “prophetare” in the strands C, S and V; the S strand, however, translates the word into Latin by writing the synonym “praedicare.”

11:1/8 – καλαμος – L:C

Without any parallel in either in Greek or Latin, the addition of the adjective auream after “arundinem”/καλαμος remains a singular reading here and seems to have been influenced by the parallel in Rev 21:15 where the very same phrase appears in all Latin strands as well as being attested in the Greek textual tradition.

11:1/13 ↔ b (και εισηκει ο αγγελος)/c (και εστηκει ο αγγελος)/d (και εισηκει αγγελος) – L:S

The longer reading “et stabat angelus,” which is only attested in the S strand, has to be considered a result of the translation of any of the aforementioned variants. Therefore the double arrow is used because of the Greek article (b/c vs. d) and because one cannot differentiate between the Greek perfect (b/d) and aorist (c) in the Latin translation.

11:1/13 ↔ b (και εισηκει ο αγγελος)/c (και εστηκει ο αγγελος)/d (και εισηκει αγγελος) – S:H^{Amss}

S:H and S:Ph support reading b/c/d, the three Harklensian mss. M L and S have the reading asterisked.

11:1/14 – λεγων – L:V^{mss}

In various witnesses of the Vulgate tradition (including the *Vulgata Sixto-Clementina* and the *Oxford-Vulgate*) the passive “dictum est” is used,

which could be understood as a divine passive. A different Greek *Vorlage* need not necessarily be postulated because of the context in which the verb appears. Even so, it is worth mentioning that, according to Gryson, in the first hand of the minuscule GA 743, which is not selected for the ECM, *ελεγχθη* can be found.

11:1/15 – b (μοι) – L:S

After the participle the personal pronoun “mihi” is added in the S strand. This kind of addition, which has already been observed in other places (e.g. 10:4/30 and 10:8/28), might have been caused by a semi-conscious trivialization influenced by 10:9/26–28.

11:1/32–34 – το θυσιαστηριον – L:C and L:SV

In the Vetus Latina, there are various ways in which *θυσιαστηριον* has been translated: While in the strands S, I and V the lexeme “altare” is used, the C strand preserves “aram.” Besides, after “aram” the genitive “dei” appears. This kind of addition, which might have been caused by a semi-conscious trivialization because of the genitive “dei” after “templum” (“templum dei”/τον ναον του θεου [11:1/22–28]) immediately before, could already be observed in 6:9/18–20 and 8:3/52–54 and seems to be a translational habit of the Old Latin text of Revelation in North Africa.

11:2/2–26 – και την αυλην την εξωθεν του ναου εκβαλε εξωθεν και μη αυτην μετρησης – L:I

This whole passage is omitted in the strand I. The reason for the omission might have been a *parablepsis* caused by the pronoun “illud” at the very end of verse 1 on the one side and its appearance (in a hypothetical inner-Latin *Vorlage*) as an accusative object dependent from μετρησης at the end of the passage cited above.

11:2/4–6 – την αυλην – L:Y and L:C and L:SV

The Y strand renders the aforementioned noun just by a transliteration (“aulam”) which, however, does not change the meaning of the passage compared to “atrium” attested in the strands S and V. The translation which the C strand offers, namely “aram,” has to be considered a singular reading because this word is attested neither in the rest of the Latin transmission nor in any known Greek *Vorlage*. The change which can be observed here probably goes back to an *in scribendo* error influenced by the beginning of verse 1 where “ara” is written.

11:2/4–18 ↔ a (την αυλην την εξωθεν του ναου εκβαλε εξωθεν)/b (την αυλην την εξωθεν του ναου εκβαλλε εξωθεν)/c (την αυλην την εξωθεν του ναου εκβαλε εξω)/d (την αυλην την εξωθεν του ναου εκβαλλε εξω)/e (την αυλην την εξωθεν του ναου εκβαλε εσωθεν) – L:SV

The double arrow here appears for various reasons. The first reason is that the difference between *εκβαλε* and *εκβαλλε* as far as the tense is concerned (aorist imperative vs. present imperative) can be ignored, because both forms are translated into Latin identically (“exclude” [L:S]; “eice” [L:V]). The second reason is that the word order cannot be decided. And the third reason is that the words *εξωθεν* and *εξω* are synonymous.

11:2/4–18 ↔ f (την αυλην την εσωθεν του ναου εκβαλε εξωθεν)/g (την αυλην την εσωθεν του ναου εκβαλε εξω)/h (την αυλην την εσωθεν του ναου εκβαλλε εξωθεν)/i (την αυλην εσωθεν του ναου εκβαλε εξωθεν)/j (την αυλην της εσωθεν του ναου εκβαλε εξω) – L:Y

The double arrow here appears for various reasons. The first reason is that the difference between *εκβαλε* and *εκβαλλε* as far as the tense is concerned (aorist imperative vs. present) can be ignored, because both forms can be translated into Latin identically (“eice”). The next reason is that the presence or absence of the article cannot be determined from the Latin text (f/g/h/j vs. i). And the third reason is that, like *εξω-εξωθεν*, *εσω* and *εσωθεν* have the same meaning; therefore, it cannot be said with certainty which form was read by the Latin translator in the Greek *Vorlage*.

11:2/16–20 – εκβαλε εξωθεν και – L:C

In the C strand these three words do not appear in the translation which means that the omission can be seen as a singular reading within the Latin transmission.

11:2/38–44 – την πολιν την αγιαν – L:C

The translation of the adjective *αγιαν* does not appear in the C strand, although it is attested very well both in the Greek as in the Latin textual transmission. The omission might have been caused by a *parablepsis* because of the double appearance of the Greek article *την*. Besides, one has to be aware that all four words of the phrase cited above end with the Greek letter *ν* which also could have confused the translator’s eyes. A further explanation for this shorter reading might be that in Latin both the

noun and the adjective and with the letter “m” (“civitatem sanctam”). Therefore it is also possible that during the transcribing of the Latin text the scribe might have overseen the adjective.

11:3/10 – μαρτυσιν – L:C

While most of the strands of the Vetus Latina translate the Greek noun by writing “testibus,” in the C strand the transliterated lexeme “martyribus” is used. Both terms may be regarded as synonyms, although nuances cannot be neglected, because the theology of martyrs is a point which *nolens volens* appears in the readers’ minds when they read the term “martyr.”

11:3/16 – α (προφητευσουσιν) – L:Y and L:CSIV

In the earliest strand of the Vetus Latina (L:Y) the Greek verb is translated by writing “praedicabunt.” In the rest of the strands, we can read “prophetent” (L:C) or “prophetabunt” (L:SIV) which means that the Greek verb was just transliterated.

11:3/20–24 – χιλιας διακοσιας εξηκοντα – L:S^{ms} and L:V^{mss}

For this number, two different readings appear in the Latin tradition: One the one hand, in one witness belonging to the S strand the singular reading “mille ducentos nonaginta” (instead of “mille ducentos sexaginta”) can be found. The number 1290 appears in Dan 12:1 and might have its origin in this Old Testament Book. On the other hand, “mille ducentis quadraginta” (1240) is attested in some witnesses of the Vulgate tradition. This reading has probably arisen by a *metathesis* because in the use of Roman numbers the numeralia “LX” (= 60) and “XL” (= 40) just differ by the position of the letter “X.” A different Greek *Vorlage*, however, need not be postulated.

11:6/40–44 – επι των υδατων – L:C

In the C strand the word “omnium” is added before “aquarum” and might have been added because of the parallel phrase εν παση πληγη/“in omni plaga” at 11:6/68–72.

11:6/48–52 ↔ a (αυτα εις αιμα)/c (εις αιμα αυτα) – L:CIV

The word order cannot be decided.

11:6/62–66 – εν παση πληγη – L:I

It can be observed that in the I strand the pronoun παση, despite its excellent attestation both in the Greek and the Latin textual transmission, is omitted, probably caused by an *in scribendo* error during the

translational process (in a hypothetical inner-Latin *Vorlage*) because of the same ending with the letter η in both words.

11:7/2 – και – L:J

In the strand J, a longer addition at the very beginning of the verse (before και) is attested, namely “et vidi bestiam ascendentem de abyso.” This addition, however, which can be considered a singular reading, seems to have its origin in 13:1/2–14 and does not belong to the initial text in 11:7.

11:7/10–12 – την μαρτυριαν – L:C and L:SIV

The aforementioned Greek noun was translated into Latin in two different ways: While, on the one hand, the strands S, I and V attest the translation testimonium, the C strand, on the other hand, uses the transliterated lexeme “martyrium.” It is also noteworthy that already in 11:3/10 μαρτυσιν had been translated by using “martyribus” (instead of testibus). Therefore a translational habit cannot be excluded.

11:7/10–14 – την μαρτυριαν αυτων – L:C

The possessive pronoun written in the plural does not appear in the plural in the C strand, because the singular “suum” can be found there. This singular reading itself seems to be a scribal error because it has to be assumed that during the transcribing process the two letters “o” and “r” of “suorum” mistakenly fell out, which, in turn, caused the shorter reading “suum.”

11:7/32–36 ↔ a (μετ αυτων πολεμον)/b (πολεμον μετ αυτων) – L:CSIV

The word order cannot be decided.

11:7/36 – πολεμον – L:CSV and L:I

For this noun two different Latin words are attested in the Vetus Latina: While the strands C, S and V use “bellum,” the I strand preserves “proelium” which is not entirely the same. A different Greek *Vorlage*, however, need not be postulated because of the character of the Latin reading, which must be considered as singular.

11:8/10–14 – επι της πλατειας – L:CSV and L:I

Only in the C strand the noun πλατεια is translated. Instead of “in medio” (L:C) the other strands S, I and V, however, use the transliteration and attest “in plateas” (L:S), “in platea” (L:I) and “in plateis” (L:V).

Because of the synonymous character of both variants no different Greek *Vorlage* has to be postulated.

11:8/16–22 – της πολεως της μεγαλης – L:C

In the C strand the aforementioned phrase is translated by “civitatis illius magnae” and shows that the translator was interested in rendering the Greek article as well as possible by using the demonstrative pronoun “illius.”

11:8/32–34 – και αιγυπτος – L:C

This toponym is omitted in the C strand and shows a singular reading within the Latin transmission. The omission itself might have occurred due to of a *parablepsis* caused by the conjunction και/“et” which occurs immediately after the proper noun.

11:9/24–36 – το πτωμα αυτων ημερας τρεις και ημισυ – L:C

The complete section aforementioned is omitted in the C strand and is probably caused by the *homoeoarcton* (το πτωμα αυτων ... και τα πτωματα αυτων/ “corpus/corpora eorum ... et corpora eorum”).

11:9/48 – αφιουσιν – L:C

Although within the Greek textual transmission and the majority of the Latin tradition the number of the verb is in the plural, in the C strand the singular “sinit” appears. This means that the subject of the sentence is the beast from Rev 11:7. An intentionally made alteration within the Latin transmission changing the meaning of the verse has to be taken into account; alternatively, it could have arisen as a mistake made *in scribendo* by omitting the letter “n” during transcribing the word “sinent.”

11:9/52–54 – εις μνηνα – L:C and L:SIV

For the rendering of μνημα into Latin two different lexemes appear in the Vetus Latina: On the one hand, there is attested “in sepulchris” in the C strand; on the other hand, “in monumento” (L:SI) or “in monumentis” (L:V) is written in the other three strands available for this passage here. Both Latin words have a comparable meaning and therefore a different Greek *Vorlage* need not be postulated.

11:10/14–28 ↔ a (ουτοι οι δυο προφηται)/b (ουτοι οι προφηται οι δυο)/c (ουτοι οι δυο οι προφηται) – L

The double arrow appears here not only because of the Greek article but also because of the word order, which cannot be decided.

11:10/34–40 – d (οι προφηται οι ιβ) – K:S

The Bohairic translator has interpreted a Greek definite article as a relative, subordinating the verb ἐβασάνισαν to a main clause with an understood εἰμι: ΝΑΙ ΝΕ [Ν]ΠΡΟΦΗΤΗΣ Β [ΝΗ] ΕΤΑΓΕΡΒΑΔΑΝΙΖΙΝ “These are the two prophets which were tormenting ...” Therefore, the Bohairic could derive from (a)–(c). The Sahidic ΠΕΠΡΟΦΗΤΗΣ ΣΝΑΓ “the two prophets” could derive from either (d) or possibly (e), omitting a demonstrative pronoun.

11:10/36–40 – οι δυο προφηται – L:C

The noun is omitted in the C strand and represents a singular reading both in the Greek and the Latin textual transmission of this verse.

11:11/6–14 ↔ a (τας τρεις ημερας και ημισυ)/b (τας τρεις ημερας και το ημισυ)/c (τας τρεις ημερας και ημισυ ημερας)/d (τρεις ημερας και ημισυ)/e (τας τρεις ημισυ ημερας)/f (τρεις ημισυ ημερας)/g (τας τρεις ημερας ημισυ)/h (τρεις και ημισυ ημερας) – L
The word order cannot be decided. Besides, it is not clear whether the conjunction και stood in the Greek *Vorlage* used for the Latin translation or not.

11:11/18–26 – g (θεου εισηλθεν) – K:B

While the Sahidic expands this phrase by translating εισηλθεν twice, the Bohairic condenses the phrase by omitting ζως εκ. The Sahidic has no basis in the extant Greek tradition and the Bohairic may derive yet again from an early corruption in the Bohairic tradition.

11:11/44–56 – φοβος μεγας επεπεσεν επι τους θεωρουντας αυτους – L:C

In the C strand we can see that the aforementioned Greek passage was not translated literally, because it is rendered by the paraphrase “quicumque eos viderunt pertimuerunt.” A different Greek *Vorlage*, however, does not seem to have been the reason for this rendering of the passage.

11:11/52–54 ↔ a (τους θεωρουντας)/b (των θεωρουντων) – L:CSIV

The phrases cited above are both dependent on and construed with the Greek preposition επι, which can be followed by both genitive (b) and accusative (a). Therefore, the double arrow signals that a clear assignment of the Latin versional attestation is not possible.

11:12 – L:C

The whole verse is completely omitted by the C strand and does not appear in the scheme of the Beuron edition because this verse is not interpreted by Primasius whose commentary preserves the C strand as the lemma.

11:13/10 – b (ἡμερα) – S:H^{Mmss}

The Harklensian mss. M S R support the reading b in the margin.

11:13/44–46 – χιλιαδες επτα – L:C

Without any attestation in Greek, in the C strand “septuaginta milia” is written. It seems that in Primasius’ commentary the number was increased tenfold in order to increase the drama in this passage.

11:13/54 – b (εν φοβω) – S:Ph

S:Ph supports reading b, the Harklensian mss. M S R have reading b in the margin.

11:13/64–70 – τω θεω του ουρανου – L:C

Only in the C strand the addition “et terrae” after “deo caeli” is attested. This addition only appearing here was probably intentionally made showing that God is the sovereign of both heaven and earth.

11:15/44–50 ↔ an (και του χυ αυτου)/cn (και χυ αυτου) – L

The double arrow appears here because of the Greek article.

11:15/54 – a (βασιλευσει) – K:S^{mss} and K:B^{mss}

sa 32 and Horner’s Bohairic manuscript B both have past tense, for which there is no Greek evidence. Three later Bohairic manuscripts (E F and the corrector of G) have a third person plural equating to (c) βασιλευσουσιν. In the case of both the Sahidic and Bohairic the Greek source text seems to have had a third person singular future form βασιλευσει.

11:16/10 – πρεσβυτεροι – L:Y and L:CSIV

The noun is translated into Latin in two different ways: While the strands C, S, I and V read “seniores,” the Y strand renders the noun by “maiores natu.”

11:16/14–18 – ενωπιον του θεου – L:K

In the K strand “domini” is attested, although a different Greek *Vorlage* is not known so far. The reason for the textual alteration might lie in a semi-conscious trivialization and a confusion because the

termini “God” on the one side and “Lord” on the other side sometimes seem to be mutually interchangeable in the Apocalypse.

11:16/42–46 – προσεκυνησαν τω θεω – L:I

The object is omitted in the I strand, although the textual transmission in both Greek and Latin shows that the verb is always followed by an object. It cannot be excluded that the Latin translator had the parallel in Rev 5:14 in mind where, at the end of the verse, προσεκυνησαν and adoraverunt, respectively, do not have an object either.

11:17/8 ↔ a (κε)/b (ο κς)/d (κυριος) – L:CSIV

It is not clear which of the aforementioned three variants was read in the Greek *Vorlage* by the translator, because the Latin vocative “domine” may derive from either the Greek vocative (a) or the nominative (b/c). Besides, one must be aware that both the reading with the article, in combination with the *nomen sacrum* (b), or without the article (c) could have appeared in the *Vorlage*. Because of this ambiguity the double arrow is used.

11:17/22–26 – και ο ην – L:C and L:S and L:IV

In the strand C, the perfect “fuisti” appears (cf. 4:8/70) instead of the imperfect “eras” attested in the strands I and V. Besides, the S strand reads the perfect “venisti” and simultaneously adds the phrase “et qui venturus es.” This longer reading is, incidentally, not only attested in GA 1957 (according to Gryson), a minuscule not selected for the ECM, but also a parallel to Rev 4:8 where the three tenses (past-present-future) are mentioned.

11:18/20–24 ↔ a (και ο καιρος)/c (και καιρος) – L:CSIV

The double arrow is used here because of the Greek article.

11:18/58–60 ↔ a (τοις φοβουμενοις)/c (φοβουμενοις) – L

The double arrow appears here because of the Greek article.

11:19/48–56 ↔ a (αστραπαι και φωναι και βρονται)/b (αστραπαι και βρονται και φωναι) – L:KSI

The word order cannot be decided.

12:1/8 – ωφθη – L:D

After the divine passive ωφθη, the dative object “mihi” is added in the D strand and may be regarded as a singular reading, because no further attestation in either Greek or Latin is known.

12:2/4–8 – εν γαστρι εχουσα – L:C and L:KSIV

There are two different ways in which the aforementioned phrase is rendered in the Vetus Latina: While the strand C reads “erat pregnans,” the other strands translate from Greek into Latin literally by writing in utero habebat (L:K) or “in utero habens.”

12:2/10 ↔ b (εκραζεν)/c (εκραξεν) – L:KCI

The imperfect and the aorist must v be translated in the same way into Latin, because Latin does not have an aorist. Therefore, the double arrow is necessary.

12:2/12 – ωδινουσα – L:C and L:KSIV

Peculiarly, in the C strand, the participle is rendered with the word “gemebunda” instead of “parturiens” which can be found in the rest of the Old Latin tradition. This means that a singular reading paraphrasing the word is attested; an unknown Greek variant need not postulated.

12:3/22–24 ↔ a (μεγας πυρρος)/c (πυρρος megas) – L:KSIV

The word order cannot be decided.

12:3/24 – πυρρος – L:KIV and L:S and L:I^{mss}

For the aforementioned Greek adjective in the Old Latin tradition various words are used: “rufus” (L:KIV), “russeus”/“roseus” (L:S), “rubeus” (L:I^{mss}). All words are to be considered synonyms (cf. 6:4/10).

12:3/34–36 – κερατα δεκα – L:I

In the I strand, the singular reading “septem” concerning the numeral is attested. A lost Greek variant need not be postulated; a confusion of the writer seems to be more plausible, because the numeral επτα/“septem,” which specifies the number dragon’s heads, appears three words earlier (κεφαλαις επτα/“capita septem”).

12:3/48–50 ↔ a (επτα διαδηματα)/b (διαδηματα επτα) – L

The word order cannot be decided.

12:4/4–8 – η ουρα αυτου – L:I

This phrase is omitted in the I strand.

12:4/16–22 ↔ a (των αστερων του ουρανου)/b (των αστρων του ουρανου) – L:KSIV

The words in the genitive plural construction (αστερων vs. αστρων) are synonyms. Therefore, the double arrow is used.

12:4/26 ↔ a (εβαλεν)/b (εβαλλεν) – L:KSIV

The aorist (a) and the imperfect (b) are translated into Latin in the same way, because in Latin there is no aorist. Therefore, a clear assignment of the Latin translation to a specific Greek *Vorlage* is unfeasible.

12:4/38–40 – ο δρακων – L:K

In the K strand the translation “ipse draco” can be found and shows an attempt to render the Greek article into Latin.

12:4/64–66 – το τεκνον – L:KS and L:IV

For the translation of the Greek noun into Latin, two different lexemes are attested: While the strands K and S read “natum,” one can read “filium” in the strands I and V. Both terms, however, are synonymous, although one can realize that in the strands K and S the difference between τεκνον and υιος in Greek is also adopted in these strands, because in 12:5/6, just few words after this phrase here, υιον is translated with “filium.” The strands I and V, incidentally, use “filium” in both places.

12:5/4 – ετεκεν – L:S

In the S strand, the noun “mulier” is added after the verb and has to be regarded as a repetition of the very same word already having appeared in Rev 12:1 and 12:4.

12:5/6 – d (om.) – L:C

In the C strand, the noun “filium” is omitted. This omission which also occurs in GA 051 and, according to Gryson also in GA 2078 and GA 2091 (not selected for the ECM) seems to have been influenced by the Greek text of Isa 66:7 where the noun is also missing.

12:5/12–14 – μελλει ποιμαινειν – L:KV and L:S and L:I and L:V^{mss} and L:J and L:Y

The aforementioned construction is translated into Latin in various ways: The strands K and V read “recturus est” and use the future active participle. So also, the I strand reads “recturus erit” which, by the way, is a pleonastic doubling of the future tense. In several witnesses all belonging to the Vulgate tradition (among of these even the *Vulgata Sixto-Clementina*) “recturus erat” appears. The future active participle is also used in strand S which has the additional peculiarity that, as in 7:17/18, ποιμαινειν is translated as “pascere.” The strand J, however, paraphrases this construction and has “incipit pascere” or “incipit regere,” while in the

earliest Latin attestation to this phrase, in strand Y, the singular reading “acturus est” is found.

12:5/48–50 – τον θρονον – L:KSV and L:I and L:Y

The Greek noun has three different equivalents in the Old Latin attestation to this passage: While the strands K, S and V transliterate it by writing “thronum,” in the I strand “sedem” is used (cf. 8:3/60–64). The strand Y, however, reads “solium.”

12:6/20–22 ↔ a (εκει τονον)/b (τονον εκει)/c (εκει τον τονον) – L:KSIV

The double arrow appears here not only because of the Greek article but also because of the Greek word order which cannot be decided.

12:6/36 – τρεφωσιν – L:KI and L:SV and L:C / L:S^{mss} and L:V^{mss}

Different peculiarities concerning the Old Latin translation of this passage can be observed. The first thing which has to be stated is the different lexemes used for the translation of the Greek verb itself: While in the strands K and I “alant” can be found, the strands S and V write “pascant” which does not have the same meaning as the first Latin verb, although similarities concerning the intention and the effect cannot be neglected. Nevertheless one has to consider that “alere” is the more suitable way of translating τρεφειν into Latin. The second (even more) important peculiarity in this place is that both the plural and the singular appear in the Vetus Latina. The majority is represented by the plural “alant” (L:KI) on the one hand and “pascant” (L:SV) on the other hand; the singular, however, namely “aleret” (L:C) and pascat (L:S^{mss} L:V^{mss}), also influences the exegesis in this verse because the apocalyptic woman is not helped by the ecclesiastical angels (plural) but by God himself.

12:6/42–46 – χιλιας διακοσιας εξεκοντα – L:S^{ms} and L:I

Singular readings as effects of errors arisen *in scribendo* concerning the temporal duration of the apocalyptic woman’s temporal protection can be found in two strands of the Vetus Latina: Instead of “mille ducentos sexaginta” (= 1.260), in a single witness belonging to the S strand “mille ducentos nonaginta” (= 1.290) is attested and, as in 11:3/20–24, seems to have been influenced unintentionally by Dan 12:1 where the very same number is written. The reading “mille ducentis quadraginta,” as preserved in L:I, however, is the result of a *metathesis*

which can also be observed in 11:3/20–24 in witnesses belonging to the Vulgate tradition where, like here and also mistakenly, “XL” (= 40) was written instead of “LX” (= 60).

12:7/4 – εγενετο – L:C and L:KSIV

For the translation of the verb two different words can be found in the Vetus Latina: While in the majority of the Old Latin strands the divine passive “factum est” appears, “accidit” is used by strand C. Both readings, however, are appropriate ways of rendering εγενετο.

12:7/20–22 – οι αγγελιοι – L:Y and L:KSIV and L:Vms

The Y strand translated the Greek word with “nuntii” as it is the basic meaning of αγγελιοι; the other strands K, S, I and V, however, transliterate the term and use, as in various other places (especially in the chapters 2, 3 and 8), the synonymous reading “angeli.” One single representative of the Vulgate tradition even attests the word “archangeli” which may be considered a semi-conscious trivialization.

12:7/30 – a (μετα) – K:S; b (κατα) – K:B

The Sahidic and the Bohairic agree formally with these two Greek variants, but their differences correspond in part to the choice of Coptic verb for Greek πολεμῆσαι as well as to their translation of the Greek preposition. The Sahidic translation εγωμωε “they fight” idiomatically requires μῆν “with,” while the Bohairic gloss εβωτς “to fight” may use ε– (direct object marker), ογβε– “against,” or μῆν “with.”

12:7/46–48 – οι αγγελιοι – L:Y and L:KSIV

Also here, unlike the majority of the various strands of the Vetus Latina, we find the translation “nuntii” in the Y strand.

12:8/6 ↔ a (ισχυσαν)/c (ισχυον) – L:KSIV

The aorist (a) and the imperfect (b) are both past tenses which are translated into Latin in the same way, because Latin does not have an aorist. Therefore, the double arrow is necessary.

12:9/6–16 – ο δρακων ο μεγας ο οφεις – L:Y and L:KSIV

In this passage the peculiarity of rendering the Greek article before the two nouns can be observed in the Old Latin strand K which puts the demonstrative pronoun “ille” before each noun. This means that we read “ille draco magnus ille serpens” there.

12:9/12–20 ↔ a (μεγας ο οφεις ο αρχαιος)/b (μεγας οφεις ο αρχαιος)/c (οφεις ο μεγας ο αρχαιος) – L
The word order cannot be decided.

12:9/14–16 – ο οφεις – L:S and L:I^{mss} and L:KIV
Three different words can be found in the Vetus Latina for this noun: While “serpens” is written in the strands K, I and V, the S strand uses the lexeme “anguis.” In a few witnesses belonging to the strand I “coluber” is attested. All three terms can be seen as synonyms; therefore no Greek alternative reading has to be postulated.

12:9/28–32 ↔ a (και ο σατανας)/b (και σατανας) – L:KSIV
The double arrow appears here because of the Greek article.

12:9/30–32 – c (ο σατανας) – K:B
The Sahidic reading has αγω πατανας, which formally attests the definite article. The Sahidic and Bohairic versions do not translate this title as a name but rather systematically with the definite article. A Coptic translator would render either the definite or indefinite forms of the Greek with a definite Coptic noun.

12:9/60–64 ↔ a (μετ αυτου εβληθησαν)/b (εβληθησαν μετ αυτου) – L
The word order cannot be decided.

12:10/4–8 ↔ a (ηκουσα φωνην μεγαλην)/b (ηκουσα φωνης μεγαλης) – L
In Greek the verb ακουειν can be followed by an accusative (a) and a genitive (b). Therefore the double arrow is used here.

12:10/22–36 – η σωτηρια και η δυναμις και η βασιλεια – L:K
In the K strand the third part of the tricolon (και η βασιλεια) is omitted. The reason for this shorter reading must have been a *parablepsis* either in the translation or in the scribal process which was caused by the frequent repetition of the conjunction και/“et.”

12:10/44–52 – και η εξουσια του χριστου – L:S
The S strand does not preserve the aforementioned phrase. It is possible that this singular reading is the result of an error made during the translational or transcriptional process within the Latin transmission, because the phrase begins with the conjunction και/“et.”

12:10/60–62 – ο κατηγορος – L:X and L:KSIV
Within the Old Latin textual transmission two different nouns are used to translate the aforementioned Greek noun: While in the majority of Vetus Latina strands the noun “accusator” is used, we can find “criminator” the X strand. Both words can be considered synonymous; therefore a deviating Greek *Vorlage* seems unlikely.

12:10/62 – κατηγορος – K
The Sahidic and Bohairic both use the Greek loanword κατηγορος.

12:10/74 ↔ a (αυτους)/b (αυτων) – L
The Greek verb κατηγορεω can be construed either with accusative (a) or genitive (b). Therefore, both variant readings have to be considered when assigning the Latin translation to potential Greek *Vorlagen*.

12:10/76–80– ενωπιον του θεου – L:V^{mss}
Within the Vulgate tradition one can observe that several witnesses do not attest the genitive “dei” following the preposition; instead, they write “ante conspectum domini.” The replacement of θεου which cannot be found in any Greek witness seems to be a phenomenon appearing in the Vetus Latina and can be considered as a semi-conscious trivialization because in Revelation the terms “God” and “Lord” are interchangeable.

12:11/4–8 – αυτοι ενικησαν αυτον – L:C
Unlike as in the rest of the Vetus Latina strands translating the Greek phrase literally in the C strand the passive construction “exsuperatus est ab illis” appears. Although a deviating Greek *Vorlage* cannot be excluded totally, a deliberately made alteration by the translator seems to be more plausible and also has exegetical consequences in this verse because by using the passive voice the power of God is expressed more clearly (divine passive).

12:11/12–14 ↔ a (το αμα)/b (του αματος) – L
In this passage, both variants can be understood as synonyms because the semantic allows to read both readings in the same instrumental way. Therefore, both have to be considered as potential Greek *Vorlagen* for the Latin translation.

12:11/28–32 – της μαρτυριας αυτων – L:KIV
The translation of the Greek word μαρτυριας by the Latin noun testimonium in all strands of the Vetus Latina is the peculiarity in this passage. It is note-

worthy that the possessive pronoun αὐτῶν which is unambiguously written in the plural is not rendered correspondingly in the strands K, I and V because in each of these strands “sui” (after “testimonii”) can be found. Only in the S strand the original number of the pronoun (“eorum”) is attested. The most probable explanation for the difference in the number is a semi-conscious trivialization influenced by the parallels in Rev 1:2.9 (and 20:4), even when the possessive pronoun does not appear. But the attributive genitive Iesu (Christi) is followed in each case. Therefore this thought might have confused the scribe.

12:11/22–30 – δια τον λογον της μαρτυριας – K:S

The Bohairic verse appears corrupt with the reading εϑβε πcνοϩ ντε τογματμαρτυροc “concerning the blood of their testimony.” Cf. 12:11/31, which contains a relevant variant parallel.

12:12/2–16 – διατουτο ευφραινεσθε ουρανοι και οι εν αυτοις σκηνουντες – L:S

This passage is completely missing in the S strand. Because of the fact that it was not commented in the exegetical writings of the Latin authors representing this Old Latin strand, it does not appear in the scheme of the Beuron edition.

12:12/16 ↔ a (σκηνουντες)/b (κατασκηνουντες)/c (κατοικουντες)/d (οικουντες) – L:KIV

Both verbs (σκηνουω; οικεω) may be considered synonymous. This is also the case for the compound verbs.

12:12/18–28 – ουαι την γην και την θαλασσαν – L:CS

After “vae,” the dative “tibi” (singular) is added in the S strand. The C strand reads the plural “vobis.” By this addition the following objects “terrae et mari” do not appear in the dative as attested in the majority of the Old Latin tradition, because the pronoun in the dative makes it necessary to change the case into the vocative “terra et mare.” The difference in the number of the added pronoun can be explained easily because in strand S the land and the sea are understood as one, while in the C strand the difference of both entities has been realized. The addition as observed in both strands can be seen as a deliberately made alteration considering the pronoun υμας/“vobis” in the subordinate clause which immediately follows την θαλασσαν. An unknown Greek *Vorlage*, however, is not plausible.

12:12/20–28 ↔ a (την γην και την θαλασσαν)/b (τη γη και τη θαλασση) – L:KIV

The word ουαι, which appears immediately before this variant unit, can be followed both by accusative (a) and dative (b). Therefore, both cases have to be considered when assigning the Latin translation to potential Greek *Vorlagen*.

12:12/42–46 – εχων θυμον μεγαν – L:C and L:KSIV

The C strand paraphrases the passage by writing “cum ira ingenti.” In the rest of the Old Latin transmission, however, the Greek participle is rendered literally.

12:12/44–46 ↔ a (θυμον μεγαν)/b (μεγαλ θυμον) – L:KSIV

The word order cannot be decided.

12:13/31 – b (τον υιον) – K

The Sahidic and Bohairic offer the translation πωρροογτ/μπιωηρι νρωογτ “male child,” the same term used at 12:5/6–8 for υιόν ἄρσεν. In this instance, the Coptic versions may be explicating based upon the prior occurrence.

12:13/32–34 – τον αρρενα – L:K

Like in various places above (e.g., 11:8/16–22), in the K strand, as one representative (besides C) of the Old Latin text of Revelation in North Africa, the Greek article was rendered into Latin by adding the personal pronoun “illum” placed before the noun “masculum.”

12:14/14–22 ↔ a (περυγες του αετου του μεγαλου)/b (περυγες αετου του μεγαλου)/c (περυγες του αετου μεγαλου)/d (περυγες του αετου του μεγαλαι) – L

The double arrow appears here not only because of the Greek article. It is also important to consider that the Latin translation is “alae aquilae (illius [L:S]) magnae” (L:KSV) and “pennae aquilae magnae” (L:I), from which follows that the adjective “magnae” can refer to “aquilae,” which is written immediately before characterising the eagle as big (magnae: genitive singular); “magnae”, however, is also the form of the nominative plural which means that also the wings (“alae”; “pennae”) can be big. This characterisation is congruent with the reading d, where the adjective μεγαλαι has to be read in combination with περυγες.

12:14/64–66 – του οφεως – L:C

Once again in the strand C the Greek article was translated into Latin by putting the pronoun “illius” in front of “serpens.”

12:15/6–8 – ο οφεις – L:C

Also here the pronoun “ille” was added in front of “serpens” in order to render the Greek article.

12:16/18–26 ↔ a (η γη το στομα αυτης)/b (το στομα αυτης η γη) – L

The word order cannot be decided.

12:16/32–36 – b (το υδωρ ο) – L:Y

In the Y strand the noun “aqua” is attested while the rest of the Old Latin textual transmission preserves “flumen” (τον ποταμον).

12:17/40–42 – a (τας εντολας)/b (την εντολην) – L:C and L:D and L:SIV

In the Old Latin transmission of this phrase, the important peculiarity is not the fact that both the plural (a) and the singular (b) which are both attested in Greek also appear in Latin, because the singular of this noun found in the Latin translation does not necessarily have to be the result of the corresponding Greek number in the *Vorlage* – and *vice versa*. Instead, it is more noteworthy that two different lexemes appear in the *Vetus Latina* for εντολας/εντολην: While the plural “mandata” is written in the strands S, I and V, we can find the singular “mandatum” in the strand D. The noun “praeceptum,” also in the singular, is, however, used by the strand C. Nevertheless, both Latin words, no matter whether they were used in the singular or the plural, can be seen as synonyms.

12:17/44–46 – του θεου – L:D

Instead of “dei”, in the D strand “domini” is attested. This change which might have taken place because of the interchangeability of the terms God and Lord in Revelation might also have been caused by the remembrance of the *terminus technicus* “mandatum domini” known from Ps 119(118),145.

12:18/4 – b (εσταθην) – S:H^{Mms}

The margin of the Harklensian ms. L and S:Ph support b.

13:1/38–40 – δεκα διαδηματα – L:C

The numeral is missing in the C strand and seems to have fallen out *in scribendo*. Nevertheless, one cannot

completely exclude a deliberately made alteration causing a shorter reading here in order to avoid unnecessary duplications, because a few words before it was mentioned that the beast has ten heads.

13:2/12–16 ↔ a (ην ομοιον παρδαλει)/b (ομοιον ην παρδαλει)/c (ομοιον παρδαλει) – L

The double arrow appears here for two reasons. The first is that the word order cannot be decided. The second is that, as far as the syntax is concerned, we have a nominal clause here, which means that there is no necessity to use a finite form of ειναι. Therefore, it is not possible to postulate the presence of the copula, although the absence cannot be excluded as well, even if in Latin the copula “erat” is attested (L:CSV) or is absent (L:I).

13:2/40–42 – b (στομα λεοντων) – S:H

S:H supports reading b, only the Parisian Polyglot (PP) supports a, but the difference may be due to an error of the scribe or printer of the PP. S:Ph has a different text that is similar to b.

13:2/68–72 – και εξουσιαν μεγαλην – L:S

The aforementioned phrase (as the third part of the tricolon) fell out in the S strand. It may be assumed that the omission mistakenly happened because of a *parablepsis* caused by the conjunction “et,” on the one side, and a *homoeoteleuton* appearing twice (“sedem suam et potestatem magnam”), on the other side.

13:3/6–12 – εκ των κεφαλων αυτου – L:C

The C strand does not translate the possessive pronoun; instead, the number “septem” concerning the number of the beast’s heads is repeated. A different Greek *Vorlage* is not necessary to be postulated, because it seems to be more plausible that a deliberately made alteration was made by the translator or the Latin scribe to remind the reader of the specific number of heads.

13:3/16 – a (εσφαγμενην) – K:B^{mss}

The earliest and best Bohairic manuscripts agree with reading (a) εσφαγμενην (Horner ABCEFG*N). Horner manuscripts DG^{mss}HTZ are corrupt with something like πληγην (νογερωτ).

13:4/10–12 ↔ a (οτι εδωκεν)/b (τω δεδωκοντι)/c (το δοντι) – L:CSV

The Latin translations “eo quod tradidisset” (L:C), “quoniam dedit” (L:S) and “quia dedit” (L:V) can be the results of all the cited Greek variant readings,

because the participle constructions may be understood as causal proposition referring to the dragon (τω δρακοντι).

13:4/10–12 ↔ b (τω δεδωκοντι)/ c (τω δοντι) – L:I

Both participle constructions can be understood as a relative, clause which is attested in the I strand of the Vetus Latina where we find the translation “qui dedit”.

13:4/14–16 – την εξουσιαν – L:C

In the C strand two additions are notable: Not only the pronoun “omnem” is placed before the noun “potestatem” (cf. 9:10/26–38); also the possessive pronoun “suam” is added after it. Both additions, however, may be regarded not as the result of a different Greek *Vorlage*, but as a deliberately made alteration in order to clarify the passage dealing with the power of the beast and the transfer of power from the dragon to it.

13:4/26–28 ↔ a (τω θηριω)/b (το θηριον) – L

In Greek, the word ομοιος which can be found immediately before the variant unit cited above, can be combined both with dative (a) and accusative (b). Therefore, both cases have to be regarded as potential *Vorlagen* which the Latin translator might have read in the MS that was used for the translation. Therefore, the double arrow is used here.

13:4/34–38 – ομοιος τω θηριω – L:C

Once again, in the C strand the Greek article was rendered into Latin by using the pronoun “ille” placed in front of the noun.

13:4/40–42 – b (η τις) – K:S

In a number of instances, the Sahidic translation reads the Greek-Coptic loanword ἡ where the majority of the Greek tradition has και. The Greek source texts at some points seems to use και as a deliberative where one would expect η, and the translator seems to have explicitated with the Greek-Coptic loanword (e.g. Rev 20:4 επι το μετωπον και επι την χειρα αυτων εχн τεγτερνε η εχн νεγσιx). In this case, however, such a paraphrase does not seem necessary.

13:5/2–16 – και εδοθη αυτω στομα λαλουν μεγαλα και βλασφημιας – L:C

The whole aforementioned passage is omitted in the C strand. The reason for this considerable omission seems to be a *parablepsis* within the process of textual

transmission caused by the *homoeoarcton* και εδοθη αυτω/“et datum est” at the word addresses 18–22.

13:7/2–22 – b (και εδοθη αυτω ποιησαι πολεμον μετα των αγιων και ενηκησεν αυτους) – L:C and L:C^{mss}

The perfect “vicit” occurs in the C strand and corresponds to the aorist ενηκησεν. By the change of the grammatical structure of the text by replace the infinitive νικησαι, the meaning of the sentence is changed dramatically, because it is said that the saints who fight against the beast are defeated by it. Besides, it is noteworthy that in a few witnesses also belonging to the C strand “vincet” is attested, which means that the beast’s victory over the saints is something that will happen in the future. The information that the victory has not happened yet is, according to Gryson, also appear in a marginal note in GA 2814.

13:7/40–48 ↔ a (λαον και γλωσσαν και εθνος)/d (λαον και εθνος και γλωσσαν)/e (γλωσσαν και εθνος και λαον)/h (γλωσσαν και λαον και εθνος) – L:CSIV

The word order within the tricolon cannot be decided.

13:8/32–44 – εν τω βιβλιω της ζωης του αρνιου – L:C

The first genitive is not attested in the C strand. It cannot be excluded that the omission took place in the context of a semi-conscious trivialization because in Rev 5 the book is always mentioned without the addition της ζωης. A different Greek *Vorlage* containing the shorter reading is not known.

13:9/10 – ακουσατω – L:D

After the imperative, the phrase “quid spiritus dicat” is added in the D strand. This sentence is known from Rev 2:7 and other places in the chapters 2 and 3 and can explain the addition the best.

13:10/2–30 – ει τις εις αιχμαλωσιαν υπαγει ει τις εν μαχαира αποκτενει δει αυτον εν μαχαира αποκτανθηναι – L:CSIV

Because of the difficult textual transmission of the passage within the Greek tradition, the translations attested in the Vetus Latina are cited *in toto*:

L:C: “qui captivum duxerit et ipse capietur et qui gladio occiderit et ipsum gladio oportet occidi”;

L:S: “quis in captivitate vadit si quis eum in gladio occiderit in gladio occidetur”;

L:I: “quis in captivitate duxerit in captivitate vadit si quis gladio interficit gladio interficietur”;

L:V: “qui in captivitate in captivitate vadit qui in gladio occiderit oportet eum gladio occidi.”

13:10/36–38 – η υπομονη – L:I

The I strand does not translate the noun by writing “patientia”; instead, the lexeme “sapientia” which has a complete different meaning appears. A different Greek *Vorlage*, however, is not plausible.

13:11/22–24 ↔ a (κεραρα δυο)/b (δυο κερατα) – L:CSIV

The word order cannot be decided.

13:12/4–6 – την εξουσιαν – L:C

Like in 13:4/14–16 the pronoun “omnem” is placed in front of the noun “potestatem” in the C strand. By this addition, which can be characterized as a deliberately made alteration in the Latin textual transmission, the (first) beast’s power is emphasized.

13:12/18–24 – ενωπιον αυτου και ποιει – L:C

Due to the double appearance of the verb ποιει/“facit” at word address 16 and 24 the passage aforementioned is completely omitted in the C strand.

13:12/44–50 – το θηριον το πρωτον – L:C

Also here the Greek article is rendered in the C strand by adding “illam” between the noun and the numeral (cf. 13:/32–36 e.a.)

13:14/16–46 – δια τα σημεια α εδοθη αυτω ποιησαι ενωπιον του θηριου λεγων τοις κατοικουσιν επι της γης – S:H^{mss}

This part of the verse is omitted by most Harklensian mss.

13:14/28–46 – ποιησαι ενωπιον του θηριου λεγων τοις κατοικουσιν επι της γης – L:S

The complete passage is missing in the S strand due to a *homoeoarcton* concerning the infinitive ποιησαι which appears at word address 48 (immediately after της γης/“terrae”) and is rendered into Latin by writing “ut faceret” in both places.

13:14/64–70 ↔ a (της μαχαιρης και εξησεν)/d (απο της μαχαιρας και εξησεν)/e (επι της μαχαιρας και εξησεν) – L:CSIV

All three variant readings cited above are synonymous. Therefore, all three have to be regarded as potential Greek *Vorlagen* used for the Latin translation.

13:15/8–10 ↔ a (δουναι πνευμα)/b (πνευμα δουναι) – L

The word order cannot be decided.

13:15/12–18 – τη εικονι του θηριου – L:S

In the S strand the article του is rendered into Latin by the pronoun “illius” having been placed before “bestiae” (cf. 13:12/44–50 e.a.).

13:15/22–32 – και λαληση η εικων του θηριου – L:S

The S strand does not contain the aforementioned passage. The reason for this omission seems to have been a *homoeoteleuton* because the conjunction και/“et” (in combination with a verb) appears here at word address 12 and immediately after the end of the passage cited above at word address 20.

13:16/18–28 ↔ a (και τους πλουσιους και τους πτωχους)/b (τους πτωχους και τους πλουσιους)/d (τους πλουσιους και τους πτωχους) – L:CSIV

The word order cannot be decided. Therefore, the double arrow is used here. Besides, special attention has to be paid to the reading d. Even if the conjunction και was missing in the Greek *Vorlage*, it does not necessarily mean that this missing conjunction cannot have been added by the Latin translator. Therefore, this reading, too, has to be considered when assigning the Vetus Latina to potential Greek *Vorlagen*.

13:16/30–40 ↔ a (και τους ελευθερους και τους δουλους)/b (και τους δουλους και τους ελευθερους)/c (και ελευθερους και τους δουλους)/d (και ελευθερους τε και τους δουλους)/e (τους ελευθερους και τους δουλους) – L:CSIV

The double arrow is used here not only because of the Greek article but also because of the word order, which cannot be decided. Besides, special attention has to be paid to the reading e. Even if the conjunction και was missing in the Greek *Vorlage*, it does not necessarily mean that this missing conjunction can have been added by the Latin translator. Therefore, this reading has also to be taken into consideration when assigning the Vetus Latina to potential Greek *Vorlagen*.

13:16/44 ↔ a (δωσιν)/b (δωσουσιν) – L:CSIV

Both variant readings follow the subjunction ινα which normally is combined with the subjunctive (a). However, it cannot be excluded that the Greek *Vorlage* used by the Latin translator read the indicative (b). Therefore, this reading has to be taken into account as well when assigning the Vetus Latina to potential Greek *Vorlagen*.

13:16/44 ↔ d (δωση)/e (δωσει) – L:S^{mss}

Cf. 13:16/44 ↔ a/b.

13:16/46–48 – b (αυτοις χαραγματα) – K:S

The Bohairic version cannot be cited here, because the translator has functionally rendered the phrase δωσιν αυτοις χαραγμα “they would give to them a mark” with εμεωλοζογ “he would mark them.”

13:16/62–64 – a (η επι) – K:S

Cf. 13:4/40–42.

13:16/66–68 ↔ a (το μετωπον)/b (των μετωπων)/c (του μετωπου)/d (τω μετωπω) – L

All four variant readings cited above follow the preposition επι, which can be combined with various cases (a vs. b/c vs. d). Therefore, all those readings have to be taken into account when assigning the Latin translation to potential Greek *Vorlagen*. Besides, one has to be aware that the passage in which the aforementioned variant unit occurs is επι το μετωπον αυτων (according to the *Ausgangstext*). This means that the reader, scribe, translator and autograph might have imagined that the forehead of more than one person was mentioned. This is the reason for the use of the plural in the reading b. The *Vetus Latina* uses the plural (“in frontibus” [L:CIV]; “super frontes” [L:S]) almost exclusively, but this does not necessarily mean that in the Greek *Vorlage* used for the translation the plural must have appeared as well, because the use of the plural in Latin can be the result of a *constructio ad sensum*.

13:17/29 – d (η) – K:B

The Sahidic translation abbreviates this phrase (30)–(38). The Bohairic may have supplied the equivalent of η in the first instance. In both cases, the translations seem to be clarifying asyndeton in the Greek NB possessive περραν in the Bohairic. A further instance of difficult Greek producing not only Greek variants but potentially paraphrastic versional readings.

13:17/12–38 – S:H

All mss. of S:H support του ονοματος instead of το ονομα (/32), L has it asterisked.

13:18/44–48 ↔ a (χξς)/b (εκακοσιοι εξηκοντα εξ)/c (εκακοσια εξηκοντα εξ)/d (εκακοσια εξηκοντα και εξ)/e (χξ και εξ)/f (εξακοσια ξστ) – L:CIV

The double arrow appears here because it is not certain what form of the number of the beast stood in the MS used by the Latin translator.

14:1/6–8 – και ιδου – L:K and L:I

The conjunction “et” is missing in the K strand. In the I strand, the whole passage is not attested. In both cases, however, as a reason for the omission a *parablepsis* cannot be excluded because the verse has και ειδον/“et vidi” at its beginning, followed by και ιδου. A different Greek *Vorlage* need not be postulated.

14:1/62–66 – των μετωπων αυτων – L:K

The possessive pronoun is omitted in the K strand. Although it is, according to Gryson, also missing in GA 2091*, a direct connection can be excluded because of the immense time period between the witnesses. Nevertheless, it seems plausible that the reason for the shorter reading is the result of an *in scribendo* error made both by the transcriber and the translator because of a *homoeoteleuton* in three places (-ων).

14:2/4–6 ↔ a (ηκουσα φωνην)/b (ηκουσα φωνης)/d (ηκουσα την φωνην) – L

The double arrow appears here because of the article (a vs. d). Besides, it has to be considered that the Greek verb ακουω can be construed both with accusative (a/d) and genitive (b).

14:2/24 – a (ως) – K

The Bohairic suffers from *parablepsis* here, but there must have been two ως’s originally to create this error.

14:2/26–30 ↔ a (φωνην βροντης μεγαλης)/b (φωνης βροντης μεγαλης) – L:CSIV

The Greek verb ακουω, which this passage is dependent on, can be construed both with accusative (a) and genitive (b); therefore, the double arrow is used here.

14:2/44 – a (κιθαρωδων)/b (κιθαρων) – L:CSIV

Both terms could have been read by the Latin translator(s). A differentiation is not possible because the aforementioned words are synonymous.

14:2/44 – a (κιθαρωδων) – K:S

While the Sahidic uses the Greek-Coptic loanword ἡρενκιθαρωδος, the Bohairic version has two variants: ηρενκερογωινι “illuminators” and ηρενκιθαρα “guitars.” The Bohairic is best left uncited, here, due to the corruption of this phrase.

14:2/48–54 – εν ταις κιθαραις αυτων – L:C

The whole passage is not written in the C strand. For this omission a *parablepsis* in the translational process should be taken into account because the ending of the pronoun cited above (-ων) is the very same ending appearing twice at word addresses 44–46 (κιθαρδων κιθαριζοντων).

14:3/8–10 – a (ωδην καινην)/b (καινην ωδην) – L:CSIV
The word order cannot be decided.

14:3/12–16 – ενωπιον του θρονου – L:IV

In the I strand and in the Vulgate “sedem” is used as the translation for του θρονου, again (cf. 8:3/60–64 e.a.). Also here in this case, a different Greek *Vorlage* need not be postulated.

14:3/12–16 – b (ενωπιον του θρονου του αρνιου) – L:I and L:I^{ms}

The addition “agni” is attested in one witness belonging to the I strand. The addition “dei,” however, which does not appear in any Greek witness, is the main reading of the strand I itself and seems to be the result of a semi-conscious trivialization due to the recollection that it is God’s throne.

14:3/28–32 ↔ a (και των πρεσβυτερων)/b (και ενωπιον των πρεσβυτερων) – L:CSIV

The variation unit cited above is part of a tricolon dependent on ενωπιον. It is not certain whether in the Greek *Vorlage* used for the translation the said preposition was missing (a) or was repeated (b). Therefore, both possibilities have to be taken into account when assigning the Latin translation to potential Greek variants.

14:3/40 – μαθειν – L:CI

Instead of the direct translation “discere” attested in the strands S and V, the strands C and I and several witnesses of the Vulgate tradition (including the *Vulgata Sixto-Clementina* and the *Oxford-Vulgate*) write “dicere,” which is a potential translation of the Greek verb here in this context. Nevertheless, it should be taken into account that the letter “s” in the first syllable of “discere” could have been dropped mistakenly resulting in “dicere.” A different Greek *Vorlage* is not known.

14:3/50–58 – αι εκατον τεσσαρακοντα τεσσαρες χιλιαδες – L:CI

Like in various similar passages mentioned before, the strands C, I and V place the pronoun “illa” in

front of the numeral. By doing so, the relationship between the number mentioned here and the very same number in Rev 7:4 is expressed more clearly.

14:4/28–30 – τω αρνιω – L:K^{ms}

Certainly influenced by John 1:29, various witnesses belonging to the K strand add the genitive “dei” after “agnus.”

14:5/4–14 ↔ a (εν τω στοματι αυτων ουχ ευρεθη)/b (ουχ ευρεθηεν τω στοματι αυτων) – L

The word order cannot be decided.

14:6/6–8 ↔ a (αλλον αγγελον)/b (αγγελον αλλον) – L:CSIV

The word order cannot be decided.

14:6/22 – ευαγγελισαι – L:K and L:SIV

The Greek verb is translated into Latin by writing “ut adnuntiaret” (L:K) and by transliterating it (“ut evangeliz[ar]et”) (cf. 10:7/40).

14:6/24–28 – επι τους καθημενους – L:K

The phrase cited above is not attested in the K strand. It seems to have been omitted mistakenly due to a *parablepsis* within the textual transmission because of the repetition of the preposition directly after the participle.

14:6/26–28 ↔ a (τους καθημενους)/c (τοις καθημενοις) – L:IV

The preposition επι can be combined with accusative (a) and dative (c). Therefore, a conclusion which reading was in the potential Greek *Vorlage* cannot be made.

14:6/46–54 ↔ a (φυλην και γλωσσαν και λαον)/b (φυλων και γλωσσαν και λαον)/c (φυλην και γλωσσης και λαον) – L

For the translation of this tricolon all three variants have to be considered because none can be excluded for having been in the *Vorlage*, even if there is a mistake or difference in the other parts of the expression as far as the case (γλωσσαν vs. γλωσσης) and the number (φυλων vs. φυλην) are concerned.

14:7/2–8 ↔ a (λεγων εν φωνη μεγαλη)/b (λεγοντα εν φωνη μεγαλη)/c (εν φωνη μεγαλη λεγων)/d (λεγων φωνη μεγαλη) – L

Here, for this variation unit four potential *Vorlagen* have to be taken into account. The most obvious reason for the usage of the double arrow is the fact that

word order cannot be decided (a vs. c). Besides, the nominative concerning the participle (as used in a, c and d) is grammatically possible, as is the accusative (d), because the latter can refer to the beginning of the verse (*αλλον αγγελον*). And the third grammatical phenomenon which one has to consider is that there is no necessity to write the preposition *εν* before the *φωνη μεγαλη* because the dative itself is used instrumentally.

14:7/18–22 ↔ a (*δοτε αυτω δοξαν*)/b (*δοτε δοξαν αυτω*) – L

The word order cannot be decided.

14:6/28–34 – η ωρα της κρισεως – L:S

The S strand does not attest “hora”; instead, “dies” is written which is unattested in any other Greek or Latin witness, but potentially influenced by Mt 10:15 (and parallels) where we find *ημερα κρισεως*.

14:7/2–8 ↔ a (*λεγων εν φωνη μεγαλη*)/b (*λεγοντα εν φωνη μεγαλη*)/c (*εν φωνη μεγαλη λεγων*)/d (*λεγων φωνη μεγαλη*) – L

The double arrow appears for various reasons. The first reason is that the word order cannot be decided. The second reason is that the dative can be used here with and without a preposition (a/b/c vs. d). The third reason is that both the nominative (a/c/d) and the accusative (b) can have been written in the Greek *Vorlage* used for the Latin translation. The accusative can be explained as a continuation of the sentence, which began in v. 6 which is dependent as an accusative object from *ειδον*/ *vidi*. The nominative, however, which is the majority reading, begins a new sentence. The Latin form “dicentem” (L:K) on the one hand and “dicens” (L:SIV) on the other hand can be regarded as the result of translating both the nominative and the accusative without being able to say with certainty that the Latin accusative must be the result of the Greek accusative and *vice versa*; the same is the case for the nominative in both languages.

14:7/40 – προσκυνησατε – L:I and L:I^{ms}

In the I strand the imperative is followed by an accusative. While in the main tradition *deum* is written which is, according to Gryson, also attested by GA 2329, *dominum* appears in one witness belonging to the same Old Latin strand. The addition of “*deum*” seems to be a repetition of the same word written in word addresses 12–14 while “*dominum*” can be explained as a semi-conscious

trivialization or as a confusion of both terms, because in Revelation the two lexemes are (to some extent) interchangeable. Besides, it needs to be noted that the phrase *τω ποιησαντι τον ουρανον και την γην* / “*qui fecit caelum et terram*” is known from the liturgical practice (cf. Ps 124[123]:8); therefore, the addition could have been made automatically *in scribendo*.

14:7/42–44 ↔ a (*τω ποιησαντι*)/b (*αυτον τον ποιησαντα*)/c (*αυτω τω ποιησαντι*)/e (*αυτον ποιησαντα*) – L:KSIV

In this variation unit, four different *Vorlagen* have to be taken into account; therefore, the double arrow is used. The first point is that the phrase *προσκυνησατε* which appears immediately before the phrases cited above can be combined either with dative (a; c) or with accusative (b; d). Besides, it must be considered that the relative clause, which is attested in the whole Latin tradition, can be the result of the simple Greek participle which was rendered grammatically correctly by a relative clause in Latin (a; e) in combination with a personal pronoun; on the other hand, the possibility that the personal pronoun was already used in the potential Greek *Vorlage* (b; c) cannot be neglected.

14:7/56–58 – και θαλασσαν – L:K

The K strand preserves the addition “*et omnia quae in eis sunt*” which seems to be the result of a harmonization to Rev 5:13 and 10:6.

14:7/60–64 – e (om.) – L:K

The Greek phrase *και πηγας υδατων* is omitted in the K strand. As a reason for this omission also attested in GA 2495 a *parablepsis* seems to be most plausible because of the conjunction *και/et* appearing a few times in this verse, especially in its second half. According to Gryson, this shorter reading is also found in GA 2091, a manuscript which has not been selected for the ECM of Revelation.

14:8/4–8 ↔ a (*αλλος αγγελος δευτερος*)/b (*αλλος δευτερος αγγελος*)/c (*αγγελος αλλος δευτερος*) – L:C

The word order cannot be decided.

14:8/18–22 – βαβυλων η μεγαλη – L:CSV

The Greek article is rendered into Latin by the pronoun “*illa*” used in the strands C, S and V. Although this phenomenon of using a form of “*ille*” to render the Greek article has been noticed a few times before (e.g. 12:9 e.a.), the use of the pronoun here is surprising because it is the very first time in Revelation that the proper name “*Babylon*” occurs.

14:8/40 – a (πεποτικεν)/d (εποτισε) – L:SIV

In Latin there is no possibility of expressing the difference between perfect (a) and aorist (d); therefore, the double arrow is used, because the perfect forms “biberunt” (L:SI) and “potionavit” (L:V) can be the results of both variant readings.

14:9/4–8 ↔ a (αλλος αγγελος τριτος)/b (αλλος τριτος αγγελος)/c (αγγελος αλλος τριτος) – L:IV

The word order cannot be decided.

14:9/26–38 ↔ a (προσκυνει το θηριον και την εικονα αυτου)/c (προσκυνει το θηριον και τη εικονι αυτου)/d (προσκυνει τω θηριω και τη εικονι αυτου)/f (το θηριον προσκυνει και την εικονα αυτου)/g (προσκυνησει το θηριον και τη εικονι αυτου) – L:CSIV

The double arrow here appears for two different reasons. The first is that the word order cannot be decided. The second is that the verb προσκυνειν can be combined and understood both with accusative and dative.

14:9/44 ↔ a (χαραγμα)/b (το χαραγμα) – L

The double arrow appears here because of the article. Besides, it is noteworthy that for the Greek term χαραγμα different lexemes appear in the Vetus Latina. While in the majority of the Old Latin strands notam is written (L:KSI), the following other words can be observed: “nomen” (L:C), “signum” (L:K^{ms}), “inscriptionem” (L:I^{ms}) and “character” (in different spellings and endings) (L:I^{ms}V). Although these words are not synonymous, they are appropriate ways of rendering the Greek word considering the context.

14:10/2 – a (και) – K:S

The Sahidic translation αυτος ἦτορ ζωωq ON strongly suggests some emphatic or intensive in the Greek source text, probably και.

14:10/54–56 ↔ a (αγγελων αγιων)/c (αγιων αγγελων)/d (των αγιων αγγελων)/e (των αγγελων αγιων) – L:KSIV

The double arrow here appears because of the article (a/c vs. d/e). Furthermore, the word order cannot be decided.

14:11/14–18 ↔ a (εις αιωνας αιωνων)/b (εις αιωνα αιωνων)/c (εις αιωνα αιωνος)/d (εις αιωνας των αιωνων)/e (εις τους αιωνας των αιωνων) – L:KSIV

Five Greek variants have to be considered as potential *Vorlagen* for the Old Latin translation “in saecula saeculorum.” The declination and number of

the accusative after the preposition is different in Greek; for the Latin translation both the feminine plural αιωνας (a/d/e) and the neuter plural αιωνα (b/c) must be taken into account. Besides, it needs to be noted that in Latin there is no article which means that both readings without an article after the preposition (a/b/c/d) and with an article (e) could have been read by the Latin translator. This phenomenon concerning the use or absence of the article in Greek can be applied to the article of the genitive at the end of the phrase as well (a/b/c vs. d/e). And as a further point for the assignment of the Old Latin, it must be acknowledged that despite the use of the plural everywhere in the Vetus Latina even the singular αιωνος (c) could have appeared in the Greek *Vorlage*, which was slightly changed into the plural “saeculorum” because of the great familiarity of the phrase.

14:11/60–62 – το χαραγμα – L:CSV

Unlike in 14:9/44, here only the words “notam” (L:CSI) and “characterem” (L:V) are used in the Vetus Latina.

14:12/18–20 – τας εντολας – L:C and L:SIV and L:Vms
Like in 12:17/40–42 two different lexemes can be found in the Vetus Latina: While “praecepta” appears in the C strand, “mandata” is written in the strands S, I and V. The singular “mandatum,” however, is only attested in one witness which belongs to the Vulgate tradition, too.

14:12/22–24 – του θεου – L:D

Unlike the rest of the Vetus Latina, the strand D preserves “domini” instead of “dei.” This slight change, which can also be seen as a result of the interchangeability of both terms in Revelation observed already a few times earlier, seems to be a harmonization to 12:17/44–46, where also (against the strong attestation in the Greek and Latin textual transmission) the strand D reads “domini.”

14:13/6–14 ↔ a (φωνης εκ του ουρανου λεγουσης)/b (φωνην εκ του ουρανου λεγουσαν)/c (φωνης λεγουσης εκ του ουρανου)/e (φωνην εκ του ουρανου λεγουσης) – L:SV

The double arrow here appears for three different reasons. The first reason is that the word order cannot be decided. The second reason is that the verb ακουω in Greek, on which the phrases cited above are dependent, can be construed both with genitive (a/c) and accusative (b). Therefore, a clear

assignment of the Latin translation to the Greek *Vorlage* is not possible. Besides, it has to be considered that even if in the potential *Vorlage* a wrong and incoherent reading appears (as is the case in reading e where the accusative object is followed by a participle in the genitive), a correct Latin translation may follow.

14:13/15 – b (μοι) – L:CI

In the strands C and I the pronoun “mihi,” which is also attested in several Greek witnesses, appears. As a reason for the addition a harmonization to other places (e.g. 10:4.8 e.a.) where the pronoun is attested in combination with a form of λεγειν/“dicere” has to be assumed.

14:13/34–36 ↔ a (ναι λεγει)/b (λεγει ναι) – L:CSI
The word order cannot be decided.

14:13/42–44 ↔ a (ινα αναπαυσονται)/b (ινα αναπαυσωνται) – L:CSIV

Both the indicative (a) and the subjunctive (b) may have been read by the translator in the Greek *Vorlage*. Therefore, both readings have to be taken into account when assigning the Latin version to potential Greek *Vorlagen*.

14:13/58–60 – εργα αυτων – L:S

After the possessive pronoun the adjective “santa,” which is not attested in any further Greek or Latin tradition and which refers to opera, is added. The addition itself can be considered a semi-conscious trivialization because the works of all those dying in the Lord’s name cannot be anything else but holy.

14:14/18–20 ↔ a (την νεφελην)/b (τη νεφελη)/c (της νεφελης) – L:KSIV

The preposition επι can be construed with accusative (a), dative (b) and genitive (c). Therefore, the double arrow is used.

14:15/10–14 – εκ του ναου – L:C

The phrase is completely omitted by the strand C. According to Gryson, it is also missing in GA 385, a manuscript which does not belong to the ECM selection. A connection between both representatives of the shorter reading, however, is not plausible.

14:15/18–22 – εν φωνη μεγαλη – L:C

In the C strand the phrase is not attested. One reason for this shorter reading could be the fact that the participle κραζων written immediately before the

aforementioned phrase is translated with “proclamans,” which makes rendering the phrase unnecessary.

14:15/24–26 – τω καθημενω – L:C

In the C strand the pronoun “illum” is written before the participle (cf. 14:8/18–22 e.a.)

14:15/36–40 – το δρεπανον σου – L:K

In a few manuscripts of the Vulgate tradition the adjective “acutam” is added after “falcem tuam”; it seems to be a harmonization to Rev 14:14 and Rev 14:18, which may have been made either intentionally or by a semi-conscious trivialization.

14:15/50–54 ↔ a (η ωρα θερισαι)/b (η ωρα του θερισαι) – L

The double arrow appears here because of the Greek article.

14:16/6–8 – ο καθημενος – L:K

Here, again, the pronoun “ille” is placed before the participle in order to express the importance of the figure acting here (cf. 14:15/24–26).

14:16/10–14 ↔ a (επι της νεφελης)/b (επι την νεφελην)/c (επι τη νεφελη) – L

In Greek, the preposition επι can be construed with different cases; therefore, all of the variants listed above could have been the *Vorlage* used for the Latin translation.

14:16/30 – a (εθερισθη) – K:S^{ms}

The Bohairic tradition as well as one of the two Sahidic witnesses (sa 42) omit the relevant phrase και εθερισθη η γη. Only sa 659 contains this phrase and supports reading (a).

14:17/4–6 ↔ a (αλλος αγγελος)/b (αγγελος αλλος) – L:KSIV

The word order cannot be decided.

14:17/4–6 – a (αλλος αγγελος) – L:D

The adjective is missing in the D strand. This omission seems to be the result of a error *in scribendo* caused by the fact that both words mentioned above have the same letter both in Greek and in Latin (αλλος αγγελος; “alius/alter angelus”).

14:17/18–22 ↔ a (εν τω ουρανω)/c (εν ουρανω) – L:KSIV

The double arrow appears here because of the Greek article.

14:18/8–14 ↔ a (ἐξηλθεν εκ του θυσιαστηριου)/b (εκ του θυσιαστηριου ἐξηλθεν)/c (ἦλθεν εκ του θυσιαστηριου) – L:K

The word order cannot be decided. Besides, both the compound (a/b) and the simple verb (c) can have been the *Vorlage* for “exivit” attested in the K strand.

14:18/12–14 – του θυσιαστηριου – L:K and L:S and L:IV

Like in various places before (cf. 8:3/16–18 e.a.), in the K strand the Greek noun θυσιαστηριον is translated with “ara” (L:KS), followed by the genitive “dei” in the K strand; the two other strands I and V, however, use the lexeme “altare.”

14:18/50–58 – σου το δρεπανον το οξυ – L:Y

The possessive pronoun is not attested in the Y strand. This shorter reading, which also appears in GA 141 according to Gryson, can be seen as the result of an *in scribendo* error occasioned by a *homoeoteleuton* (“falcem tuam acutam”).

14:18/50–58 ↔ a (σου το δρεπανον το οξυ)/b (το δρεπανον σου το οξυ) – L:KSIV

The word order cannot be decided.

14:18/68–74 – της αμπελου της γης – L:Y

The second genitive is unattested in the Y strand and can be considered an error due to the appearance of the identical article.

14:19/4 ↔ a (εβαλεν)/b (εξεβαλεν)/c (εξεβαλλεν) – L

For the Latin verb “misit” three different Greek *Vorlagen* have to be taken into account. On the one hand, there is the simple verb in the aorist (a), which the translator may have found in the manuscript which they used for the translation. On the other hand, the compound verb (b/c) must not be excluded either. Besides, it is relevant to consider that in Latin there is no way to differentiate between the aorist (b) and the imperfect (c) which, additionally, means that these two forms have to be considered as possible *Vorlagen* as well.

14:19/10–14 – το δρεπανον αυτου – L:V^{mss}

In a few manuscripts belonging to the Vulgate tradition, the adjective “acutam” is added behind “falcem suam” and seems to be the result of a harmonization to Rev 14:18. Besides, it is noteworthy that longer reading appears in the *Vulgata Sixto-Clementina*, too.

14:19/16–20 ↔ a (εις την γην)/d (εις γην) – L:KSIV
The double arrow appears here because of the Greek article.

14:20/42–44 – χιλιων εξακοσιων – L:I

In the I strand, instead of “mille sexcenta,” “mille quingentis” is attested. This singular reading is the result of the omission of the letter “C” which has the value hundred after the letter “D” used for “five hundred.”

15:1/22–24 – αγγελους επτα – L:K

The participle “stantes” is added after the numeral in the C strand. This addition, which has to be considered a singular reading both in the Greek and the Latin textual transmission, seems to be the result of a semi-conscious trivialization whose origin lies in Rev 7:1, where the reading τεσσαρες αγγελους εστωτας/“quattuor angelos stantes” appears.

15:1/28–34 – πληγας επτα τας εσχατας – L:K

The K strand reads “plagas septem illas novissimas,” which means that the translator or scribe, once again (cf. 12:13/32–34 e.a.), wanted to render the Greek article by placing the pronoun “illas” between the numeral on the one side and the adjective on the other side.

15:1/28–34 ↔ a (πληγας επτα τας εσχατας)/b (επτα πληγας τας εσχατας)/c (πληγας επτα εσχατας) – L:KSIV

The double arrow here is used for two reasons. The first reason is that differences in the Greek word order cannot be made clear by the Latin translation. The second reason is that the reading with the article τας (a/b) and the reading without it (c) can be translated into Latin without difference.

15:1/38–42 ↔ a (εν αυταις ετελεσθη)/c (εν ταυταις ετελεσθη)/d (εν αυτοις ετελεσθη) – L

The double arrow here appears due to two different reasons. The first reason is that there cannot be made a clear distinction between αυταις (a) and ταυταις (b) concerning the pronoun. The second reason is that on the basis of the Latin forms “illis” (L:KIV) and “ipsis” (L:S) respectively the gender of the pronoun (masculine [c] vs. feminine [a/b]) in Greek cannot be decided because both Latin pronouns cited above have identical forms for all genders in the ablative.

15:2/63 ↔ b (την μεμιγμενην πυρι)/c (μεμιγμενην πυρι) – L:V^{ms}

The double arrow appears here because of the Greek article.

15:2/64–70 ↔ a (εχοντας κιθαρας του θεου)/c (εχοντας τας κιθαρας του θεου)/e (εχοντας κιθαρας θεου) – L:SIV

The double arrow appears here because of the Greek article.

15:2/66 – κιθαρας – L:Y

The Y strand adds “et fialas” after “citharas.” Here, a semi-conscious trivialization and a confusion of different figures in Revelation seems to have caused this singular reading because the angels, whose attributes are the vials, appear in chapter 17.

15:2/66–70 – κιθαρας του θεου – L:K

The genitive is omitted in the K strand and, according to Gryson, cannot be found in GA 2429 as well. A relationship between both representatives of the shorter reading, however, is unlikely because of the considerable time period between both witnesses.

15:3/6–8 – την ωδην – L:V^{mss}

After “canticum” in a few witnesses belonging to the Vulgate tradition the adjective “novum” is added. This addition might be considered the result of a semi-conscious trivialization influenced by 5:9 and 14:3 (ωδην καινην/“canticum novum”). A different Greek *Vorlage* here is not necessary to be postulated.

15:3/10 – μωσεως – L:Y

For the genitive of the proper noun various spellings can be found in the Vetus Latina: “Moysi”/“Mo(y)se” (L:KSIV) and “Mosi” (L:V).

15:3/12–18 ↔ a (του δουλου του θεου)/b (δουλου του θεου)/cn (του δουλου θυ) – L:KSIV

The double arrow here appears because of the article.

15:3/66–68 – ο βασιλευς – L:K

By adding the words “tu es” in the K strand the grammar of the sentence is changed, because the vocative ο βασιλευς/“rex gentium” disappears and is replaced by a full sentence. A different Greek *Vorlage*, however, does not seem to have caused this singular reading; it is more plausible that the addition was made within the translational process.

15:3/66–68 ↔ a (ο βασιλευς)/b (βασιλευ)/c (βασιλευς) – L:KSIV

The double arrow appears here not only because of the Greek article but also because all three forms cited above can be understood as a vocative.

15:3/66–72 – ο βασιλευς των εθνων – L:K

Only in the Old Latin strand K the pronoun “omnium” is added between “rex” and “gentium,” although no Greek witness attests this reading (cf. 11:6/40). By this addition the power of God is emphasized because he is characterized as the sovereign of all people.

15:5/2 – b (om.) – L:KS

The conjunction “et” at the beginning of the verse is missing in the strands K and S. Two reasons might have caused this shorter reading. On the one hand, a simple erroneous omission is possible. On the other hand, it could have been in the scribe’s mind that already in Rev 4:1 the reading μετα ταυτα ειδον/“post haec vidi” appeared where no conjunction had been used; therefore, a deliberately made alteration cannot be excluded.

15:5/10 – και – L:KV

In the strands K and V the word “ecce” is added after the conjunction. This addition, which, by the way, is, according to Gryson, also attested in the Greek witnesses GA 296 and 2049 (not included in the ECM-selection), certainly has its roots in the phrase και ιδου/“et ecce” appearing in Rev 6:2.5.8. Therefore, a semi-conscious trivialization made *in scribendo* can explain this longer reading most adequately.

15:5/18–20 – της σκηνης – L:I

The tabernacle is characterized as holy in the I strand, where the adjective “sancti” is added after “tabernaculi.” This addition occurred within the inner-Latin textual transmission; therefore, a different Greek *Vorlage* can be excluded.

15:5/22–24 – του μαρτυριου – L:K and L:SIV

The Latin word chosen for the translation of μαρτυριου is the transliterated form martyrii used in the K strand. The other strands, however, write testimonii. A different *Vorlage* in Greek can be excluded because both words have a similar meaning. Nonetheless, it is noteworthy, that, once again, in the Old Latin textual transmission of Revelation in North Africa, where the K strand is one of the repre-

sentatives, the loanword is used for a word derived from μαρτυς (cf. 6:9; 11:3 e.a.).

15:6/6–10 – a (οι επτα αγγελιοι)/b (οι αγγελιοι οι επτα)/c (οι επτα αγγελιοι οι)/e (επτα αγγελιοι) – L:KSIV

The double arrow here appears because of the article. Besides, the word order cannot be decided.

15:6/30–32 ↔ a (λινον καθαρον)/b (λινουν καθαρον)/e (λινω καθαρω) – L:SIV

The double arrow here appears for two different reasons. The first reason is that λινον and λινουν can be considered synonymous. The second reason is that on the basis of the syntax in Latin and Greek both the construction with the accusative (a/b) and the dative (e) have to be taken into consideration when assigning Latin variants to potential Greek *Vorlagen*.

15:6/30–32 – c (λιθον καθαρον) – S:H^{Mms}

The margin of the Harklensian ms M supports reading c.

15:7/24 – φιαλας – L:X and L:KSIV

In the Old Latin translation two words for φιαλας are used: While in the majority of the strands the loanword “fialas” is written, we find the translation “pateras” in the X strand.

15:7/24–26 – φιαλας χρυσας – L:C

The adjective is omitted in the C strand. This shorter reading is probably the result of a *parablepsis* within the inner-Latin textual transmission caused by *homoeoteleuton*, because the ending “-as” would appear three times (“fialas aureas plenas”). A different Greek *Vorlage*, however, is not known.

15:8/6–8 – ο ναος – L:SI

After “templum” the genitive “dei” is added in the strands S and I. This addition probably seems to have been influenced by the parallel phrase ο ναος του θεου/“templum dei” known from Rev 11:1.19.

15:8/50–54 – αι επτα πληγαι – L:SI

After the numeral the pronoun “illae,” which is supposed to render the Greek article in Latin (as mentioned in various other places before), is added in the K strand; in the C strand, the pronoun is placed after “plagae.”

15:8/50–60 ↔ b (επτα πληγαι των αγγελων)/d (πληγαι των αγγελων πληγαι) – L:I

The word order cannot be decided.

16:1/6–16 – εν (φωνης μεγαλης εκ του ουρανου λεγουσης) – K

Notably, the words for “temple” and “heaven” share similar spelling characteristics in both Greek and Coptic. Greek “heaven” ουρανος could easily be derived from του ναος, while ερπε “temple” could likewise be shorten to πε “heaven.”

16:1/44–48 ↔ a (εις την γην)/b (επι την γην)/c (επι της γης) – L:SIV

The preposition επι can be construed with various cases (b vs. c). Besides, in this passage the prepositions εις and επι can be understood as synonyms. For these two reasons the double arrow is used.

16:2/32–36 ↔ a (κακον και πονηρον)/b (πονηρον και κακον) – L:KSIV

The word order cannot be decided.

16:2/42 – ανθρωπους – L:V^{mss}

The word “omnes” is attested in several manuscripts belonging to the Vulgate tradition and seems to be an *in scribendo* error because of the phonetic and graphic similarity to the noun “homines” (ανθρωπους) which appears in the other strands of the Vetus Latina.

16:3/2–8 – και ο δευτερος εξεχεεν – L:S

A slightly changed text appears in the S strand. The first change is that after “et”/και the verb “abiit” is written. Then the noun “angelus” is added, followed by “et.” All in all, the beginning of v. 3 reads as follows: “et abiit secundus angelus et effundit.” Hence, the additions were made to to establish a parallelism to v. 2.

16:3/26–28 ↔ a (αιμα ως)/b (ως αιμα) – L:KSIV

The word order cannot be decided.

16:3/28 – ως – L:C

A translation of the Greek word is not attested in the C strand. A different Greek *Vorlage*, however, is not known. It cannot be excluded that the word was dropped erroneously during the translational or inner-Latin transcriptional process.

16:5/2–14 – και ηκουσα του αγγελου των υδατων λεγοντος – L:C

Instead of the singular “angelum (...) dicentem,” the C strand uses the plural “angelos (...) dicentes,” which has to be regarded as a singular reading within the Latin transmission.

16:5/20–28 – ο ων και ο ην – L:S

In the S strand the aforementioned phrase is rendered as follows: “qui fuisti es futurus es.” This means that the part with the present tense (ο ων) was replaced by the past tense, while at the place where in the Greek *Vorlage* the past tense appears the Christ who comes (ερχομενος) is expressed.

16:5/24–28 – και ο ην – L:CS and L:IV

The translation of the form ην in the Vetus Latina strands C and S is “fuisti,” while “eras” can be found in the strands I and V. Similar observations have already been made in, e.g., 11:17/22–28.

16:5/30–32 – ο οσιος – L:C and L:SIV

While in the strands S, I and V the word “sanctus” is chosen as a translation for οσιος, the C strand writes “pius” which is a more fitting translation for the Greek lexeme because “sanctus” is the common translation of αγιος (cf. 16:6/6 e.a.).

16:6/6–10 – α (αγιων και προφητων) – K:S

While the Bohairic translator probably had a Greek source text with this reading, which was the basis for νιμαρτυρος νεμ νιπροφητης “the martyrs and the prophets,” the periphrastic nature of this phrase warrants caution in this variant. Therefore, only the Sahidic should be cited here.

16:7/4 – ηκουσα – L:C and L:I

In the C strand “aliam vocem” is added after the verb. The I strand, however, adds just the word “alterum.” Both additions make clear that the exclamation made in the next sentence has its origins somewhere else and is not identical with the speakers who have acted earlier.

16:7/6–8 – του θυσιαστηριου – L:C

The aforementioned object is not attested in the C strand.

16:7/6–8 – του θυσιαστηριου – L:S and L:V

The aforementioned noun is translated by “aram dei” in the S strand (cf. 14:18/12–14 e.a.), while the Vulgate tradition attests the noun “altare.”

16:9/18–24 ↔ a (το ονομα του θεου)/b (κατα του ονοματος του θεου) – L:CSIV

For both above-mentioned variant readings no semantic differentiation can be recognized in this context, because the objects are dependent on εβλασφημισαν. Therefore, both have to be considered as potential *Vorlagen* for the translation of the verse into Latin.

16:7/24–32 – α (αληθιναι και δικαιοι αι κρισεις) – K:S

The noun forms of the Sahidic reading ρενμε νε αγω ρενδικαιοσυνη νε “... are truths and justices” seems odd, until one considers that the categories of noun and adjective in Coptic sometimes blurs. Furthermore, the words for “true” and “just” in Coptic may be expressed with the same word ρμε, the masculine homophone of which additionally means “love.” The Bohairic version is corrupt here with the vocative πιωμηι “o just one,” a substantive-adjectival version of the definite noun; this expression represents an extremely rare phenomenon in Coptic where a noun may have two definite articles, one of each gender.

16:9/40 – ταυτας – K:B

The Sahidic version reads ηνεπληγη τηρογ “of all the plagues,” which would suggest πληγας παντας in the source text. The translator misread ταυτας in his source text as πάντας.

16:10/18–20 – τον θρονον – L:S and L:CIV

The Greek noun has two different equivalents in the Old Latin tradition: While the strands C, I and V render it with “sedem,” in the I strand “thronum” is used.

16:11 – L:C

The whole verse is omitted by the C strand and does not appear in the scheme of the Beuron edition, because this verse is not interpreted by Primasius whose commentary preserves the C strand as the lemma.

16:11/2–30 – και εβλασφημισαν τον θεον του ουρανου εκ των πονων αυτων και εκ των ελκων αυτων – L:S

The whole phrase cited above is omitted in the S strand. As the reason for this omission the similarity to the second half of v.9 should be taken into account. The S strand is the representative for the lemma of the text of Revelation as preserved in the (reconstructed) commentary of Tyconius. This, however, has the logical consequence that for only those

verses a lemma can be offered where, as noted above, a commentary to the verse is appears.

16:12/18–24 – τον ποταμον τον μεγαν – L:CV

The above-mentioned accusative is rendered in the strands C and V of the Vulgate as follows: “flumen illud magnum.” It is obvious that the pronoun “illud” has been added as an attempt to render the Greek article as stated several times before (cf. 14:15/24–26 e.a.).

16:12/48–50 – των βασιλεων – L:CI

Two changes can be observed in the Latin translation as preserved in the strands C and I. The first change is that the plural “regum” and “regibus,” which occurs in the strands S and V, respectively, is not used; instead, the singular “regi” is attested. Besides, it has to be stated that in the strands C and I the participle “venienti,” which remains unattested in any other witness, is added either before “regi” (L:C) or after (L:I).

16:12/48–58 ↔ a (των βασιλεων των απο ανατολης ηλιου)/c (των βασιλεων των απο της ανατολης ηλιου)/d (των βασιλεων των υπο ανατολης ηλιου)/f (των βασιλεων απο ανατολης ηλιου)/g (των απο ανατολης ηλιου βασιλεων) – L:SV

The double arrow is used for various reasons. The first reason is that the word order cannot be decided. The next one is that in Latin there is no article; therefore, it is not certain whether in the Greek *Vorlage* used for the translation of the text an article was written or not. Third, the meaning of the prepositions απο and υπο have to be considered synonymous in this context. That is the reason why both constructions (a/c/f/g vs. d) have to be taken into consideration when assigning Latin translations to Greek variant readings.

16:13/36–38 – του ψευδοπροφητου – L:G

The plural “pseudoprophetarum” appears in the strand G, instead of the singular “pseudoprophetae” attested in all the other Old Latin strands. A different Greek *Vorlage*, however, is certainly not the reason for this singular reading.

16:13/42–44 ↔ a (τρια ακαθαρτα)/b (ακαθαρτα τρια) – L:CSV

The word order cannot be decided.

16:14/14–16 ↔ a (α εκπορευεται)/b (α εκπορευονται) – L:SV

In Greek it is possible to combine a plural subject with a singular verb (a). Therefore, this reading, besides reading b, where the plural is used for both the subject and the verb of the sentence, must be taken into consideration when assigning the Old Latin translation to potential Greek *Vorlagen*.

16:14/14–16 ↔ e (και εκπορευονται)/f (εκπορευονται) – L:CV^{mss}

In the C strand of the Vetus Latina and in a few MSS of the Vulgate tradition a new sentence begins with “exeunt” (L:C) and “procedunt” (L:V^{mss}) respectively. Therefore, it has kept in mind that the conjunction και/“et” need not have been written at the beginning of this new sentence. Therefore, a clear assignment of the Latin reading preserved in both traditions to a single Greek variant reading is not possible and the double arrow has to be used.

16:14/24–28 ↔ a (της οικουμενης ολης)/c (οικουμενης ολης) – L

The double arrow appears here because of the article.

16:14/24–28 – b (της οικουμενης) – K:B

The Bohairic *ντε πκαρι* “of the earth” most closely fits variant (b) but would best parallel της γης in the Greek. The Sahidic, in contrast, uses the Greek-Coptic loanword: *ἡτοικοῦμένη τῆς* “of the entire world.”

16:14/36–38 – τον πολεμον – L:C and L:SI and L:V

For this noun, three different words are attested in the Vetus Latina: While the strand C uses “pugnam,” the strands S and I preserve “bellum”; in the Vulgate, however, “proelium” is written. Though the nouns are not identical, similarities in their meaning can be observed. Different Greek *Vorlagen*, however, need not be postulated and the phenomenon of rendering πολεμον in Latin with different words has already been stated in 11:7/10.

16:14/48–50 – του θεου – L:S

The S strand does not preserve the word “dei”; instead we find “domini.” The reason for the appearance of this reading which seems to be unattested at this place in any other witness is that the lexemes “deus” and “dominus” are – to a certain extent – interchangeable in Revelation.

16:14/48–50 – του θεου – L:V^{mss}

The noun has been omitted in a couple of manuscripts all belonging to the Vulgate tradition. The

reason for this shorter reading, which cannot be observed in any other Greek or versional witness, seems to be either a deliberately made alteration or a *parablepsis* caused by the fact that the phrase του θεου του παντοκρατορος appears in Greek and the writer or translator might have become confused because of the double appearance of the article του. Besides, it also has to be taken into account that the frequent appearance of the ending “-i” in Latin may have caused this error *in scribendo* (“diei magni dei”).

16:15/4 – ερχομαι ταχυ – L:I^{ms}

In one witness belonging to the I strand, “cito” appears, which is a harmonization to Rev 2:16 etc.

16:15/4 – ερχομαι ταχυ – L:C

After the verb, the adverb “subito” is added in the C strand and has to be considered a singular reading unattested in the Greek manuscript tradition.

16:15/10–18 – μακαριος ο γρηγορων και τηρων – L:K

The translation “felices eos qui vigilabunt et servabunt” is chosen for the aforementioned phrase and contains a change in the number because, unlike in the rest of the Old Latin textual tradition, the plural appears. Besides, it can be observed that for the translation of μακαριος into Latin two different words appear in the Vetus Latina. While the K strand has, as stated above, the plural of “felix” (“felices”), the lexeme “beatus” is taken by the majority of the Old Latin witness.

16:15/28–32 – μη γυμνος περιπατη – L:K

The strand K continues writing the plural (“ne nudi ambulēt”) instead of the singular (“nudus ambulet”) which is attested in the rest of the Old Latin textual tradition as well as in the Greek manuscripts.

16:15/36 ↔ a (βλεπωσιν)/b (βλεπουσιν) – L:KSIV

The construction both in Greek and in Latin needs a subjunctive (a). Nevertheless, it cannot be excluded with certainty that in the Greek *Vorlage* used for the Latin translation the indicative (b) was found. Therefore, the double arrow is used here.

16:15/36 ↔ a (βλεπωσιν)/b (βλεπουσιν) – L:C

Cf. 16:15/36 – L:KSIV.

16:16/4 – b (συνηγαγον) – S:H^{mss}

The majority of the Harklensian mss. support reading b (S:Ph has a different text here).

16:16/10–16 ↔ a (τον τοπον τον καλουμενον)/b (τοπον τον καλουμενον)/d (τοπον καλουμενον) – L:CSIV

The double arrow is used here because of the Greek article.

16:16/20 – αρμαγεδων – L

A wide range of different spellings is preserved in the Vetus Latina for this toponym. “Armadeddon” (L:C), “Armagedon” (L:C^{mss}), “Armaget(h)on” (L:S), “Ermagedo” (L:I), “Ermaged(e)on” (L:I^{mss}), “Hermaged(d)on” (L:V), “Hermagidon” (L:D), “Armege-don” (L:V^{mss}), “Maged(d)on” (L:V^{mss}).

16:17/35 – b (και) – L:S and L:Vms

The conjunction “et” appears in the S strand. Besides, it is noteworthy that the conjunction “ac” is attested in one manuscript from the Vulgate tradition.

16:17/44 – γεγονεν – L:C

After “factum est,” the synonymous passive form “finitum est” is used in the C strand. The *lectio duplex*, which is a singular reading, might, as Gryson suggests, have its origin in the commentary of Primasius.

16:18/6–14 ↔ a (αστραπαι και φωνα και βρονται)/b (αστραπαι και βρονται και φωνα)/c (βρονται και αστραπαι και φωνα)/d (φωνα και βρονται και αστραπαι)/e (αστραπη και φωνα και βρονται)/f (φωνα και αστραπαι και βρονται) – L:CSIV

The word order cannot be decided. Therefore, the double arrow is used here. Besides, the singular αστραπη, as used in the variant reading e, might have led to the plural in Latin instead, caused by the intention of the translator to create a harmonization within the tricolon. Therefore, this reading has also to be taken into account when assigning the Latin translation to potential Greek variants.

16:18/20–46 – εγενετο μεγας οιος ουκ εγενετο αφ ου ανθρωποι εγενοντο επι της γης τηλικουτος σεισμος – L:C

The entire passage cited above is omitted in the C strand because of a *parablepsis* caused by a *homoeoteleuton* (σεισμος 16:18/18).

16:18/46–50 ↔ a (σεισμος ουτω μεγας)/b (ουτως μεγας σεισμος) – L:SIV

The word order cannot be decided.

16:18/48–50 – ουτω μεγας – L:C

After the aforementioned long omission, the C strand reads “et signa magna” at the end of the verse. Two observations can be made in a direct comparison to the Greek text. The first deals with the addition of the conjunction “et” which, according to Gryson, can also be observed in GA 2062, a manuscript noted selected for the ECM. The second alteration pertains to the appearance of the noun “signa,” which is a singular reading within the Latin tradition. One cannot exclude the possibility that signa is the result of an *in scribendo* error because signa has a specific similarity to “sic,” which is attested in the strands I and V as the Latin translation for ουτω.

16:19/6–12 – η πολις η μεγαλη – L:C

Like on various occasions before (e.g. 14:8/18–22), in the C strand the pronoun “illa” is used (“civitas illa magna”).

16:19/32 – α (και) – K:S and K:B

While the Sahidic and Bohairic express a conjunction here, the Fayumic does not. The Fayumic omission, however, could easily derive from the Coptic tendency to preterit asyndeton.

16:19/34–38 – βαβυλων η μεγαλη – L:C

Again, the pronoun “illa” is added (“Babylon illa magna”).

16:19/52–54 – το ποτηριον – L:C

The accusative object is missing in the C strand.

16:19/56–62 ↔ α (του οινου του θυμου)/b (οινου του θυμου) – L:IV

The double arrow appears here because of the Greek article.

16:19/68 ↔ b (θυ)/d (του θυ) – L:D

The double arrow appears here because of the Greek article.

16:20/10–12 – και ορη – L:C

The word “omnes” is placed before the noun. The reason for this addition, which is singular within the inner-Latin textual transmission and can be regarded as a semi-conscious trivialization, seems to be the translator’s or scribe’s intention to clarify that all islands (πασα νησος/“omnes insulae”) and all mountains have been destroyed without exception.

17:1/20–24 ↔ a (τας επτα φιαλας)/d (τας φιαλας τας επτα)/f (επτα φιαλας) – L:CSIV

The double arrow appears here not only because of the Greek article but also because of the word order.

17:1/28–34 – ελαλησεν μετ εμου λεγων – L:C

The C strand does not translate the aforementioned phrase literally; instead, the passage is rendered as follows: “adgressus est meicens.”

17:1/37 – b (και) – K

The Sahidic and Bohairic have conjunctive forms, which could represent the conjunction και. The use of the Coptic conjunctive, however, often relates to reproducing the mode of the prior verb, in this case an imperative. The Coptic versions, therefore, cannot be cited with any confidence.

17:1/46–48 – της πορνις – L:Y and L:KSIV

While in the majority of the Old Latin strands the word “metricis” is chosen for the translation, the Y strand reads “prostitutae.” Both nouns, however, can be considered synonymous.

17:1/50–52 – της μεγαλης – L:Y

The genitive is omitted in the Y strand because of a *homoeoteleuton* and the repetition of the article (17:1/46–56: της πορνις της μεγαλης της καθημενης).

17:2/20–22 – οι κατοικουντες – L:C

The word “omnes” is placed before the subject of the passage in the C strand and may be regarded as a harmonization to Rev 16:20/4 and Rev 16:20/10 made by the scribe either deliberately or unintentionally.

17:3/24 – επι – K:S

The Sahidic translates καθημενην επι with ταληγ elsewhere: Rev 6:2.4.5; 19:14.19. One might have expected the more formal equivalent from the Bohairic ες εμεσι [ε]χεν ογοθηριον.

17:4/12 – πορφυρον – L:K

The K strand places the noun “pallium” in front of “purpureum”; therefore, here we have a singular reading within the Old Latin tradition along with the Greek attestation. An unknown Greek manuscript, however, need not be postulated, because the addition as observed above can be understood as a clarification of the passage.

17:4/22 – χρυσιω – L:Sms

After “auro,” the phrase “et argento” is added by one witness of the S strand. This addition which

remains unattested in rest of the whole textual transmission of this verse may be considered a semi-conscious trivialization.

17:4/26–28 – a (λιθω τιμιω) – L:K

The plural “lapidibus pretiosis” is used in the K strand and seems to be the result of a harmonization to μαργαριταις/“margaritis,” which follows immediately.

17:4/50 – a (βδελυγματων) – L:K and L:SIV

Two different words are chosen in the Vetus Latina for the translation of the phrase cited above: While in the majority of the Old Latin strands “abominationum” (L:SV) or “abominationibus” (L:I) is read, the K strand attests “exsecrationum.” Both lexemes, however, may be regarded as synonymous.

17:4/62 – c (της γης) – L:K

The word “totius” is placed before the noun “terrae” in the K strand and represents a singular reading both within the inner-Latin and the Greek textual transmission. This addition constitutes a harmonization to Rev 16:20/4, Rev 16:20/10 and Rev 17:2/20–22 in K and C strands.

17:4/62 – d (αυτης και της γης) – S:H^{Ams}

All mss. of S:H support αυτης και της γης (reading d), only M has the reading asterisked. S:Ph has a different text.

17:5/28–32 – των πορνων και – L:I

The aforementioned genitive is omitted in the I strand, probably erroneously because of a *parablepsis* caused by the genitive ending -um in Latin (“fornicationum et abominationum”) and/or in Greek (17:5/34–42: των πορνων και των βδελυγματων).

17:5/34–36 – των βδελυγματων – L:C

Two different words are chosen in the Vetus Latina for the translation of the Greek wording: While in the strands I and V of the Old Latin strands “abominationum” is read, the C strand as well as the S strand attest “exsecrationum.” (cf. 17:4/50).

17:5/34 – των – K

The Coptic translators could have derived the definite article from the conjunctions.

17:5/38–40 – της γης – L:C

Here again, “totius” is added only in the C strand (cf. 17:4/62).

17:6/12–16 ↔ a (εκ του αιματος)/d (του αιματος) – L
The construction with a preposition (a) is synonymous to the construction without it (b): Therefore, both readings might have appeared in the *Vorlage* used for the Latin text.

17:6/30–32 – a (των μαρτυρων) – L:C and L:SIV

While most of the strands translate the Greek noun with “martyrum,” in the C strand, however, the lexeme “testibus” is used. Both terms can be seen as synonyms, although nuances cannot be neglected, because the theology of martyrs is a point which appears in the readers’ minds when they read the term “martyr” (cf. 11:3/10).

17:6/34 – ιησου – L:C

The addition of the genitive “Christi” after “Iesu” which remains unattested in any other witness of both the Greek and the Latin attestation may be viewed as a semi-conscious trivialization.

17:6/26–28 – της γυναικος – L:C

The C strand reads “huius mulieris.” The addition of the demonstrative pronoun, which must be recognized as a singular reading in the inner-Latin textual transmission, may be seen as a way of rendering the Greek article της.

17:6/40–42 – ιδων αυτην – K:S and K:B

While the Sahidic temporal form ἡτεριναγ ερος parallels ιδὼν αὐτήν, the Bohairic offers no equivalent whatsoever.

17:8/42–44 – οι κατοικουντες – L:C

The word “omnes” is, once again, placed before the subject of the passage in the C strand and can be considered a harmonization Rev 17:8/20–22.

17:8/74 – καταβολης – L:C and L:SIV

Two different words can be found in the Vetus Latina as a translation for this Greek noun: The C strand writes “origine,” while we find “constitutione” in the remaining strands. Both lexemes, however, may be understood as synonymous.

17:8/94–96 – και παρεσται – L:V

The phrase cited above is omitted in the Vulgate. It cannot be excluded that this omission happened erroneously because the verb εστιν/“est” appears immediately before and there is also the variant reading και παρεστιν is attested in the Greek tradition. Therefore a *parablepsis* caused by a *homoeoteleuton*

has to be taken into account as the reason for this unique shorter reading.

17:9/2 – ὡδε – L:CV

The strands C and V place the conjunction “et” at the very beginning of the verse. This addition can be seen as an inner-versional textual variation and a semi-conscious trivialization, because in Revelation verses or new passages often begin with καὶ/“et.”

17:9/2 – ὡδε – K:B

The Bohairic is corrupt in the first half of this verse φη ετε ογον ζητ μμοϋ νεμ [ογ]cbω μαρεγκατ. “That one who has mind and wisdom, let him understand.”

17:9/14–18 – αι επτα κεφαλαι – L:C

The pronoun “illa” is, as observed at various places before (e.g. 16:19/34–38), written in the C strand as the translation of the Greek article.

17:11/40 – απωλειαν – L:CSI and L:V

Two different words can be found in the Vetus Latina as a translation for this Greek noun: The strands C, S and I write “perditionem,” while we find “interitum” in the Vulgate. Both lexemes, however, may be understood as synonymous.

17:12/16 – b (βασιλειαι) – L:S^{ms}

Instead of reges (βασιλεις) as attested in the vast majority of the Old Latin transmission, the noun “regna” (kingdoms) appears in a singular witness belonging to the S strand. It cannot be excluded that both the Greek and the Latin variant reading probably arose independently from each other; a confusion in the scribe’s and/or translator’s eyes may have occurred, because few words after βασιλειαι/“regna” the noun βασιλειαν/“regnum” appears in the *Ausgangstext* of Revelation.

17:12/20 – οτινες – K

The Coptic does not discriminate between gender in the plural, therefore could not be cited for οτινες versus οτινες. The Sahidic omits any equivalent for this phrase, while the Bohairic has και ετε.

17:12/32 – ως – L:C

The particle is omitted in the C strand. It seems that this omission, which is singular as far as both the inner-Latin and the Greek attestation are concerned, took place by coincidence because it can often be

observed that short words are omitted erroneously in the transcriptional process.

17:13/2 – ουτοι – L:C

The C strand reads “omnes” after the pronoun, which means that a singular reading within the Old Latin textual transmission arises. By this addition, it is made clear for the readers of this passage that all kings having been mentioned before are dependent from the beast, which is mentioned in the very same verse.

17:14/26 – κυριων – L:A

Instead of a literal translation “dominorum” which is attested in the vast majority of the Vetus Latina, the A strand writes “dominatum.” A different Greek *Vorlage* need not be postulated, because the variant reading can be seen as an inner-versional change which does not effect the meaning of the passage.

17:14/32–34 – βασιλευς βασιλεων – L:C^{mss}

A few witnesses belonging to the C strand do not attest “regum”; instead, “dominatum” can be found, so that we have a singular reading within the Greek and Latin textual transmission at this point. Although an effect on the meaning of the phrase cannot be neglected completely, a different Greek *Vorlage* seems implausible, because the similarity of both Latin lexemes cited above is much greater than the difference.

17:15/14 – ειδες – L:D

After “vidisti,” the phrase “decem reges sunt” is added in the D strand. This addition, which is singular in the whole Latin and Greek traditions, is a repetition of the very same phrase appearing at the beginning of Rev 17:12/2–18 (και τα δεκα κερατα α ειδες δεκα βασιλεις εισιν) and seems to be the result of semi-conscious trivialization.

17:15/18–20 – η πορνη – L:S

The S strand does not literally translate the Greek noun, as the rest of the Old Latin tradition does by writing “meretrix”; instead, the neutral word “mulier” is used, which does not occur in Greek. By using the lexeme “mulier,” the content of the verse is weakened.

17:15/28–38 ↔ a (οχλοι εισιν και εθνη και γλωσσαι)/b (εθνη εισιν και οχλοι και γλωσσαι)/c (γλωσσαι εισιν και εθνη και οχλοι) – L:KSI

The word order cannot be decided.

17:15/28–38 ↔ f (εθνη εισιν και γλωσσαι)/g (εθνη και γλωσσαι εισιν) – L:V

The word order cannot be decided.

17:17/22 – γνωμην – L:C

The C strand adds “et metu” after “consensu,” resulting in a singular reading in the Old Latin textual transmission.

17:17/30–32 ↔ a (μιαν γνωμην)/b (γνωμην μιαν) – L:CS

The word order cannot be decided.

17:17/50 – a (τελεσθησονται) – L:CIV and L:S

Two different words are used in the Old Latin textual transmission. While we find “consummentur” in the strands C, S and V, “finiantur” appears in strand S. Both lexemes can be considered synonymous; therefore, a different Greek *Vorlage* need not be postulated.

17:17/52–54 – οι λογοι – L:CIV and L:S

Two synonyms are used in the Vetus Latina for rendering the Greek noun cited above. While the vast majority of the Old Latin strands translate the Greek word literally by writing “verba,” “dicta” can be found in the S strand.

17:18/22 ↔ a (η)/c (om.) – L

The Greek construction in context is η πολις η μεγαλη η εχουσα (the third article is relevant here). The Latin language does not have an article; therefore, it is not certain whether in the Greek *Vorlage* used for the translation an article was written or not.

17:18/30–32 – των βασιλεων – L:D

The D strand preserves the singular reading “gentes,” while all the other Old Latin strands translate “reges.”

18:1/8–10 ↔ a (αλλον αγγελον)/b (αγγελον αλλον) – L:CSIV

The word order cannot be decided.

18:1/24 – μεγαλην – L:D

The adjective is omitted in the I strand. An *in scribendo* error caused by a *parablepsis* in the scribe’s eyes has to be taken into account because of the fact that the letter “m” appears at the end of three words (“habentem potestatem magnam”). Besides, in Greek the letter ν appears at the end of two words twice (18:1/22–24: εξου σιαν μεγαλην); therefore, the

omission might have also occurred in the translational process.

18:2/6–10 – εν ισχυρα φωνη – L:CI

The strands C and I add the instrumental ablative “et forti” after “voce magna” causing a *lectio duplex* or hendiadys, respectively, which can be observed in several Greek manuscripts as well (εν ισχυρα φωνη και μεγαλη). A direct dependence need not be postulated necessarily, because in both languages the longer reading could have arisen independently due to the frequent occurrence of the adjective μεγαλη/ “fortis” in combination with φωνη/“vox” in Revelation.

18:2/6–12 ↔ a (εν ισχυρα φωνη λεγων)/h (ισχυρα φωνη λεγων) – L:SV

The double arrow is used here to express that it is not necessary to use the preposition εν before the instrumental dative, because the semantic of the passage cited above does not change; therefore, both variant readings have to be taken into account when assigning the Latin translation to potential Greek *Vorlagen*.

18:2/6–12 ↔ d (εν ισχυρα φωνη μεγαλη λεγων)/e (εν ισχυρα φωνη και μεγαλη λεγων)/f (ισχυρα φωνη μεγαλη λεγων)/g (ισχυρα φωνη μεγαλη λεγων) – L:CI

Here again, the preposition εν need not have appeared in the Greek *Vorlage* used by the Latin translator (d/e vs. f/g). Besides, it cannot be said with distinction whether in the Greek *Vorlage* the conjunction και between the noun φωνη on the one hand and the adjective μεγαλη on the other was written, because it might have been added between “voce” and “forti” by the translator, even if και was missing in the Greek *Vorlage*. For these two reasons the double arrow is used.

18:2/18–22 – βαβυλων η μεγαλη – L:CS

The strands C and S read “Babylon illa magna.” This phenomenon which seems to be a translational tendency especially in those Old Latin texts of Revelation whose provenience is North Africa can also be observed in Rev 14:8/22 and other places where the very same phrase occurs.

18:2/28 – κατοικτηριον – L:CIV and L:S

Two different terms are used in the Vetus Latina in order to translate the Greek noun cited above: While the vast majority of the Old Latin strands read

“habitatio,” the lexeme “habitaculum” occurs in L:S. Both words, however, can be understood as synonyms.

18:2/28 – κατοικτηριον – L:C

The Old Latin strand C attests a *lectio duplex* by adding “et refugium,” which remains a singular reading in both the inner-Latin and the Greek attestation to this passage.

18:2/30 – b (δαμονιον) – L:D

Instead of “daemoniorum,” the genitive “draconum” appears in the strand D. A semi-conscious trivialization has to be taken into account when explaining this singular reading occurring nowhere else in the Greek or the Old Latin textual transmission.

18:2/32–40 – και φυλακη παντος πνευματος ακαθαρτου και φυλακη παντος ορνεου ακαθαρτου και μεμισμηνου – L:SV

This entire phrase is omitted in the strand S. The *homoeoarcton* και φυλακη παντος/“et custodia omnis” can be seen as the reason for the omission, which occurred either in the inner-Latin transcriptional process or already during the translation.

18:2/34 – φυλακη – L:C

The noun remains untranslated in the C strand. Also here, a *parablepsis* due the *homoeoarcton* must be taken into account as a possible explanation for the shorter reading.

18:2/32–54 – και φυλακη παντος πνευματος ακαθαρτου και φυλακη παντος ορνεου ακαθαρτου και μεμισμηνου – L:SV

Both the S strand and the Vulgate omit this aforementioned phrase. It seems that the *homoeoarcton* stated above is the reason for the omission.

18:3/6–16 – του οινου – L:V

This first genitive in a series of three (18:3/6–16: του οινου του θυμου της πορνειας) is missing in the Vulgate tradition. The reason for this omission seems to be a *parablepsis* which took place during the translational process caused by the frequent occurrence of the genitive ending -ου. Besides, the Greek article του is written twice which might have confused the translator as well.

18:3/20–26 – πεπωκασιν παντα τα εθνη – L:C

This passage is omitted in the C strand.

18:3/38–40 – μετ αυτης – L:C

This passage is not attested in the C strand. The shorter reading, which represents a singular reading both in the Old Latin and the Greek tradition, might have been made possible by the ending -της, which can be read in the text three times within few words (της γης μετ αυτης). Therefore, a *parablepsis* seems to be more than plausible.

18:3/66 – επλουτησαν – L:C and L:SIV

Two different ways of rendering the aforementioned Greek verb can be recognized in the Vetus Latina: While “locupleti sunt” is written in its C strand, “divites facti sunt” is the reading with the best quantitative Old Latin attestation. Both readings, however, have to be considered synonymous in this context.

18:4/18 – εξελθε vs. εξελθατε – L:K and L:SIV

While the vast majority of the Old Latin strands attest the plural “exite,” which is the reading of the *Ausgangstext*, in the K strand the singular form “exi” is written which is also attested in Greek (cf. 18:3/18–34 [h/i/j/k/l/m]). The singular form could have arisen in both languages independently as a harmonization to the vocative ο λαος μου/“populus meus” (18:4/20–24) which is clearly written in the singular. The plural, however, can be understood as the *lectio difficilior*.

18:4/34 – συγκοινωνησις vs. συγκοινωνησητε – L:K and L:SIV

Here again, in analogy to what had been stated about 18:4/18, the singular “particeps sis” appears in the K strand; the plural, however, which is also the reading of the *Ausgangstext*, can be found in the rest of the Old Latin textual transmission (“communicetis” [L:S]; “participes sitis” [L:IV]).

18:4/56 – a (λαβητε) vs. b (βλαβητε) – L:K and L:S and L:IV

The strands I and V read “accipiatis,” which corresponds to reading a; the strand S, however, preserves the form “laedamini,” which is a translation of reading b. Besides, it has to be stated, that, again, in the K strand, the singular reading “perstringaris,” appears which corresponds to reading b as well and is, as far as the number of the verb is concerned, a parallelism to the two verbs mentioned before (18:4/18 and 18:4/34).

18:5/8–10 – αι αμαρτιαι – L:K and L:SIV

Two different lexemes are chosen as a translation in the Vetus Latina. While “peccata” appears as the majority reading, “delicta” can be read in the K strand. Both nouns, however, can be seen as synonyms.

18:5/22–24 – ο θεος – L:K and L:SIV

The *lectio duplex* “dominus deus,” which remains unattested in any known Greek witness, appears in the strand K and can be regarded as a semi-conscious trivialization probably influenced by Rev 4:8 (κυριος ο θεος/“dominus deus”). Besides, it is also noteworthy that in a couple of Vulgate manuscripts “dominus” is written instead of “deus.” This reading, which cannot be found in the Greek tradition, also appears in the *Vulgata Sixto-Clementina* and the *Oxford-Vulgate*.

18:6/2 – αποδοτε – L:K

The conjunction “et” appears at the beginning of this verse in the K strand. This addition can be regarded as a singular reading as far as the inner-Latin and Greek textual transmission are concerned. The addition itself may be understood as a semi-conscious trivialization effected by the scribe or translator, because in Revelation often new passages begin with a conjunction.

18:6/2 – αποδοτε – L:K and L:K^{mss} and L:SIV

While the form “reddite” is attested in the vast majority of the Old Latin strands, the singular reading “reddit” appears in the strand K. Besides, it needs to be mentioned that the future form “reddet” (L:K^{mss}) and the perfect “reddidit” (L:K^{mss}) can also be found in various manuscripts belonging to the very same strand. All those readings attested in the K strand differ from the reading of the *Ausgangstext* in two different ways. The first is that the form of the verb is changed: While in the *Ausgangstext* we find an imperative (αποδοτε/“reddite”), the K strand offers the indicative (reddit). Furthermore, the number of the verb itself is different, because in the K strand the singular is used, although the plural (αποδοτε/ “reddite”) is attested in Greek and the majority of the Vetus Latina. By these two aforementioned changes, the syntax of the sentence and the action itself is changed. The reading of the *Ausgangstext* has to be understood as a direct speech addressed to the people mentioned in Rev 18:4; in the K strand, however, God (ο θεος/“dominus deus”) is presented as the protagonist, who will retaliate Babylon’s crimes. The different tenses as

occurred within the K strand can be understood as theological reflections on the time of Babylon’s punishment.

18:6/6–16 – ως και αυτη απεδωκεν και διπλωσατε – L:K

The whole aforementioned phrase is omitted in the K strand. The omission took place because of a *homoeoteleuton* (αποδοτε ... διπλωσατε).

18:6/14–16 – d (υμιν και διπλωσατε)/e (ημιν και διπλωσατε) – L:S and L:S^{ms}

The reading “reddidit vobis et duplate” appears in the S strand and adds the personal pronoun “vobis” (υμιν) after the first imperative; in one witness, however, instead of “vobis,” “nobis” (ημιν) is attested. Regardless whether the second or the first person plural of the pronoun is added, the addition itself can be seen as an attempt to make this part of the verse parallel to the beginning of the verse where the pronoun αυτη/“illi” (L:S) is written after the imperative αποδοτε/“reddite.”

18:6/20–26 – κατα τα εργα αυτης – L:K

The whole aforementioned phrase is omitted in the K strand.

18:7/2 – a (οσα) – L:KI

The conjunction “et” is placed at the beginning of this verse, which makes the addition attested in the strands K and I a singular reading as far as the inner-Latin and Greek textual transmission are concerned. The addition itself may be understood as a semi-conscious trivialization effected by the scribe or translator, because in Revelation often new passages begin with a conjunction.

18:7/2–12 – οσα εδοξασεν αυτην και εστηνιασεν τοσουτον – K

The Bohairic and Sahidic both simply the Greek phrase οσα εδοξασεν to a noun equivalent of δοξα (πρωογ “the glory,” νεγωγογωγ “her boastings,” respectively). These versions have no value for textual criticism, here. Likewise, the Greek verb εστηνιασεν becomes a Coptic noun (πιχερχερ “the extravagance,” νεσχηρ “her extravagances”). In both instances, the translators have eliminated the correlative Greek structure ὅσα ... τοσούτων.

18:7/4 – a (εδοξασεν) – L:KS and L:I and L:V

Three different verbs can be found as a translation of the aforementioned Greek term. While in the strands K and S “clarificavit” is written, we find “magni-

ficavit" in the I strand and "glorificavit" in the Vulgate tradition. All three words express the same meaning and can be seen as synonyms.

18:7/4 – δοτε – L:K and L:K^{ms} and L:SIV

As a parallelism to 18:6/2 the infinitive "datur" (and "dabitur" and "datus est," respectively, which are attested each in just one witness) can be found in the K strand, while, according to δοτε, the reading of the *Ausgangstext*, the corresponding Latin form "date" appears in the Old Latin strands S, I and V.

18:7/26–32 – εν τη καρδια αυτης – L:K^{ms}

The aforementioned phrase is not attested by Quodvultdeus, an important witness belonging to the K strand.

18:7/38 ↔ a (καθημαι)/c (καθιω)/d (εγω καθημαι) – L:SIV

The forms καθημαι (a/d) and καθιω (c) have the same meaning. Therefore, the double arrow is used here. Besides, it has to be taken into account that the Latin version is not helpful when assigning it to potential Greek *Vorlagen* because the personal pronoun εγω need not have been translated into Latin because the verb "sedeo" is also already in the first person singular and the pronoun εγω does not have additional information, meaning that it can have remained untranslated in the Latin translation where only the verb itself can be found.

18:8/36 ↔ a (κατακαυθησεται)/b (καυθησεται) – L:KSIV

The Old Latin translation is not helpful in the question whether a compound (a) or simple verb appeared in the Greek *Vorlage* used for the translation because both forms have a quite similar meaning. Therefore, both forms have to be taken into consideration when assigning the Vetus Latina to the potential Greek *Vorlage*.

18:8/42–46 ↔ f (ο κς)/g (κυριος) – L:K^{mss}

The double arrow appears here because of the Greek article.

18:9/30–32 – d (om.) – L:S

The phrase και σπηνιασαντες is omitted in the S strand due to a *homoeoteleuton* occurring both in Greek and Latin (πορνευσαντες και σπηνιασαντες/ "fornicati sunt et in deliciis conversati sunt").

18:10/2 – απο – L:C

The conjunction "et" is placed at the beginning of this verse, which makes the addition attested in the strand C a singular reading as far as the inner-Latin and Greek textual transmission are concerned. The addition itself may be understood as a semi-conscious trivialization effected by the scribe or translator, because in Revelation often new passages begin with a conjunction.

18:10/10–12 – τον φοβον – L:CS and L:IV

The strands C and S render the aforementioned Greek noun by writing "metum," while the expression "timorem" appears in the strands I and V. Both Latin words, however, are synonyms.

18:10/14–16 – του βασανισμου – L:CS and L:IV

The strands C and S render the aforementioned Greek noun by writing "poenae," while the expression "tormentorum" appears in the strands I and V. Both Latin words, however, are synonyms.

18:10/26–42 – a (η πολις η μεγαλη βαβυλον η πολις η ισχυρα) – L:C and L:SI and L:V

The strands S and I read "civitas magna Babylon civitas fortis." In the Vulgate, however, the pronoun "illa" is placed after "civitas" in both places. This addition of the pronoun can also be found in the strand C and seems to be an attempt made by the translator to render the Greek article. Besides, it has to be mentioned that in the strand C the adjective μεγαλη is, because of a translator's or scribe's *parablepsis*, omitted, which makes this shorter reading singular within the Old Latin textual tradition.

18:10/50 ↔ a (ηλθεν)/b (ερχεται) – L:CSIV

Although both variant readings have a different tense (aorist [a] vs. present tense [b]), the Old Latin version is not helpful in assigning it to a specific reading, because the form "advenit" (L:C) and "venit" (L:SIV) respectively have the very same form both for the present tense and the past tense. Therefore, the double arrow is used here.

18:10/52–54 – η κρισις – L:S and L:CIV

The literal translation of the noun named above appears in the Old Latin strands C, I and V, where we can find the term "iudicium"; the S strand, however, reads "damnatio." This singular reading is, in a broader sense and due to the context, similar to the Greek noun, although (slight) differences cannot be neglected.

18:10/56 – σου – L:D

The D strand preserves the reading “suum” instead of “tuum.” Due to obvious similarities as far as the writing and the phonetics are concerned, the difference seems to be an *in scribendo* error, because this form is known nowhere else in the Greek and Latin textual transmission.

18:11/4–6 – οι εμποροι – L:CSI and L:V

Two different words can be read in the Vetus Latina for the Greek noun cited above. While the vast majority of the Old Latin strands use “mercatores,” the Vulgate reads “negotiatores,” which has to be seen as a singular reading, because differences between both Latin lexemes cannot be neglected, although, due to the context and the semantic congruence in a broader sense, an unknown Greek *Vorlage* does not have to be postulated.

18:11/18–20 ↔ a (επ αυτην)/b (επ αυτη)/e (επ αυτης) – L

The Greek preposition επι can be followed by the genitive (e), the dative (b) and the accusative (a). Therefore, all three possibilities have to be considered when assigning the Vetus Latina to a potential Greek *Vorlage*.

18:12/12–14 – a (λιθου τιμιου) – L:D

The adjective is omitted in the D strand and the singular reading attested here seems to be the result of a *parablepsis* because of the frequent occurrence of the genitive, especially with the ending “-i” (“auri et argenti et lapidis pretiosi”).

18:12/12–14 – b (λιθους τιμιους) – L:V^{mss}

The reading “lapides pretiosi” can be found in several manuscripts belonging to the Vulgate tradition.

18:12/12–14 – c (λιθων τιμιων) – L:C

The plural “lapidum pretiosum” is attested in the C strand. The plural itself seems to be a harmonization to the expression μαργαριτων/“margaritarum” which comes immediately after.

18:12/20–22 – και βυσσινου – L:C

In the C strand, this part of the verse is omitted. A *parablepsis* due to the frequent occurrence of the conjunction και/“et” in combination with a genitive seems to be the explanation for this *lectio brevior*, which is unique within the Latin textual transmission at this point.

18:12/52–56 – και παν σκευος – L:C

The expression cited above is omitted in the C strand. Because of the fact that και παν σκευος ελεφαντινον/“et omne vas eburneum” is written immediately before, a *parablepsis*, made either by the translator or the scribe, has to be assumed.

18:12/58–62 – εκ ξυλου τιμιωτατου – L:I

The I strand preserves the singular reading “eburneum pretiosum” instead translating the phrase cited above. It seems that the scribe (or the translator) has been confused because of the double appearance of the phrase και παν σκευος/“et omne vas” just few words before.

18:12/60 – ξυλου – L:CSI and L:V

In the Vulgate the reading “lapide” appears, while the rest of the Vetus Latina congrues with the Greek *Ausgangstext* in reading “ligno.” According to Gryson, this Vulgate reading has its *Vorlage* in GA 02, where λιθου is found. But in Codex Alexandrinus the reading is σκευος according to the ECM. Nevertheless, the best explanation for this singular Vulgate reading seems to be a semi-conscious trivialization because in Rev 18:12/12–14 the reading “lapidis” (in combination with τιμιου, a word which can be found after ξυλου as well) also appears.

18:13/30–32 – και σεμιδαλιν – L:C

This phrase is not written in the C strand. Hence, a *parablepsis* because of the frequent use of και/“et” in the context of the enumeration of the various goods has to be taken into account as the most probable explanation for this reading, which is attested nowhere else in the Old Latin textual transmission.

18:13/56 – σωματος – L:CV and L:S and L:I

Three different words appear in the Vetus Latina for the aforementioned noun. While only the I strand contains the literal translation “corporum,” the strands C and V offer the reading “mancipia.” The S strand, however, writes “canum,” which means “of dogs.” In the context of this verse, this reading makes sense, because the list of customs traded in Babylon is continued. Besides, it also has to be taken into account that the singular reading “canum” can be the result of a inner-Latin scribal error, because originally it could have been the word “carnium” (“of meat”), which has the meaning of body in a metaphorical way.

18:13/60–62 – ψυχας ανθρωπων – L:C

The C strand has a completely different text in this passage, because we find the singular reading “diversi generis animalia.” The form “animalia” can be seen as a scribal error having occurred when “animarum” erroneously was made to “animalia.”

18:14/10–12 – της επιθυμιας – L:CS and L:IV

The Old Latin textual transmission for the aforementioned noun is ambiguous. While the word “concupiscentiae” (L:S)/“concupiscentia” (L:C) appears in the C and S strand, the lexeme “desiderii” can be found in the strands I and V. Both terms, however, can be understood synonymously.

18:14/26–30 – παντα τα λιπαρα – L:C

The Old Latin strand C offers the translation “omnia illa pingua,” which is noticeable because of the use of the pronoun “illa” whose appearance at various other places has already been stated (cf. 18:10/26–42).

18:14/48–54 ↔ a (αυτα ου μη ευρησουσιν)/b (ου μη αυτα ευρησουσιν)/g (ου μη ευρησουσιν αυτα)/i (αυτο ου μη ευρης) – L:V

The double arrow appears here not only because the word order cannot be decided. The singular αυτο of the pronoun can be understood as a synonym to the plural αυτα. This and the fact that after ου μη the subjunctive ευρης would have been the grammatically correct form leads to the inevitable conclusion that variant reading i also has to be taken into consideration when assigning the Vetus Latina to potential Greek *Vorlagen*.

18:14/48–54 ↔ c (αυτα ου μη ευρης)/d (ου μη ευρησεις αυτα)/e (ου μη ευρης αυτα)/f (ου μη αυτα ευρης)/h (αυτα ου μη ευρησεις)/l (μη ευρησεις αυτα) – L:CSI

Also here, the double arrow appears because the word order cannot be decided. Besides, the fact that after ου μη the subjunctive ευρης would have been the grammatically correct form leads to the inevitable conclusion that all these variant readings (c/e/f) also have to be taken into consideration next to these readings with the indicative future ευρησεις (d/h/l) when assigning the Vetus Latina to potential Greek *Vorlagen*. Furthermore, on a closer look at variant l, it is notable that the negation with ου is not necessary because μη has the same meaning

18:15/22–32 – δια τον φοβον του βασανισμού – L:S

The whole passage cited above is omitted in the S strand.

18:15/28–30 – του βασανισμού – L:CS and L:IV

As in Rev 18:10/14–16, the strands C and S render the aforementioned Greek noun by writing “poenae,” while the expression “tormentorum” appears in the strands I and V. Both Latin words, however, are synonyms.

18:16/8–14 – η πολις η μεγαλη – L:CV

The use of the pronoun “illa,” as in various places before (cf. 18:14/26–30), can be seen in the strands C and V, although a slight difference is worth noting: While in the C strand the pronoun appears before the noun (“illa civitas magna”), the Vulgate places it between the noun and the adjective (“civitas illa magna”).

18:16/14–16 ↔ a (μεγαλη η)/b (μεγαλη) – L

The double arrow appears here because of the Greek article.

18:16/30–36 – και κεχρυσωμενη εν χρυσιω – K:S and K:B

The Sahidic simplifies this entire phrase into ρι νογβ “and gold.” The Bohairic functionally parallels the Greek with ετοι νιεβ ννογβ “fashion in gold.”

18:16/46 – μαργαριτη – L:C and L:SIV

The singular “margarita” is attested in the C strand, while the plural “margaritis” appearing in the majority of the Greek witnesses can be found in the remaining Old Latin strands. An interdependence between the Greek and Latin attestation need not be postulated, because in both languages the change of the number from singular (which seems to be the *lectio difficilior*) to plural could have taken place due to the context. Besides, it also has to be taken into account that the change is the result of a semi-conscious trivialization and harmonization to 17:4/32, where the plural is uniformly attested in Latin.

18:17/4–6 – μια ωρα – L:I and L:CSV

In the Vetus Latina, two different ways were chosen to translate the phrase. While the literal translation “una hora” can be read in the strands C, S and V, “hac hora” is written in the S strand, which is a singular reading both within the Latin and the Greek tradition. A semantic difference between “una” and “hac” cannot be neglected, although this should not

be overrated. Besides, it is also noteworthy that in Rev 18:8 and Rev 18:10, where the phrase *μία ὥρα* has already appeared, the numeral “una” is attested by L:I.

18:17/30 ↔ a (τοπον)/b (τον τοπον) – L:SIV

The double arrow appears here because of the Greek article.

18:17/30 – τοπον – K:S

Sahidic has *ἔν ἡιερῶγ* “in the rivers,” which parallels the singular *τον ποταμον*. This probably derives from parallelism with the later (42)την (44)θαλασσαν.

18:17/46 – εργαζονται – L:C

The C strand does not have the translation “operantur,” as used in the other Old Latin strands; instead, “morantur” is written, which does not have anything in common with the Greek *Vorlage*. This singular reading, as attested in L:C, can either be a deliberate alteration by the translator or the result of an *in scribendo* error during the inner-Latin transcriptional process because of the *homoeoteleuton* (“morantur” – “operantur”).

18:17/52 – e (στησουνται) – L:C

The future tense (“stabunt”) is used in the C strand, while in the vast majority of the Old Latin strands the perfect (“steterunt”) can be read which corresponds with the *Ausgangstext* (εστησαν).

18:18/2–4 – και εκραζον – L:C

The aforementioned phrase is missing in the C strand. Gryson, by the way, draws attention to three minuscules (GA 1734, 1778, 2020) in which the conjunction as well as the verb are omitted, too; these manuscripts, however, are not part of the ECM selection.

18:18/6 ↔ a (βλεποντες)/d (ορωντες) – L:CSIV

Both verbs are synonyms in Greek. Therefore, both variant readings have to be taken into consideration when assigning the *Vetus Latina* to potential Greek *Vorlagen*.

18:18/27 – b (ταυτη) – L:SIV

The translations “civitati illi magnae” (L:S), “huic civitati magnae” (L:I) and “civitati huic magnae” (L:V) contain the demonstrative pronoun, which correspondens to ταυτη added between τη πολει and τη με γαλη. Because of its attestation in Codex Ephraemi Rescriptus it must be assumed that the

lectio longior, as observed in the three aforementioned Old Latin strands, is the result of the translation itself. However, it cannot be excluded that the addition of “illi” or “huic” was made in order to make reference to the big city having been mentioned a few times before more clearly.

18:19/4 – a (εβαλον) – L:C and L:SIV

The verb is not rendered isomorphically in the C strand as it is the case in the vast majority of the Old Latin strands (“miserunt” [L:SV]; “mittebant” [L:I]); instead, the present participle “mittentes” is written. A different Greek *Vorlage*, however, does not have to be postulated, because in this strand the phenomenon of translating finite verbs via participle occurs often.

18:19/18 – a (εκραζον) – L:C

The future tense (clamabunt) which is not attested in any Greek witness or in any further Old Latin strand can be found in the C strand. This change of tense is a harmonization to εστησαν at the end of verse 17.

18:19/29 – voce magna – L:C

After “dicentes” the object “voce magna” is added in the C strand. This singular reading which has no further attestation neither in Greek nor within the Old Latin textual transmission can be seen as a semi-conscious trivialization due a parallel phrase, e.g. in Rev 18:2, where the participle of “dicere” appears in combination with the ablative “voce magna.”

18:19/34–40 – a (η πολις η μεγαλη) – L:CS

The use of the pronoun “illa,” as in various places before (cf. 18:16/8–14), can be found in the strands C and S.

18:19/38 – μεγαλη – L:D

The adjective is omitted in the D strand, probably due to the *homoeoteleuton* “-a” in Latin (“civitas illa magna”), which took place erroneously during the inner-Latin transcriptional process. A scribal error during the translational process cannot be excluded completely, because the double appearance of the ending -η in Greek as well as the use of the article η twice might have caused a *parablepsis* (η πολις η μεγαλη).

18:19/48 – πάντες – K

The Coptic versions use prenominal relative forms which complicate the translation of παντες (S: ἡσὶ νετεγῆταγ νεγεχῆγ; B: νχε νη ετενογ εχνογ).

18:19/78 – ηρημωθη – L:C and L:S and L:IV and L:V^{mss} and L:D

The Greek verb is translated into Latin in three different ways: The Old Latin strand S writes “deserta est,” which can be understood as a literal translation as well “desolata est,” represented in the strands I and V, while the dramaturgy is intensified in the C strand, where “exterminata est” is written. Nevertheless, all three chosen lexemes may be seen as synonyms. Besides, it is also worth noting that in a few Vulgate manuscripts a change concerning the number of the verb has taken place. Instead of the singular, the plural *dissoluta sunt* is attested (L:V^{mss}), which seems to be the result of a scribal error as far as the ending of the participle is concerned. Because the gender of the participle does not allow to establish any relation to a noun written before. The reading, which is perserved in the D strand, however, can contribute to enlighten what might have been meant originally, because the reading “desolutae sunt” attested here establishes a connection to the ships (τα πλοια/“naves”) whose Latin gender is feminine as well. This alternative reading, as preserved in L:D, would affect the content of the verse, because, unlike the majority reading, it is said that the ships are destroyed in one hour.

18:20/2 – a (ευφραϊνου) – L:CS

Instead of the singular “laetare” (L:I) and “exulta” (L:V), respectively, the plural “exultate” for which a corresponding Greek reading is not attested is found in the strands C and S. The change of the number of the verb is the result of a harmonization to the vocative ουρανε και οι αγιοι και οι αποστολοι και οι προφηται/“caeli et sancti et apostoli et prophetae.”

18:20/4–8 ↔ a (επ αυτη ουρανε)/b (επ αυτην ουρανε)/d (ουνε επ αυτην)/e (επ αυτην ο ουνος) – L
The double arrow appears here not only because of the word order. It also has to be kept in mind that the Greek preposition επι can be combined with different cases (dative [a] vs. accusative [b/d/e]). Besides, both the vocative (a/b/d) and the nominative (e) might have been found in the Greek *Vorlage* by the Latin translator.

18:20/10 – b (om.) – L:SIV^{mss}

The conjunction “et” between “sancti” and “apostoli” is missing in the Old Latin strands S and I and in several manuscripts belonging to the Vulgate tradition. This *lectio brevior*, which has to be considered as not original due to the better attestation of the

presence of the conjunction, can be found in the *Vulgata Sixto-Clementina* as well and has an influence on the verse, because it is testified that the apostles are saints, which means the differentiation between the saints and the apostles has been lifted. The omission certainly took place because of the frequent repetition of “et” within yhe verse and because of the brevity of the word itself which can be overlooked easily *in scribendo*.

18:20/32–34 – a (ο θεος) – L:V^{mss}

The noun “dominus,” instead of “deus,” can be found in a couple of witnesses belonging to the Vulgate tradition. A different Greek *Vorlage* does not have to be presupposed, because in Revelation both terms are interchangeable. Besides, a semi-conscious trivialization seems to explain the change stated above most fittingly.

18:20/32–34 – b (om.) – L:V^{mss}

The subject “deus” is omitted in few manuscripts from the Vulgate tradition.

18:20/36–40 – το κριμα υμων – L:S

The possessive pronoun is not attested in the S strand. It is plausible that during the inner-Latin transcriptional process it was erroneously omitted because of a *homoeoteleuton* (“iudicium vestrum”).

18:21/6–10 – εις αγγελος ισχυρος – L:C

The numeral is missing from the C strand. Two possibilities have to be taken into account for this *lectio brevior*, which does not seem to be original due to the strong attestation of εις/“unus.” The first possibility is that during the translational process from Greek into Latin the translator was confused because of the frequent appearance of the letter σ/ς at the end of the tripartite phrase cited above. The second possibility is that during the inner-Latin transcriptional process the scribe committed a *parablepsis* caused by the letter “s” which appears three times in row at the end of the words “unus angelus fortis.” Furthermore, the numeral and the noun have the very same ending in Latin (“-us”), which, again, might have favored the omission.

18:21/31 – οτι – K

Coptic grammatically requires ⲭⲉ, the parallel for οτι, after verbs of speech and cognition.

18:21/36 – βληθησεται – L:C and L:S and L:IV

The Greek verb is rendered in the *Vetus Latina* in three different ways. While the C strand preserves

the reading “demolietur,” “deicietur” can be found in the strand S. The I strand and the Vulgate tradition write “mittetur,” which may be regarded as the literal translation. The other two Latin lexemes, however, can be understood as synonyms that were deliberately chosen to take to context into deliberation when translating the text.

18:21/38–44 – βαβυλων η μεγαλη πολις – L:C

The aforementioned Greek phrase is translated by the C strand as follows: “Babylon illa magna,” which means that, as stated at several places before (e.g. 18:2/18–22), the pronoun “illa” is used to render the article. Besides, the term πολις remains untranslated. It cannot be excluded that there is an interdependence for this omission between the Old Latin strand C on the one side and the Greek manuscripts tradition, where the stated omission can also be observed in three minuscules including GA 2053, which belongs to the Oecumenios-tradition. The omission itself, however, can also have taken place in both traditions independently by coincidence.

18:21/42–44 ↔ b (ετι εν αυτη)/d (εν αυτη ετι) – L:V^{miss}

The word order cannot be decided.

18:22/2–4 – και φωνη – K:B

The Bohairic has ογαε which seems to render και plus (20)ου (22)μη. The same occurs in 18:23/2.20.

18:22/14 – αυλητων – L:C and L:S and L:IV

Various terms appear in the Vetus Latina for the Greek noun cited above: “symphonicorum” (L:C), “tubicinum” (L:S), “tybicinum” (L:I), “tibia canentium” (L:V). All of them are synonymous.

18:23/2–18 – και φως λυχνου ου μη φανη εν σοι ετι – L:S

The whole passage cited above is omitted in the S strand due to a *homoeoteleuton* based on εν σοι ετι/“in te amplius,” which appears at the end of v. 22.

18:23/4 – φως – L:C and L:IV

The nouns “lumen” (L:C) and “lux” (L:IV), which are synonyms, were used by the Old Latin translators.

18:23/44–46 – οι εμποροι – L:C and L:SIV

As in Rev 18:11/4–6, two different words can be read in the Vetus Latina for the Greek noun cited above. This time, however, the translation of the different strands has slightly changed. While the vast majority

of the Old Latin strands use “mercatores,” the C strand (unlike in Rev 18:11/4–6) writes “negotiatores” which has to be seen as a singular reading. Differences between both Latin lexemes cannot be neglected, although, due to the context and the semantic congruence in a broader sense, an unknown Greek *Vorlage* does not have to be postulated.

18:23/52–54 – οι μεγισταντες – L:C and L:SIV

Three different nouns can be read in the Vetus Latina as translations for the aforementioned Greek term: While the I strand and the Vulgate tradition preserve “principes,” the word “magistratus” is used in the C strand; the S strand, however, has “maximi.” All three words are synonymous; therefore, a different Greek *Vorlage* does not have to be postulated.

18:24/4–6 – εν αυτη – L:C

The Old Latin strand C reads “in te” instead of “in illa” (L:SV) or “in ea” (L:I). This singular reading seems to be the result of a confusion due to the frequent appearance of the phrase εν σοι/“in te” in the past two verses.

19:1/10–16 ↔ a (φωνην μεγαλην οχλου πολλου)/b (φωνην οχλου πολλου μεγαλην)/c (φωνης μεγαλης οχλου πολλου)/e (φωνη μεγαλη οχλου πολλου) – L:KASIV

The double arrow here appears because of two reasons. The first is that the word order concerning the construction οχλου πολλου cannot be decided. The second is that due to the construction of the whole verse different cases as far as the passage φωνη μεγαλη is concerned are possible (a/b [accusative] vs. c [genitive] vs. d [nominative]).

19:1/14–16 – οχλου πολλου – L:C and L:S and L:I and L:V

Each of the four available Old Latin strands offers a different translation for the genitive cited above: The singular “populi multi” and “turbae multae” appear in the strands S and I, respectively, the plural can be found in the strands C and V, although a small difference has to be mentioned: While in the Vulgate tradition a literal translation for the adjective appears (“multarum”), “ingentium” occurs in the strand C. Both adjectives, however, can be seen as synonyms, therefore a different Greek *Vorlage* does not have to be postulated. This is also the case for the change of the number of the genitive in the strands C and V against the *Ausgangstext*.

19:1/14–16 – οχλου πολλου – L:C

The addition “clamantium voce magna” is written in the C strand and creates a singular reading attested nowhere else within the Greek and Old Latin tradition. It seems that the addition is the result of a semi-conscious trivialization because in other places in Revelation the phrase “voce magna dicentes” or similar wordings appear (cf. 6:10 e.a.).

19:1/28–30 – η σωτηρια – L:V^{mss}

In several manuscripts of the Vulgate the noun “laus” is written. This singular reading, which is also unattested in Greek, can be seen as the result of a slip to the similarity of “laus” to “salus.”

19:1/34–36 – η δοξα – L:CS and L:I and L:V

The Vetus Latina has two different terms for the Greek noun cited above: “claritas” (L:CS) and “gloria” (L:IV).

19:1/36–42 ↔ a (δοξα και η δυναμις)/b (δυναμις και η δοξα) – L:SIV

The double arrow appears here not only because of the Greek article but also because of the word order which cannot be decided.

19:1/38–42 – και η δυναμις – L:C

The phrase is omitted in the C strand, certainly because of a *parablepsis* in the translator’s or scribe’s eyes due to the *homoeoarcton* (η σωτηρια και η δοξα και η δυναμις/“salus et claritas et virtus”).

19:1/44–46 – του θεου – L:D

The D strand preserves the singular reading “domino” instead of translating “God.” A different Greek *Vorlage* does not have to be postulated, because in Revelation the terms “deus” and “dominus” are often interchangeable.

19:2/16–18 – οτι εκρινεν – L:C

The word “sic” is put between “quia” and “iudicavit” in the C strand. This singular reading arose during the translational process and does not have a corresponding Greek *Vorlage*.

19:2/20–26 – την πορνην την μεγαλην – L:SD

In the Old Latin strands S and D the addition of the pronoun “illam” (L:S) and “illa” (L:D), respectively, between the noun and the adjective needs to be noted. The use of the accusative in the S strand (“meretricem illam magna”) compared to the use of the ablative in the majority of the Old Latin strands

(“meretrice [illa] magna”) can be explained because of the fact that the preposition “de” which requires the ablative in Latin is not attested.

19:2/30 ↔ a (εφθειρεν)/b (διεφθειρεν) – L

Both the verbum simplex (a) and the compositum can have been found in the Greek *Vorlage* used for the translation.

19:2/36–40 – εν τη πορνεια – L:CS and L:IV

Two different lexemes as far as the noun is concerned appear in the Vetus Latina: While the strands I and V attest “in prostitutione,” the strands C and S preserve the readings “per fornicationem” and “in fornicatione” respectively. Both Latin nouns, however, can be seen as synonymous. So also the use of different prepositions (“per” vs. “in”) does not effect the meaning and content of the phrase, because they are merely two different ways of rendering the passage cited above.

19:2/52–56 – των δουλων αυτου – L:V^{mss}

Two witnesses belonging to the Vulgate tradition omit the possessive pronoun. This shorter reading is, according to Gryson, also attested in two manuscripts which are not part of the selection for the ECM, namely GA 2025 and GA 2065*.

19:3/6 ↔ a (ειρηκαν)/b (ειπαν) – L

In Latin there is no differentiation between perfect (a) and aorist (b). Therefore, both variants have to be considered as possible *Vorlagen* for the translation.

19:4/28–30 – τω θεω – L:C^{mss} and L:V^{mss}

The noun “deum” is replaced by “dominum” in two representatives of the C strand. This alternative reading should not be overestimated, because in Revelation the terms “God” and “Lord,” as stated several times before, are often interchangeable. Besides, it also has to be mentioned that in a few manuscripts belonging to the Vulgate tradition the aforementioned phrase is omitted completely. This shorter reading seems to be the result of a *parablepsis* made by the scribe because of a *homoeoteleuton* due to the frequent appearance of the letter ω in Greek (τω θεω τω καθημενω επι τω θρονω). Furthermore, it also has to be taken into account that “deum” and “sedentem” in Latin end with the same letter (“m”) which might have confused the scribe as well.

19:4/44–46 ↔ a (αμην ἀλληλουια)/c (ἀλληλουια αμην) – L:CIV

The word order cannot be decided.

19:4/44–46 – a (αμην ἀλληλουια) – L:C and L:S

Two peculiarities occurring in the textual transmission of the Vetus Latina have to be mentioned. The first one is that in the C strand only “amen” is attested, while the second one occurs in the S strand, where the aforementioned Greek phrase is split by putting the conjunction “et” between both terms. Both readings, however, have to be considered singular, because neither of the readings is attested elsewhere in the Greek and Latin traditions.

19:5/6–14 ↔ a (απο του θρονου εξηλθεν λεγουσα)/b (εκ του θρονου εξηλθεν λεγουσα)/d (εξηλθεν απο του θρονου λεγουσα)/e (εξηλθεν εκ του θρονου λεγουσα)/h (εκ του θρονου εξηλθεν λεγον) – L:SIV

The double arrow appears here for three different reasons. This first reason is that the prepositions απο and εκ are synonyms which means that one cannot make a distinction in Latin. The second reason is the word order. The third reason is the gender of the participle. Although reading h with the neuter participle λεγον seems to be wrong because it differs to φωνη it might have appeared in the Greek *Vorlage* used for the Latin translation. The present participle “dicens” referring to “vox” has identical forms for the feminine and the neuter in the nominative. Therefore, the Greek neuter form cannot be excluded totally.

19:5/16 – ανειτε – L:C and L:SIV

The imperative is rendered in the Vetus Latina in two different ways which both, however, are synonymous: While the phrase “laudem dicite” can be found in the strand S, I and V, “(con)laudate” appears in the C strand.

19:5/18–20 – τω θεω – L:C^{mss} and L:D

As stated in Rev 19:1, the D strand preserves the singular reading “domino” instead of translating “God” again. A different Greek *Vorlage* does not have to be postulated, because in Revelation the terms “deus” and “dominus” are often interchangeable and it seems to be a certain scribal habit of the D strand to replace “deus” by “dominus.” Besides, “laudate dominum” is written in two manuscripts belonging to the Old Latin C strand. (The difference of the case in the inner-Latin attestation here became necessary because of the

difference in the used verb [“laudate,” followed by an accusative vs. “laudem dicite” in combination with a dative].)

19:5/18–22 – τω θεω ημων – L:C

A singular reading is attested in the C strand: Instead of the pronoun “nostro,” we can find the possessive pronoun “vestrum.”

19:5/18–22 – τω θεω ημων – L:C^{mss} and L:S^{mss}

The possessive pronoun is omitted in a few manuscripts which belong to the C strand. It seems that the *homoeoteleuton* caused by the appearance of the accusative ending “-um,” as far as the C strand is concerned (“dominum nostrum” VEL “dominum vestrum”) and the letter “o” (“deo nostro”) in the S strand is responsible for each of both shorter readings.

19:5/18–22 – τω θεω ημων – L:S^{mss}

The pleonastic reading “domino deo nostro” can be read in a few manuscripts of the S strand. This *lectio duplex*, which remains unattested in Greek, seems to have its origin in the liturgical tradition, because most of the witnesses with this reading have a liturgical background.

19:5/34–38 – οι φοβουμενοι αυτον – L:C and L:V^{mss} and L:SIV

Although the vast majority of the Old Latin strands correspond with the unambiguous Greek reading by writing “eum,” two peculiarities concerning the translation of the aforementioned phrase must be noted here: Instead of using the pronoun, “dominum” appears in the C strand. This term can either be understood as a synonym to “deum,” written in the context of the request of praising God a few words earlier; alternatively, there is a distinction recognizable between God, who shall be praised, and the Lord, who is to be feared. Besides, the phenomenon of replacing the pronoun by a noun also appears in several manuscripts of the Vulgate tradition, because there we find “deum,” which may be understood as a semi-conscious trivialization and harmonization to “laudem dicite deo” a few words before.

19:6/6 – ως – L:CI

The particle is omitted in the Old Latin strands C and S. It seems that the brevity of both the Greek the Latin words (“ut”) furthered the omission.

19:6/8 – φωνην – L:SIV

The words “populi” (L:S) and “turbae” (L:IV) can be read in the Vetus Latina as translations for the Greek noun cited above. The same analog choice of translation has been observed already in Rev 19:1/14.

19:6/8–12 – φωνην οχλου πολλου – L:C

The translation “vocem tubarum magnarum,” as preserved in the C strand does not correspond to the Greek *Ausgangstext* completely. It is noticeable that the word “tubarum” has arisen as an erroneous omission of the letter “r” in the first syllable. If the named letter had been written the word would be “turbarum,” which is the translation of οχλου as in Rev 19:1/14. The use of “magnarum” as the translation for πολλου may be viewed as a harmonization to Rev 19:1 where we can find the phrase “vocem turbarum ingentium” for φωνην οχλου πολλου in the C strand.

19:6/32 – ισχυρων – K:B

The Sahidic has translated ισχυρων with εναωωωω “great,” which might also be associated with the associated variant πολλων. This, however, would leave no formal counterpart for ισχυρων, which the Greek tradition consistently preserves. The Sahidic is not cited, here, only the Bohairic which reads εγχορ “mighty.”

19:7/8–16 – και δωμεν την δοξαν αυτω – L:V^{mss}

The whole phrase cited above is omitted in a few manuscripts belonging to the Vulgate tradition. This omission probably happened because of a *parablepsis* due to the repetition of the conjunction και/“et” (και αγαλλιωμεν και δωσωμεν .../“et exultemus et demus ...”).

19:7/10–16 – δωμεν την δοξαν αυτω – L:S

The translation chosen by the S strand is “glorificemus nomen eius,” which is not a literal translation; a different Greek *Vorlage*, however, does not have to be postulated because the translation cited above paraphrases the context of the passage.

19:7/12–14 – την δοξαν – L:C and L:I and L:V

The Vetus Latina preserves three different words for the Greek noun: While “claritatem” is used in the C strand, we find “honorem” in L:I; the Vulgate, however, used the term “gloriam.” All three words can be seen as synonyms and the words “claritas” and “gloria” have already appeared as two possible

ways of the translation of the Greek noun δοξα in Rev 19:1/38–42.

19:7/16 ↔ a (αυτω)/b (αυτου)/ – L:S

The S strand of the Vetus Latina has the translation glorificemus nomen eius. Therefore, both the dative (a) and the genitive (b) have to be considered as potential *Vorlagen*.

19:8/14–16 ↔ a (λαμπρον καθαρον)/b (καθαρον λαμπρον)/ – L:CSIV

The word order cannot be decided.

19:8/14–16 ↔ b (λαμπρον και καθαρον)/d (καθαρον και λαμπρον)/ – L:V^{mss}

The word order cannot be decided.

19:9–11 – L:S

All three verses are missing in the S strand.

19:9/35 – b (παλιν) – L:C

The word “iterum” is placed between “et” and “dicit mihi” (19:9/30–34: και λεγει μοι) in the C strand. An interdependence between the Greek and the Latin as preserved only in the Old Latin C strand cannot be totally excluded, but the addition of παλιν and “iterum,” respectively, may have happened independently and effected both by the Greek scribe and the Latin translator in order to make more clear that the direct speech of the voice of the crowd is continued.

19:9/40–42 – λογοι αληθινοι – L:C

In the C strand the aforementioned phrase is expanded to “verba vera et iusta,” which seems to be a harmonization to Rev 19:2 and other verses where the adjective “righteous” always appears in combination with “just.”

19:9/41 ↔ a (om.)/b (οι)/ – L:CIV

The double arrow appears here because of the Greek article.

19:9/42–48 ↔ a (αληθινοι του θεου εισιν)/b (αληθινοι εισιν του θεου) – L:CIV

The word order cannot be decided.

19:10/24 – ορα – L:A

In the A strand the Greek imperative is not translated with “vide” as in the rest of the Old Latin textual tradition; instead, “surge” is written, which

has to be considered a singular reading within the Vetus Latina and the Greek transmission as well.

19:10/42–48 – των εχοντων την μαρτυριαν – L:K

The K strand does not preserve the whole phrase cited above. A *parablepsis* caused by the ending “-um” appearing a few times successively (“fratrum tuorum habentium testimonium”) seems to explain the omission of the passage most adequately.

19:10/42–56 – των εχοντων την μαρτυριαν Ιησου τω θεω προσκυνησον – L:K

The syntax of the phrase as preserved in the K strand differs from the Greek *Ausgangstext*. As stated above, the passage from των to μαρτυριαν is omitted. Therefore, the genitive of the proper name which follows (Ιησου) does not make sense as genitive in this construction. Instead, we find the construction “Iesum dominum adora,” which means that the proper name is regarded as the first part of the accusative object dependent on “adora” (προσκυνησον).

19:10/42–56 – των εχοντων την μαρτυριαν Ιησου τω θεω προσκυνησον – L:K

As mentioned above, instead of “deum” we find the word “dominum” in the K strand. A different Greek *Vorlage* supporting this inner-Latin singular reading has not been found yet. Rather, the textual variation seems to be the result of an inner-Latin scribal or translational process because, as observed several times previously, in Revelation the attributes “deus” and “dominus” are often interchangeable and shifts of this kind can be understood as semi-conscious trivializations; therefore, they should not be overestimated.

19:10/50 – Ιησου – L:C

The Old Latin strand C adds the title “Christi” after “Iesu.” This reading is without any parallel in the Greek and Latin textual transmission and has to be considered a semi-conscious trivialization made in the translational or transcriptional process.

19:10/58–74 – η γαρ μαρτυρια Ιησου εστιν το πνευμα της προφητειας – L:C

The translation of this phrase as preserved in the C strand noticeably differs from the Greek *Ausgangstext*, because we can find “sanctificatio enim testificationis est spiritus prophetarum.”

19:11/30–36 ↔ a (καλουμενος πιστος και αληθινος)/b (πιστος καλουμενος και αληθινος)/c (πιστος και αληθινος καλουμενος) – L:KIV

The word order cannot be decided.

19:11/36 – αληθινος – L:CI and L:V

The Greek adjective is translated into Latin in two different ways: While “verus” is the translation chosen by the Old Latin strands C and I, “verax” appears in the Vulgate. Both Latin adjectives, however, are synonymous.

19:11/38–44 – και εν δικαιοσυνη κρινει – L:C

The translation which we can find in the C strand slightly differs from the *Ausgangstext*, because not only is the conjunction omitted, but also the object is translated differently into Latin. Instead of the ablative “cum iustitia” (L:IV), the C strand has the hendiadys “aequum iustumque.”

19:12/28–30 – εχων ονομα – L:C

In the Old Latin strand C, the adjective “magnum,” which remains unattested in any other witness, is added after the noun “nomen.” A semi-conscious trivialization has to be taken into account for the explanation of this longer reading in light of the characterization of the white rider presented in this passage.

19:12/34–44 – ο ουδεις οιδεν ει μη αυτος – L:C

The C strand does not preserve a literal translation of the phrase cited above; instead, the passage is paraphrased as follows: “nemini alii nisi sibi notum.”

19:12/34–44 – ο ουδεις οιδεν ει μη αυτος – L:I

In the I strand a parallelism to Rev 2:17 can be recognized in this passage. Instead of “ipse” as the translation of αυτος, the phrase “qui accipit” is attested, which appears to be the translation of ο λαμβανων written in Rev 2:17.

19:12/34–36 – ο ουδεις – K:B

The Bohairic version has μμον ωχουμ ντε ρλι εμι εροϋ “nobody is able to know it.” The Bohairic has eliminated the Greek relative and assumed the equivalent of δυναται. Because the Bohairic is paraphrastic in the rendering of this verb, the translation is not admissible for the presence or absence of the Greek relative pronoun.

19:13/22–28 – ο λογος του θεου – L:KS and L:IV

The synonymous words “sermo” and “verbum” are chosen by the Old Latin strands K and S on the one

hand and I and V on the other. Although slight differences and accents in the semantics of both nouns cannot be neglected, both words can be recognized as quite similar as far as their content is concerned.

19:14/16 – α (ηκολουθει) – L:I

The numerus of the verb in the I strand is in singular (*sequebatur*) and formally corresponds to the reading of the *Ausgangstext*. Nevertheless, it has to be considered that the subject of the sentence in Greek is τα στρατευματα which is, beyond any doubt, in plural. The combination of a subject whose gender in neuter written in plural and a verb written in singular is, according to the Greek grammar, possible. But it is noteworthy that the Latin text of the strand I differs to the other Old Latin strands where “*sequebantur*” is attested. The reason for this singular reading as preserved in the I strand can be the erroneous omission of the letter “n” marking the plural of the verb in Latin. Besides, it is important to keep in mind that the subject of the verse τα στρατευματα is translated into Latin with “*exercitus*” which can be both singular and plural; therefore, a confusion of the scribe and a *constructio ad sensum* cannot be excluded.

19:14/28–32 – j (βυσσινον καθαρον) – L:K

The adjective λευκον as preserved in the *Ausgangstext* is omitted in the K strand. An interdependence between the Greek variant attestation on the one hand and the Old Latin strand preserving this inner-Latin singular reading on the other hand cannot be excluded entirely; nevertheless, it should be taken into account that the *homoeoteleuton* caused by the frequent appearance of the ending -ov in Greek and “-um” in Latin could have confused the translator’s and/or the scribe’s eyes.

19:14/32 – καθαρον – L:I

The I strand has the singular reading “*et purpureum*” following “*byssinum album*” (βυσσινον λευκον). While the addition of the conjunction can be neglected because of its appearance in a few Greek witnesses, not to mention the possibility of rendering two words placed together in an enumeration, the use of “*purpureum*” is noticeable, because this reading cannot be found anywhere else. Besides, it has to be noted that the colour “*purpureum*” (πορφυρον) is part of the unambiguous characterization of the “Whore of Babylon” (cf. Rev 17:4).

19:15/14–16 ↔ d (ρομφαια διστομος οξεια)/e (ρομφαια οξεια διστομος) – L:KSIV

The word order cannot be decided.

19:15/54–72 – του οινου του θυμου της οργης του θεου του παντοκρατορος – L:KI

The second genitive (του θυμου) cannot be found in the strands K and I. It seems that the translator and/or the scribe may have become confused because by this long enumeration of genitives.

19:15/54–64 – του οινου του θυμου της οργης – K:B^{mss} and K:S

Although three Bohairic manuscripts (A*D*N) could support του οινου της οργης, two of these manuscripts are corrected. The most prevalent reading ντε πεμβον ντεπιχωντ “of the wrath of the anger” could translate either θυμου ... οργης or θυμου ... οργης. Given the weak manuscript support in the first instance and the lexical similarity of the Greek nouns, the Bohairic should not be cited here. The Sahidic version has ἡτορη ἡπσωντ ἡπνογτε (sa 32 42 658) “of the wrath of the anger of God” and ἡτορη ἡπχοεις πνογτε (sa 655 656) “of the wrath of the Lord God.”

19:15/62–72 – της οργης του θεου του παντοκρατορος – L:A

Two differences have to be noted when reading the Latin translation as preserved in the Old Latin strand A. The first one is that the passage της οργης του θεου remains completely untranslated; the second one is that, instead of “*omnipotentis*” as attested everywhere else in the Vetus Latina, only “*potentis*” is written.

19:15/66–72 – του θεου του παντοκρατορος – L:C

The adjective “*magni*” is placed between “*dei*” and “*omnipotentis*.” A semi-conscious trivialization seems to offer the most adequate explanation of this addition, which is attested nowhere else in the Greek and Latin textual transmission.

19:16/22–24 – α (ονομα γεγραμμενον) – L:D

The adjective “*novum*” occurs between the noun and the participle. The addition resulting on a singular reading within the Greek and Latin textual attestation of the aforementioned phrase seems to have been influenced by Rev 3:12, where the noun “*nomen*” appears in combination with “*novum*.”

19:16/32–34 – κυριος κυριων – L:KS and L:IV and L:V^{ms}

As far as the genitive within the construction cited above is concerned, three different ways of its rendering can be found in the Vetus Latina. While the literal translation “dominorum” is used by the strands K and S, we find substantivised participle “dominantium” in the Old Latin strands I and V. The form “dominatorum,” however, is attested is just one witness which is part of the Vulgate tradition. All three forms have to be viewed as synonymous and, although slight differences and individual nuances (especially as the singular reading “dominatorum” is concerned) cannot be neglected, they can be regarded as appropriate ways of rendering κυριων.

19:17/26 – μεγαλη – L:D

The adjective is not attested in the D strand causing a singular reading within the whole Greek and Latin textual transmission.

19:17/36–42 – τοις πετομενοις εν μεσουρανηματι – L:C

The phrase cited above is not rendered in the C strand. Instead, only the genitive “caeli,” which is part of the expression μεσουρανηματι, is attested.

19:17/44 – b (om.) – L:D

Like in the manuscripts of the Oecumenius-group (GA 2053, 2350), the verb δευτε is missing in the D strand. A reciprocal influence between the Greek and the Latin textual transmission as far as this *lectio brevior* is concerned cannot be excluded, although the opposite does not have to be postulated necessarily. The omission can have happened independently during the scribal process, because the second imperative, which follows immediately after δευτε, is συναχθητε and has the very same ending; therefore, due to a *homoeoteleuton* a *parablepsis* in Greek seems to be plausible. And also in Latin, the analogical phenomenon could have caused the omission as well, because it cannot be excluded that the corresponding Latin imperative form of the second verb might have been “congregate,” which is also attested in the Vetus Latina, though the correct form to expect is “congregamini.”

19:17/50–56 – το δειπνον το μεγα – L:I

The adjective does not appear in the I strand. An *in scribendo* error taking place due to the identical ending of the noun and the adjective both in Greek and Latin (“cenam magnam”) has to be taken into

consideration as a possible explanation for this shorter reading, which remains singular both in Greek and in Latin.

19:17/54–60 – b (του μεγαλου θεου) – L:V^{mss}

The reading “cenam magni dei,” instead of “cenam magnam dei,” is attested in few manuscripts belonging to the Vulgate tradition. The change of the case of the adjective, which has an effect on the content of the verse, may have happened in both languages by coincidence and independently from each other; it may be regarded as a semi-conscious trivialization and *constructio ad sensum*, because in the scribe’s eyes, whether in Greek or Latin, it might have been more plausible to combine the attribute μεγα/“magnam” with God than with δειπνον/“cenam.”

19:17/58–60 – του θεου – L:V^{ms}

One witness of the Vulgate tradition adds “omnipotentis” after “dei” and creates a singular reading, which is the result of a semi-conscious trivialization making a parallelism to Rev 19:15, where του θεου is followed by του παντοκρατορος (“dei omnipotentis”).

19:19/34 – πολεμον – L:CSI and L:V

For this noun two different words are attested in the Vetus Latina: While the strands C, S and I use “bellum,” the V strand preserves “proelium,” which is not completely the same. A different Greek *Vorlage*, however, need not be postulated, because of the similar content of the Latin reading, which must be considered singular. The same phenomenon could already be observed in Rev 11:7/10.

19:19/42–46 – a (επι του ιππου) – L:C

The horse is characterized as “album” in the C strand, while in the rest of the Old Latin tradition and in the whole Greek manuscript tradition a specific colour is not mentioned. The addition is the result of a harmonization to Rev 19:11 where the phrase ιππος λευκος/“equus albus” appears.

19:20/6–14 – το θηριον και μετ αυτου – L:CSV and L:I

It is noteworthy that in the Old Latin strands C, S and V the translation of this passage was made without considering the gender of the noun. The phrase μετ αυτου refers to το θηριον; therefore, the gender of the pronoun in Greek is neuter. The Latin noun “bestia,” however, as translation for θηριον, is female; in the aforementioned three strands of the

Vetus Latina we can find the translation “cum illo,” which grammatically does not correspond to *bestia*. Only in the I strand is the correct gender (“cum illa”) used.

19:20/16–22 – ο ψευδοπροφητης ο ποιησας – L:S

While in the majority of the Old Latin strands, “pseudopropheta qui fecerat (L:C)/fecit” (L:IV), referring to the singular as attested in the *Ausgangstext*, is used, the plural “pseudoprophetae qui fecerunt” appears in the S strand. According to Gryson, the plural ψευδοπροφηται (without article, however) can be found in the minuscules GA 1918 and 2017 neither of which is in the ECM selection.

19:21/20–24 – α (επι του ιππου) – L:C

As already observed in 19:19/42–46, the colour of the horse (“album”) is specified, although the adjective is not attested in the Greek tradition. Again, the addition is the result of a harmonization to Rev 19:11, where the phrase ιππος λευκος/“equus albus” appears.

19:20/32–36 – εν οις επλανησεν – K:B^{mss}

The earliest Bohairic manuscripts (ACD^{mg}EFG*N) have εαγρωνη ννη εταγσι νττεβς ντε πιθηριον “binding those who received the mark of the beast.” BD*G^{mg}HTZ have ε[τ]αγρωρεμ etc. “which deceived ...” Because the earlier manuscripts contain a paraphrase and the others preserve two different readings which both omit a parallel to (32)εν (34)οις, the Bohairic should not be cited here.

19:20/76–78 – του πυρος – K:B and K:S

The Bohairic translator has transposed fire to the next phrase εεμορ νκρωμ νεμ οην “burning with fire and brimstone.” Only the Sahidic should be cited here, although notably the Sahidic also expands the following phrase.

20:1/6 ↔ b (αλλον αγγελον)/c (αγγελον αλλον) – L:S
The word order cannot be decided.

20:1/18–26 – την κλειν της αβυσσου και – L:S^{mss}

The phrase cited above is omitted in few witnesses belonging to the S strand, probably because of a *paralepsis*.

20:1/28–30 – αλουσιν μεγαλην – L:A

The adjective is not attested in the A strand. An *in scribendo* error due to the same letter at the end of both words both in Greek (v) and in Latin (m) cannot be excluded.

20:2/6–8 – τον δρακοντα – L:A^{ms}

Although not attested in the Greek manuscript tradition, the phrase “illum magnum” after “draconem” appears in one witness of the A strand. This singular reading is a parallelism to 12:9 and may be considered a semi-conscious trivialization.

20:2/6–12 – τον δρακοντα τον οφιν – L:D

The conjunction “et,” whose Greek equivalent και is (according to Gryson) only attested in GA 1894, a MS which does not belong to the selection of manuscripts chosen for the ECM, appears in the D strand between τον δρακοντα and τον οφιν (“draconem et serpentem”).

20:2/6–12 – τον δρακοντα τον οφιν – L:A

The translation “illum serpentem,” which uses the demonstrative pronoun, appears in the A strand. The use of the pronoun ille to render the Greek article has been observed several times previously, including Rev 12:9 where the combination of the lexemes δρακων and οφης appeared for the very first time in Revelation.

20:2/10–12 – τον οφιν – L:AIV and L:S

Two different words can be found in the Vetus Latina for this noun: While “serpens” is read in the strands A, I and V, the S strand uses the lexeme “anguis.” Both terms may be regarded as synonymous; therefore, no Greek alternative reading has to be postulated (cf. also 12:9/10–12).

20:2/18–20 – ος εστιν – L:A and L:A^{mss} and L:SIV

While the strands S, I and V render the Greek phrase literally (“qui estin”), the more eloquent reading “qui cognominatus est” is used in the A strand. In a few witnesses belonging to the A strand “voca(ba)tur” may be found. A different Greek *Vorlage* need not be postulated, because all the variant readings are merely different types of rendering the Greek phrase.

20:2/22–28 ↔ a (διαβολος και ο σατανας)/b (ο διαβολος και σατανας)/c (ο διαβολος και ο σατανας)/d (διαβολος και σατανας) – L:CSIV

The double arrow appears here because of the Greek article.

20:4/6 – θρονους – L:AIV and L:S

The Greek noun has two different equivalents in the Old Latin: While the strands A, I and V transliterate it by writing “thronum,” in the S strand “sedem” is used (cf. 16:10/18–20, etc.).

20:4/32 – a (πεπελεκισμενων) – L:KASI and L:V and L:V^{mss}

In the Vetus Latina, different words are used to render the Greek participle. While in the vast majority of strands “occisorum” is read, the Vulgate used the form “decollatorum”; “interfectorum,” however, is attested in a few MSS that also belong to the Vulgate tradition.

20:4/36–38 – την μαρτυριαν – L:ASIV and L:K

For the Greek noun, four Old Latin strands use the word “testimonium.” In the K strand, however, “nomen” is written which has to be considered a singular reading both within the Greek and the Old Latin traditions.

20:4/40 ↔ a (ιυ)/b (του ιυ) – L:KASIV

The double arrow appears here because of the Greek article.

20:4/42–52 ↔ a (και δια τον λογον του θεου)/ c (και τον λογον του θεου) – L:KASIV

Immediately before the aforementioned phrase the passage δια την μαρτυριαν Ιησου appears in the Greek text. The preposition δια cited above can refer to both parts (την μαρτυριαν Ιησου; τον λογον του θεου); therefore, it cannot be decided with certainty whether in the Greek *Vorlage* the preposition was used once again in order to refer to τον λογον του θεου (a) or whether it was omitted (b). In Latin the preposition “propter” is repeated in the strands A, S, I and V, while it is not used in the strand K and in one witness belonging to the S strand. Nevertheless, both Greek variants cited above have to be taken into consideration when assigning Latin readings to Greek variants.

20:4/46–52 – τον λογον του θεου – L:K and L:ASIV

The synonymous words “sermo” and “verbum” are chosen by the Old Latin strand K and A, S, I and V, respectively. Although slight differences and accents in the semantics of both nouns cannot be neglected, both words may be recognized as quite similar as far as their content is concerned (cf. 19:13/22–28).

20:4/78–82 ↔ a (ελαβον το χαραγμα)/d (ελαβον χαραγμα) – L

The double arrow appears here because of the Greek article.

20:4/80–82 – το χαραγμα – L:KA and L:SI and L:V

It is noteworthy that for the Greek term χαραγμα different lexemes appear in the Vetus Latina. While

in the strands K and A “inscriptionem” appears, “notam” is used by the strands S and I. The Vulgate, however, has chosen “characterem” and “character,” respectively. Although these words are not synonymous, they are appropriate ways of rendering the Greek word considering the context (cf. also 14:9/44).

20:4/108–112 – μετα του Χριστου – L:KSIV and L:A

While in the vast majority of the Old Latin strands “cum Christo” is used, “cum Iesu” resulting a singular reading which does not have any equivalent in the Greek and the rest of the Latin textual transmission is also attested.

20:4/114–116 – χιλια ετη – L:K

The phrase cited above is omitted by the K strand.

20:4/114–116 ↔ a (χιλια ετη)/b (χιλιοις ετεσι)/ c (τα χιλια ετη) – L:ASIV

The double arrow here appears not only because of the Greek article (a vs. c). It is also used because the Latin version cannot be used for differentiation between the Greek accusative (a/c) and the Greek dative (b) in this passage here.

20:5/1 – L:S

The whole passage cited above is omitted by the S strand. This omission must be regarded as the result of a homoeteleuton caused by χιλια ετη which appears at the end of v. 4 and at the end of the passage here as well.

20:6/16–22 – τη αναστασει τη πρωτη – L:A

The Old Latin strand A offers the translation “hac prima resurrectione” which means that the demonstrative pronoun is used to render the article that is used twice in the Greek *Vorlage*.

20:6/24–26 ↔ b (επι τουτον)/c (επι τουτου)/d (επι τουτω) – L:ASI^{mss}

The Greek preposition επι can be used with both genitive (c), dative (d) and accusative (b). A difference in the meaning, however, cannot be recognized. Therefore, the double arrow is used here.

20:6/60–66 ↔ a (μετ αυτου χιλια ετη)/f (μετ αυτου τα χιλια ετη) – L:ASIV

The double arrow appears here because of the Greek article.

20:7/2–16 ↔ a (και οτ αν τελεσθι τα χιλια ετη λυθησεται)/b (και οταν τελεσθωσιν τα χιλια ετη

λυθησεται)/d (και οτε ετελεσθησαν τα χιλια ετη λυθησεται)/e (και οτε τελεσθη τα χιλια ετη λυθησεται)/f (και οτε τελεσθη τα χιλια ετη λυθη) – L:ASIV

The double arrow here appears for various reasons. The first is that in Greek it is possible to use the singular when the plural subject is neuter. This is the case in the first part of the variation unit concerning the number of *τελεω* (a/e/f vs. b/d). The next reason is that the question whether *οτ αν* or *οταν* appeared in the Greek *Vorlage* used for the translation cannot be answered by looking at the Vetus Latina, because both terms are similar. The third reason for using the double arrow is that within the first part of the passage both the indicative aorist (d) and the subjunctive aorist (a/b/e/f) are used, depending on the subjunction (*οτ αν/οταν* vs. *οτε*). Nevertheless, both constructions have the same meaning; therefore, the Latin version is not helpful in assigning specific variants to specific potential *Vorlagen*. The last reason for using the double arrow is that *λυθη* (f) and *λυθησεται* (a/b/d/e) can also be understood as synonyms.

20:8/12–20 ↔ a (τα εν ταις τεσσαρσι[v] γωνιας)/b (εν ταις τεσσαρσι[v] γωνιας)/c (τα εν τεσσαρσι[v] γωνιας) – L:KASIV

The double arrow appears here because of the Greek article (a vs. b vs. c).

20:8/12–20 – τα εν ταις τεσσαρσι γωνιας – K

The Sahidic and Bohairic translators have taken liberties in the first half of this verse, apparently resolving unclarity with this substantive prepositional phrase. As a result, one can only attest the presence of a text similar to 12–20 above and not the specifics of the source text. Neither has a formally literal translation of the preceding phrase (8)τα (10)εθνη (Sahidic: *ἡτοικογμενη*; Bohairic: *ννιεβιαικ νεμ νιεθνος*). The Sahidic transposes 12–20 and begins with *εβολ ελ*, which would normally presume *εκ* or *απο*. Several Bohairic manuscripts (D^{ms}EFGHTZ) read *ἦεν πιγτογ [ἡνογ ν]λακρ* “in the four winds of the corners.”

20:8/40–42 – τον πολεμον – L:AS and L:IV

For this noun two different Latin words are attested in the Vetus Latina: While the strands A and S use “bellum,” the I strand and the Vulgate tradition preserve “proelium.” A different Greek *Vorlage*, however, need not be postulated (cf. 11:7/10, etc.).

20:9/34–36 – την ηγαπημενην – K:B

The Bohairic version is apparently corrupt with *ἡβακι μβερι* “the new city” for *ἡβακι μμερι* “the beloved city.”

20:10/26–28 ↔ a (και θειου)/c (και του θειου) – L:ASIV

The double arrow appears here because of the Greek article.

20:10/38–42 – και ο ψευδοπροφητης – L:V

According to the Vulgate v. 10 of the 20th chapter of Revelation begins with the conjunction “et.”

20:10/40–42 – ο ψευδοπροφητης – L:S^{ms} L:V

Although the singular is clearly attested in Greek, the plural “pseudoprophetae” is attested in several witnesses belonging to the S strand. Besides, it needs to be noted that “pseudoprophetes,” which is also the plural, is the reading preserved in the V strand based on the Stuttgart Vulgate here.

20:11/6 – θρονον – L:KASV and L:I

Here again the Greek noun has two different equivalents in the Old tradition: While the strands K, A, S and V transliterate it by writing “thronum,” in the S strand “sedem” is used (cf. 16:10/18–20, etc.).

20:11/6–10 – θρονον μεγαν λευκον – L:S

The S strand preserves the reading “thronum magnum et album et candidum” resulting a *lectio duplex* which is singular both within the Greek and the Latin attestation of this passage.

20:11/8–10 ↔ a (μεγαν λευκον)/b (λευκον μεγαν) – L:KASIV

The word order cannot be decided.

20:11/32–40 ↔ a (η γη και ο ουρανος)/b (ο ουνος και η γη)/d (η γη και ουρανος) – L:KASIV

The double arrow appears here because of the Greek article (a/b vs. d). Besides, the word order cannot be decided (a/d vs. b).

20:12/4 – ειδον – L:D

This verb is omitted by the D strand.

20:12/10–18 – τους μεγалους και τους μικρους – L:I

The comparative “maiores et minores” which does not have an equivalent in the Greek *Vorlage* can be found in the I strand. This Old Latin singular reading should not be overestimated because the comparative can be understood as an elative and it is

allowed to consider it as freedom taken by the Latin translator.

20:12/20–26 – εσωτάς ενωπιον του θρονου – L:A
This whole passage is missing in the A strand.

20:12/22–26 – ενωπιον του θρονου – L:K
The genitive “domini” is added after “throni” in the K strand. The addition itself may be considered a semi-conscious trivialization because, according to what has been noted in Rev 4 and 5, it is obvious that it has to be the Lord’s throne which is being referred to.

20:12/22–26 – dn (ενωπιον του θρονου του θυ) – L:K^{ms}
The addition of “dei” can be observed in one witness that belongs to the K strand. The genitive seems to have been added for the very same reason as mentioned just before concerning the addition of “domini.”

20:12/46–48 – της ζωης – L:AS
The pronoun “uniuscuique” is added after vitae by the Old Latin strands A and S. Although there is no corresponding Greek *Vorlage*, it seems plausible that the addition itself happened just in order to express the content of the verse more properly.

20:12/54–56 – οι νεκροι – L:K
Instead of “mortui” which is attested in the vast majority of the Old Latin strands, the K strand writes “singuli” which has to be considered a singular reading with no equivalent in Greek. The word νεκροι remains completely untranslated.

20:12/66–68 – τοις βιβλοις – L:K
The K strand does not read the plural “libris,” which would be the literal translation of the Greek *Vorlage* as far as the numerus is concerned. Instead, the singular “libro” which does not have a Greek equivalent appears here.

20:12/70–76 – κατα τα εργα αυτων – L:D
The D strand has the addition “et iudicatum est de singulis,” which is a singular reading both in the Greek and the Old Latin. It seems that this passage is a *prolepsis* of the passage that appears at the end of v. 13 (εκριθησαν εκαστος).

20:13/10–18 ↔ a (τους νεκρους τους εν αυτη)/b (τους εν αυτη νεκρους) – L:AIV
The word order cannot be decided.

20:13/10–18 – τους νεκρους τους εν αυτη – L:S
The adverbial phrase after νεκρους is missing in the S strand. Instead, the possessive pronoun “suos” appears after “mortuos.”

20:13/28–30 – ο αδης – L:ASI and L:V
While “infernus” is used as the translation for αδης by the Old Latin strands A, S and I, “inferus” is read in the Vulgate.

20:13/38–56 – τους εν αυτοις και εκριθησαν εκαστος κατα τα εργα αυτων – L:S
The whole passage cited above is missing in the S strand.

20:13/46–56 – εκριθησαν εκαστος κατα τα εργα αυτων – L:V and L:AI
The Vulgate uses the passive “iudicatum est de singulis secundum opera ipsorum” which may be considered a *passivum divinum*. The strands A and I translated the source text according the active voice used in the Greek *Vorlage*.

20:14/10–12 – ο αδης – L:ASI and L:V
Here again, two different ways of rendering may be observed: While “infernus” is used as the translation for αδης by the Old Latin strands A and S, “inferus” appears in the I strand as well as in the *Vulgate*.

20:14/26–44 – ουτος ο θανατος ο δευτερος εστιν η λιμνη του πυρος – L:A
The whole passage cited above is missing in the A strand. One has to take into consideration that a *homoeteleuton* appearing in the Greek *Vorlage* is the reason for this longer omission because the end of the very first word of the passage cited above (ουτος) is identical to the end of the genitive appearing at the end of the passage (πυρος). Therefore, the translator’s eyes might have become confused and therefore the omission happened.

20:14/38–44 – η λιμνη του πυρος – L:S
The whole passage is omitted from the S strand. It is also noteworthy that in the *Vulgata Sixto-Clementina* the *lectio brevior* also appears.

20:15 – totus versus – L:A
The A strand permanently uses the numerus plural instead of the singular which appears both in the Greek *Vorlage* and the vast majority of the Old Latin strands. Therefore, we can read “inventi (...) scripti missi sunt” (vs. ευρηθη ... γεγραμμενος ... εβληθη).

Only in GA 2091 is the plural ἐβλήθησαν used; this minuscule, however, is not part of the selection of ECM selection. A different *Vorlage* to the existing *Ausgangstext* need not be postulated because it seems more plausible that the change of the number occurred within the Latin version. Besides, it must be kept in mind that in vv. 13–14 the plural (as far as the subjects and the verbs of the verses are concerned) appeared twice (ἐκριθίσαν; ἐβλήθησαν). Therefore, a harmonization seems to fit best to explain the change of the numerus.

20:15/35 – b (ο εστιν ο δευτερος ο θανατος) – L:S^{ms} and L:V^{ms}

One witness belonging to the S strand attests the phrase “haec est mors secunda,” which is a repetition of the very same phrase appearing in 20:14. A similar sentence, namely “quod est secunda mors,” may be found in one witness which is a representative of the Vulgate.

21:2/2 – και – L:V^{ms}

The phrase “ego Iohannes” is attested in several Vulgate MSS. Besides, it must be noted that this Latin phrase that, according to Gryson, also appears in GA 296 and GA 2049 (none of which are in the ECM selection) is also found in the *Vulgata Sixto-Clementina*. It seems that because of the Latin influence this reading was adopted into these two aforementioned Greek witnesses. A Greek *Vorlage*, however, can be excluded due to sufficient Greek and versional attestation of the shorter reading. The phrase itself may be considered a semi-conscious trivialization and a harmonization to Rev 1:9, where ἐγὼ Ἰωάννης appears in the *Ausgangstext*.

21:2/4–10 – την πολιν την αγιαν – L:A

The strand A does not read “civitatem sanctam”; instead, we find the reading “civitatem magnam” meaning that the adjective “magnam” appears which remains unattested in any Greek witness and the rest of the Latin tradition as well. It is also noteworthy that the combination of the terms πολις on the one hand and μεγας on the other can only be found in the context of the description of Babylon (cf. Rev 18:10, etc) and the description of the city where the two martyrs/witnesses are killed (cf. 11:8) which may be understood as Jerusalem, but not in heaven but on earth.

21:2/4–14 – την πολιν την αγιαν Ιερουσαλημ καινην – L:D

The adjective καινην is missing in the D strand. It is plausible that this omission is the result of an *in scribendo* error due to the frequent appearance of the letter “m” in Latin at the end of each word (“civitatem sanctam Hierusalem novam”).

21:2/12 – Ιερουσαλημ – L

In the whole Latin transmission, the spelling “Hierusalem” with the letter “h” is used.

21:2:20–30 ↔ a (εκ του ουρανου απο του θεου)/b (απο του θεου εκ του ουρανου)/c (απο του ουνου εκ του θυ)/d (εκ του ουνου απο θυ)/e (απ ουνου εκ του θυ) – L:ASIV

The double arrow is used here for three reasons. First, it cannot be decided with distinction whether in the Greek *Vorlage* an article was used or not (a/b/c vs. d/e), because in Latin there is no article. Second, the word order cannot be decided (a vs. b). Third, the prepositions απο and εκ in Greek have a synonymous meaning; therefore, it cannot be decided with certainty which preposition was written on which place and in combination with which noun (a/b/d vs. c/e).

21:2/32 – ητοιμασμενην – L:A and L:S and L:IV

The Vetus Latina preserves three different Latin lexemes as the translation for the aforementioned Greek participle. While “aptatam” appears in L:A, “conpositam” (*sic!*) is found in the S strand; the reading “paratam” is used in the strands I and V. All three Latin verbs, however, may be considered synonymous; therefore different Greek *Vorlagen* can be excluded.

21:2/36 – νυμφην – L:A

The A strand places the word “novam” in front of the noun “nuptam.” The addition of the adjective, however, must be regarded as a singular reading because neither in the Greek MSS nor in the rest of the Old Latin tradition can this reading be found. The addition of novam might have its origin in a semi-conscious trivialization and the intention of the translator to establish a harmonization to Rev 21:1 where the adjective “novum” is used in combination with “caelum” (“caelum novum”; ουρανον καινον) and “terra” (“terram novam”; γην καινην).

21:2/36 – νυμφην – L:A and L:SIV

The Vetus Latina offers two different words for the aforementioned Greek noun: While the vast majority of the strands writes “sponsam,” “nuptam” is used by the A strand. Both lexemes, however, are synonyms.

21:2/40–42 – τῷ ἀνδρὶ – L:A and L:SIV

While the Old Latin strands S, I and V translate the Greek noun literally by writing “viro,” the A strand chooses the lexeme “marito” which is caused by the content of the verse because the picture drawn by John of Patmos is the description of a wedding scenery. Therefore, the term “marito” (bridegroom) seems understandably more appropriate.

21:2/40–44 – τῷ ἀνδρὶ αὐτῆς – L:A^{mss}

The possessive pronoun remains untranslated in a few witnesses belonging to the A strand. The omission might be caused by the fact that the Latin word “marito” can be found in the translation of the corresponding passage which makes undoubtedly clear that the man who is the bridegroom belongs to the bride. Therefore, the *lectio brevior* is the result of an inner-Latin reflection of the content of the verse.

21:4/30.34.38 – οὐτε – K

The Sahidic and Bohairic both have ογαε for οὔτε, which is normal. Because Egyptian had no /d/ sound, Greek loanwords often shift Tau’s to Delta in Coptic. Although ογαε does appear in Coptic texts, one must assume that ογαε could represent either οὐτε or οὐδρ.

21:5/6–14 ↔ a (ὁ καθημενος ἐπὶ τῷ θρονῷ)/b (ὁ καθημενος ἐπὶ τοῦ θρονου)/c (ὁ καθημενος ἐν τῷ θρονῷ)/d (ἐν τῷ θρονῷ ὁ καθημενος) – L

The double arrow here is used because of various phenomena. First, the word order cannot be decided (a/b/c vs. d). Second, the preposition ἐπὶ can be used in combination with the genitive (b) and dative (a). Third, in this construction the prepositions ἐπὶ and ἐν have to be considered synonymous.

21:5/10–14 – ἐπὶ τῷ θρονῷ – L:I

In the I strand “sedem” is used as the translation for τῷ θρονῷ, again (cf. 14:3/16, etc.). Also here in this case, a different Greek *Vorlage* need not be postulated.

21:5/30–32 ↔ a (οὐτοι οὐτοι)/b (οὐτοι) – L

The οὐτι has to be considered as a so-called οὐτι-*recitativum*, which is an optional feature. Therefore, it

is not clear whether in the Greek *Vorlage* used for the Latin translation it appeared or not. That is the reason why the double arrow is used.

21:5/34–36 – α (οἱ λόγοι) – L:CIV and L:S

Two synonyms are used in the Vetus Latina for rendering the Greek noun cited above. While the vast majority of strands translate the Greek word literally by writing “verba,” “sermones” appears in the S strand.

21:5/38 – πιστοὶ – L:CV and L:SI

The two Old Latin strands C and V use the superlative “fidelissima” as the translation for πιστοὶ, while the strands S and I of the Vetus Latina use the positive form “fideles” (“sermones”; L:S) and “fidelia” (L:I) respectively.

21:5/38–42 ↔ a (πιστοὶ καὶ ἀληθινοὶ)/b (ἀληθινοὶ καὶ πιστοὶ)/e (οἱ ἀληθινοὶ καὶ πιστοὶ) – L:CSIV

The word order cannot be decided (a/c vs. b). Besides, the Greek article could have appeared in the Greek *Vorlage* used for the translation; the opposite, however, cannot be excluded either (a/b vs. e). These are the two reasons why the double arrow appears here.

21:6/12–20 – τὸ ἀλφά καὶ τὸ ὦ – L:C and L:SI and L:V and L:V^{mss}

Different ways of rendering the aforementioned phrase can be found in the Vetus Latina: “A et Ω” (L:C), “alfa et ω” (L:SI), “A et ω” (L:V) and “A et o” (L:V^{mss}). The *Vulgata Sixto-Clementina* and the *Oxford Vulgate* render the Greek letter Alpha with a small letter (α), while in a wide range of different Vulgate MSS the spelling alpha occurs.

21:6/22–30 – ἡ ἀρχὴ καὶ τὸ τέλος – L:KSIV and L:C

The vast majority of strands preserve the reading “initium” for ἀρχὴ and “finis” for τέλος; the C strand, however, has the reading “primus et novissimus,” which can be seen as a semi-conscious trivialization and harmonization to Rev 1:17.

21:7/2–6 – οἱ νικῶν κληρονομήσει – L:X

The X strand uses the plural “qui vicerint hereditate habebunt,” although there is no further witness either in the Greek nor in the Old Latin textual tradition which supports this. The change of the grammatical number itself, however, should not be overestimated and may be construed as a *constructio ad sensum*.

21:7/6–8 – κληρονομησει ταυτα – L:X and L:K and L:SIV

The Vetus Latina offers three different readings for the aforementioned passage: While the Old Latin strands S, I and V preserve the reading “possidebit haec,” the X strand writes, as recently stated, “hereditate habebunt ista.” The K strand, however, adds the passage “et eorum hereditatem,” which does not have any further attestation in Greek or Latin.

21:7/14–26 – αυτω θεος και αυτος εσται μοι υιος – L:X

As stated above, the grammatical number appearing in the X strand is the plural again. Thus, “illis deus et illi mihi in filios” is read here. Besides, two further slight changes against the *Ausgangstext* and the rest of the Old Latin attestation are notably: The first one is the omission of the verb εσται which does not have to be used necessarily because of the fact that a nominal sentence is used here. The second change is the addition of the preposition “in” in front of the object “filios” by which the content of sentence and the relationship between God and his children is expressed more clearly.

21:7/20–26 – αυτος εσται μοι υιος – L:S

The S strand differs slightly from the Greek *Ausgangstext* and the rest of the inner-Latin versional attestation, because the pronoun αυτος remains untranslated on the one hand and the dative pronoun μοι is rendered by the nominative form “meus.” All in all, the singular reading “erit meus filius” is attested here, which, however, does not have the slightest impact on the content of the phrase.

21:8/2–10 ↔ a (τοις δε δειλοις και απιστοις)/c (τοις δε απιστοις και δειλοις)/e (τοις δειλοις δε και απιστοις)/g (δε δειλοις και απιστοις) – L:XCSIV

The word order cannot be decided. Besides, it cannot be determined whether the Greek article was used in the *Vorlage* or not. For these two reasons, the double arrow is used.

21:8/6 – δειλοις – L:XSV and L:KI

The Vetus Latina preserves two different lexemes for the aforementioned Greek noun: While the strands X, S and V read “incredulis,” “infidelibus” appears in the strands K and I. Both terms, however, are synonymous.

21:8/14 – εβδελυγμενοις – L:X and L:C and L:S and L:I and L:V

The following words are used in the different strands: “propudiosis” (L:X), “abominatis” (L:C), “execrabilibus” (L:S), “abominabilibus” (L:I), “execratis” (L:V). All of them, however, may be regarded as synonymous.

21:8/20–22 – και πορνοις – L:I

The aforementioned phrase does not appear in the I strand. A *parablepsis* due to the frequent occurrence of the conjunction “et”/και in combination with the dative plural of various nouns seems to explain the omission most adequately. According to Gryson the same omission can be observed in GA 2029 which, however, does not belong to the ECM selection.

21:8/30 – ειδωλολατραις – L:XIV and L:C and L:S

While the Old Latin strands X, I and V only transliterate the Greek term by writing “idololatriis,” the strand C of the Vetus Latina preserves the reading “his qui idolis serviunt”; the S strand has the reading “idolorum cultoribus.” All three different ways of rendering the Greek noun may be regarded as synonymous.

21:8/32–38 – και πασι τοις ψευδεσι – L:X

The whole phrase cited above is missing from the X strand. It seems plausible that a *parablepsis* due to the frequent occurrence of the conjunction “et”/και in combination with the dative plural of various nouns might explain the omission.

21:8/34 – πασι – L:D

The D strand has the singular reading “hominibus,” although a corresponding Greek word is not attested in any Greek witness; even within the Old Latin tradition no further evidence can be found. It is more plausible that during the inner-Latin transmission the Latin pronoun omnibus which corresponds to πασιν was erroneously written as “hominibus” due to phonetic confusion.

21:8/40–44 – το μερος αυτων – L:XCS

The possessive pronoun is not attested in the Old Latin strands X, C and S.

21:8/66–72 ↔ a (ο θανατος ο δευτερος)/b (ο δευτερος θανατος)/c (θανατος ο δευτερος)/d (θανατος δευτερος)/e (δευτερος θανατος) – L:XCSIV

The double arrow occurs here because of the Greek article. Furthermore, the word order cannot be decided.

21:9/24 – φιάλας – L:T and L:CSIV

In the Old Latin tradition, two words for φιάλας are used: While in the majority of the strands the loanword “fialas” is written, we find the translation “pateras” in the T strand (cf. also 15:7/24).

21:9/26–28 ↔ a (των γεμοντων)/b (τας γεμουσας)/c (των γεμουσων)/f (γεμουσας) – L:CSIV

The double arrow occurs here because of the Greek article (b vs. f). Besides, it has to be considered that the construction of the the sentence allows the use of both the genitive and the accusative (a/c vs. b/f).

21:9/34–38 – πληγων των εσχατων – L:C and L:SIV

The Vetus Latina uses two different words for the translation of the adjective: While the strands S, I and V write “novissimarum” (L:S) and “novissimis” (L:IV) respectively, “ultimis” is read in the C strand. Both terms, however, can be considered synonymous.

21:9/50–52 – δευρω δειξω – L:V^{mss}

The conjunction et is placed between the two words (“veni et ostendam”) in several MSS belonging to the Vulgate tradition. Even the *Vulgata Sixto-Clementina* attests this longer reading, which is unattested in other Old Latin strands and which does not appear in any Greek witness.

21:9/56–58 – την νυμφην – L:K and L:IV and L:S

Like in 21:2/36 the Vetus Latina offers two different words for the aforementioned Greek noun: While the strands I and V read “sponsam,” “nuptam” is used in the K strand. Both lexemes, however, are synonymous.

21:9/56–58 – την νυμφην – L:K

The C strand puts the adjective “novam” in front of “nuptam,” although there is no further evidence for this reading either in the Greek tradition nor in the rest of the Old Latin strands. The addition of “novam” in the context of nuptam has already appeared in Rev 21:2 in the A strand; therefore, the addition here again can be considered a harmonization.

21:9/58–66 – d (γυναικα του αρνιου) – L:S

The S strand omits the phrase την νυμφην placed before the phrase cited above. It must be taken into account that this *lectio brevior* is the result of a *parablepsis* caused by the double appearance of the Greek article την in combination with the accusative ending -ην (την νυμφην την γυναικα) three times in row.

21:10/14–20 – ορος μεγα και υψηλον – L:C

The C strand only preserves the first two words of the phrase cited above (“montem magnum”). The reason for this shorter reading can be an *in scribendo* error during the translational and/or transcriptional process, because – based on the translations preserved in the rest of the Old Latin tradition (“montem magnum et altum”) – the appearance of the letter m three times in row and the accusative ending “-um” might have confused the translator’s and/or scribe’s eyes.

21:10/14–20 – ορος μεγα και υψηλον – L:C^{mss}

Here again, a *parablepsis* might explain the omission of the adjective as attested in a few witnesses of the C strand best, because the accusative endings “civitatem sanctam Hierusalem descendentem” which all have the characteristic letter “m” at the end may have caused a scribal error.

21:10/40–50 ↔ a (εκ του ουρανου απο του θεου)/b (εκ του ουρανου εκ του θεου)/c (απο του ουνου εκ του θεου)/d (απο του θυ εκ του ουνου)/h (εκ του θυ απ ουρανου) – L:CSIV

For various reasons the double arrow is used here. The first reason is that the word order cannot be decided (a/b/c vs. d/h). The second is that the semantics of the Greek prepositions εκ and απο are similar; therefore, a clear distinction between both concerning their translation into Latin cannot be not made. The third reason is that there is no article in Latin; this has the consequence that it cannot be said with clarity whether in the Greek *Vorlage* used for the translation an article was written or not (a/b/c/d vs. h).

21:11/4–6 – την δοξαν – L:C

The C strand writes lumen “claritatis” and placed the word lumen before δοξαν; simultaneously the casus of “claritas” is necessarily changed from accusative to genitive. This reading, as observed here, has to be considered a singular reading, because it cannot be found anywhere else.

21:11/4–6 – την δοξαν – L:KSV and L:I and L:I^{ms}

The Vetus Latina has various terms for the Greek noun cited above: “claritatem” (L:KSV) and “gloriam” (L:I) and “maiestatem” (L:I^{ms}) (cf. also 19:1/38–42).

21:12/36–38 – α εστιν – L:C

The relative clause cited above is completely omitted from the C strand.

21:12/39 ↔ b (ονοματα)/c (τα ονοματα) – L:SIV

The double arrow appears here because of the Greek article.

21:12/40–50 ↔ a (υιων)/b (των υιων) – L:CIV

The double arrow appears here because of the Greek article.

21:12/48 – ισραηλ – L

In the Old Latin tradition everywhere the writing “Israhel” appears (cf. also 7:4/32).

21:14/4–12 – το τειχος της πολεως εχον – L:C

The C strand reads “muri civitatis habent” and turns the subject of the sentence and the corresponding verb into the plural, although both the rest of the Vetus Latina and in the Greek tradition attest the singular. The change, however, can be understood as a *constructio ad sensum*.

21:14/24–32 – δωδεκα ονοματα των δωδεκα αποστολων – L:C and L:S and L:IV

While the Old Latin strands I and V preserve the full phrase cited above (“duodecim nomina duodecim apostolorum”), the C strand omits the numeral in the first place (“nomina duodecim apostolorum”); the S strand, however, omits the numeral before “apostolorum” (“duodecim nomina apostolorum”). For each of the shorter readings the omission during both the translational process and the inner-Latin transcriptional process has to be taken into account as an explanation. Nevertheless, a parablepsis seems to have caused this omission because of the appearance of the numeral twice within a short passage.

21:14/28–36 – των δωδεκα αποστολων του αρνιου – L:C

By the addition of the conjunction “et” between “apostolorum” and “agni,” the C strand preserves a singular reading which does not have any parallel in the Greek tradition and the rest of the Vetus Latina.

21:15/38–40 – το τειχος – L:CS and L:IV

The two Old Latin strands C and S do not use the singular “morum” as attested in the strands I and V; instead, they place the accusative object in the plural by writing “muros.” This change concerning the numerus can either be seen as a harmonization to the accusative “portas” (τους πυλωνας) appearing a few words earlier; besides it cannot be totally excluded that the same reason which had been suggested in Rev 21:14/4–12 where also the plural

was used instead of the singular in L:C is responsible for this change, namely the *constructio ad sensum* – because, usually, a wall around a city consists of different individual walls put together.

21:15/42 – αυτης – L:V and L:D

The possessive pronoun is omitted by the Vulgate after “morum.” It has to be taken into account that the pronoun “eius”/αυτης which appears after “portas”/πυλωνας was understood to refer to the whole bipartite expression “portas eius et murum”/τους πυλωνας αυτης και το τειχος. In the D strand, however, “eius” is replaced by the genitive “civitatis” whose appearance in one of the Greek MSS containing this passage could not be verified. The use of “civitatis” here can be understood as a semi-conscious trivialization because the term πολις/“civitas” in the accusative appears in the same sentence just a few words before (ινα μετρηση την πολιν/“ut metiretur civitatem”).

21:16/34–38 – τω καλαμω επι – L:S

In the S strand the passage cited above is omitted.

21:16/42–44 – ιβ χιλιαδων – L:S

The Greek word χιλιαδων is not attested in the S strand.

21:17/2–18 – και εμετρησεν το τειχος αυτης ρμδ’ πηγων – L:S

The whole passage cited above is missing from the S strand.

21:17/12–16 – εκατον τεσσαρακοντα τεσσαρων – L:I

The I strand has the singular reading nonaginta octo which is nowhere else attested, neither in the Greek nor in the rest of the Old Latin tradition.

21:17/12–18 – εκατον τεσσαρακοντα τεσσαρων πηγων – L:C

The noun is not attested in the C strand. It is possible that because of a *homoeteleuton* in Greek (-ων) the translator got confused and erroneously omitted the word.

21:18/4–6 – η ενδομησις – L:C and L:C^{ms} and L:S and L:I and L:V and L:V^{ms} and L:T

In the Vetus Latina various words are used to translate the noun cited above: “aedificatio” (L:C), “aedificium” (L:C^{ms}), “supellex” (L:S), “instructura” (L:I), “structura” (L:V). In one witness belonging to the Vulgate tradition and also in the T strand, the

plural forms “structurae” (L:V^{ms}) and “aedificia” (L:T), respectively, appear. The different lexemes, however, can be considered synonymous.

21:18/14 – b (αυτης) – L:S

The possessive pronoun αυτης is not attested in the S strand. It cannot be excluded that this omission happened erroneously because of the appearance of the Greek letter sigma at the end of three words (ενδυμησις του τειχους αυτης). The translator, therefore, might have become confused.

21:18/16 – ιασπις – L:CV

In the Old Latin strands C and V the ablative “ex lapide” is added, although no equivalent for this expression is attested in the Greek. The addition, however, can be considered a semi-conscious trivialization as well as a clarification with no semantic influence on the text itself.

21:18/24–32 – χρυσιον καθαρον ομοιον υαλω καθαρω – L:I

Between “aurum purum” and “simile vitro puro” the conjunction et is added in the I strand. This addition is attested neither in the Greek manuscript tradition nor in the rest of the Vetus Latina.

21:18/26 and 21:18/32 – καθαρον; καθαρω – L:CSV and L:I

In both places the difference between the strands C, S and V on the one hand and the I strand on the other hand is noteworthy: While the majority chose the word “mundum,” the I strand uses “purum.” Nevertheless, both adjectives can be regarded as synonymous.

21:19/22–28 – ο θεμελιος ο πρωτος – L:I

The noun is not attested in the I strand; only the ordinal (“primus”) is written. The omission itself may be considered a semi-conscious trivialization, because at the beginning of the verse the very same lexeme has already been mentioned; therefore, it is clear that the enumeration of the various stones follows and that the repetition of the very same noun is not necessary. Besides, the omission can be regarded as a harmonization to the following passages where θεμελιος has not been mentioned in the Greek either.

21:20/24 – a (βηρυλλος) – K:S

The Bohairic has οβργυλλος, which probably also supports reading (a). Notably, reading (d) βυριλλιος

resembles the Bohairic, but it seems more probably that the Coptic adapted the Greek loanword to the more Greek spelling (η→γ) than that the second Iota somehow was lost. Only the Sahidic can be cited with any level of confidence.

21:20/24 etc. – Spelling of Greek loanwords, specifically for the gems – K

The Sahidic and Bohairic are cited here, yet these citations reflect variants which easily could derive from the Coptic tradition. In particular, Coptic tends to change /t/ to /d/, /k/ to /g/ and /h/ to /y/. While these itacism occur within Imperial Greek, the direction toward non-Coptic sounds in Greek loanwords prevails in Coptic texts. Theoretically, the shift of /i/ to /y/ may also result from a Coptic tendency toward “more Greek” spelling in Greek-Coptic loanwords. In the case of (24)βηρυλλος, the Sahidic tradition is too fragmentary to estimate confidentially the original spelling with only sa 42 nβργγλλος surviving alongside fragmentary sa 651 n[βh]ppιλλος. The Bohairic switches (36) and (42) ογγακγνηνον ... ογ[κγοπαρσος], corrupting (36)χρυσοπρασος.

21:21/10–16 – δωδεκα μαργαριται ανα εις – L:C

The whole passage cited above is omitted from the C strand. By this omission, the syntax of the translation is made more compact, as unnecessary repetitions are avoided while the content of the passage itself remains unchanged.

21:21/50 – a (διαυγης) – L:C and L:S and L:I and L:V and L:V^{ms} and L:T

The Greek word was translated into Latin in various ways: “limpidum” (L:C), “perspicuum” (L:S), “perlucens” (L:I), “perlucidum” (L:V), “lucidissimum” (L:V^{ms}). In the T strand, however, it was omitted.

21:22/18–22 ↔ a (κυριος ο θεος)/b (κς θς) – L:CSIV
The double arrow appears here because of the Greek article.

21:22/18–22 ↔ c (ο θς)/d (θς) – L:S^{mss}

The double arrow appears here because of the Greek article.

21:23/10–14 – δια του φωτος – K:S

The Bohairic version reads εβολ ηεν πεσογωνι by which one would expect απο/εκ του φωτος. Probably, the Bohairic originally read εβολ ριπεν, as found in the Sahidic. The Bohairic is not cited here.

21:23/28 – b (εν αυτη) – L:V

The Vulgate preserves the reading “in ea,” while the rest of the Old Latin strands have the shorter reading without the preposition which corresponds to reading a (αυτη).

21:23/34 – δοξα – L:CSV and L:I

The Vetus Latina has various terms for the Greek noun cited above: “claritas” (L:CSV) and “gloria” (L:I) (cf. also 21:11/4–6). Both nouns, however, may be considered synonymous.

21:23/36–38 – του θεου – L:C and L:SIV

The C strand does not read “dei,” which is attested in the rest of the Old Latin tradition as well as in the Greek *Vorlage*; instead, “domini” is used. This change can be understood as a semi-conscious trivialization, because in Revelation often the terms for “God” and “Lord” are interchangeable in both directions.

21:23/40 – εφωτισεν – L:C and L:SIV

While the past tense “inluminavit” appears in the strands S, I and V, the present tense “inluminat” is attested in the C strand.

21:24/10–16 – δια του φωτος αυτης – L:S

After “per lumen eius” the phrase “useque in finem” is added in the S strand and ought to be considered a singular reading because it is not attested in the Greek or in the rest of the Old Latin tradition.

21:24/30–32 – την δοξαν – L:CSV and L:I

The Vetus Latina has two different terms for the Greek noun cited above: “claritatem” (L:C) and “gloriam” (L:SIV). Also here, both nouns may be considered synonymous, although it is noteworthy that the distribution of the Latin nouns within the Old Latin tradition does not completely agree with the use of the lexemes in v. 23.

21:24/30–38 – b (την δοξαν και τιμην αυτων εις αυτην)/c (την δοξαν και την τιμην αυτων εις αυτην) – L:V

The double arrow appears here because of the Greek article.

21:26/4 – οισουσιν – L:C

The C strand reads “ponet,” which means that the singular is used against the plural attested in the Greek *Vorlage* and the remaining Old Latin strands. It cannot be excluded that the singular form is the result of an *in scribendo* error by omitting the letter “n” marking the plural.

21:26/16–18 – των εθνων – K:S

The Bohairic version is corrupt with the Greek genitive expressed as the subject of the verb.

21:26/20–22 – a (εις αυτην) – K:B and K:S^{mss}

The most complete Sahidic manuscript omits the object of the preposition ερογν εroc. The Bohairic tradition and remainder of the Sahidic tradition clearly support εις αυτην.

21:27/16 – κοινον – L:CS and L:I and L:V

For the Greek word cited above various words may be found as translations in the Vetus Latina: While the strands C and S reads “inmundum,” “commune” is the noun chosen by the I strand; the Vulgate, however, preserves the reading “coinquinatum.” Nevertheless, all words may be regarded as synonymous.

21:27/20–22 ↔ a (ο ποιων)/c (ποιουν)/d (ποιων) – L:CSIV

The double arrow appears here because of the Greek article (a vs. d). Besides, in the Latin translation one cannot differentiate between ποιων and ποιουν, because the participle “faciens” is identical in the nominative in its masculine and neuter form.

21:27/24 and 21:27/44–46 – βδελυγμα; της ζωης – L:C

The C strand puts the genitive “vitae” behind “abominationem.” The genitive της ζωης/“vitae,” which appears in the context of the phrase εν τω βιβλιω της ζωης/“in libro vitae,” is missing. Both changes are to be regarded as singular readings.

21:27/26–28 – και ψευδος – L:C

The phrase cited above is omitted in the C strand against the Greek *Vorlage* and the rest of the Old Latin versional attestation. The omission might have erroneously have taken place because of a *parablepsis* caused by the frequent appearance of the conjunction και/“et” within this verse.

21:27/44–50 – της ζωης του αρνιου – L:V^{mss}

The conjunction “et” is placed between “vitae” and “agni” in a few MSS belonging to the Vulgate tradition.

21:27/48–50 – του αρνιου – L:C

In the C strand, the translation “illius agni” appears. This addition of the pronoun “ille” has already been observed several times before in this strand and seems to reflect the translator’s intention to render the Greek article.

22:1/8 – ποταμον – L:CSI and L:V

While the strands C, S and I chose the noun “flumen” for the translation, the Vulgate preserves “fluvium.” Both words, however, can be considered synonymous.

22:1/8 – ποταμον – L:V^{ms} and L:T

The adjective “mundum” is placed after “flumen” in one witnesses belonging to the Vulgate tradition. Besides, it is noteworthy that in the T strand the adjective “magnum” is added instead. This addition may be regarded as a parallelism to Rev 16:12.

22:1/8–14 – ποταμον υδατος ζωης λαμπρον – L:CV and L:I

The adjective “candidum” (L:C) and “splendidum” (L:V), respectively, refer to the noun “flumen” in the Old Latin strands C and V. The I strand, however, uses the genitive “splendidae,” which means that the expression “vivae” is depicted more clearly. Besides, it must be noted that this singular reading is not attested in the Greek *Vorlage*.

22:1/14–18 – d (ως κρυσταλλον) – L:S

The adjective λαμπρον is not rendered in the S strand. This omission might have arisen because of a *parablepsis* caused by the ending “-um” (“candidum sicut cristallum”).

22:1/22–26 – εκ του θρονου – L:CIV and L:S and L:I^{ms}

The Greek noun has two different equivalents in the Old Latin tradition: While the strand S transliterates it by writing “a throno,” the expression “de sede” is used in the I strand (cf. 21:5/10–14). The phrase “de regno” for which a Greek equivalent cannot be found is attested in two witnesses belonging to the I strand.

22:1/24–30 ↔ a (του θρονου του θεου)/c (θρονου του θεου) v – L:CSIV

The double arrow appears here because of the Greek article.

22:2/1 – b (και) – L:I

The conjunction “et” is written at the beginning of v. 2 in the I strand.

22:2/14–22 – του ποταμου εντευθεν και εκειθεν – L:CSV and L:I

Only in the I strand the literal translation “fluminis hinc atque inde” is used. The other Old Latin strands paraphrase the passage by writing “ex utraque parte fluminis.”

22:2/18–26 ↔ a (εντευθεν και εκειθεν ξυλον ζωης)/b (εντευθεν και εντευθεν ξυλον ζωης) – L:I

The word order cannot be decided.

22:2/54–56 – a (του ξυλου) – K:B

The Sahidic version omits any parallel to these words.

22:3/16–18 – ο θρονος – L:CS and L:IV

Here again (cf. 22:1/22–26), the Greek noun has two different equivalents in the Old Latin tradition: While we can read the transliteration “thronus” in the strands C and S, the noun “sedes” is used in the strands I and V.

22:3/16–18 – ο θρονος – L:C

This phrase is completely omitted in the C strand. Probably a *homoeoarcton* (και/“et”) caused this omission, which might have arisen either in the translational process or in the inner-Latin transcriptional process.

22:3/44 – b (λατρευουσιν) – L:V^{ms}

The present tense (“serviunt”) is attested in one single witness belonging to the Vulgate tradition.

22:4/14–18 – το ονομα αυτου – L:C and L:D

In the C strand, the participle “scriptum” appears after the possessive pronoun. This addition which must be seen as a singular reading within the Greek and the Latin textual transmission is a parallelism to Rev 14:1 and 17:5 where γεγραμμενον appears in combination with ονομα/“nomen.” The D strand, however, has the phrase “scriptum erit,” which is placed at the end of the verse after επι των πετωπων αυτων/“in frontibus eorum.” This reading must be considered a singular reading as well.

22:5/20–28 – φωτος λυχνου και φωτος ηλιου – L:I

The I strand writes “lumen lucernae et lucem solis” which means that, for translation of the very same Greek word, two different Latin lexemes were used. The content of the phrase, however, is not influenced, because both words are synonymous.

22:5/44 – b (βασιλευσει) – L:S

The singular “regnabit” is attested in the S strand and is a singular reading within the Old Latin tradition because the other strands preserve the plural, which is attested more strongly in the Greek MSS. The singular βασιλευσει/“regnabit” can be

understood as a parallelism to the singular φωτισει/ "inluminabit," written a few words before.

22:5/44 – b (βασιλευσει) – L:S

After the verb, "super eos" is added. This addition, which remains unique within the Greek and Latin textual transmission, is a parallelism to the phrase επ αυτους written a few words earlier.

22:6/10–12 – οι λογοι – L:CS and L:IV

Two synonyms are used in the Vetus Latina for rendering the Greek noun cited above. While the Old Latin strands I and V translate the Greek word literally as "verba," "sermone" may be found in the strands C and S (cf. also 21:5/34–36).

22:6/13 – a (om.) – K

Coptic grammar allows for either a nearer demonstrative (νεῖωαξε "these words") infix or a possessive infix (ναωαξε "my words") but not both. To express both, a periphrastic expression is necessary (ναωαξε εἶναι "these words of mine"). The Sahidic and Bohairic do not offer such a periphrastic expression and thus are cited in support of omission. The critical apparatus of the hand edition should probably not cite the Coptic versions here, since the readings may result from implicitation.

22:6/14 – πιστοι – L:CV and L:SI

The two Old Latin strands C and V use the superlative "fidelissima" as the translation for πιστοι, while the strands S and I of the Vetus Latina use the positive form "fideles" ("sermone"; L:S) and "fidelia" (L:I) respectively (cf. also 21:5/38).

22:6/24–28 – c (κυριος) – L:S

The S strand only has "dominus"; the words ο θεος, preserved in the vast majority of the Old Latin strands, is omitted. A *parablepsis* due to the *homoeteleuton* (κυριος ο θεος/"dominus deus") seems to explain this shorter reading best.

22:6/24–32 – κυριος ο θεος των πνευματων – L:CS and L:I and L:V

Only the Vulgate text has a complete equivalent to the Greek *Ausgangstext* ("dominus deus spirituum"). The Old Latin strands C and S have the accusative singular "spiritum" instead of the genitive plural. By this change, the syntax of the passage is changed completely. One must admit, however, that this reading might have arisen as a haplography because "spirituum," which should have been

written, differs from the accusative "spiritum" only in the number of the letter u at the end of the word. The I strand preserves the ablative singular "spiritu," which also disagrees with the Greek text. Here, an inner-Latin *in scribendo* error might explain this singular reading most adequately.

22:7/10 – μακαριος – L:C and L:SIV

It may be observed that for the translation of μακαριος into Latin two different words appear in the Vetus Latina. While the C strand preserves the lexeme "felix," "beatus" is taken by the majority of the Old Latin strands (cf. 16:15/10).

22:7/16–18 – τους λογους – L:CIV and L:S

Here again, two synonyms are used for rendering the Greek noun cited above, although the distribution is slightly different compared to 22:6/10–12. While the Old Latin strands C, I and V translate the Greek word literally as "verba," "sermone" may be found only in the strand S this time.

22:7/20–26 – της προφητειας του βιβλιου – L:CSV and L:I

The I strand has a singular reading arisen from the change of the order of the two genitives. While the majority of the Old Latin strands agree with the Greek reading in reading "prophetiae libri," the I strand preserves "libri prophetiae."

22:8/2–14 – καγω Ιωαννης ο ακουων και βλεπων ταυτα – L:S

The whole aforementioned passage is omitted in the S strand. This transcriptional or translational error most probably happened because of a *homoeoarcton* caused by the conjunction και/"et," which follows after ταυτα.

22:8/6–14 ↔ a (ο ακουων και βλεπων ταυτα)/b (ο βλεπων και ακουων ταυτα)/c (ο βλεπων ταυτα και ακουων)/d (ακουων και βλεπων ταυτα) – L:CIV

The double arrow is used here due to two reasons. The first reason is that the word order cannot be decided. Besides, it has to be taken into consideration that in Latin there is no article; therefore, it cannot be said with confidence whether in the Greek *Vorlage* an article appeared or not.

22:9/26–34 – των προφητων και των τηρουντων – L:S

The S strand preserves a shorter reading because of the omission of the first three words of the passage cited above. Due to the frequent appearance of the

ending of the genitive plural (των αδελφων σου των προφητων και των τηρουντων; fratrum tuorum prophetarum et servantium) a *parablepsis* either during the translational or the transcriptional process seems to explain the omission best.

22:9/36–38 – τους λογους – L:C

The genitive “prophetiae” is put behind “verba” in the C strand. This addition, which remains singular within the Old Latin tradition, may be considered a harmonization and semi-conscious trivialization to Rev 22:7, where the accusative τους λογους/“verba” is followed by the genitive της προφητειας/“prophetiae.”

22:9/36–38 – τους λογους – L:CIV and L:S

Once again, two synonyms are used to render the Greek noun cited above. While the Old Latin strands C, I and V translate the Greek word literally as “verba,” “sermones” can be found only in the strand S (cf. 22:7/16–18).

22:9/46–48 – τω θεω – L:S

Instead of “deum,” the S strand preserves the reading “dominum.” This modification, however, should not be overestimated, because in Revelation both terms often are interchangeable.

22:9/46–50 – τω θεω προσκυνησον – L:C and L:C^{ms}

In the C strand the adverb “magis” appears before the object, although there is no support for this reading in the Greek tradition. Only in one Old Latin witness, which is also a representative of the C strand, is the reading “potius” attested.

22:9/46–50 – τω θεω προσκυνησον – L:I

This whole passage is omitted in the I strand.

22:10/2–24 – και λεγει μοι μη φηραγισης τους λογους της προφητειας του βιβλιου τουτου – L:I

The whole passage cited above is omitted in the I strand due to a *homoeoteleuton*.

22:10/12–14 – τους λογους – L:CSV

This time, all the available Old Latin strands, including the S strand, chose the term “verba” as translation for τους λογους.

22:10/26–30 ↔ a (ο καιρος γαρ)/b (οτι ο καιρος)/c (ο γαρ καιρος) – L:CSIV

The word order cannot be decided (a; c). Therefore, the double arrow is used. Besides, the words γαρ

and οτι have a similar meaning; therefore, it cannot be decided with confidence which of both terms appeared in the Greek *Vorlage* used for the translation.

22:12/2 – ιδου – L:D

In the D strand of the Vetus Latina the word is not attested.

22:13/4–12 – το αλφα και τω ω – L:KS and L:I and L:I^{ms} and L:V and L:V^{ms}

In the Vetus Latina, various forms of rendering this Greek theological expression are attested: “A et Ω” (L:KS); “alfa et ω” (L:I); “A et ω” (L:V). Besides, in several Vulgate MSS, instead of “ω” (Omega), an omicron (“ο”) is written. A further orthographical variant has to be mentioned, because in various witnesses belonging to the I strand, “alpha” is written. Cf. also 21:6.

22:13/14–32 ↔ a (ο πρωτος και ο εσχατος η αρχη και το τελος)/b (ο πρωτος και εσχατος η αρχη και το τελος)/c (πρωτος και ο εσχατος η αρχη και το τελος)/d (πρωτος και ο εσχατος αρχη και τελος)/e (πρωτος και εσχατος αρχη και τελος)/f (αρχη και τελος ο πρωτος και ο εσχατος)/g (αρχη και τελος ο πρωτος και εσχατος) – L

The double arrow appears here for two reasons. On the one hand it is worth mentioning that the word order cannot be decided (a/b/c/d/e vs. f/g). On the other hand, it is important to mention that in Latin there is no article; therefore, it is not clear whether in the Greek *Vorlage* used for the translation the article was written or not.

22:13/24–26 – τους λογους – L:V and L:KSI

The vast majority of strands preserve the reading “initium” for αρχη (L:KSI). Only the V strand uses the word “principium”. Both lexemes, however, can be regarded as synonymous. Cf. 21:6/22–24.

22:14/6–10 ↔ b (ποιουντες τας εντολας αυτου)/e (φυλασσοντες τας εντολας αυτου) – L:CI

In this context the Greek verbs ποιειω and φυλασσω can be considered as synonyms.

22:14/30–32 – της ζωης – L:D

The aforementioned genitive is missing in the D strand of the Vetus Latina.

22:14/36–40 – εις την πολιν – L:X and L:C

The adjective “sanctam,” which is not attested in any Greek witness, is placed before “civitatem” (L:X) and behind (L:C). For both strands the addition can be explained as a semi-conscious trivialization and harmonization to Rev 21:10 (την πολιν την αγιαν; “civitatem sanctam” [L:C]).

22:15/2 – εξω – K:B

The Sahidic version reimagines εξω “outside” with the verbal phrase *σενανουχε δε εβολ* “but they will throw out ...” The Sahidic probably had *εξω* in its source text, but the word cannot be formally reconstructed from the present translation.

22:16/4 – Ιησους – L:V^{mss}

In several MSS, which all belong to the Vulgate tradition, the proper name Iohannes is written, although no Greek witness has this reading.

22:16/18 – α (ταυτα) – K:S

The Bohairic explicates ταῦτα into *νηαιααχι* “these words.” Probably, the Bohairic translator had ταῦτα in his source text, but the translation does not formally attest to this reading and is not cited here.

22:16/20–24 – επι ταις εκκλησιας – L:C

In the C strand of the Vetus Latina the numeral “septem” is placed before “ecclesiis”. This addition can be regarded as a harmonization and semi-conscious trivialization to Rev 1:4.

22:16/30–32 – η ριζα – L:V^{mss}

In two witnesses belonging to the Vulgate tradition the genitive “Iesse” is added. This longer reading which remains unattested in any Greek MS is certainly the result of a semi-conscious trivialization and harmonization to the christologically important verse Jes 11:1 (“radix Iesse”).

22:17/10–12 – η νυμφη – L:C

The adjective “nova”, although unattested in the Greek tradition and the rest of the Vetus Latina, is placed before “nupta” in the C strand of the Vetus Latina.

22:17/30–34 – ο διψων ερχεσθω – L:C

In the C strand of the Vetus Latina the phrase “et bibat” is placed behind “qui sitit veniat”. This addition seems to be the result of a semi-conscious trivialization based on John 7:37.

22:17/20–22 – ο ακουων – L:I

The I strand of the Vetus Latina attests the singular reading “qui vidit” instead of “qui audit” as attested in the Greek *Ausgangstext* and the rest of the Old Latin strands.

22:18/2 – εγω – L:C

The proper name “Iohannes” is put behind the personal pronoun in the C strand of the Vetus Latina.

22:18/12–14 – τους λογους – L:CIV and L:S

Two synonyms are used in the Vetus Latina for rendering the aforementioned Greek noun. While the Old Latin strands C, I and V translate the Greek word literally as “verba,” “sermones” may be found in the strand S (cf. also 22:6/10–12).

22:19/10–24 – απο των λογων του βιβλιου της προφητειας ταυτης – L:C

The whole passage cited above is missing in the C-strand of the Vetus Latina.

22:19/12–14 – τους λογους – L:CIV and L:S

Once again, two synonyms are used in the Vetus Latina for rendering the Greek noun cited above. While the Old Latin strands I and V translate the Greek word literally as “verba,” “sermones” may be found in the strand S (cf. also 22:18/12–14).

22:19/16–24 – του βιβλιου της προφητειας ταυτης – K:S^{mss}

The Bohairic reading *ντε παιχωμ ντε ταιπροφητια* “of this book of this prophecy” marks both nouns with a demonstrative pronoun, not just the second. Only the Sahidic is cited here, since the Bohairic does not formally parallel any of the extant Greek variants.

22:19/28–30 – ο θεος – L:C

The C strand of the Vetus Latina has the reading “dominus,” while the rest of the Old Latin strands as well as the Greek *Ausgangstext* preserve *θεος* “deus”. The change of the lexeme, however, occurs frequently in the Old Latin attestation in various strand and should be overestimated, because both terms (“deus” and “dominus”) are interchangeable in Revelation.

22:19/40–42 – b (του βιβλιου) – L:C

The C strand of the Vetus Latina has the reading “libro”.

| | Word address | Retroversion | Sources |
|--|--|---|---|
| 22:20/10–12 – ναί ερχομαι – K:S
The Bohairic seems to have corrupted the reading ce “yes” into $\epsilon\kappa\eta\lambda\omega\omega\pi\iota$ “they will come to pass.” The two extant Sahidic manuscripts both have formal rendering for Greek ναί (ce [ναι]). The problem persists through ερχομαι, which the Bohairic renders as $\epsilon\kappa\eta\lambda\omega\gamma$ “they are coming.” The Bohairic should not be cited in either instance. | 2,1/20–22
3,20/3
4,2/13
5,13/68–70
5,14/21 | $\epsilon\chi\omega\upsilon$
$\gamma\alpha\rho$
$\epsilon\iota\delta\omicron\nu$
om.
$\epsilon\pi\iota\ \tau\alpha\ \pi\rho\omicron\sigma\omega\pi\alpha\ \alpha\upsilon\tau\omega\upsilon$ | L:V. S. $\ddot{A}$. A
L:V. K:B
L:C. K:B. A:C
L:D. K:B
L:V. K:B. Ar |
| 22:21/2–20 – η χάρις του κυρίου ιησου [χριστου] μετα παντων των αγιων αμην – L:S and L:I and L:V and L:V ^{mss} and L:D
In the Vetus Latina the following phrases appear as translations for the very last verse of Revelation:
“gratia domini nostri Iesu Christi cum omnes” (L:S);
“gratia domini nostri Iesu Christi supra sanctos” (L:I);
“gratia domoni nostri Iesu Christi cum omnibus” (L:V). The D strand corresponds to the Vulgate tradition but adds the ablative “hominibus” after “omnibus”. Only in a few MSS belonging to the Vulgate “amen” is attested. | 6,17/27
7,11/54–56
8,3/38
9,11/24
9,11/24
12,11/34–36
12,12/46–48
12,17/56
14,10/18–20 | $\epsilon\kappa\eta\lambda\omega\pi\iota\omicron\nu\ \alpha\upsilon\tau\omicron\upsilon$
om.
om.
$\alpha\rho\ \mu\alpha\gamma\epsilon\delta\omega\upsilon$
$\mu\alpha\gamma\epsilon\delta\omega\upsilon$
$\omicron\upsilon\ \gamma\alpha\rho$
$\mu\epsilon\tau\alpha\ \theta\upsilon\mu\omicron\upsilon$
$\iota\eta\varsigma\omicron\upsilon\ \chi\rho\iota\varsigma\tau\omicron\upsilon$
$\kappa\upsilon\rho\iota\omicron\upsilon$ | L:C. K:B. A:C
S:Ph. $\ddot{A}$ ^{mss}
L:I. S:Ph
L:C
K:B
K:B. $\ddot{A}$
L:C. K:B. $\ddot{A}$
L:CS. A:C. Ar:E
L:V. K:B ^{ms} .
S:HM ^{ms} |
| 7.11 Durch griechische Handschriften unbezeugte Varianten der Versionen im Apparat der ECM Apk /
Versional variants unattested by Greek manuscripts in the apparatus of the ECM Rev
Zusammengestellt von / compiled by Peter Malik | 17,4/26–28
17,8/41
17,9/13
18,20/2
20,4/25
21,17/18
22,2/54–56 | $\tau\iota\mu\iota\omicron\iota\varsigma\ \lambda\iota\theta\omicron\iota\varsigma$
$\pi\alpha\upsilon\tau\epsilon\varsigma$
$\nu\omicron\epsilon\iota\tau\omega$
$\epsilon\upsilon\phi\rho\alpha\iota\upsilon\epsilon\sigma\theta\epsilon$
$\delta\iota\alpha$
om.
$\alpha\upsilon\tau\omicron\upsilon$ | L:K. S. A:M.
Ar:S.
L:C. K:B. A:M
K:B. $\ddot{A}$
L:CS. S
K:B. $\ddot{A}$
L:C. K:B
L:I. K:S. S:Ph.
Ar:E |

Es folgt die Liste der Varianten, bei denen die Versionen allem Anschein nach eine griechische Vorlage bezeugen, die von keiner erhaltenen griechischen Handschrift vertreten wird. An jeder Stelle wird die betreffende Variante von mindestens zwei Versionen bezeugt.³¹⁴

What follows is a list of variants where the versions appear to reflect a Greek source text that is not attested in any of the extant Greek witnesses. At each point, the reading is supported by at least two versional witnesses.

³¹⁴ Die einzige Ausnahme ist 9,11/24, wo es um die Schreibweise eines Eigennamens geht. Hier haben wir uns entschieden, die versionierten *Sonderlesarten* trotz ihrer singulären Bezeugung zu zitieren.

The only exception is 9,11/24, which involves the spelling of a proper noun. Here, we decided to cite the versional *Sonderlesarten* despite their singular attestation.

8. Liste der Handschriften für die Entscheidungen zur Interpunktion/ List of manuscripts for the decisions concerning the punctuation

Martin Karrer, Darius Müller, Marcus Sigismund
(English translation by Pater Malik)

Die CBGM kann im gegenwärtigen Entwicklungsstatus der Software nicht auf die segmentierenden Merkmale der Handschriften angewandt werden. In Anbetracht dessen wählt die ECM Apk folgendes Verfahren:

Entscheidungen zur Interpunktion folgen der Hauptlinie der Segmentierung in den Handschriften des 1. Jahrtausends. Um diese Linie zu erheben, werden alle frühen Handschriften und repräsentative Handschriften für das spätere 1. Jahrtausend (Vertreter der Hauptgruppen und unabhängige Handschriften) beigezogen.

Maßgeblich für die Interpunktion ist mithin die Hauptlinie in folgenden Hss.:

Gruppe 1, bis saec. V: P18. P24. P47. P85. P98. P115. 01. 02. 04. 0163. 0169. 0207. 0308.

Die Papyri enthalten allerdings noch kaum Segmentierungsmerkmale, und auch 01 nur wenige. Daher sind 02 und 04 sind die wichtigsten Zeugen (→ Martin Karrer, Die Interpunktion und Textstruktur der Apk in der Editio Critica Maior sowie ders., Einleitung zum Interpunktionskommentar, beides in Studien: Interpunktion und Textstruktur).

Gruppe 2, saec. VI-X: P43. 046. 051. 052.¹ 0229. 82. 1424. 1611. 2329. 2351.

Falls es zusätzliche Evidenz für eine Entscheidung benötigt, werden folgende weitere Zeugen beigezogen: 025. 93. 456. 2074.

Außerdem werden die Minuskeln 456 und 920 aus dem 10. Jh. sowie die jüngeren Handschriften 242 367 452 808 1503 und 1740 an ausgewählten Stellen durch die → Liste zur Interpunktion jüngerer Handschriften berücksichtigt (Studien: Interpunktion und Textstruktur).

Für die Keimena → Liste Keimena (Studien: Interpunktion und Textstruktur).

In its current state of development, the CBGM cannot be used for text-structuring features in manuscripts. As a result, the ECM Rev takes the following approach:

Decisions concerning the punctuation follow the prevailing punctuation in the manuscripts of the first millennium. In order to reach this goal, all the early manuscripts and representative manuscripts of the later period (representatives of the main groups and independent witnesses) were considered.

Relevant for the punctuation is thus the main strand of the following MSS:

Group 1, until saec. V: P18. P24. P47. P85. P98. P115. 01. 02. 04. 0163. 0169. 0207. 0308.

Nevertheless, the papyri contain hardly any text-structuring features, and even 01 only a few. For that reason, 02 and 04 are the most important witnesses. (→ Martin Karrer, Die Interpunktion und Textstruktur der Apk in der Editio Critica Maior and idem, Einleitung zum Interpunktionskommentar, in: Studies: Punctuation and Textual Structure).

Group 2, saec. VI-X: P43. 046. 051.² 052. 0229. 82. 1424. 1611. 2329. 2351.

When there is a need of additional evidence for a particular decision, the following further witnesses are used: 025. 93. 456. 2074.

In addition, the tenth-century minuscules 456 and 920 as well as the later manuscripts 242 367 452 808 1503 and 1740 were considered at selected passages through → Punctuation List for Later Manuscripts (in Studies: Punctuation and Textual Structure).

For the Keimena see → Liste Keimena (in Studies: Punctuation and Textual Structure).

¹ Die zeitliche Einordnung von 051 und 052 bedarf der Prüfung.

² The dating of 051 and 052 requires verification.

9 Paratexte / Paratexts

Die Paratexte zur ECM werden seit 2019 in zwei begleitenden Projekten erschlossen. 2019–2021 wurden die Handschriften mit Text der Apk bis zum 12. Jh. untersucht. Seit dem 01.01.2023 schließt sich die Untersuchung ausgewählter Handschriften vom 13. Jahrhundert bis zum Beginn des Buchdrucks an. Dieses zweite Projekt ist bei Drucklegung der ECM Apk noch nicht abgeschlossen. Außerdem muss sich der Verweisapparat der ECM auf Angaben von Paratexten aus Handschriften beschränken, die zu den ständigen Zeugen für den Text der Apk gehören. Die Nachweise der ECM bieten daher keine vollständige Angabe aller Paratexte zur Apk.

Der Apparat muss Siglen benützen, um kurz bleiben zu können. Diese Siglen werden in der → Einführung in den Editionsband erklärt (vgl. auch → Martin Karrer, Der Nachweis der Paratexte in der Editio Critica Maior der Apk § 2). Hier im Begleitmaterial erfolgt die Entschlüsselung durch Darius Müller (§ 9.1).

Drei Paratexten kommt besondere Bedeutung zu:

- den Formen des Titels: *titulus initialis* und *finalis* werden im Editionsband berücksichtigt, die wenigen Nachweise des *titulus currens* im Begleitmaterial wiedergegeben (Anne-Elisabeth Beron);
- den Inhaltsangaben zu Abschnitten der Apk in den Titloi der Kephalaia, die in einer beträchtlichen Reihe von Handschriften zum Pinax (Inhaltsverzeichnis der Apk): Der Pinax des Andreas-kommentars ist gut ediert; das Begleitmaterial begnügt sich daher damit, eine exemplarische Handschrift zu dokumentieren (GA 2018; Markus Lembke). Eine kritische Edition des Arethaskommentars dagegen fehlt; daher ediert Markus Lembke in den Begleitenden Materialien den Pinax des Arethaskommentars für die zwei Formen der Arethas-Überlieferung. Die weitere Kephalaion-Reihe, die sich in der GA 1611 findet, vervollständigt die Übersicht über die Kephalaia (kollationiert wiederum durch Markus Lembke);
- den Scholien: Ihr Hauptbestand ist schon veröffentlicht (→ Nachweis in der Listung durch Darius Müller). Aber in den Forschungen seit dem 01.01.2023 ergaben sich Nachträge. Sie erfolgen durch Anne-Elisabeth Beron.

Since 2019, the paratexts of the ECM have been indexed in two concurrent projects. In 2019–2021, the manuscripts with text of Revelation up to the 12th century were examined. Since January 1, 2023, investigation of selected manuscripts from the 13th century up to the beginning of printing has followed suit. This second project will not yet be completed when the ECM Rev goes to press. Moreover, the reference apparatus in the ECM is limited to the consistently cited witnesses for the text of Revelation. The references in the ECM thus do not constitute a complete inventory of all the paratexts related to Revelation.

The apparatus uses sigla in order to remain concise. These sigla are explained in the → Introduction to the edition (cf. also → Martin Karrer, Der Nachweis der Paratexte in der Editio Critica Maior der Apk § 2). Here in the Supplementary Material, Darius Müller provides an explanation of the sigla (§ 9.1).

Three paratexts are of particular importance:

- Forms of the title: *titulus initialis* and *finalis* are included in the edition; the comparatively fewer references to the *titulus currens* are given in the Supplementary Material (Anne-Elisabeth Beron);
- content notes for the sections of Revelation in the titloi of the kephalaia sections, which constitute the pinax (table of contents of Revelation) in a considerable number of manuscripts: The pinax of Andrew's commentary is well edited; hence, it suffices to document one exemplary manuscript in the Supplementary Material (GA 2018; Markus Lembke). A critical edition of Arethas's commentary, on the other hand, is lacking; therefore, Markus Lembke has edited the pinax in two forms of this commentary's transmission in the Supplementary Material. Another kephalaia division, found in GA 1611, completes the overview of the kephalaia (again, collated by Markus Lembke);
- scholia: Their main inventory has already been published (→ the list produced by Darius Müller). But the investigation launched on January 1, 2023 has yielded some further additions; these are credited to Anne-Elisabeth Beron.

9.1 Liste der im Referenz-Apparat aufgeführten Paratexte

Darius Müller

In der Erforschung der Paratexte begegnen sich, wie geschildert (→ Studien zum Text: Karrer, Paratexte), zwei Editionsprojekte: das der Editio Critica Maior zum Neuen Testament und das der Paratexts of the Bible. Die Integration der beiden Editionsansätze ist eine ebenso wichtige wie überfällige wissenschaftliche Aufgabe, die – einmal in Angriff genommen – reichlich Früchte hervorbringt. Dabei stellt der Referenz-Apparat mit den Verweisen auf die Paratexte in der ECM der Apokalypse eine erste Synthese zwischen den beiden Arbeitsfeldern her.

Die ECM der Apk sieht aus gutem Grund keine kritische Edition der Paratexte vor, da sie die Edition insgesamt überfordern und verzögern würde. Sie will aber gezielt auf die vielfältigen Paratexte als Teil der neutestamentlichen Überlieferung hinweisen und deren weitergehende Erschließung in Exegese und Rezeptionsgeschichte anregen. Die nachfolgende Übersicht bietet eine Übersicht zu den im Referenz-Apparat der Edition nachgewiesenen Paratexten und ermöglicht gleichsam deren Entschlüsselung. Sie stellt aber in keiner Weise eine vollständige Liste aller Paratexte zur Apk dar.

Die Liste hat einen simplen Aufbau, der hier kurz erläutert sei. In der ersten Spalte wird die Paratext-Nummer aus dem Referenz-Apparat der Edition genannt. Die Nummern unterliegen dem folgenden Muster:

- Zu Beginn steht der Buchstabe „G“ für den Hinweis, dass es sich um einen Paratext in (alt-)griechischer Sprache handelt. Dies ermöglicht die Differenzierung von Paratexten in anderen Sprachen (z.B. L = lateinisch).
- Darauf benennt die erste Zahl das biblische Schriftcorpus (1 = Evangelien usw.). Die Apk erhält die Nummer 4.
- Eine nächste, also zweite Zahl ordnet die Paratexte in bestimmte Kategorien ein:
 - 1 Paratexte, die den Text organisieren (Kephalaia, Inhaltsverzeichnisse, etc.)
 - 2 Paratexte, die den Text rahmen (Prologe, Subscriptions, Zählung der Stichen, Epitome etc.)
 - 3 Paratexte, die den Text erläutern (Scholia und Glossen, lexikalische Angaben u.ä.)
 - 4 Paratexte, die sich auf die Handschriften als Realien beziehen (Kolophone, Eigentumsnotizen u.ä.)

9.1 List of the paratexts documented in the apparatus of references

(English translation by Peter Malik)

In the study of paratexts, as described (→ Studies on the text: Karrer, Paratexte), two editorial projects converge: the Editio Critica Maior of the New Testament and the Paratexts of the Bible. The integration of these two editorial approaches is a scholarly task as important as it is overdue, and once undertaken it will bear abundant fruit. In this regard, the reference apparatus with its citations of the paratexts in the ECM of Revelation establishes the first synthesis between these two subject areas.

For a good reason, the ECM of Revelation does not include a critical edition of the paratexts, since this would overburden and delay the edition as such. However, it does want to point out the numerous paratexts as part of the New Testament tradition and to encourage their further exploration in exegesis and reception history. The following overview surveys the paratexts noted in the reference apparatus of the edition and, as it were, enables their decipherment. The list, however, represents in no way a complete conspectus of all paratexts attested in the transmission of Revelation.

The list has a simple structure, which is briefly explained as follows. In the first column, the paratext number from the reference apparatus of the edition is given. The numbers are based on the following pattern:

- At the beginning, the letter “G” indicates that it is a paratext in (ancient) Greek. This enables the differentiation of paratexts in other languages (e.g., L = Latin).
- On top of that, the first number designates a biblical corpus (1 = Gospels, etc.). Revelation is assigned the number 4.
- The next, i.e. second number arranges the paratexts into certain categories:
 - 1 Paratexts organizing the text (kephalaia, tables of contents, etc.).
 - 2 Paratexts framing the text (prologues, subscriptions, stichoi numbers, epitomes, etc.)
 - 3 Paratexts explaining the text (scholia and glosses, lexical notes, etc.)
 - 4 Paratexts reading/writing the text (colophons, ownership notes, etc.)

5 Epigramme; diese werden zusätzlich mit den Nummern der Database of Byzantine Book Epigrams¹ versehen, soweit sie dort erfasst sind

6 Paratexte bildlicher Art (Autorenporträts u.ä.)

- Schließlich benennen die weiteren Zahlen den konkreten Paratext als Item in einer Handschrift oder als wiederkehrendes Item (z.B. mehrfach überlieferte Scholien) in einer Mehrzahl von Handschriften.

Die zweite Spalte der Übersicht bietet eine kurze Erläuterung zur inhaltlichen Orientierung, um eine rudimentäre Vorstellung über Inhalt und Form des Paratextes zu geben.

Die dritte Spalte gibt einen Hinweis zum Editionsstand des Paratextes bzw. nennt einschlägige Editionen, sofern diese bereits vorliegen. Liegt keine Edition vor, steht der Hinweis „nicht ediert/not edited“; in diesen Fällen ist eine Edition des Paratextes durch das Forschungsprojekt „Buchgeschichte der Johannesapokalypse“ in Vorbereitung und wird zeitnah erfolgen.

Der vierten und letzten Spalte können Informationen zum Nachweis der Paratexte in den Handschriften bzw. der Erschließung durch Paratexts of the Bible unter www.manuscripta-biblica.org entnommen werden. Bei mehrfach bezeugten Paratexten wird als Nachweis eine paradigmatische Handschrift genannt (eingeleitet mit „z.B.“), in der sich der betreffende Paratext finden lässt.

5 Epigrams; these are additionally numbered according to the Database of Byzantine Book Epigrams, as far as they are recorded there.

6 Paratexts decorating the text (portraits of authors, etc.)

- Finally, the additional numbers designate the specific paratext as an item in one manuscript or as a recurring item (e.g., scholia transmitted multiple times) in a plurality of manuscripts.

The second column contains a brief explanation of the content so as to provide a rudimentary idea concerning the content and form of the paratext.

The third column informs regarding the editorial status of the paratext or mentions relevant editions, if these are already available. If no edition is available, the note "nicht ediert/not edited" is given; in these cases, an edition of the paratext by the research project "Book History of the Apocalypse of John" is in preparation and will be published in the near future.

The fourth and final column may be used to obtain information regarding the manuscript evidence for the paratexts or the indexing by Paratexts of the Bible at www.manuscripta-biblica.org. In the case of paratexts that have been attested several times, a paradigmatic manuscript (introduced with "z.B.") in which the relevant paratext can be found is provided as evidence.

| PTB-Nummer | Inhalt/Content | Editionsstand/Editorial status | Nachweise/References |
|--------------|--|--|--|
| G41001 | Pinax (Kephalaia-Titel) Serie 1/Pinax series 1 | Schmid, J., Studien zur Geschichte des griechischen Apokalypse-Textes. 1. Teil: Der Apokalypse-Kommentar des Andreas von Kaisareia, Bd. I/2, MThS.HE 1, München 1955, 1–5. | z.B. Paris, BNF, Grec 239 (GA 2028) |
| G41002.01–72 | Textbegleitende Kephalaia-Titel Serie 1/Kephalaia title in text series 1 | Schmid, J., Studien zur Geschichte des griechischen Apokalypse-Textes. 1. Teil: Der Apokalypse-Kommentar des Andreas von Kaisareia, Bd. I/2, MThS.HE 1, München 1955; außerdem nachgewiesen in: Begleitende Materialien/ Supplementary Material. | z.B. Athos, Stavronikita, 48 (Lambros 913) (GA 2286) |

¹ <https://www.dbbe.ugent.be/> (abgerufen am 20.09.2023).

| PTB-Nummer | Inhalt/Content | Editionsstand/Editorial status | Nachweise/References |
|--------------|--|--|---|
| G41003 | Pinax Serie 2/Pinax series 2 | Cramer, J. A., Catenae Graecorum Patrum in Novum Testamentum. Tomus VIII: Catena in Epistolas Catholicas, accesserunt Oecumenii et Arethae Commentarii in Apocalypsin, Oxford 1844, 177–180. | z.B. Paris, BNF, Grec 219 (GA 91; D49790) |
| G41004 | Pinax Serie 3/Pinax series 3 | Die Pinakes zur Apk werden durch das Projekt Buchgeschichte der Apk 2026 erfasst. | Athos, Iviron, 644 (Lambros 4764) (GA 2077; D24239) |
| G41005.01–72 | Kephalaia-Titel beim Text Serie 2/Kephalaia title in the text series 2 | Cramer, J. A., Catenae Graecorum Patrum in Novum Testamentum. Tomus VIII: Catena in Epistolas Catholicas, accesserunt Oecumenii et Arethae Commentarii in Apocalypsin, Oxford 1844; außerdem nachgewiesen in: Begleitende Materialien/Supplementary Material | z.B. Paris, BNF, Grec 219 (GA 91) |
| G41006 | Zählung der Siegelvisionen in griechischen Zahlbuchstaben in margine/Counting of the seals with Greek numerals in the margin (ad Apoc. 6,1–8,1) | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | z.B. Vatikan, BAV, Vat. gr. 2062 (GA 627; D68692) |
| G41007 | Zählung der Stämme Israels in griechischen Zahlbuchstaben in margine/Counting of the tribes of Israel with Greek numerals in the margin (ad Apoc. 7,5–8) | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | z.B. Augsburg, Universitätsbibliothek, I.1.4° 1 (GA 2814) |
| G41008 | Zählung der Posaunenvisionen in griechischen Zahlbuchstaben in margine/Counting of the trumpets with Greek numerals in the margin (ad Apoc. 8,7–11,15) | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | z.B. Athen, EBE, 107 (GA 792) |
| G41009.01–87 | Kephalaia-Titel beim Text Serie 3/Kephalaia in the text series 3 | Nachgewiesen in: Begleitende Materialien/Supplementary Material | Athen, EBE, 94 (GA 1611; D2390) |
| G41021 | Zählung der Edelsteine in griechischen Zahlbuchstaben in margine/Counting of the gems with Greek numerals in the margin (ad Apoc. 21,19–20) | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | z.B. Augsburg, Universitätsbibliothek, I.1.4° 1 (GA 2814) |
| G41023 | Zählung der Sendschreiben in griechischen Zahlbuchstaben in margine/Counting of the epistles with Greek numerals in the margin (ad Apoc. 2–3) | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | z.B. Athen, EBE, 107 (GA 792) |

| PTB-Nummer | Inhalt/Content | Editionsstand/Editorial status | Nachweise/References |
|------------|--|--|--|
| G42001 | Prolog des Oecumenius-Kommentars/Prologue of the Oecumenius commentary | Groote, M. de, Oecumenius Commentarius in Apocalypsin, TEG 8, Leuven 1999, 64–66. | Messina, Biblioteca Regionale Universitaria 'Giacomo Longo', S.S. Salvatore 99 (GA 2053) |
| G42002 | Prolog des Andreas-Kommentars/Prologue of the Andrew commentary | Schmid, J., Studien zur Geschichte des griechischen Apokalypse-Textes. 1. Teil: Der Apokalypse-Kommentar des Andreas von Kaisareia, Bd. I/2, MThS.HE 1, München 1955, 7–11. | z.B. Augsburg, Universitätsbibliothek, I.1.4° 1 (GA 2814) |
| G42003 | Prolog 1 zum Arethas-Kommentar/Prologue of the Arethas commentary | Groote, M. de, Die σύννομις σχολική aus dem Kommentar des Oecumenius zur Apokalypse, Sacris erudiri 32 (1991), 107–119 (entspricht Prolog des Oecumenius-Kommentars). | Paris, BNF, Coisl. 224 (GA 250) |
| G42004 | Hagiographica, Iohannes theologus ap. (S.), Commentariolus de Apocalypsi | Montfaucon, B. de, Bibliotheca Coisliniana, olim Segueriana; sive manuscriptorum omnium Graecorum [...], Paris 1715, 274–279 | Paris, BNF, Coisl. 224 (GA 250) |
| G42005 | Hypothesis zur Apk aus der Tradition des Andreas-Kommentars/ Prologue to Rev from the Andrew commentary tradition | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Athen, EBE. 91 (GA 1828) |
| G42006 | Prolog zur Apk nach Athanasius/Prologue to Rev according to Athanasius (mit Veränderungen und Zusätzen / with alterations and additions; cf. CPG 2249) | PG 28, 428–432 (cf. CPG 2249); Soden, H. von, Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt, hergestellt auf Grund ihrer Textgeschichte. I. Teil: Untersuchungen, 1. Abteilung: Die Textzeugen, Göttingen 1911, 360. | Athen, EBE, 94 (GA 1611) |
| G43001 | Scholien-Reihe, entnommen aus dem Kommentar des Andreas Caes./Scholia series derived from the commentary of Andrew of Caes. | Malik, P./Gerke, E., Marginalglossen in GA 2323: Edition und Übersetzung, in: M. Sigismund/D. Müller (Hg.), Studien zum Text der Apokalypse III, Arbeiten zur neutestamentlichen Textforschung 51, Berlin, Boston 2020, 371–415. | z.B. Athen, Benaki, 46 (GA 2323); Athos, Lavra, Ω 141 (Eustratiades 1953) |
| G43002 | Scholien-Reihe, entnommen aus dem Kommentar des Oecumenius/Scholia series derived from the commentary of Oecumenius | Groote, M. de, Oecumenius Commentarius in Apocalypsin, TEG 8, Leuven 1999, 294–308. | z.B. Paris, BNF, Coisl. 205 (GA 93) und/and Drama, Kosinitza, 3 (3P) (GA 1424) |
| G43003 | Scholien-Reihe/Scholia series | Tzamalikos, P., An Ancient Commentary on the Book of Revelation. A critical Edition of the Scholia in Apocalypsin, Cambridge 2013. | Meteora, Metamorphosis, 573 (GA 2351) |

| PTB-Nummer | Inhalt/Content | Editionsstand/Editorial status | Nachweise/References |
|------------|--|--|--|
| G43004 | Scholien-Reihe zum Kommentar des Andreas/Scholia on Andrew's Commentary | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Athos, Pantokratoros, 44 (Lambros 1078) (GA 051) sowie Bibl. Apost. Vatic., MS Vat. gr. 1743 (GA 2031) u.a. Zeugen |
| G43005 | Scholion ad Apoc. 2,13 | Belonging to G43002 (see there) | Drama, Kosinitza, 3 (3P) (GA 1424) |
| G43006 | Epiphanius Constantiensis, De XII gemmis, ad Apoc 21,19–20 | CPG 3748 | z.B. Paris, BNF, Coisl. 224 (GA 250) |
| G43007 | Glossar hebräischer Namen/
Glossary of Hebrew names | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Paris, BNF, Coisl. 224 (GA 250) |
| G43008 | Glossar zu den Edelsteinen/
Glossary of gems | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Paris, BNF, Coisl. 224 (GA 250) |
| G43009 | Scholien ad Apoc. 4,10; 12,1; 13,18; 18,20 | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Oxford, Bodleian Library, Auct. E. 5. 09 (Misc. 074) (GA 325) |
| G43010 | Scholion ad Apoc. 13,18 | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Oxford, Bodleian Library, Auct. E. 5. 09 (Misc. 074) (GA 325) |
| G43011 | Scholion ad Apoc. 13,18 | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Athos, Iviron, 25 (Lambros 4145) (GA 1854) |
| G43012 | Scholion ad Apoc. 13,18 | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Trikkala, Dousikou, 4 (GA 2723) |
| G43013 | Scholion ad Apoc. 13,18 | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Vatikan, BAV, Reg. gr. Pio II 50 (GA 452) |
| G43014 | Scholion ad Apoc. 22,9 | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2025/26 | Vatikan, BAV, Reg. gr. Pio II 50 (GA 452) |
| G43015 | Scholion ad Apoc. 18,13 | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | New York (NY), The Morgan Library & Museum, MS M.714 (GA 1795) |
| G43016 | Scholien-Reihe, entnommen aus dem Kommentar des Andreas Caes. ad Apoc. 1,13–3,18/Scholia series derived from the commentary of Andrew of Caesarea ad Apoc. 1,13–3,18 | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Istanbul, Ecumenical Patriarchate, Panaghia 96 (GA 1872) |
| G43018 | Scholion ad Apoc. 1,1 | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Athos, Stavronikita, 48 (Lambros 913) (GA 2286) |

| PTB-Nummer | Inhalt/Content | Editionsstand/Editorial status | Nachweise/References |
|------------|---|---|--|
| G43019 | Scholien-Reihe ad Apoc. 9,1–20,4/Scholia series ad Apoc. 9,1–20,4 | Gerke, E., Die griechischen Marginalien des frühen 15. Jh. in GA 2814, in: M. Karrer (Hg.), Der Codex Reuchlins zur Apokalypse. Byzanz – Basler Konzil – Erasmus, Manuscripta Biblica 5, Berlin Boston 2020, 187–191. | z.B. Augsburg, Universitätsbibliothek, I.1.4° 1 (GA 2814) |
| G43020 | Scholion, Bezug unklar/Scholion, reference unclear | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Paris, BNF, Grec 977 (GA 2846) |
| G43021 | Scholion ad Apoc. 17,9, entnommen aus Hippol. in Dan. IV, 23,2–24,4 /Scholion ad Apoc. 17,9, derived from Hippol. in Dan. IV, 23,2–24,4 | Richard, M. (Hg.), Hippolyt Werke I.1, Kommentar zu Daniel (GCS.NF 7), Berlin 2000. | Athos, Pantokratoros, 44 (Lambros 1078) (GA 051), zuzuordnen zu G43004 |
| G43022 | Scholion ad Apoc. 21,1, entnommen aus Irenaeus, Adu. haer. V, 36, 1–2/ Scholion ad Apoc. 21,1, derived from Irenaeus, Adu. haer. V, 36, 1–2 | Rousseau, A./Doutreleau, L./Mercier Ch. (Hg.), Irénée de Lyon, Contre les hérésies, Livre V. Tome II, Texte et traduction (SC 153), Paris 1969. | z.B. Athos, Pantokratoros, 44 (Lambros 1078) (GA 051) |
| G43023 | Scholion, Bezug unklar/Scholion, reference unclear | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Wien, ÖNB, theol. gr. 302 (GA 424) |
| G43024 | Scholion ad Apoc. 2,5 | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Escorial, Real Biblioteca, Ψ. III. 06 (Andrés 461) (GA 919) |
| G43025 | Scholion ad Apoc. 13,18 | Allen, G. V., Manuscripts of the Book of Revelation. New Philology, Paratexts, Reception 2020, 124, 155. | Escorial, Real Biblioteca, Ψ. III. 06 (Andrés 461) (GA 919) |
| G43026 | Scholion ad Apoc. 13,18 | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | New York (NY), The Morgan Library & Museum, MS M.714 (GA 1795) |
| G43027 | Scholion ad Apoc. 13,18, teils kryptografisch, teils identisch mit G43012/Scholion ad Apoc. 13,18, partly cryptographic, partly identical with G43012 | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Athos, Stavronikita, 25 (Lambros 890) (GA 2259) |
| G43028 | Scholion ad Apoc. 1,1 zur Stellung der Apk bei Athanasius | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Athos, Stavronikita, 48 (Lambros 913) (GA 2286) |
| G43029 | Scholien-Reihe ohne Apk-Text überliefert/Scholia series without Rev text transmitted | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Vatikan, BAV, Ottob. gr. 36, f. 302–307 |
| G44007 | Scholienartige Reflexion über die Zahl „Sieben“ am Schluss der Apk/Scholion-like reflection on the number "seven" at the end of Rev | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | London, BL, Add. 28816 (GA 203) |

| PTB-Nummer | Inhalt/Content | Editionsstand/Editorial status | Nachweise/References |
|------------|--|---|---|
| G44009 | Gebetartiges Kolophon mit konkretem Apk-Bezug/Prayer-like colophon with a specific Rev reference | Tzamalikos, P., An Ancient Commentary on the Book of Revelation. A critical Edition of the Scholia in Apocalypsin, Cambridge 2013, 2. | Meteora, Metamorphosis, 573 (GA 2329) |
| G44010 | Stichenangabe zur Apk/Stichoi reference for Rev | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Athen, EBE, 94 (GA 1611) |
| G44011 | Seitentitel/Running title | Nachgewiesen in: Begleitende Materialien/Supplementary Material | London, BL, Add. 43725 (GA 01) |
| G44012 | Seitentitel/Running title | Nachgewiesen in: Begleitende Materialien/Supplementary Material | Oxford, Bodleian Library, Canon. gr. 34 (GA 522) |
| G44013 | Seitentitel/Running title | Nachgewiesen in: Begleitende Materialien/Supplementary Material | Sinai. Katharinen-Kloster, gr. 1992 (GA 2495) |
| G44014 | Gebetsruf nach Apk/Call to prayer according to Rev | Edition erfolgt durch das Projekt Buchgeschichte der Apk 2026 | Athos, Hagiou Paulou, 2 (Lambros 129) (GA 1862) |
| G44015 | Stichenangabe zur Apk/Stichoi reference for Rev | Tzamalikos, P., An Ancient Commentary on the Book of Revelation. A critical Edition of the Scholia in Apocalypsin, Cambridge 2013, 2. | Meteora, Metamorphosis, 573 (GA 2329) |
| G45001 | Versus et epigrammata, Incipit “Ἰωάννου πρόρρησις” | DBBE Type 3169 | z.B. Paris, BNF, Grec 219 (GA 91) |
| G45002 | Versus et epigrammata, Incipit “τω συντελεστη” | DBBE Type 2110 | Athos, Gregoriou, 3 (Lambros 550) (GA 922) |
| G45003 | Versus et epigrammata, Titulus “ἡ βίβλος αὐτη” | DBBE Type 3165 | Paris, BNF, Grec 224 (GA 1934) |
| G45004 | Versus et epigrammata, Incipit “Ἰωάννου μύησις” | DBBE Type 3168 | z.B. Paris, BNF, Grec 219 (GA 91) |
| G45005 | Versus et epigrammata, Incipit “τὴν ἐκκάλυψιν τὴν Ἰωάννου” | DBBE Type 3167 | Paris, BNF, Grec 224 (GA 1934) |
| G46001 | Ganzseitiges Porträt des Johannes/full page portrait of John | | Moskau, GIM, Siond. gr. 407 (Vlad. 25), f. 393 (GA 242) |
| G46002 | Zoomorphe Skizze im Frontispiz/Zoomorphic sketch in the frontispiece | | Paris, BNF, Grec 56, fol. 332v (GA 337) |
| G46003 | Skizze eines Kopfes, darunter Textilie/Sketch of a head, textile underneath | | Moskau, GIM, Siond. gr. 205 (Vlad. 391), f. 88v (GA 2024) |

| PTB-Nummer | Inhalt/Content | Editionsstand/Editorial status | Nachweise/References |
|------------|--|--------------------------------|---|
| G46005.1–4 | Vier bildliche Darstellungen zum Apk-Text einer zusammengehörigen Reihe/Four visual representations related to the Rev text in a continuous series | | Paris, BNF, Grec 239, f. 51r, 56r, 58r, 76r (GA 2028) |
| G46006.1–4 | Vier bildliche Darstellungen zum Apk-Text einer zusammengehörigen Reihe/Four visual representations related to the Rev text in a continuous series | | Wien, ÖNB, theol. gr. 69, f. 53v, 59r, 61v, 80v (GA 2044) |
| G46007.1–4 | Vier bildliche Darstellung zum Apk-Text einer zusammengehörigen Reihe/Four visual representations related to the Rev text in a continuous series | | Modena, Universitätsbibliothek, α. W. 4. 21, 174r, 180r, 182v, 202r (Puntoni 154) (GA 2054) |
| G46008.1–4 | Vier bildliche Darstellungen zum Apk-Text einer zusammengehörigen Reihe/Four visual representations related to the Rev text in a continuous series | | Leiden, Universitätsbibliothek, Voss. gr. F° 48, f. 182v, 188r, 190r, 208r (GA 2083) |
| G46010 | Skizze eines Reiters/Sketch of a rider | | Vatikan, BAV, Vat. gr. 1743, f. 112v (GA 2031) |
| G46011 | Skizze des Himmlischen Jerusalems als rudimentäres Diagramm/Sketch of the heavenly Jerusalem as a rudimentary diagram | | Wien, ÖNB, Vindob. theol. gr. 69, f. 180r (GA 2044) |
| G46012 | Drei Skizzen: Engelskopf, anthropomorpher Kopf, Fuß/Three sketches: angel's head, anthropomorphic head, foot | | Athen, Senatsbibliothek, 45, f. 254r (GA 2049) |
| G46013 | Porträt des Johannes auf der Insel Patmos im Frontispiz/Portrait of John on the island of Patmos in the frontispiece | | Moskau, NBMGU, gr. 2, f. 347r (GA 2138) |
| G46015 | Skizze einer Heiligen mit Mann/Sketch of a saint with a man | | Sinai, Katharinen-Kloster, gr. 1992, f. 232r (GA 2495) |
| G46016 | Zeichnung eines Heiligen bei Apk 22,6–12/Drawing of a saint at Rev 22:6–1 | | Ochrid, Nat. Museum, 43 (Mošin 13), p. 579 (GA 2625) |
| G46017 | Ganzseitige Zeichnung des Johannes, sitzend und schreibend/Full-page drawing of John sitting and writing | | Augsburg, Universitätsbibliothek, I.1.4° 1, f. 3v (GA 2814) |
| G46019 | Skizze des Himmlischen Jerusalems als rudimentäres Diagramm/Sketch of the heavenly Jerusalem as a rudimentary diagram | | Modena, Universitätsbibliothek, α. W. 4. 21, f. 232v (GA 2054) |

| PTB-
Nummer | Inhalt/Content | Editionsstand/Editorial status | Nachweise/References |
|----------------|---|--------------------------------|---|
| G46020 | Skizze des Himmlischen
Jerusalems als rudimentäres
Diagramm/Sketch of the
heavenly Jerusalem as a
rudimentary diagram | | Leiden,
Universitätsbibliothek,
Voss. gr. F° 48, f. 235r
(GA 2083) |

9.2 Ergänzende Scholien zu G43001 (aus GA 1637) / Additional Scholia to G43001 (taken from GA 1637)

Anne-Elisabeth Beron

Eine vollständige Edition der Scholien erscheint im Band der ManBib zur Buchgeschichte der Apk. / A complete edition of the scholia will be published in the ManBib-volume on the book history of the Apocalypse.

Ad Apoc. 14,11: εἰς αἰῶνας αἰώνων

Schol.: σημείωσαι) κατὰ ὠριγένους:

Übersetzung: Merke, gegen Origenes.

Ad Apoc. 14,14: στέφανον χρυσοῦν

Schol.: ὁ Χριστὸς δῆλον: ὁ γὰρ στέφανος σημαντικὸς τῆς βασιλείας. καὶ χρυσοῦς ὡς τίμιος. πάσης παρ' ἡμῖν ὕλης: τὸ δρέπανον δηλωτικὸν συντελείας.

Übersetzung: Christus offensichtlich; der Kranz nämlich ist ein Hinweis auf die Herrschaft (Gottes). Und golden wie mit dem Wert allen Materials bei uns²; die Sichel ist ein Zeichen des Endes.

Ad Apoc. 14,15: ἐξηράνθη

Schol.: ἔφθασεν ἡ συντέλεια:

Übersetzung: Das Ende war gekommen.

Ad Apoc. 14,19: τὸν μέγαν

Schol.: πλατὺς γὰρ ὁ χῶρος τῆς κολάσεως:

Übersetzung/Translation: Ausgedehnt nämlich ist der Ort der Bestrafung.

Ad Apoc. 14,20: ἔξωθεν τῆς πόλεως

Schol.: ἔξω γὰρ τοῦ κλήρου τῶν ἀγγ[ί]ων ἢ] ῥάβδος τῶν ἀμαρτωλῶν:

Übersetzung: Außerhalb nämlich des Landes der Heiligen ist der Stab der Sünder.

Ad Apoc. 14,20: αἷμα

Schol.: αἷμα ἢ δικαία κρίσις τοῦ θεοῦ καὶ ὀργή· μέχρι δὲ τῶν χαλινῶν, ὡς θηλυμανῶν ἵππων φθάνουσα· διότι χαλινὸν ἐν ταῖς ἡδοναῖς οἱ ἀνόσιοι, οὐκ ἔγνωσαν: προϊοῦσα δὲ εἰς τὸ τέλειον, ὅτι τῇ κτίσει κακῶς ἐχρήσαντο: ὑελίνην, διὰ τὸ καθαρὸν τῶν σωζομένων: ἐνταῦθα δοκιμασθήσεται τὸ ἔργον τῶν δικαίων κατὰ τὸν ἀπόστολον:

Übersetzung: Das Blut sind das gerechte Urteil und der Zorn Gottes, und zwar reicht er deshalb bis zu den Zügeln, gleichsam von Pferden, die verrückt nach Frauen sind [Jer. 5,8], weil die Gottlosen bei ihren Vergnügungen keinen Zügel kennen. Er geht voran aber bis zur Vollendung, weil sie die Schöpfung auf schlechte Weise gebraucht haben. Gläsern wegen der Reinheit derer, die gerettet werden; dort wird das Werk der Gerechten gemäß dem Apostel geprüft werden.

Ad Apoc. 14,20: σταδίων χιλίων

Schol.: ἡ χιλιάς, ἀριθμοὶ τελειότης καὶ τὰ ἑξακόσια, ἡ ἑξαήμερος δημιουργία:

Übersetzung: Die Zahl Tausend, Vollkommenheit der Zahl, und 600 meint die Schöpfung in sechs Tagen.

Ad Apoc. 15,3: λέγοντες

Schol.: πρὸ τῆς χάριτος γὰρ καὶ μετὰ ταύτην, οἱ ἄδοντες τὰς εὐεργεσίας:

² Die Übersetzung oben behandelt πάσης ... ὕλης als Gen. pretii; möglich wäre auch ein Gen. part.: „golden wie wertvoll unter allem Material bei uns“. Ohnehin hätte man aufgrund des Genitivs eher einen Komparativ τιμιώτερος erwartet.

Übersetzung: Vor der Gnade und nach ihr diejenigen, welche die Wohltaten besingen.³

Ad Apoc. 15,6: λίνον καθαρὸν

Schol.: διὰ τὸ καθαρὸν καὶ δυνατὸν ἐν ταῖς διακονίαις καὶ ἀνεμποδιστόν:

Übersetzung: Wegen des Reinen versteht man sowohl das Mächtige im Dienst als auch das Ungehinderte.

Ad Apoc. 15,7: ἔν ἐκ τῶν

Schol.: ἐκ τῶν πρώτων ἀεὶ εἰς τὰ δεύτερα ἡ γνῶσις τῶν πρακτέων ἐν οὐρανοῖς μετοχετεύεται· κατα τὸν μέγαν διονύσιον:

Übersetzung: Immer wird von der ersten zur zweiten Bedeutung die Kenntnis über die Dinge, die in den Himmeln zu tun sind, umgeleitet, gemäß dem großen Dionysios.

Ad Apoc. 15,8: καπνοῦ

Schol.: διὰ τοῦ καπνου, τὸ φοβερόν· καὶ καταπληκτικόν· καὶ κολαστικόν:

Übersetzung: Durch den Rauch versteht man das Furchtbare, Erschreckende und die Strafe.

Ad Apoc. 16,2: ἐγένετο ἔλκος

Schol.: ἢ τροπικῶς, ἢ αἰσθητῶς:

Übersetzung: Entweder im übertragenen Sinne oder wörtlich.

Ad Apoc. 16,3: ἐγένετο αἷμα ὡς νεκροῦ

Schol.: ἦτοι εσφαγμένου:

Übersetzung: Gewiss von einem Geschlachteten.

Ad Apoc. 16,7: ἤκουσα τοῦ θυσιαστηρίου

Schol.: τῶν ἀγγέλων δηλονότι:

Übersetzung: Die Engel (hörte er) offensichtlich.

9.3 Seitentitel (G44011–13) / Running titles (G44011–13)

Anne-Elisabeth Beron

PTB-Nummer G44011 in GA 01:

f. 326v – 327r:

αποκαλυψεις – ιωαννου

f. 328v – 329r:

αποκαλυψεις – ιωαννου

f. 330v – 331r:

αποκαλυψεις – ιωαννου

PTB-Nummer G44012 in GA 522:

f. 295v – f. 296r:

ἀπο. – καλῦψ[ις]

f. 296v – f. 297r:

ἀπο – καλῦψις

f. 297v/298v/300v–309v/311v^I–311v^{III} (Zählfehler/misscounting) – f. 298r/299r/301r–310r/311r^{II} (Zählfehler/misscounting)–314r:

ἀποκα – λῦψις

f. 299v/310v – f. 300r/311r^I:

ἀποκα – λῦψις

PTB-Nummer G44013 in GA 2495

f. 218r/231v:

ἀποκάλυψις

f. 218v/220v/224v – f. 219r/221r/225r:

ἀποκά – λῦψις

f. 219v/221v/222v/225v–228v/230v – f.

220r/222r/223r/226r–229r/231r:

ἀποκά – λυψις.

f. 223v – f. 224r:

ἀποκά – λυψις

f. 229v – f. 230r:

ἀποκά – λυψις

9.4 Kephalaia und Titloi / Kephalaia and titloi

Markus Lembke

(Translations by Peter Malik)

Die Kephalaia zur Apk werden im Projekt „Buchgeschichte der Apk“ (2024 bis 2026) möglichst vollständig aus den Zeugen erhoben. Hier in der Edition genügt, es, Beispiele zu zeigen.

Der älteste Pinax (025) wurde durch Konstantin von (Constantinus) Tischendorf, Monumentasacra inedita. Nova Collectio VI: Apocalypsis [...], Leipzig 1869, 1–4 ediert und wird hier nicht nochmals wiedergegeben.

9.4.1 Pinax der Andreas-Tradition nach GA 2028/ Pinax of GA 2028 (Andrew tradition)

Der Pinax von GA 2028, fol. 1^r–2^v, ist unverändert wiedergegeben. Alle Differenzen zur Edition von

³ Bezug wohl auf den Andreaskommentar 15,4 Z. 7 πρὸ τῆς χάριτος; siehe kritischer Apparat bei Schmid 1955, wo zumindest ᾄδοντες als Zusatz aufgeführt wird.

J. Schmid⁴ sind im Apparat vermerkt. Abweichungen in Interpunktion, Ny ephelkystikon und Lesezeichen wurden nicht im Apparat verzeichnet.

The pinax of GA 2028, fol. 1^r–2^v, is reproduced without any modifications. All differences from J. Schmid's edition are noted in the apparatus. Deviations in punctuation, movable ny, and lectional signs are not recorded in the apparatus.

Πίναξ τῶν κεφαλαίων τῆς ἐρμηνείας τῆς / ἀποκαλύψεως, τοῦ ἀγ(ίου) ἀποστόλου καὶ εὐαγγελιστοῦ, / Ἰωάννου τοῦ θεολόγου⁵.
□ περιέχει δὲ, λόγους / κδ'· ἡδε παροῦσα πραγματεία, κεφαλαια οβ'·⁶.

α' Αποκάλυψις Ἰ(ησοῦ) Χ(ριστοῦ):

β Ὁπτασία, ἐν ἣ τὸν κ(υρι)ν ἐθεάσατο:

γ Τὰ γεγραμμένα πρὸς τὸν τῆς Ἐφεσίων⁷ ἄγγελον:

δ Τὰ δηλωθέντα τῷ ἄγγέλ(ω), τῆς Συμυρναίων ἐκκλησίας⁸:

ε Τὰ δηλωθέντα τῷ ἄγγέλ(ω), τῆς ἐν Περγάμῳ ἐκκλησίας:

ς Τὰ δηλωθέντα τῷ ἄγγέλ(ω), τῆς ἐν Θυατείροις ἐκκλησίας:

ζ Τὰ δηλωθέντα τῷ ἄγγέλ(ω), τῆς ἐν Σάρδεσιν ἐκκλησίας:

η Τὰ δηλωθέντα τῷ ἄγγέλ(ω), τῆς ἐν Φιλαδέλφῳ⁹ ἐκκλησίας:

θ Τὰ δηλωθέντα τῷ ἄγγέλ(ω), τῆς Λαοδικέων ἐκκλησίας¹⁰:

ι Περὶ τῆς ὁραθείσης θύρας ἐν τῷ οὐ(ρα)νῷ· καὶ τῶν εἰκοσιτεσσάρων¹¹ πρεσβυτέρων· καὶ τῶν ἐξῆς:

ια Περὶ τῆς βίβλου τῆς ἐσφραγισμένης ἐπτὰ σφραγίσιν· ἣν οὐδεὶς ἀνοῖξαι τῆς κτιστῆς φύσεως δύναται:

ιβ Καὶ εἶδεν¹² ἐν μέσῳ τοῦ θρόνου, καὶ τῶν τεσσάρων ζώων:

ιγ Λύσις τῆς πρώτης σφραγίδος:

ιδ Ἐλύσις τῆς δευτέρας¹³:

ιε Λύσις τῆς τρίτης¹⁴:

ις Λύσις τῆς τετάρτης σφραγίδος¹⁵· ἐμφαίνουσα τὰς / ἐπαγομένας μάλιστα, τοῖς δυσσεβέσιν¹⁶:

ιζ Λύσις τῆς πέμπτης σφραγίδος· δηλοῦσα τὴν τῶν / ἀγίων πρὸς κ(υρι)ν περὶ τῆς συντελείας καταβόησιν:

ιη Λύσις τῆς ἑκτῆς σφραγίδος· σημαίνουσα, τὰς ἐν / τῇ συντελείᾳ ἐπαγομένας πληγὰς¹⁷:

ιθ Περὶ τῶν σωζομένων ἐκ τῆς πληγῆς τῶν¹⁸ ἁγγέλων χιλιάδων· ρμδ'¹⁹.

κ Περὶ τοῦ ἀναριθμήτου ὄχλου τῶν²⁰ ἔθνων λαμπροφούντων:

κα Λύσις τῆς ἐβδόμης σφραγίδος· δηλούσης²¹ ἁγγελικὰς / δυνάμεις, προσάγειν τῷ θ(ε)ῷ τὰς τῶν ἀγ(ίων) προσευχ(ὰς) ὡς θυμίαμα²²:

κβ Περὶ τῶν ἐπτὰ ἁγγέλων· ὧν τοῦ πρώτου σαλπίσαντος, / χάλαζα καὶ πῦρ καὶ αἶμα, ἐπὶ τῆς γῆς φέρεται:

κγ Περὶ τοῦ δευτέρου ἁγγέλου· καὶ τῆς ἀπωλείας²³ τῶν ἐν θαλάσῃ ἀψύχων²⁴:

κδ Περὶ τοῦ τρίτου ἁγγέλου· καὶ τοῦ πικρασμοῦ τῶν ποταμίων ὑδάτων:

κε Περὶ τοῦ τετάρτου ἁγγέλου· καὶ τοῦ σκοτισμοῦ τῶν φωστήρων:

κς Περὶ τοῦ πέμπτου ἁγγέλου· καὶ τῶν νοητῶν ἀκρίδων· / καὶ τοῦ ποικίλου τῆς μορφῆς²⁵:

κζ Περὶ τοῦ ἕκτου ἁγγέλου· καὶ τῶν ἐπὶ τῷ Ἐφράτ(η)²⁶ λυομένων ἁγγέλων:

¹² εἶδεν: 2028 | εἶδον: Schmid.

¹³ Λυσις τῆς δευτέρας: 2028 | Περὶ τῆς δευτέρας σφραγίδος: Schmid.

¹⁴ Sine add.: 2028 | Add. σφραγίδος: Schmid.

¹⁵ σφραγίδος: 2028 | σφραγίδος: Schmid.

¹⁶ μάλιστα, τοῖς δυσσεβέσιν: 2028 | τοῖς ἀσεβεσι μάλιστα: Schmid.

¹⁷ σημαίνουσα, τὰς ἐν τῇ συντελείᾳ ἐπαγομένας πληγὰς: 2028 | τὰς ἐν τῇ συντελείᾳ ἐπαγομένας πληγὰς σημαίνουσα: Schmid.

¹⁸ Sine add.: 2028 | Add. τεσσαρῶν: Schmid.

¹⁹ ρμδ': 2028 | ἑκατὸν τεσσαρακοντατεσσαρῶν: Schmid.

²⁰ Sine add.: 2028 | Add. εἶς: Schmid.

²¹ δηλούσης: 2028 | δηλοῦσα: Schmid.

²² θυμίαμα: 2028 | θυμιαματα: Schmid.

²³ ἀπλείας: 2028* | ἀπωλείας: 2028C Schmid.

²⁴ ἀψύχων: 2028 | ἐμψύχων: Schmid.

²⁵ Sine add.: 2028 | Add. αὐτῶν: Schmid.

²⁶ Εφρατι: 2028 | Ευφρατι: Schmid.

⁴ J. Schmid, Studien zur Geschichte des griechischen Apokalypse-Textes, I: Der Apokalypse-Kommentar des Andreas von Kaisareia, I/2: Text (München 1955). Der Pinax der Andreas-Tradition ist dort S. 1–5 wieder gegeben. Bes. wichtig ist außerdem 2059.

⁵ αποστολου και ευαγγελιστου, Ιωαννου του θεολογου: 2028 | Ιωαννου του αποστολου: Schmid.

⁶ περιεχει δε, λογους κδ'· ηδε παρουμεσα πραγματεια, κεφαλαια οβ'·: 2028 | Om.: Schmid.

⁷ Sine add.: 2028 | Add. εκκλησιας: Schmid.

⁸ αγγελω, της Συμυρναίων εκκλησιας: 2028 | της Συμυρναίων εκκλησιας αγγελω: Schmid.

⁹ Φιλαδελφοις: 2028 | Φιλαδελφεια: Schmid.

¹⁰ τω αγγελω, της Λαοδικεων εκκλησιας: 2028 | προς τον της Λαοδικεων εκκλησιας αγγελον: Schmid.

¹¹ εικοσιτεσσαρων: 2028 | κδ': Schmid.

κη Περὶ τοῦ ἐβδόμου²⁷ ἀγγέλου τοῦ περιβεβλημένου νεφέλ(ην)· καὶ ἵριν· καὶ τὴν συντέλ(ειαν) προμηνύοντος·
 κθ Ὅπως τὸ βιβλαρίδιον ἐκ τοῦ ἀγγέλου ὁ εὐαγγελιστ(ῆς) εἴληφεν·
 λ Περὶ Ἐνώχ καὶ Ἡλίας·
 λα Ὅπως ἀναιρεθέντες ὑπὸ τοῦ ἀντιχρίστου, ἀναστήσονται·
 λβ Περὶ τῆς ἐβδόμης σάλπιγγος· καὶ τῶν ὑμνούντων τὸν / θ(εὸν) ἁγίων ἐπὶ τῇ μελλούσῃ κρίσει·
 λγ Περὶ τῶν διωγμῶν τῆς ἐκκλησ(ιας) τῶν προτέρων· καὶ / τῶν ἐπὶ τοῦ ἀντιχρίστου·
 λδ Περὶ τοῦ πολέμου τῶν ἁγίων²⁸ ἀγγέλων· καὶ τῶν / δαιμόνων· καὶ τῆς τοῦ σατανᾶ καταπτώσεως·
 λε Περὶ τοῦ ὅπως ὁ δράκων ὁ διώκων τὴν ἐκκλησ(ιαν), οὐ παύεται·
 λς Περὶ τοῦ θηρίου τοῦ δεκακεράτου(ου) καὶ ἑπτακεφάλου(ου)·
 λζ Περὶ τοῦ ψευδοπροφήτου·
 λη Περὶ τοῦ ὀνόματος τοῦ ἀντιχρίστου·
 λθ Περὶ τοῦ ἀρνίου καὶ τῶν ἑκατὸν τεσσαράκοντα τεσσάρων²⁹ / χιλιάδ(ων)·
 μ Περὶ τοῦ προαγορευόντος ἀγγέλου³⁰ τὴν ἐγγύ/τητα τῆς μελλούσης κρίσεως·
 μα Περὶ ἀγγέλου, τοῦ³¹ τὴν πτῶσιν Βαβυλῶνος κηρύσσοντος·
 μβ Περὶ τοῦ τρίτου³² ἀγγέλου ἀσφαλιζομένου τοὺς πιστοὺς, μι³³ / δέξασθαι τὸν ἀντίχριστον·
 μγ Ὅπως ὁ ἐν τῇ νεφέλῃ καθήμενος, τῷ δρεπάνῳ συν/τελεῖ³⁴, τὰ ἐκ τῆς γῆς βλαστάνοντα·
 μδ Περὶ ἀγγέλου τρυγῶντος³⁵, τὴν τῆς πικρίας ἄμπελον·
 με Περὶ τῶν ἑπτὰ ἀγγέλων τῶν ἐπαγαγόντων³⁶ τοῖς ἀν(θρώπ)οις τὰς / πληγὰς, πρὸ³⁷ τῆς συντελείας· καὶ περὶ τῆς ὑαλίνης θαλάσσης·
 μς Ὅπως τῆς πρώτ(ης) φιάλης ἡ χεθείσις³⁸, ἔλκος κατὰ τῶν / ἀποστατῶν γίνεται·
 μζ Πληγὴ δευτέρα, κατὰ τῶν ἐν θαλάσσῃ·
 μη Ὅπως διὰ τοῦ τρίτου³⁹, οἱ ποταμοὶ εἰς αἶμα μετακεράν/νυνται·

μθ Ὅπως διὰ τῆς τετάρτης, καυματίζονται οἱ ἄν(θρωπ)οι·
 ν Ὅπως διὰ τῆς ε'ης⁴⁰, ἡ βασιλ(εία) τοῦ θηρίου σκοτίζεται·
 να Ὅπως διὰ τῆς ς'ης⁴¹ ἡ ὁδὸς διὰ τοῦ Ἑφράτ(ου)⁴², τοῖς ἀπὸ ἀνατολῶν / βασιλεῦσιν ἀνοίγεται·
 νβ Ὅπως διὰ τῆς ἐβδόμης, χάλαζα καὶ σεισμοὶ κατὰ τῶν ἀν(θρωπ)ων γίνεται·
 νγ Περὶ τοῦ ἐνὸς τῶν ἑπτὰ ἀγγέλων· δεικνύοντος τῷ μα/καρίῳ Ἰω(άνν)η, τὴν τῆς πόρνῃς πόλεως καθαίρεσιν· καὶ πε/ρὶ τῶν ἑπτὰ κεφαλῶν, καὶ ὁτῶν⁴³ δέκα κεράτων·
 νδ Ὅπως ὁ ἄγγελος αὐτῷ τὸ ὄραθ(εν)⁴⁴ μυστήριον ἡρμήνευσεν·
 νε Περὶ ἐτέρου ἀγγέλου, τοῦ⁴⁵ τὴν πτῶσιν Βαβυλῶνος δη/λοῦντος· καὶ οὐ(ρα)νίου φωνῆς τὴν ἐκ τῆς πόλεως φυγὴν / ἐντελλομένης· καὶ περὶ τῆς ἀποβολῆς τῶν τερπνῶν, / ὧν πρὶν ἐκείτ(η)το·
 νς Περὶ τῆς τῶν ἁγίων ὑμνωδίας· καὶ τοῦ τρίτ(ου)⁴⁶ ἀλληλ(ου)ια, ὅπερ / ἐπὶ⁴⁷ καθαίρεσει Βαβυλῶνος ἄδουσιν·
 νζ Περὶ τοῦ μυστικοῦ γάμου· καὶ τοῦ δεῖπνου τοῦ ἀρνίου·
 νη Ὅπως τὸν Χ(ριστὸν) ὁ εὐαγγελιστῆς ἔφιππον μετὰ δυνά/μεων ἀγγελικῶν ἐθεάσατο·
 νθ Περὶ τοῦ ἀντιχρίστου καὶ τῶν σὺν αὐτῷ βαλλομένων / εἰς τὴν γέενναν·
 ξ Ὅπως ὁ σατανᾶς ἐδέθη ἀπὸ τῆς / τοῦ Χ(ριστοῦ) σ(α)υρώσεως μέχρι καιρῶν τῆς συντελείας· καὶ περὶ / τῶν χιλίων ἐτῶν·
 ξα Περὶ τῶν ἡτοιμασμένων / θρόνων τοῖς φυλάξασιν τὴν Χ(ριστοῦ) ὁμολογ(ιαν), ἀνεξάρνητον·
 ξβ Τί ἐστὶν ἡ πρώτη ἀνάστασις· καὶ τί ὁ δεῦτερος θάνατος·
 ξγ Περὶ τῆς Γῶγ καὶ Μαγῶγ·
 ξδ Περὶ τοῦ καθημένου ἐπὶ⁴⁹ θρόνου· καὶ τῆς κοινῆς ἀναστά(σε)ως καὶ κρίσ(ε)ως·
 ξε Περὶ καινῶν οὐ(ρα)νοῦ τε καὶ γῆς· καὶ τῆς ἁν(ω)υ(α)λ(η)μ·
 ξς Περὶ ὧν εἶπεν ὁ ἐν τῷ θρόνῳ καθήμενος·

²⁷ του εβδομου: 2028 | Om.: Schmid.

²⁸ αγιων: 2028 | Om.: Schmid.

²⁹ εκατον τεσσαρακοντα τεσσαρων: 2028 | ρμδ': Schmid.

³⁰ του προαγορευοντος αγγελου: 2028 | αγγελου προαγορευοντος: Schmid.

³¹ του: 2028 | Om.: Schmid.

³² του τριτου: 2028 | Om.: Schmid.

³³ μι: 2028 | μη: Schmid.

³⁴ συντελει: 2028 | συντελεσει: Schmid.

³⁵ τρυγοντος: 2028*^{vid} | τρυγωντος: 2028C Schmid.

³⁶ επαγαγοντων: 2028 | επαγοντων: Schmid.

³⁷ προ: 2028 | πριν: Schmid.

³⁸ χεθεισις: 2028 | εκχεθεισις: Schmid.

³⁹ του τριτου: 2028 | της τριτης: Schmid.

⁴⁰ ε'ης: 2028 | πεμπτης: Schmid.

⁴¹ ς'ης: 2028 | εκτης: Schmid.

⁴² Εφρατου: 2028 | Ευφρατου: Schmid.

⁴³ των: 2028 | Om.: Schmid.

⁴⁴ αντω το οραθεν: 2028 | το οραθεν αντω: Schmid.

⁴⁵ του: 2028 | Om.: Schmid.

⁴⁶ τριτου: 2028 | τριπλου: Schmid.

⁴⁷ Sine add.: 2028 | Add. τη: Schmid.

⁴⁸ Sine add.: 2028 | Add. του: Schmid.

⁴⁹ Sine add.: 2028 | Add. του: Schmid.

- ξζ Περὶ ἀγγέλ(ου) °του⁵⁰ δεικνύντος αὐτῷ τὴν τῶν
ἀγίων πόλιν / καὶ τὸ ταύτης τεῖχος σὺν τοῖς
ῥπλῶσι⁵¹ διαμετροῦντος;
- ξη Περὶ τοῦ καθαροῦ ποταμοῦ τοῦ φανέντος ἐκ τοῦ
θρόνου / ἐκπορεύεσθαι:
- ξθ Ὅτι °ο⁵² θ(ε)ς τῶν προφητῶν, ῥ καὶ δεσπότης τῶν
ἀγγέλων, ὁ Χ(ριστό)ς⁵³:
- ο Περὶ τοῦ ἀξιοπίστου τῶν τεθεαμένων τῶ
ἀποστόλων:
- οα Ὅπως ῥ ἐκελεύσθη⁵⁴ μὴ σφραγίσαι· ἀλλὰ κηρύξαι
τὴν ἀποκάλυψιν:
- οβ Ὅπως ἡ ἐκκλησία καὶ τὸ ἐν αὐτῇ πν(εῦμ)α, /
προσκαλοῦνται τὴν Χ(ριστο)ν ἔνδοξον
ἐπιφάνειαν: / καὶ περὶ τῆς ἀρᾶς ἣ ὑποβάλλονται
ῥ⁵⁵ τὴν βίβλον παραχα/ράττοντες:

9.4.2 Pinax der Arethas-Tradition nach GA 314/ Pinax of GA 314 (a ms. with the prologue mentioning Arethas)

Der Pinax von GA 314, fol. 243^r–245^r, ist unverändert wiedergegeben. Im Apparat sind alle hiervon abweichenden Lesarten des Pinax von GA 91 (fol. 312^r–313^r) vermerkt. Wo einzelne Buchstaben im Pinax von GA 91 nicht lesbar waren, wurden ergänzend die (grundsätzlich identischen) Titloi am Rand des Apk-Textes (fol. 257^r–311^v) herangezogen. Ebenso sind alle Lesarten des Pinax von GA 1611 mit seinen Arethas-Titloi (fol. 273^v–276^v) im Apparat verzeichnet. Differenzen in Interpunktion, Nyephelkystikon und Lesezeichen sind nicht im Apparat erwähnt.

The pinax of GA 314, fol. 243^r–245^r, is reproduced without any modifications. In the apparatus, all the variant readings from the pinax in GA 91 (fol. 312^r–313^r) are noted. Where individual letters in the pinax of GA 91 appeared illegible, the (basically identical) titloi in the margin of the Revelation text (fol. 257^r–311^v) were used as a supplement. In a similar vein, all the readings from the pinax in GA 1611 along with its Arethas titloi (fol. 273^v–276^v) are recorded in the apparatus. Differences in punctuation, movable nu and lectional signs are not included in the apparatus.

⁵⁰ του: 2028 | Om.: Schmid.

⁵¹ πλῶσι: 2028 | πλῶσι: Schmid.

⁵² ο: 2028 | Om.: Schmid.

⁵³ καὶ δεσποτῆς τῶν ἀγγέλων, ὁ Χριστός: 2028 | ὁ Χριστός καὶ δεσποτῆς τῶν ἀγγέλων: Schmid.

⁵⁴ ἐκελεύσθη: 2028 | ἐκελεύθη: Schmid.

⁵⁵ η: 2028 | οι: Schmid.

- Τὰ κεφάλαια τῆς ὀπτανθείσης / ἐν Πάτμω τῶ
εὐαγγελιστῇ Ἰω(ανν)ῇ⁵⁶ ἀποκαλύψεως·
- α' Προοίμιον τῆς ἀποκαλύψεως· καὶ ὅτι δι' ἀγγέλου
αὐτῷ ῥδέδοτι⁵⁷.
- β' Ὅπτασία ἐν ἣ τὸν Ι(ησου)ν ἐθεάσατο ῥἐμμέσω⁵⁸
ῥζ' λυχνίων⁵⁹.
- γ' Τὰ γεγραμμένα πρὸς τὸν τῆς Ἐφεσίων
ἐκκλησίας ἄγγελον·
- δ' Τὰ δηλωθέντα⁶⁰ ἐν τῇ Συμυρναίων ἐκκλησίᾳ
ἀγγέλω·
- ε' Τὰ σημανθέντα⁶¹ τῆς Περγαμηνῶν ἐκκλησίας
ἀγγέλω·
- ς' Τὰ γεγραμμένα τῷ τῆς ῥθυατήρων⁶² ἐκκλησίας
ἀγγέλω·
- ζ' Τὰ ἀπεσταλμένα τῷ ἀγγέλω τῆς ἐκκλησίας ἐν
Σάρδεσιν⁶³.
- η' Τὰ γραφέντα πρὸς τὸν τῆς Φιλαδελφείων
ἐκκλησίας ἄγγελον·
- θ' Τὰ δηλωθέντα πρὸς τὸν τῆς Λαοδικέων
ἐκκλησίας ἄγγελον·
- ι' Πε(ρι) τῆς ὀραθείσης αὐτῷ θύρας ἐν τῷ
οὐ(ρα)νῶ· καὶ τοῦ θρόνου· καὶ / τῶν ῥκδ⁶⁴
πρεσβυτέρων καὶ τῶν ῥέξ ῥς⁶⁵ δειχθέντων·
- ια' Πε(ρι) τῆς βίβλου τῆς ῥεσφραγισμένης
σφραγίσιν⁶⁶ ῥζ⁶⁷· τῆς ἐν⁶⁸ χει/ρὶ τοῦ θ(εο)υ· ἣν
οὐδεὶς ἀνοῖξαι δύναται τῆς κτιστῆς φύσεως·
- ιβ' Πε(ρι) τοῦ ἀρνίου τοῦ τὰ ῥζ⁶⁹ κέρατα ἔχοντος,
ὅπως τὴν βίβλον ἀνεῴξεν·
- ιγ' Λύσις τῆς πρώτης σφραγίδος τὴν ἀποστολικὴν
ῥδιαδοχὴν⁷⁰ σημαίνουσα·
- ιδ' Λύσις τῆς ῥβ⁷¹ σφραγίδος· δηλοῦσα⁷² τῶν
ἀπίστων κατὰ τῶν πιστῶ(ν) πόλεμον·

⁵⁶ ὀπτανθείσης ἐν Πάτμω τῷ εὐαγγελιστῇ Ἰωαννῇ: 314 1611 | Ἰωαννου του θεολογου: 91.

⁵⁷ δεδοτι: 314 | δεδοται: 91 1611.

⁵⁸ ἐμμέσω: 314 | ἐν μέσω: 91 1611.

⁵⁹ ζ' λυχνίων: 314 | λυχνίων επτα: 91 | επτα λυχνίων: 1611.

⁶⁰ Sine add.: 314 1611 | Add. τῶ: 91.

⁶¹ Sine add.: 314 | Add. τῶ: 91 1611.

⁶² Θυατηρων: 314 1611 | Θυατειρων: 91.

⁶³ ἐκκλησίας ἐν Σαρδεσιν: 314 1611 | ἐν Σαρδεσιν ἐκκλησίας: 91.

⁶⁴ κδ': 91 314 | εικοσιτεσσαρων: 1611.

⁶⁵ ἐξ ῥς: 314 | ἐξ ῥς: 91 1611.

⁶⁶ ἐσφραγισμένης φραγισιν (Haplogr.): 314 |

ἐσφραγισμένης σφραγισιν: 91 1611.

⁶⁷ ζ': 91 314 | επτα: 1611.

⁶⁸ Sine add.: 314 1611 | Add. τῇ: 91.

⁶⁹ ζ': 314 | επτα: 91 | επτα: 1611.

⁷⁰ διαδοχὴν σημαίνουσα: 314 | διδοχὴν σημαίνουσα: 91 | διασημαινουσα: 1611.

⁷¹ β' 91 314 | δευτερας: 1611.

⁷² Sine add.: 314 | Add. τῶν: 91 1611.

- ιε' Λύσις τῆς γ' ⁷³ σφραγιδ(ος)· δηλοῦσα τῶν μὴ παγίως πεπιστευκότῳ(ν) Χ(ριστ)ῳ την ἐκπτωσ(ιν)·
- ισ' Λύσις τῆς δ' ⁷⁴ σφραγίδος ἐμφαίνουσα· τὰς ἐπαγομένας / παιδευτικὰς μάστιγας· τοῖς δι' ἀνυπομονησίας ἀρνη/σαμένοις τὸν κ(υριο)ν·
- ιζ' Λύσις τῆς ε' ⁷⁵ σφραγίδος· τὴν τῶν ἀγίων ψυχῶν σημαί/νουσα πρὸς κ(υριο)ν καταβόησιν ὥστε γενέσθαι συντέλειαν·
- ιη' Λύσις τῆς ς' ⁷⁶ σφραγίδος τὰς ἐν τῇ συντελείᾳ ἐπα/γομένας πληγὰς σημαίνουσα·
- ιθ' Πε(ρι) τῶν σωζομένων ἐκ πληγῆς τῶν δ' ⁷⁷ ἀγγέλων χιλι/άδων ρμδ'·
- κ' Πε(ρι) τοῦ ἀναριθμήτου ὄχλου τῶν ἐξ ἐθνῶν Χ(ριστ)ῳ συμβασιλευσαντων·
- κα' Λύσις τῆς ζ' ⁷⁸ σφραγίδος· δηλοῦσα ἀγγελικὰς δυνά/μεις προσάγειν θ(ε)ῶ τὰς τῶν ἀγίων προσευχὰς ὡς θυμιάματα·
- κβ' Πε(ρι) τῶν ζ' ⁷⁹ ἀγγέλων· ὧν τοῦ α' ⁸⁰ σαλπίσαντος· χάλαζα καὶ / πῦρ καὶ αἶμα ἐπὶ τῆς γῆς φέρεται·
- κγ' Πε(ρι) τοῦ β' ⁸¹ ἀγγέλου· οὗ σαλπίσαντος τῶν ἐν θαλάσσει ἐμψύχων ⁸² ἀπώλεια γίνεται·
- κδ' Ὁ γ' ⁸³ ἄγγελος τὰ τῶν ποταμῶν πικραίνει ὕδατα·
- κε' Ὁ δ' ⁸⁴ ἄγγελος τὸ γ' ⁸⁵ τοῦ ἡλιακοῦ καὶ σεληνιακοῦ φωτὸς σκο/τίζει ⁸⁷·
- κς' Πε(ρι) τοῦ ε' ⁸⁸ ἀγγέλου· καὶ τῶν ἐκ τῆς ⁸⁹ ἀβύσσου ἀνερχομένων / νοητῶν ἀκρίδων καὶ τοῦ ποικίλου τῆς μορφῆς αὐτῶν·
- κζ' Πε(ρι) τοῦ ς' ⁹⁰ ἀγγέλου καὶ τῶν ἐπὶ τῷ Εὐφράτῃ ῥλουομένων ⁹¹ τ ⁹² ἐπίλυσης ⁹³·
- κη' Πε(ρι) ἀγγέλου περιβεβλημένου νεφέλην καὶ ἵριν· καὶ τὸ / κοινὸν τέλος προμηνύοντος·

⁷³ γ': 91 314 | τριτης: 1611.

⁷⁴ δ': 91 314 | τεταρτης: 1611.

⁷⁵ ε': 91 314 | πεμπτης: 1611.

⁷⁶ ς': 91 314 | εκτης: 1611.

⁷⁷ δ': 314 | τεσσαρων: 91 1611.

⁷⁸ ζ': 91 314 | εβδομης: 1611.

⁷⁹ ζ': 91 314 | επτα: 1611.

⁸⁰ α': 314 | πρωτου: 91 1611.

⁸¹ β': 314 | δευτερου: 91 1611.

⁸² εμψυχων: 91 314 | αψυχων: 1611.

⁸³ γ': 314 | τριτος: 91 1611.

⁸⁴ δ': 314 | τεταρτος: 91 1611.

⁸⁵ γ': 314 | τριτον: 91 1611.

⁸⁶ σεληνιακου: 91 314 | σεληνικου: 1611.

⁸⁷ σκοτιζει: 91 314C 1611 | κοιτιζει (Haplogr.): 314*.

⁸⁸ ε': 91 314 | πεμπτου: 1611.

⁸⁹ της: 314 1611 | γης: 91.

⁹⁰ ς': 91 314 | εκτου: 1611.

⁹¹ λουομενων: 314 1611 | λυομενων: 91.

⁹² Sine add.: 314 | Add. αγγελων: 91 1611.

⁹³ επιλυσης: 314 | επιλυσις: 91 1611.

- κθ' Ὅπως τὸ βιβλιδάριον ⁹⁴ ἐκ χειρὸς τοῦ ἀγγέλου ὁ εὐ/αγγελιστῆς εἴληφεν·
- λ' Πε(ρι) Ἐνώχ καὶ Ἡλία διελέγχειν μελλόντων τὸν ἀντίχ(ριστο)ν·
- λα' Ὅπως ἀναιρεθέντες ὑπὸ τοῦ ἀντιχρίστου ἀναστήσον/ται καὶ τοὺς ἡπατημένους ἐκπλήξωσιν·
- λβ' Πε(ρι) τῆς τ' ⁹⁵ σάλπιγγος καὶ τῶν ὑμνούντων 'τὸν θεο)ν ⁹⁶ ἀγί/ων ἐπὶ τῇ μελλούσῃ κρίσει·
- λγ' Πε(ρι) τῶν διωγμῶν τῆς ἐκκλησίας τῶν προτέρων· / καὶ τῶν ἐπὶ τοῦ ἀντιχρίστου·
- λδ' Πε(ρι) τοῦ γενομένου πολέμου μεταξὺ τῶν ἀγίων ἀγγέλων· / καὶ τῶν πονηρῶν ῥδυνάμεων ⁹⁷· καὶ ὁ τῆς ⁹⁸ καταπτώσεως τοῦ δράκοντος·
- λε' Ὅπως ὁ δρακὼν διώκων τὴν ἐκκλησίαν οὐ παύεται·
- λς' Πε(ρι) τοῦ θηρίου τοῦ ἔχοντος κέρατα τ' ⁹⁹ καὶ κεφαλὰς ζ' ¹⁰⁰ / ὧν μίαν ὡς ἐσφαγμένην ἔφη·
- λζ' Πε(ρι) 'θηρίου ἐτέρου' ¹⁰¹ δύο κέρατα ἔχοντος· καὶ τῷ πρῶ/τῳ τοῦ ἀν(θρῶπ)ου προσάγοντος·
- λη' Πε(ρι) τοῦ ὀνόματος τοῦ θηρίου·
- λθ' Πε(ρι) τῶν ρμδ' ¹⁰² χιλιάδων τῶν σὺν τῷ ῥρνίῳ ¹⁰³ ἐστώτων ἐν ὄρει Σιών·
- μ' Πε(ρι) ἀγγέλου προαγορεύοντος τὴν ἐγγύτητα τῆς κρίσεως της μελλούσης·
- μα' Πε(ρι) β' ¹⁰⁴ ἀγγέλου τὴν πτῶσιν Βαβυλῶνος κηρύσσοντος·
- μβ' Πε(ρι) γ' ¹⁰⁵ ἀγγέλου ἀσφαλιζομένου τὸν τοῦ κ(υριο)υ λαὸν μὴ / δέξασθαι τὸν ἀντίχ(ριστο)ν·
- μγ' Ὅτι ὁ ἐν τῇ νεφέλῃ καθήμενος τῷ δρεπάνῳ συντε/λεῖ· τὰ ἐκ τῆς γῆς βλαστάνοντα·
- μδ' Πε(ρι) ἐτέρου ἀγγέλου τρυγῶντος τὴν τῆς πικρίας ἄμπελον·
- με' Πε(ρι) τῶν ζ' ¹⁰⁶ ἀγγέλων τῶν ἐπαγόντων τοῖς ἀν(θρῶπ)οις τὰς πλη/γὰς πρὸ τῆς συντελείας· καὶ πε(ρι) τῆς ὑαλίνης θαλάσσης / ἐν ἣ τοὺς ἀγίους ἐθεάσατο·
- μς' Ὅπως τῆς α' ¹⁰⁷ φιάλης ἐκχυθείσης· ἔλκος κατὰ τῶν ἀποστατῶν γίνεται·

⁹⁴ βιβλιδαρion: 91 314 | βιβλαριδιον: 1611.

⁹⁵ Sine add.: 314 1611 | Add. εβδομης: 91.

⁹⁶ τον θεον: 314 1611 | τω θεω: 91.

⁹⁷ δυναμεων: 91 314 | δαιμονων: 1611.

⁹⁸ της: 91 314 | Om.: 1611.

⁹⁹ Sine add.: 314 | Add. δεκα: 91 1611.

¹⁰⁰ ζ': 91 314 | επτα: 1611.

¹⁰¹ θηριου ετερου: 314 1611 | ετερου θηριου: 91.

¹⁰² ρμδ': 91 314 | εκατον τεσσαρακοντα τεσσαρων: 1611.

¹⁰³ αρνιω: 91 314 1611C | αρνηω: 1611*^{vid}.

¹⁰⁴ β': 314 | δευτερου: 91 1611.

¹⁰⁵ γ': 314 | τριτου: 91 1611.

¹⁰⁶ ζ': 314 | επτα: 91 1611.

¹⁰⁷ α': 314 | πρωτης: 91 1611.

μζ' Πληγὴ ῥβ' ¹⁰⁸ κατὰ τῶν ἐν θαλάσσει
ἐπιτιμωμένων·
μη' Ὅπως διὰ τῆς ῥγ' ¹⁰⁹ οἱ ποταμοὶ εἰς αἶμα
μετακρινῶνται·
μθ' Ὅπως διὰ τῆς ῥδ' ¹¹⁰, καυματίζονται οἱ
ἄν(θρωπ)οι·
ν' Ὅπως διὰ τῆς ῥε' ¹¹¹ ἡ βασιλεία τοῦ θηρίου
σκοτίζεται·
να' Ὅπως διὰ τῆς ῥς' ¹¹² ἡ ὁδὸς ὁδία ¹¹³ τοῦ Εὐφράτου·
τοῖς ἀπὸ ἀνατολῶν ἡλίου βασιλεῦσιν ἀνοίγεται·
νβ' Ὅπως διὰ τῆς ῥζ' ¹¹⁴ χάλαζα καὶ σεισμὸς κατὰ
τῶν ἀν(θρωπ)ων γίνεται·
νγ' Πε(ρι) τοῦ ἐνὸς τῶν ῥζ' ¹¹⁵ ἀγγέλων δεικνύντος
τῷ εὐαγγελιστῇ / τὴν τῆς πόρνης πόλεως
καθαίρεσιν καὶ πε(ρι) τῶν ῥζ' ¹¹⁶ κε/φαλαίων ¹¹⁷.
καὶ τῶν δέκα κεράτων·
νδ' Ὅπως ὁ ἄγγελος τὸ ὄραθεν αὐτῷ μυστήριον
ἐρμήνευσεν ¹¹⁸.
νε' Πε(ρι) ἐτέρου ¹¹⁹ τὴν πῶσιν Βαβυλῶνος
δηλοῦντος· καὶ οὐ(ρα)νι/ου φωνῆς τὴν ἐκ τῆς
πόλεως φυγὴν ἐντελλομένης / καὶ τῆς ἀποβολῆς
τῶν τερπνῶν ὧν τὸ πρὶν ἐκέκτειτο·
νς' Πε(ρι) τῆς τῶν ἁγίων ὑμνωδίας· καὶ τοῦ
ῥτριπλοῦ ¹²⁰ ἀλληλοῦ[ι]/α· ὅπερ ἔψαλλον ἐπὶ τῇ
καθαίρεσει Βαβυλῶνος·
νζ' Πε(ρι) τοῦ μυστικοῦ γάμου καὶ τοῦ δείπνου τοῦ
ἀρνίου·
νη' Πῶς τὸν Χ(ριστο)ν ὁ εὐαγγελιστὴς ἔφιππον μετὰ
δυνά/μεων ἀγγελικῶν ἐθεάσατο σὺν φόβῳ·
νθ' Πε(ρι) τοῦ ἀντιχ(ριστο)υ· καὶ τῶν σὺν αὐτῷ
βαλλομένων εἰς γέενναν·
ξ' Ὅπως ὁ σατανᾶς ἐδέθη ἀπὸ τῆς Χ(ριστο)υ
παρουσίας μέχρι / τῆς συντελείας καὶ πε(ρι) τῶν
ῥχιλίων ¹²¹ ἐτῶν·
ξά' Πε(ρι) τῶν ἡτοιμασμένων θρόνων· τοῖς φυλάξασι
τὴν / ὁ τοῦ ¹²² Χ(ριστο)υ ὁμολογίαν ὁσῶν ¹²³.

ξβ' Τί ἐστὶν ἡ ῥα' ¹²⁴ ἀνάστασις καὶ τίς ὁ ῥβ' ¹²⁵
θάνατος·
ξγ' Πε(ρι) τοῦ ῥωγ' ¹²⁶ καὶ Μαγώγ·
ξδ' Πε(ρι) τοῦ καθημένου ἐπὶ ὁ τοῦ ¹²⁷ θρόνου καὶ τῆς
κοινῆς ἀνα/στάσεως καὶ κρίσεως·
ξε' Πε(ρι) καινῶν οὐ(ρα)νου τε καὶ γῆς καὶ τῆς ἄνω
Ι(ερουσα)λημ·
ξς' Πε(ρι) ὧν εἶπεν ¹²⁸ ὁ ἐν τῷ θρόνῳ καθήμενος καὶ
ῥοραθεῖς ¹²⁹.
ξζ' Πε(ρι) τοῦ ἀγγέλου δεικνύντος αὐτῷ τὴν τῶν
ἁγίων πόλιν· καὶ τὸ ταύτης τεῖχος σὺν τοῖς
πυλῶσι διαμετροῦντος·
ξη' Πε(ρι) τοῦ καθαροῦ ποταμοῦ τοῦ οπτανθέντος
ἐκ τοῦ θρόνου ἐκπορεύεσθαι ¹³⁰.
ξθ' Ὅτι θε(ο)ς τῶν προφητῶν ὁ Χ(ριστο)ς καὶ
δεσπότης τῶν ἀπάντων·
ο' Πε(ρι) τοῦ ἀξιοπίστου τῶν τεθεαμένων τῷ
ἀποστόλῳ ¹³¹.
οα' Ὅπως ἐκελεύσθη μὴ σφραγίσαι ἀλλὰ κηρύξαι
τὴν ἀποκάλυψιν·
οβ' Ὅπως ἡ ἐκκλησία καὶ τὸ ἐν αὐτῇ πν(ευμ)α
προσκαλοῦνται τὴν ¹³² Χ(ριστο)υ ἔν/δοξον
ἐπιφάνειαν· καὶ πε(ρι) τῆς ἀρᾶς ἣ ὑποβάλλονται
οἱ / τὴν βίβλον παραχαράττοντες ὡς ἄκυρον ¹³³.

9.4.3 Pinax nach GA 2077/Pinax of GA 2077

Der Pinax von GA 2077 (S. 1–3) wird durch J. Schmid (Andreas. Einleitung 306) der Überlieferung des Arethaskommentars zugewiesen. Die Handschrift bietet allerdings den Prolog des Andreas und ist eng verwandt zur Andreas-Handschrift 2073, der Pinax außerdem zum Pinax in der Andreas-Handschrift 2254 zu vergleichen. Daher ist die Pinax-Form eher als eine eigenständige Weiterentwicklung des

¹⁰⁸ β': 314 | δευτερα: 91 1611.

¹⁰⁹ γ': 314 | τριτης: 91 1611.

¹¹⁰ δ': 314 | τεταρτης: 91 1611.

¹¹¹ ε': 314 | πεμπτης: 91 1611.

¹¹² ς': 314 | εκτης: 91 1611.

¹¹³ δια: 91 314 | om.: 1611.

¹¹⁴ ζ': 314 | εβδομης: 91 1611.

¹¹⁵ ζ': 314 | επτα: 91 1611.

¹¹⁶ ζ': 314 | επτα: 91 1611.

¹¹⁷ κεφαλαιων: 314 1611 | κεφαλων: 91.

¹¹⁸ ερμηνευσεν: 314 | ηρμηνευσεν: 91 | ειρμηνευσεν: 1611.

¹¹⁹ Sine add.: 314 1611 | Add. αγγελου: 91.

¹²⁰ τριπλου: 91 314 | τριπλουν: 1611.

¹²¹ χιλίων: 314 1611 | , α': 91.

¹²² του: 314 1611 | Om.: 91.

¹²³ σωαν: 314 1611 | Om.: 91.

¹²⁴ α': 314 | πρωτη: 91 1611.

¹²⁵ β': 314 | δευτερος: 91 1611.

¹²⁶ ωγ: 314 1611 | γωγ: 91.

¹²⁷ του: 314 1611 | Om.: 91.

¹²⁸ ειπεν: 91 314 | ειπον: 1611.

¹²⁹ οραθεις: 91 314 | οραθειν: 1611.

¹³⁰ εκπορευεσθαι: 314 1611 | πορευεσθαι: 91.

¹³¹ ξθ' Οτι θεος των προφητων ο Χριστος και δεσποτης των απαντων· ο' Περι του αξιοπιστου των τεθεαμενων τω αποστολω: 314 1611 | ξθ' Περι του αξιοπιστου των τεθεαμενων τω αποστολω ο' Οτι θεος των προφητων ο χριστος και δεσποτης των απαντων: 91 (Umstellung der Reihenfolge beider Titloi).

¹³² Sine add.: 314 | Add. του: 91 1611.

¹³³ Sine add.: 314 1611 | Add. Τελος των εβδομηκονταδυο κεφαλαιων της αποκαλυψεως του αγιου Ιωαννου του θεολογου: 91.

Andreas-Pinax zu betrachten. Alle drei genannten Handschriften liegen in Ivion; daher lässt sich von einer Ivion-Gruppe sprechen.

Der Pinax von GA 2077 ist hier unverändert wiedergegeben. Schreiberfehler wurden daher nicht geglättet (inklusive der durch Initial-Schreibweise bedingten Dittographie Ππερι), dies gilt auch in Bezug auf die oft eigenwillig bzw. fehlerhaft gesetzten Lesezeichen. Bei abgekürzten Schreibweisen sind die fehlenden Buchstaben in Klammern ergänzt, die Akzente aber nur soweit (und wie) sie in der Handschrift vorhanden sind.

J. Schmid (Andreas Einleitung 306) assigns the Pinax of GA 2077 to the Arethas commentary tradition. However, the manuscript contains the prologue of Andreas and is closely related to the Andrew manuscript 2073; the pinax can also be compared to the pinax in the Andrew manuscript 2254. The Pinax form should thus be regarded as an independent development of the Andreas Pinax. All three manuscripts mentioned above are located in Ivion. Therefore, one may designate them as an Ivion group.

The Pinax of GA 2077 (pp. 1–3) is reproduced here without any modifications. Thus, scribal errors have not been rectified (including the dittography Ππερι caused by the use of an enlarged initial); this also applies to the lectional signs, which are often placed idiosyncratically or incorrectly. When it comes to abbreviated spellings, the missing letters are supplied in brackets, though the accents are only present as far as (and just as) they are in the manuscript.

Πίναξ τῆς ἀποκαλύψεως Ἰωάννου / ἀποστόλου τοῦ θεολόγου· λόγοι κδ εἰς / κεφάλαι ὁδοὶ· τοιαῦτα περιέχει

- α' Αποκάλυψεῖς Ἰ(ησο)ῦ Χ(ριστο)ῦ· ἦν ἔδωκεν αὐτῷ ὁ θεός
- β' Οπτασία ἐν ἧ τὸν κ(υριό)ν ἐθεάσατο·
- γ' Τὰ γεγραμμένα· πρὸς τὸν τῆς Εφεσίων·
- δ' Τὰ δηλωθέντα τῷ τῆς Συμυρνέων·
- ε' Τὰ σημανθέντα τῆς ἐν Περγάμῳ·
- ς' Τὰ δηλωθέντα πρὸς τὸν τῆς Θυατείροις·
- ζ' Τὰ ἐπεσταλμένα τῆς ἐν Σάρδεσιν·
- η' Τὰ δηλωθέντα τῆς ἐν Φιλαδελφίᾳ·
- θ' Τὰ δηλωθέντα πρὸς τὸν τῆς Λαοδικαίων·
- ι' Περὶ τῆς οραθείσης θύρας ἐν τῷ οὐ(ρα)νώ·
- ια' Περὶ τῆς βίβλου τῆς ἐσφραγισμένης σφραγίσιν ἐπτά·
- ιβ' Περὶ τοῦ ἀρνίου τοῦ ἐπτά κέρατα ἔχοντος·
- ιγ' Λύσεις τῆς πρώτης σφραγίδος·

- ιδ' Λύσεις τῆς δευτέρας σφραγίδος·
- ιε' Λύσεις τῆς τρίτης σφραγίδος·
- ισ' Λύσεις τῆς τετάρτης σφραγίδος·
- ιζ' Λύσεις τῆς πέμπτης σφραγίδος·
- ιη' Λύσεις τῆς ἑκτῆς σφραγίδος·
- ιθ' Περὶ τῶν σωζομένων ἐκ τῆς πλιγῆς τῶν τεσσάρων / ἀγγέλων χιλιάδας ρμδ' ἀριθμουμένων·
- κ' Περὶ ἀναριθμήτου ὄχλου τῶν ἐξ ἐθνῶν λαμπροφοροῦντων·
- κα' Λύσεις τῆς ἑβδόμης σφραγίδος·
- κβ' Περὶ τῶν ἑπτά¹³⁴ ἀγγέλων
- κγ' Περὶ τοῦ δευτέρου ἀγγέλου
- κδ' Περὶ τοῦ τρίτου ἀγγέλου
- κε' Περὶ τοῦ τετάρτου ἀγγέλου
- κς' Περὶ τοῦ πέμπτου ἀγγέλου
- κζ' Περὶ τοῦ ἕκτου ἀγγέλου
- κη' Περὶ τοῦ ἀγγέλου τοῦ περιβεβλημένου νεφέλιν
- κθ' Ὅπως τὸ βιβλάριδιον ἐκ τοῦ ἀγγέλου ὁ ευαγγελιστὴς εἴληφεν
- λο' Ὅτι Ἡλίας καὶ Ἐνώχ· τρία ἡμισυ ἔτη ἔχουσι τελέσαι
- λα' Ὅτι Ἐνώχ καὶ Ἡλίας· ἀναιρεθέντες ὑπο τοῦ ἀντιχρίστου
- לב' Περὶ τῆς ἑβδόμης σάλπιγγος·
- λγ' Περὶ τῶν διωγμῶν τῆς ἐκκλησίας
- λδ' Περὶ τοῦ πολέμου τῶν ἀγγέλων· καὶ τῶν δαιμόνων
- λε' Ὅπως ὁ δράκων διώκων τὴν ἐκκλησίαν οὐ πάβεται
- λς' Περὶ τοῦ θηρίου τοῦ δεκακεράτου καὶ ἐπτάκεφάλου
- λζ' Περὶ τοῦ ψευδοπροφήτου
- λη' Περὶ τοῦ ὀνόματος τοῦ ἀντιχρίστου
- λθ' Περὶ τοῦ ἀρνίου καὶ τῶν ρμδ' χιλιάδων
- μο' Περὶ τοῦ ἀγγέλου· τοῦ πρὸ ἀγορεύοντος τὴν ἐγκύτητα
- μα' Περὶ τοῦ ἀγγέλου τοῦ τὴν πτώσιν Βαβυλώνης κηρύσσοντος
- μβ' Περὶ τοῦ τρίτου ἀγγέλου, ἀσφαλιζομένου τοῦς πιστοῦς
- μγ' Ὅπως ὁ ἐν τῇ νεφέλῃ καθήμενος
- μδ' Περὶ τοῦ ἀγγέλου τοῦ τρυγῶντος τὴν τῆς πικρίας ἄμπελον
- με' Περὶ τῶν ἐπτά ἀγγέλων τῶν επαγόντων τοῖς ἀν(θρῶπ)οῖς πλιγὰς
- μς' Ὅπως τῆς πρώτης φιάλης ἐκχεθείσης
- μζ' Πλιγῇ δευτέρα κατὰ τῶν ἐν θαλάσσει
- μη' Ὅπως δια τῆς τρίτ(ης)· οἱ ποταμοὶ εἰς αἶμα κεραννται

¹³⁴ επτα: 2077* | οπτα: 2077C^{vid}.

- μθ' Ὅπως διὰ τῆς τετάρτης καυματίζονται οἱ ἄν(θρωπ)οι
 νο' Ὅπως διὰ τῆς πέμπτης ἡ βασιλεία τοῦ θηρίου σκοτίζεται
 να' Περὶ τοῦ ἔκτου ἀγγέλου τοῦ τὴν φιάλῃν ἐπὶ τὸν Ευφράτην ἐκχέαντος
 νβ' Ὅπως διὰ τῆς ἐβδόμης· χάλαζα καὶ σεισμός κατὰ ἄν(θρώπ)ων γίνεται
 νγ' Περὶ τοῦ ἐνὸς τῶν ἐπτά ἀγγέλων δεικύντος τῷ μακαρίῳ Ἰω(ανν)ῇ
 νδ' Περὶ τῶν ἐπτα βασιλέων· καὶ ὅπου εβασίλευσαν
 νε' Περὶ ἐτέρου ἀγγέλου τὴν πτώσιν Βαβυλῶνος ἠδ(η)λοῦντος¹³⁵
 νς' Περὶ τῆς τῶν ἁγίων υμνωδίας καὶ τοῦ τριπλοῦ ἀηλουῖα
 νζ' Περὶ τοῦ μυστικοῦ γάμου καὶ τοῦ δεῖπνου τοῦ ἀρνίου
 νη' Ὅπως τῶν Χ(ριστῶ)ν ὁ ευαγγελιστὴς ἔφιππον ἐθεάσατο
 νθ' Περὶ τοῦ ἀντιχρίστου· καὶ τῶν συν αὐτῷ βαλομένων εἰς γέενναν
 ξ' Ὅπως ὁ σατανάς· ἐδέθη ἀπὸ τῆς Χ(ριστο)ύ σ(α)ρ(ω)σεως μέχρι καιρῶν
 ξα' Περὶ τῶν ἡτοιμασμένων θρόνων
 ξβ' Τί ἐστὶν ἡ πρώτη(ῃ) ἀνάστασις· καὶ τίς ὁ δεύτερος θάνατος
 ξγ' Περὶ τοῦ Γῶγ καὶ τοῦ Μαγῶγ
 ξδ' Περὶ τοῦ καθημένου ἐπὶ τοῦ θρόνου
 ξε' Περὶ καὶνῶν οὐ(ρα)νοῦ τε καὶ γῆς καὶ τῆς ἁνω Ἰερουσαλὴμ
 ξς' Περὶ ὧν εἶπεν ὁ ἐν τῷ θρόνῳ καθημένος
 ξζ' Περὶ ἀγγέλου δεικύντος αὐτῷ τὴν τῶν ἁγίων πόλιν
 ξη' Περὶ τοῦ καθαροῦ ποταμοῦ τοῦ φανέντος
 ξθ' Ὅτι θ(εὸ)ς τῶν προφ(η)τῶν ὁ Χ(ριστῶ)ς καὶ δεσπότης τῶν ἀγγέλων
 ο' Περὶ τοῦ ἁξιοπιστοῦ· τῶν τεθεαμένων
 οα' Ὅπως ἐκελεύσθη· μὴ σφραγίσαι ἀλλὰ κηρύξαι
 οβ' Ὅπως ἡ ἐκκλησία· καὶ τὸ ἐν αὐτῇ πν(εύμ)α προκαλοῦνται

9.4.4 Die zweite Kephalaion-Zählung in GA 1611 (G41009) / The second numbering of kephalaia in GA 1611 (G41009)

Die Handschrift GA 1611 (Athen, Nat. Bibl., 94) aus dem 10. Jh. bietet einen zweispaltigen Apokalypse-text (fol. 277^v–307^v) u.a. mit einer Einteilung in

Kephalaia, deren Nummerierung am Rand des Textes mit griechischen Zahlzeichen markiert ist und deren Überschriften als Pinax auf fol. 273^v–276^v aufgelistet sind. Der Wortlaut dieser Titloi entspricht dem Kephalaia-System, das vom Arethas-Kommentar bekannt ist¹³⁶ und eine Abwandlung des verbreiteten Kephalaia-Systems des Andreas von Cäsarea¹³⁷ darstellt. Die Anzahl der Kapitel ist in beiden Systemen identisch (72), die Segmentierung stimmt mit wenigen Ausnahmen überein,¹³⁸ während die Wortlaute an vielen Stellen mehr oder weniger stark abweichen. Die Verbindung von 1611 mit Arethas wird, zusätzlich zum Kephalaia-System, auch durch den Arethas-Prolog deutlich, der auf den Pinax folgt, bevor der eigentliche Text beginnt (fol. 276^v–277^r).

Nun bietet die Hs. 1611 aber parallel dazu noch eine zweite Kephalaia-Zählung mit einer höheren Anzahl an Kapiteln, mit Abschnittseinteilungen an anderen Stellen des Apk-Textes, und mit abweichenden Wortlauten der Kapitelüberschriften (G41009). Die Anzahl der Kephalaia dieses Systems ist zwar nicht genau zu bestimmen, weil die ursprüngliche Fassung des Apk-Textes nur unvollständig erhalten ist (bis Apk 21,27 πᾶν κοινόν. καὶ) und der Schluss (fol. 308^r–309^r) in Form eines Supplements ergänzt ist, dessen Texttyp abweicht und keine Kephalaia oder sonstigen Paratexte enthält. Aber die letzte erkennbare Keph.-Nummer beträgt 87 (πζ' auf fol. 307^v zu Apk 21,23) und ist somit deutlich höher als in der Zählung des Andreas und Arethas, die in diesem Bereich (Apk 21,9–27) erst bei ξζ' steht.

Überhaupt scheint die Einteilung nach ungewöhnlichen Kriterien vorgenommen zu sein, denn sie orientiert sich oft nicht an der naheliegenden inhaltlichen Gliederung, sondern eher an bestimmten Themen, die der Urheber der Einteilung hervorheben möchte. Beispielsweise sind die Kapitel Apk 2–3 keineswegs nach den Abschnitten der sieben Sendschreiben eingeteilt, und auch die Wortlaute der Überschriften fokussieren nicht die Sendschreiben als solche, sondern ausgewählte Aspekte, die in

¹³⁵ δηλουντος; 2077C^{vid} | δηλουντος; 2077*.

¹³⁶ J.A. Cramer (Hg.), *Catena Graecorum Patrum in Novum Testamentum*. Tomus VIII: In Epistolas Catholicas et Apocalypsin (Oxford 1844), 177–180.

¹³⁷ J. Schmid, *Studien zur Geschichte des griechischen Apokalypse-Textes, I: Der Apokalypse-Kommentar des Andreas von Kaisareia, I/2: Text* (München 1955), 1–5.

¹³⁸ Allerdings ist die Segmentierung nicht bei allen Arethas-Handschriften identisch, so dass der Übereinstimmungsgrad mit der Andreas-Tradition unterschiedlich stark ausgeprägt ist.

den Texten genannt werden (s.u.). Ähnlich ist es auch an anderen Stellen der Apk.

Im Unterschied zur ersten Zählung sind die Kapitelüberschriften des zweiten Systems nicht in einer separaten Liste zusammengestellt, sondern befinden sich am oberen und unteren Blattrand des zugehörigen Apk-Textes. Da die Blätter des Codex allerdings an den Rändern beschnitten wurden, sind die Überschriften teilweise verlorengegangen oder nur noch partiell vorhanden. Die Kephalaia-Nummern dieses Systems stehen in gleicher Weise wie die Keph.-Nummern des Arethas am Rand des Textes. Beide Nummerierungen stammen von der gleichen Hand und sind optisch nicht voneinander zu unterscheiden; zu welchem System eine vorhandene Keph.-Nummer gehört, kann aber durch Vergleich der Zählungen festgestellt werden.

Die Keph.-Nummern beider Zählungen scheinen mit derselben roten Tinte angefertigt zu sein wie die hervorgehobenen Initialen im Apk-Text, die der Gliederung des Textes dienen. Beide Einteilungen sind also bereits vom Schreiber des Apk-Textes im 10. Jh. in den Codex eingetragen worden. Während die erste Kephalaia-Zählung auf Arethas zurückgeht und in diesem Sinne datierbar ist, haben wir für die zweite Zählung in 1611 keinen entsprechenden Anhaltspunkt. Da beide Systeme aber quasi gleichberechtigt in 1611 dargestellt sind, ist zu vermuten, dass auch die zweite Zählung nicht vom Schreiber geschaffen wurde, sondern, wie die erste, von einer Vorlage übernommen wurde.¹³⁹

Folgende Liste stellt alle Kephalaia-Nummern und Überschriften der zweiten Zählung, soweit sie in den Reproduktionen von 1611 erkennbar sind, zusammen, mit der entsprechenden Angabe ihres Ortes im Text (Kapitel, Vers, Wortadresse; wenn keine Wortadresse angegeben ist, handelt es sich um den Anfang des angegebenen Verses). Einige Nummern fehlen in der Hs., wobei nicht immer sicher zu erkennen ist, ob bereits der Schreiber sie vergaß zu notieren, oder ob die über 1000 Jahre alte Tinte verblasst bzw. zerstört ist (Lücken durch fehlende Keph.-Nummern sind in der Tabelle durch schmale

Leerzeilen markiert). Ortsangaben der zweiten Zählung, die in der ersten Zählung nicht vorkommen, also eine abweichende Einteilung bieten, sind kursiv gesetzt; die hohe Anzahl dieser Fälle demonstriert die Unabhängigkeit der beiden Zählungen voneinander. An Stellen, an denen beide Einteilungen zusammentreffen, ist die Keph.-Nr. der ersten Zählung in der Spalte "ser. I" verzeichnet.¹⁴⁰

An manchen Stellen ist zwar die Nummer des Kephalaion erkennbar, aber der zugehörige Text nicht zu sehen; hier ist unklar, ob es sich um ein Versäumnis des Schreibers handelt oder der Text durch das Beschneiden der Blattränder verlorengegangen ist (beide Fälle sind in der Tabellenspalte "Keph.-Text" durch "–" gekennzeichnet). An einigen Stellen ist wenigstens ein Teil des Textes noch erhalten; die verlorenen Passagen sind in der Tabelle durch "[...]" wiedergegeben.¹⁴¹ Diese Übersicht dokumentiert ausschließlich den im jetzigen Codex erhaltenen und in den Reproduktionen erkennbaren Zustand. Auf die Setzung der Lesezeichen (Akzente, Spiritus etc.) wurde in dieser Transkription der Titloi durchgehend verzichtet, um falsche Schlüsse aufgrund des teilweise beschädigten Zustands des Pergaments und der Tinte zu vermeiden.

The 10th century manuscript GA 1611 (Athens, Nat. Bibl., 94) contains the Revelation text in two columns (fol. 277^v–307^v) with, among other things, a division into kephalaia, the numbering system which is marked with Greek numerals in the margin and whose headings are listed as a pinax on fol. 273^v–276^v. The wording of these titloi corresponds to the kephalaia system known from the Arethas Commentary,¹⁴² which is a variation of the widespread kephalia system of Andrew of Caesarea.¹⁴³ The number of chapters is identical in both systems (72), the segmentation agrees with a

¹³⁹ Der Eindruck, dass in Hs. 1611 (oder ihrer Vorlage) mehrere Quellen zusammenfließen, wird auch dadurch gestützt, dass neben dem erwähnten Arethas-Prolog (fol. 276^v–277^r) noch so etwas wie ein zweiter Prolog angefügt ist (fol. 309^v–311^r), der allerdings zum größten Teil (fol. 309^v–310^v) supplementiert ist. Es ist denkbar, dass dieser Text, der eine kurze Zusammenfassung der wesentlichen Kernthemen der Apk bietet, auf den gleichen Urheber zurückgeht wie die zweite Kephalaia-Zählung.

¹⁴⁰ Diese erste Zählung stimmt zwar, wie erwähnt, in der Regel mit der des Arethas überein, eine genauere Prüfung dieser Übereinstimmung ist hier jedoch nicht möglich, da die Arethas-Edition von Cramer die Einteilung nur ungenau wiedergibt.

¹⁴¹ Die Anzahl der verlorenen Buchstaben kann aufgrund der Beschädigung der Ränder oft nicht eingeschätzt werden, daher wurde darauf verzichtet, sie durch die Anzahl der Punkte zu repräsentieren.

¹⁴² J.A. Cramer (Hg.), *Catenae Graecorum Patrum in Novum Testamentum*. Tomus VIII: In Epistolas Catholicas et Apocalypsin (Oxford 1844), 177–180.

¹⁴³ J. Schmid, *Studien zur Geschichte des griechischen Apokalypse-Textes*, I: Der Apokalypse-Kommentar des Andreas von Kaisareia, I/2: Text (München 1955), 1–5.

few exceptions,¹⁴⁴ while the wordings differ, to various degrees, in many places. The connection of 1611 with Arethas, in addition to the kephalaia system, is reinforced by the Arethas prologue that follows the pinax before the text itself begins (fol. 276^v–277^r).

Now the manuscript 1611 offers, in parallel, a second kephalaia numbering with a higher number of chapters, section divisions at other places in the Revelation text, and deviating wording in the chapter headings. The number of kephalaia in this system cannot be precisely determined, in fact, because the original version of the Revelation text is preserved in an incomplete manner (up to Rev 21:27 $\pi\alpha\nu\ \kappa\omicron\iota\nu\ \kappa\alpha\iota$) and the conclusion (fol. 308r–309r) is added in the form of a supplement, the text type of which differs and does not contain kephalaia or other paratexts. But the last recognizable kephalaion number is 87 ($\pi\zeta'$ on fol. 307v at Rev 21:23) and is thus considerably higher than in the numbering of Andrew and Arethas, which in this section (Rev 21:9–27) is $\xi\xi'$.

In general, the division seems to have been based on unusual criteria, because it is often not oriented to the obvious content-related structure, but rather to certain topics that the author of this division wished to emphasize. For example, Rev 2–3 is by no means divided according to the seven letters. Indeed, even the wording of the headings does not focus on the letters as such, but on selected aspects mentioned in the texts (see below). The situation is similar in other parts of Revelation.

In contrast to the first numbering system, the chapter headings in the second system are not compiled in a separate list but are located at the top and bottom margins of the corresponding Revelation text. However, since the leaves of the codex were trimmed at the margins, the headings have been partially lost or are only partially present. The kephalaia numbers in this system are – not unlike the kephalaia numbers of Arethas – placed in the margin. Both numbering systems were inscribed by the same hand and cannot be distinguished from each other visually; which system an existing kephalaia number belongs to can be determined by comparing the enumerations.

The kephalaia numbers in both numbering systems seem to have been made with the same red ink as the highlighted initials in the Revelation text, which serve to divide the text. Thus, both divisions made their way into the codex by the scribe of the Revelation text in the 10th century. While the first kephalaia numbering goes back to Arethas and can be dated in this sense, we have no corresponding clue for the second numbering in 1611. However, since both systems are represented (as it were) equally in 1611, it can be assumed that the second numbering, too, was not created by the scribe, but, like the first, was taken over from an exemplar.¹⁴⁵

The following list compiles all kephalaia numbers and headings of the second numbering, as far as they are recognizable in the photographs of 1611, with the corresponding indication of their place in the text (chapter, verse, word address; if no word address is given, it is the beginning of the given verse). Some numbers are missing in the MS. It is not always possible to ascertain whether the scribe already failed to note them, or whether the ink, which is over 1000 years old, has faded or been destroyed (gaps caused by missing kephalaia numbers are marked in the table by narrow blank lines). Information concerning the locations of the second numbering that do not occur in the first numbering (i.e., that offer a divergent division) are italicized; the high number of these cases demonstrates the mutual independence of the two numbering systems. In places where the two divisions coincide, the kephalaion number of the first numbering is given in the column “*ser. I.*”¹⁴⁶

In some places, the kephalaion number is recognizable, but the corresponding text cannot be seen; here it is unclear whether this is a scribal omission, or the text has been lost by trimming the margins of the folio (both cases are marked by “–”

¹⁴⁴ However, the segmentation is not identical in all the Arethas manuscripts, so that the degree of agreement with the Andrew tradition varies.

¹⁴⁵ The impression that several sources flow together in GA 1611 (or its exemplar) is also corroborated by the fact that, in addition to the Arethas prologue mentioned above (fol. 276v–277r), something like a second prologue is appended (fol. 309v–311r), although most of it (fol. 309v–310v) is supplemented. It is conceivable that this text, which comprises a brief summary of the core themes of Revelation, goes back to the same author as the second kephalaia numbering.

¹⁴⁶ This first numbering, as mentioned, generally agrees with that of Arethas, but a more precise investigation into this agreement is not possible here, since the Arethas edition by Cramer does not reproduce the division with a sufficient accuracy.

| | |
|--|---|
| in the table column “ <i>Keph.-Text</i> ”). In some places at least part of the text is still preserved; the lost passages are indicated in the table by “[...]”. ¹⁴⁷ This overview documents exclusively the current condition of the codex recognizable in the photographs. | The use of diacritical signs (accents, spiritus, etc.) has been omitted throughout this transcription of the titloi in order to avoid false conclusions based on the partially damaged parchment and ink. |
|--|---|

Tabelle: Kephalaia und Titloi der zweiten Zählung in 1611

Table: Kephalaia and titloi of the second numbering in 1611

| <i>Ort im Apk-Text</i> | <i>fol.</i> | <i>Keph.-Nr. ser. II</i> | <i>Keph.-Text</i> | <i>ser. I</i> |
|------------------------|------------------|--------------------------|--|---------------|
| 1,10 ¹⁴⁸ | 278 ^r | β' | πε(ρι) των ζ' λυχνιων των χρυ(σων) | — |
| 1,18/31 | 278 ^v | γ' | πε(ρι) των κλειδων του / θανατου: | — |
| 2,23/25 | 280 ^v | η' | πε(ρι) το[...]ν [...]ιον του θ(εο)υ· | — |
| 3,4/13 | 281 ^r | θ' | πε(ρι) ιματιων, αμολυντων: | — |
| 3,10 | 281 ^v | ι' | πε(ρι) του τηρουμενου εκ της ω/ρας του πειρασμου: | — |
| 3,12 | 281 ^v | ια' | πε(ρι) των γινομενων στυλων εν τω / ναω του θ(εο)υ: | — |
| 3,12/53 | 281 ^v | ιβ' | — | — |
| 3,14/37 | 282 ^r | ιγ' | τις η αρχ(η) της κτισεως του θ(εο)υ: | — |
| 4,1 | 282 ^v | ιδ' | πε(ρι) της θυρας της ανεωγημενης εν / τω ουρανω· και πε(ρι) του ενος θρονου: | ι' |
| 4,4 | 282 ^v | ιε' | πε(ρι) των κδ' θρονων· και των καθε/ζομενων: | — |
| 4,5/21 | 282 ^v | ις' | πε(ρι) των ζ' λαμπαδων· α εισιν[...] | — |
| 4,6 | 283 ^r | ιζ' | πε(ρι) της υαλινης θαλασσης: | — |
| 4,6/37 | 283 ^r | ιη' | πε(ρι) των δ' ζωων των εξ πε[...] | — |
| 5,1 | 283 ^v | ιθ' | πε(ρι) του γεγραμμενου βιβλιου: | ια' |
| 6,1 | 284 ^v | κα' | ...ο[...] και το αρνιον προσ[...] | ιγ' |
| 6,9 ¹⁴⁹ | 285 ^r | κβ' | πε(ρι) του θυσιαστηριου: | ιζ' |
| 6,12 | 285 ^v | κγ' | — | ιη' |
| 7,1 | 286 ^r | κδ' | πε(ρι) των δ' αγγελων της οργης· | ιθ' |
| 7,3 | 286 ^r | κε' | — | — |
| 7,9/25 | 286 ^v | κς' | [...]ων πε(ρι)βεβλημενων στολαις [...] | — |

¹⁴⁷ The number of lost letters often cannot be estimated due to the damage of the margins; hence it was not represented by the exact number of dots.

¹⁴⁸ Es scheint nicht eindeutig zu sein, zu welcher Zählung die nur einmal vorkommende Angabe β' gehört. Da die erste Zählung in 1611 sich jedoch am Arethas-System orientiert und die meisten Arethas-Hss. ihr Kephalaion β' mit Apk 1,9 beginnen lassen (im Unterschied zu Andreas), ist diese Nummer β' bei Apk 1,10 wahrscheinlich der zweiten Zählung zuzurechnen. It does not seem clear as to which numbering β', which occurs only once, belongs. However, since the first count in 1611 follows the Arethas system and in most Arethas MSS the kephalaion β' begins with Rev 1:9 (in contrast to Andreas), the number β' at Rev 1:10 probably belongs to the second numbering system.

¹⁴⁹ Die Nummer κβ' steht zwar erst auf der Höhe von 6,9/13 (ειδον...), aber wahrscheinlich aufgrund von Platzmangel, so dass der Versanfang 6,9 gemeint ist. The number κβ' appears next to 6:9/13 (ειδον...) but probably due to lack of space; hence the beginning of verse 6:9 is meant.

| <i>Ort im Apk-
Text</i> | <i>fol.</i> | <i>Keph.-Nr.</i> | <i>Keph.-Text</i> | <i>ser. I</i> |
|-----------------------------|------------------|------------------|--|---------------|
| | | <i>ser. II</i> | | |
| (–) ¹⁵⁰ | 286 ^v | (–) | πε(ρι) της ευλογιας και δοξης και των λοι[...] | (–) |
| 8,1 | 287 ^r | κζ´ | πε(ρι) των ζ´ σαλπιγγ[...] | κα´ |
| 8,10 | 288 ^r | κη´ | πε(ρι) του αστερος αψινθου: | κδ´ |
| 8,13 | 288 ^r | κθ´ | πε(ρι) του αετου του λεγον/τος ουαι: | – |
| 9,1 | 288 ^r | λ´ | [...] ¹⁵¹ | κς´ |
| 9,6 | 288 ^v | λα´ | πε(ρι) των ακριδων και του αγγε/λου της αβυσσου: | – |
| 9,7 | 288 ^v | λβ´ | πε(ρι) του ομοιωματος των α[...] | – |
| 9,13 | 289 ^r | λγ´ | πε(ρι) του οτι ουδεν ανευ θε(ο)υ γι/νεται· ωρα· ημερα· μην, ε/νιαυτος: | κζ´ |
| 9,19/31 | 289 ^v | λδ´ | – | – |
| 10,1 | 290 ^r | λε´ | πε(ρι) του πε(ρι)βεβλημενου / νεφελην | κη´ |
| 10,3/15 | 290 ^r | λς´ | πε(ρι) ων ελαλησαν αι επτα / βρονται: | – |
| 10,7/27 | 290 ^v | λζ´ | πε(ρι) ου κατεφαγε βιβλιου / ο ιωαννης: | – |
| 11,1 | 290 ^v | λη´ | – | – |
| 11,3 | 291 ^r | λθ´ | πε(ρι) των β´ μαρτυρων: | λ´ |
| 11,7 | 291 ^r | μ´ | πε(ρι) του αναβαινοντος [...] | – |
| 11,11 | 291 ^v | μα´ | πε(ρι) αναστασεως: | λα´ |
| 12,1 | 292 ^v | μγ´ | πε(ρι) της πε(ρι)βεβλημενης / τον ηλιον: | – |
| 12,3 | 292 ^v | μδ´ | πε(ρι) του δρακοντος του τας / ζ´ κεφαλας: | – |
| 12,7 | 293 ^r | με´ | πε(ρι) του πολему μιχ(αηλ)· και των / αγγελων αυτου: | λδ´ |
| 12,14 | 293 ^v | μς´ | – | – |
| 12,18 | 294 ^r | μζ´ | πε(ρι) ου επι της κεφαλης ονο/μα βλασφημιας: | λς´ |
| 13,4 | 294 ^r | μη´ | πε(ρι) του τινες εισιν οι προσκυ/νουντες τω θηριω: | – |
| 13,11 | 294 ^v | μθ´ | πε(ρι) του αναβαινοντος εκ της / γης θηριου: | λζ´ |
| 13,15 | 295 ^r | ν´ | πε(ρι) του δεδομενου πν(ευματο)ς τη / εικони του θηριου: | – |
| 14,1 | 295 ^r | να´ | – | λθ´ |
| 14,6 | 295 ^v | νβ´ | – | μ´ |
| 14,13/17 | 296 ^v | νγ´ | πε(ρι) των μακαριων νε/κρων: | – |
| 14,14 | 296 ^v | νδ´ | πε(ρι) της λευκης νεφελης [...] | μγ´ |
| 15,1 | 297 ^r | νε´ | πε(ρι) των αγγελων των / τας ζ´ πληγας: | με´ |
| 15,2 | 297 ^r | νς´ | πε(ρι) θαλασσ[...] | – |

¹⁵⁰ Da hier keine Keph.-Nummer beim Apk-Text steht, kann kein Vers angegeben werden, allerdings ist eine optische Zäsur bei Apk 7,12/5 zu erkennen. Es kann auch keine Nummer rekonstruiert werden, da die Nachbarnummern aufeinanderfolgen, ohne eine Lücke zu bilden. Dennoch steht hier der angegebene Text, der einem Kephalaion gleicht, am Unterrand der Kolumne, die Apk 7,9–12 umfasst. Since there is no kephalaion number with the Revelation text here, no verse number can be given, but an optical break can be recognized at Rev 7:12/5. In a similar vein, no number can be reconstructed, because the neighboring numbers follow each other without a break. Nevertheless, the given text, which resembles a kephalaion, is here at the lower margin of the column that includes Rev 7:9–12.

¹⁵¹ Am äußersten unteren Rand sind noch Reste von Schrift zu erkennen, die zeigen, dass hier etwas gestanden hat, aber so abgeschnitten, dass nichts mehr vom Text zu rekonstruieren ist. Remains of writing can still be seen at the extreme lower edge, showing that something had initially stood here but was cut off in such a way that nothing of the text can be reconstructed.

| <i>Ort im Apk-
Text</i> | <i>fol.</i> | <i>Keph.-Nr.</i> | <i>Keph.-Text
ser. II</i> | <i>ser. I</i> |
|--|------------------|------------------|--|---------------|
| 16,4 | 298 ^r | νη' | πε(ρι) αγγελου υδατων: | μη' |
| 16,7 | 298 ^r | νθ' | πε(ρι) του λαλουντος θυ/σιαστηριου: | – |
| 16,10 | 298 ^v | ξ' | πε(ρι) του εσκοτωσθαι την βα/σιλειαν του θηριου: | ν' |
| 16,17 | 299 ^r | ξα' | πε(ρι) του μεγαλου σεισμου: | νβ' |
| 17,3 | 299 ^v | ξβ' | – | – |
| 17,8 | 300 ^r | ξδ' | – | – |
| 17,14 | 300 ^v | ξε' | πε(ρι) του το αρνιον κ(υριο)ν κυ/ριων ειναι: | – |
| 18,1 | 300 ^v | ξς' | πε(ρι) του αγγελου του απαγ[...] | νε' |
| 18,2/41 | 301 ^r | ξζ' | πε(ρι) θηριων ακαθαρτων: | – |
| 18,21 | 302 ^v | οα' | [...]υ κατα ποντισμου [...] | – |
| 18,23/41 | 302 ^v | οβ' | πε(ρι) του τ[...] εμπορους με[...] ut videtur ¹⁵² | – |
| 19,1 | 303 ^r | ογ' | πε(ρι) του μεγαλου και πολλου / οχλου του εν ου(ρα)νω
ψαλλον/τος: | νς' |
| (–) ¹⁵³ | 303 ^v | οδ' | πε(ρι) του γαμου του αρνιου | (–) |
| 19,11 | 303 ^v | οε' | – | νη' |
| 19,20/61 | 304 ^v | οζ' | [...]ν β' των εις την λιμνην[...] | – |
| 20,1 | 304 ^v | οη' | πε(ρι) του εχοντος την κλειν / της αβυσσου: | ξ' |
| 20,4/23 | 305 ^r | οθ' | πε(ρι) των ψυχων των πεπε/λεκισμενων: | – |
| 20,5 (αὐτή ἡ
ἀνάστασις ἡ
πρώτη) ¹⁵⁴ | 305 ^r | π' | – | ξβ' |
| 20,11 | 305 ^v | πα' | [...] του θρονου του λευ[...] | ξδ' |
| 20,14 | 305 ^v | πβ' | πε(ρι) του οτι ο θανατος και ο αδις[...] | – |
| 21,9 | 306 ^v | πδ' | [...] θανατου δευτερου [...] | ξζ' |
| 21,12 | 306 ^v | πε' | πε(ρι) των ιβ' πυλωνων[...] | – |
| 21,18 | 307 ^r | πς' | πε(ρι) των λιθων [...] | – |
| 21,23 | 307 ^v | πζ' | πε(ρι) του την πολιν μη χρη/ζειν του ηλιου τουτου: | – |

Die letzten drei Seiten mit Apk 21,27b–22,21 sind supplementiert und daher ohne Kephalaia.

| The last three pages with Rev 21:27b–22:21 are supplemented and thus without kephalaia.

¹⁵² Die wiedergegebene Passage ist in der unteren Hälfte der Buchstaben abgeschnitten und daher nur unsicher zu rekonstruieren, der übrige Text ist ganz verloren. | In the reproduced passage, the lower half of the letters was cut off and can therefore only be reconstructed with some uncertainty; the rest of the text is completely lost.

¹⁵³ Eine Keph.-Nummer beim Apk-Text ist nirgendwo sichtbar, daher kann kein Vers zugeordnet werden; aber am Rand ist Keph.-Text mit Nummer erkennbar, am Oberrand der Kolumne, die Apk 19,7–10 umfasst. | A kephalaion number at the Rev text is nowhere visible, so no verse can be assigned; but a kephalaion number is visible in the upper margin of the column that includes Rev 19:7–10.

¹⁵⁴ In der Hs. 1611 steht vor diesem Einschnitt noch der Satz οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν, ἄχρι τελεσθῆναι τὰ χίλια ἔτη, der traditionell ebenfalls zu Vers 20,5 gezählt wird, aber nicht Teil des konstituierten ECM-Textes ist. | In GA 1611, before this break there is also the sentence οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν, ἄχρι τελεσθῆναι τὰ χίλια ἔτη which is traditionally counted as part of 20:5 but is not part of the newly established ECM text.

10. Graphische Merkmale in Handschriften der Apokalypse / Graphical features in Greek manuscripts of Revelation

David Herbison

Die Liste bietet eine Übersicht über graphische Merkmale in den griechischen Handschriften der Apk, die als ständige Zeugen für die ECM ausgewählt wurden.

The following list gives an overview on graphical elements in the Greek manuscripts of Revelation which were used for the apparatus of the ECM.

- 01: 327v Ornamental markers (2) – Crosses; 331r Ornamental marker – Cross; 334r Ornamental marker – Coronis.
- 02: 158v Ornamental marker – Coronis.
- 046: 249r Ornamental marker – Cross; 250v Ornamental markers (2) – Crosses; 252r Ornamental marker – Cross; 252v Ornamental marker – Cross; 253r Ornamental markers (3) – Crosses; 253v Ornamental markers (3) – Crosses; 254r Ornamental marker – Cross; 255r Ornamental markers (4) – Crosses; 255v Ornamental markers (2) – Crosses; 256r Ornamental marker – Cross; 257r Ornamental marker – Cross; 258r Ornamental marker Cross; 259r Ornamental markers (2) – Crosses; 260r Ornamental marker – Decorative letter tail; 260v Ornamental markers (2) – Cross, decorative letter tail; 261r Ornamental markers (3) – Crosses, decorative letter tail; 261v Ornamental markers (2) – Cross, decorative letter tail; 262r Ornamental markers (3) – Crosses, decorative letter tail; 262v Ornamental marker – Cross; 263r Ornamental marker – Cross; 264v Ornamental markers (2) – Crosses; 265r Ornamental marker – Cross; 266v Ornamental marker – Cross; 268r Ornamental markers (2) – Cross, ornamental line at end of book.
- 051: 1r Illuminated letter; 2v Illuminated letter; 3v Illuminated letter; 5v Illuminated letter; 6v Illuminated letter; 7r Ornamental marker Cross; 7v Illuminated letter; 8v Illuminated letter, Ornamental marker – Stylized knot; 9r Illuminated letter; 9v Illuminated letter; 10v Illuminated letter; 11v Illuminated letter; 12v Illuminated letter; 14r Illuminated letter; 17v Illuminated letters (2), Ornamental markers (2), Decorative designs flanking new section division; 18r Illuminated letters (2); 18v Illuminated letter; 19v Illuminated

- letter; 20r Illuminated letter; 20v Illuminated letter, Illuminations (2); 21v Illuminated letter, Illumination; 22r Illuminated letter; 22v Illuminated letter; 23v Illuminated letter; 24r Illuminated letters (2); 25r Illuminated letter; 25v Illuminated letter; 26r Illuminated letter; 27r Illuminated letter, Ornamental markers (2) – Decorative designs flanking new section division; 28r Illuminated letter; Ornamental markers (2) Decorative designs flanking new section division; 29v Illuminations (3); Ornamental marker, Illuminated letter Illuminations three versions of the same design; 30v Ornamental marker, Illuminated letter; 33v Illuminated letter; 34r Illuminated letters (2); 35r Ornamental markers (3); 35v Illuminated letter; 36r Illuminated letter; 37r Illuminated letter; 38r Illuminated letter; 39v Ornamental marker, Illuminated letter; 40v Illuminated letter; 41r Illuminated letters (2); 42v Illuminated letter; 43v Illuminated letter; 44r Illuminated letter; 45r Illuminated letters (2); 45v Illuminated letter; 46v Illuminated letter; 50r Illuminated letter; 51r Ornamental marker; 51v Illuminated letter; 52v Illuminated letter; 54r Ornamental marker, Illuminated letter, Ornamental line filler; 55v Ornamental marker, Illuminated letters (2) – Stylized knot; 56r Illuminated letter; 56v Illuminated letter; 58r Illuminated letter; 58v Ornamental marker, Illuminated letter; 60r Ornamental markers (2) – Decorative designs flanking new section division; 60v Illuminated letter; 66v Ornamental markers (2) – Illuminated letter Decorative designs flanking new section division; 69v Illuminated letter; 70r Illuminated letter.
- 61: Spaces left for illuminated letters routinely filled by simple, non-enlarged characters; 443v Ornamental marker Cross.
- 69: 202r Illuminated letter.
- 82: 217v Headpiece, Illuminated letter; 242r Ornamental marker (end of book).
- 91: 257r Headpiece, Illuminated letter.
- 93: 226r Headpiece, Illuminated letter; 249v Illumination.

- 104: 251*r* Headpiece, Illuminated letter; 252*v* Illuminated letter; 254*v* Illuminated letter; 257*r* Illuminated letter; 266*r* Illuminated letter; 267*v* Illuminated letter; 269*v* Illuminated letter; 270*v* Ornamental marker – Crude cross; 273*v* Illuminated letter; 275*v* Illuminated letter; 279*r* Illuminated letter; 282*r* Ornamental marker; End of book decorative bar.
- 141: 378*r* Illuminated letter; 384*v* Illuminated letter; 389*v* Illuminated letter; 390*v* Illuminated letter; 393*v* Illuminated letter; 394*r* Illuminated letter; 395*r* Illuminated letter; 396*v* Illuminated letter; 400*r* Illuminated letter.
- 177: 192*r* Headpiece, Illuminated letter; 202*r* Ornamental marker; 202*v* Ornamental marker; 203*r* Ornamental marker; 203*v* Ornamental marker; 208*r* Ornamental marker; 208*v* Ornamental markers (2); 215*r* Illuminated letter; 215*v* Ornamental marker.
- 201: 465*r* Headpiece, Illuminated letter; 475*r* Ornamental marker; 481*r* Illuminated letter; 493*v* Ornamental marker.
- 218: 616*r* Headpiece, Illuminated letter; 619*r* Ornamental marker; 619*v* Ornamental marker; 623*r* Illuminated letter.
- 250: 334*r* Headpiece, Illuminated letter; 366*r* Illumination; 369*v* Ornamental marker.
- 254:¹ 809 Ornamental marker, Illuminated letter; 812 Ornamental marker; 816 Ornamental marker, Illuminated letter; 824 Ornamental marker; 829 Ornamental marker; 830 Ornamental marker; 834 Ornamental marker; 843 Ornamental marker; 847 Ornamental marker; 850 Ornamental marker; 852 Ornamental marker; 856 Ornamental marker; 861 Ornamental marker; 867 Ornamental marker; 873 Ornamental marker; 877 Ornamental marker; 881 Ornamental marker; 886 Ornamental marker; 894 Ornamental marker.
- 325: 60*v* Headpiece, Illuminated letter; 63*v* Ornamental marker; 65*r* Ornamental marker; 66*r* Ornamental marker; 67*r* Ornamental marker; 68*r* Ornamental marker; 69*r* Ornamental marker; 70*r* Ornamental marker; 71*v* Ornamental marker; 72*v* Ornamental marker; 73*r* Ornamental marker; 74*r* Ornamental marker; 75*r* Ornamental marker; 76*v* Ornamental marker; 78*r* Ornamental marker; 78*v* Ornamental marker; 80*r* Ornamental marker; 81*r* Ornamental marker; 81*v* Ornamental marker; 83*r* Ornamental marker; 84*v* Ornamental marker; 86*r* Ornamental marker; 87*v* Ornamental marker; 89*r* Ornamental markers (4) – Three crosses in upper margin, ornamental line at end of book.
- 367: 291*r* Headpiece, Illuminated letter; 309*r* Ornamental marker – Crosses and other decoration at end of book.
- 452: 294*r* Headpiece, Illuminated letter.
- 456: 349*r* Headpiece, Illuminated letter.
- 469: 209*r* Headpiece, Illuminated letter.
- 498: 167*r* Illuminated letter; 177*r* Ornamental marker – Cross; 178*v* Ornamental marker, Ornamental line at end of book.
- 506: 218*v* Illuminated letter; 231*v* Ornamental marker, Ornamental line at end of book.
- 522: 295*r* Illuminated letter.
- 620: 24*r* Illuminated letter; 28*r* Ornamental marker – Cross; 28*v* Ornamental marker – Cross; 31*v* Ornamental marker – Cross; 35*r* Ornamental markers (2) – Crosses; 35*v* Ornamental marker – Cross; 36*r* Ornamental markers (2) – Cross, asterisk; 37*v* Ornamental markers (2) – Cross, asterisk; 38*r* Ornamental marker – Asterisk; 39*r* Ornamental marker – Cross; 41*v* Ornamental marker – Asterisk; 42*r* Ornamental marker – Cross; 42*v* Ornamental marker – Cross; 43*r* Ornamental marker – Asterisk; 44*r* Ornamental marker – Cross; 45*r* Ornamental marker – Cross; 46*v* Ornamental markers (2) – Asterisks; 47*r* Ornamental marker – Cross; 48*v* Ornamental marker – Cross; 49*v* Ornamental marker – Cross; 51*v* Ornamental marker – Cross.
- 632: 229*r* Headpiece, Illuminated letter; 254*r* Ornamental marker – Cross.
- 792: 114*r* Headpiece, Illuminated letter.
- 808: 379*r* Headpiece, Illuminated letter; 401*v* Ornamental marker, Small cross at end of book.
- 911: 1*r* Illuminated letter, 7*r* Ornamental marker – Cross; 12*r* Ornamental marker – Cross.
- 1006: 195*r* Headpiece, Illuminated letter; 216*v* Ornamental markers – Crosses at end of book.
- 1424: 224*r* Headpiece, Illuminated letter; 239*r* Ornamental marker – Two crosses, one 'star' in between, top margin; 243*r* Ornamental marker – Decoration around title at end of book.
- 1611: 277*v* Headpiece, Illuminated letter.
- 1637: 261*r* Headpiece, Illuminated letter.
- 1719: 194*r* Headpiece, Illuminated letter; 212*r* Ornamental marker – Text in form of cross, with ornamental asterisks and line at end of book.
- 1732: 179*r* Illuminated letter.
- 1734: 81*r* Headpiece, Illuminated letter; 96*r* Ornamental marker – Cross; 99*v* Ornamental marker –

¹ The manuscript Athen, EBE, 490 (GA 254) is paginated and not foliated.

- Cross; 105r Ornamental marker – Cross (on first leaf of supplement); 105v Ornamental marker Cross (supp); 106r Ornamental marker Cross (supp).
- 1773: 1r Headpiece; 3v Ornamental marker – Ornamental line filler; 45r Ornamental marker – Ornamental line filler.
- 1780: 192v Ornamental marker, Illuminated letter Asterisk.
- 1828: 306r Headpiece, Illuminated letter.
- 1849: 258r Headpiece, Illuminated letter; 288v Ornamental markers – Crosses around closing Amen with ornamental line below.
- 1852: 162r Headpiece, Illuminated letter; 162v Ornamental marker – Crude knot; 163r Ornamental marker – Crude knot.
- 1854: 284r Ornamental marker – Crosses flanking title; 319v Ornamental marker – Ornamental line at end of book.
- 1872: 209r Illuminated letter.
- 1888: 242r Headpiece, Illuminated letter; 279v Ornamental marker – Ornamental line at end of book.
- 2019: 3v Illuminated letter; 5r Illuminated letter; 5v Ornamental marker – Asterisk; 6r Illuminated letter, Ornamental marker Asterisk; 6v Illuminated letter; 8r Illuminated letter, Ornamental markers (2) – Asterisks; 8v Illuminated letter; 9r Illuminated letter; 10r Illuminated letter, Ornamental marker – Stylized knot; 12r Illuminated letter, Illumination; 13r Illuminated letter; 13v Illuminated letter; 14r Illuminated letters (2); 14v Illuminated letter; 15r Illuminated letter; 16v Illuminated letter; 18r Illuminated letter; 19v Illuminated letter; 20v Illuminated letter; 21r Illuminated letter; 21v Illuminated letter; 22r Illuminated letter; 22v Illuminated letter; 24r Illuminated letter; 25r Illuminated letter; 26r Illuminated letter; 27v Illuminated letter; 29r Illuminated letter; 35r Ornamental marker – Cross; 35v Illuminated letter; 37r Illuminated letter; 38r Illuminated letter; 38v Illuminated letters (2); 40r Illuminated letter; 40v Illuminated letter; 41r Illuminated letter; 42v Illuminated letter; 43r Illuminated letter; 44r Illuminated letter; 45v Illuminated letter; 46v Illuminated letter; 47v Illuminated letter; 48v Illuminated letter; 51r Illuminated letter; 54r Illuminated letter; 54v Illuminated letter; 55r Illuminated letter; 56r Illuminated letter.
- 2028 4v Headpiece, Illuminated letters (2) – *Alpha* initial with animal motif;; 5v Illuminated letter; 7r Illuminated letter; 7v Illuminated letter; 9v Illuminated letter; 10v Ornamental marker – Cross; 13r Illuminated letter; 13v Illuminated letter; 14r Illuminated letter; 17r Illuminated letter; 18v Illuminated letter; 19r Illuminated letter; 19v Illuminated letters (2); 22v Illuminated letter; 23v Illuminated letter; 24r Illuminated letter; 24v Illuminated letter; 25v Illuminated letter; 26r Illuminated letter; 26v Illuminated letter; 29r Illuminated letter; 29v Illuminated letter; 30v Illuminated letter; 33r Illuminated letter; 35v Illuminated letter; 36r Illuminated letter; 36v Illuminated letter – *Kappa* w/ animal motif; 37r Illuminated letter; 37v Illuminated letters (2); 38r Illuminated letter; 39r Illuminated letter; 39v Illuminated letter; 41r Illuminated letter; 41v Illuminated letters (2) – *Kappa* w/ animal motif; 42r Illuminated letter; 43r Illuminated letters (2); 43v Illuminated letters (2); 44r Illuminated letter; 44v Illuminated letter; 45r Illuminated letter; 46v Illuminated letters (2) *Kappa* w/ – animal motif; 47r Illuminated letter; 47v Illuminated letters (3); 48r Illuminated letter; 48v Illuminated letters (2); 49r Illuminated letter *Kappa* w/ – animal motif; 50r Illuminated letters (4); 51r Illuminated letter, Illumination Seven-headed dragon (G46005.1); 51v Illuminated letter; 52r Illuminated letter; 52v Illuminated letters (2); 53r Illuminated letters (2); 53v Illuminated letters (2); 54v Illuminated letters (2) *Kappa* w/ – animal motif; 55r Illuminated letters (2); 55v Illuminated letter; 56r Illuminated letters, Illumination Ten-horned, seven-headed, ten-crowned beast (G46005.2); 57v Illuminated letter; 58r Illuminated letters (2), Illumination Two-horned serpent (G46005.3); 59r Illuminated letters (2); 59v Illuminated letter; 60r Illuminated letters (2); 61r Illuminated letter; 61v Illuminated letters (2) *Kappa* w/ – animal motif; 62r Illuminated letters (3); 62v Illuminated letter; 63v Illuminated letter; 64r Illuminated letters (2); 64v Illuminated letter; 65r Illuminated letter; 65v Illuminated letter; 66r Illuminated letter; 66v Illuminated letters (3); 67r Illuminated letter; 67v Illuminated letter; 68r Illuminated letters (2); 68v Illuminated letters (2); 69r Illuminated letters (2); 69v Illuminated letter; 70r Illuminated letter; 70v Illuminated letter; 71r Illuminated letters (2); 72v Illuminated letter *Kappa* w/ – animal motif; 73r Illuminated letters (2); 73v Illuminated letters (4); 74v Illuminated letter *Kappa* w/ – animal motif; 75r Illuminated letter; 75v Illuminated letters (2); 76r Illuminated letters (2); Illumination *Kappa* w/ – animal motif, woman on

seven-headed, ten-horned beast (G46005.4); 76v Illuminated letter; 77r Illuminated letters (2); 77v Illuminated letter; 78r Illuminated letters (2) *Kappa* w/ animal motif; 78v Illuminated letter; 79r Illuminated letters (2); 79v Illuminated letter; 80v Illuminated letter; 81r Illuminated letter; 81v Illuminated letters (2); 82v Illuminated letters (3); 83r Illuminated letter; 83v Illuminated letters (2); 84r Illuminated letter; 84v Illuminated letters (2); 85v Illuminated letters (2); 86r Illuminated letters (2); 86v Illuminated letter; 87r Illuminated letter; 87v Illuminated letters (2); 88r Illuminated letter; 88v Illuminated letters (2); 89r Illuminated letter; 89v Illuminated letters (2) *Kappa* w/ – animal motif; 91r Illuminated letters (4); 91v Illuminated letters (2); 92r Illuminated letter; 92v Illuminated letters (3); 93r Illuminated letter; 93v Illuminated letter; 94v Illuminated letters (2); 95r Illuminated letter; 95v Illuminated letter; 96v Illuminated letters (2); 98r Illuminated letters (2); 99r Illuminated letters (2); 100r Illuminated letter; 100v Illuminated letters (2); 101r Illuminated letters (2); 101v Illuminated letters (2); 102r Illuminated letters (2); 102v Illuminated letters (2); 103r Illuminated letters (2); 103v Illuminated letters (2); 104r Illuminated letters (3); 104v Illuminated letter; 105r Illuminated letter; 105v Illuminated letters (3); 106v Illuminated letter; 108v Illuminated letters (2); 109r Illuminated letter; 109v Illuminated letters (2); 110r Illuminated letter; 110v Illuminated letter; 111r Illuminated letters (2); 111v Illuminated letters (2); 112r Illuminated letter; 113r Illuminated letters (3); 113v Illuminated letter; 114v Illuminated letter; 115r Illuminated letter.

2037:² 6 Headpiece, Illuminated letter; 8 Illuminated letter, Ornamental markers – Stylized knots, ornamental line filler at end of a section; 14 Illuminated letter, Ornamental marker – Stylized knot; 19 Ornamental marker – Ornamental line filler; 23 Illuminated letter, Ornamental marker – Ornamental line filler; 25 Illuminated letter, Ornamental marker – Ornamental line filler; 29 Illuminated letter, Ornamental marker – Ornamental line filler; 35 Illuminated letter, Ornamental marker – Stylized knot; 38 Illuminated letter, Ornamental marker – Ornamental line filler; 43 Illuminated letter, Ornamental marker – Stylized knot; 49 Illuminated letter, Ornamental

marker – Ornamental line filler; 58 Illuminated letter, Ornamental marker – Ornamental line filler; 64 Illuminated letter, Ornamental marker – Ornamental line filler; 68 Ornamental marker – Ornamental line filler; 69 Illuminated letter, Ornamental marker – Stylized knot; 72 Ornamental marker – Stylized knot; 73 Illuminated letter, Ornamental marker – Stylized knot; 76 Illuminated letter, Ornamental marker – Ornamental line filler; 78 Illuminated letter, Ornamental marker – Ornamental line filler; 81 Illuminated letter, Ornamental marker – Ornamental line filler; 89 Illuminated letter; 97 Illuminated letter, Ornamental marker – Ornamental line filler; 103 Illuminated letter, Ornamental marker – Ornamental line filler; 108 Ornamental markers (2) – Asterisk, ornamental line filler; 110 Ornamental marker – Asterisk; 111 Ornamental marker – Ornamental line filler; 114 Ornamental marker – Ornamental line filler; 116 Ornamental marker – Ornamental line filler; 122 Illuminated letter, Ornamental marker – Stylized knot; 129 Ornamental marker – Ornamental line filler; 133 Ornamental marker – Ornamental line filler; 137 Ornamental marker – Ornamental line filler; 142 Ornamental marker – Ornamental line filler; 144 Ornamental marker – Ornamental line filler; 146 Ornamental marker – Ornamental line filler; 157 Ornamental marker – Ornamental line filler; 162 Ornamental marker – Ornamental line filler; 165 Ornamental marker – Ornamental line filler; 171 Ornamental marker – Ornamental line filler; 176 Illuminated letter, Ornamental marker – Ornamental line filler; 177 Ornamental marker – Ornamental line filler; 182 Ornamental marker – Ornamental line filler; 183 Ornamental marker – Ornamental line filler; 184 Ornamental marker – Ornamental line filler; 188 Illuminated letter, Ornamental marker – Ornamental line filler; 193 Ornamental marker – Ornamental line filler; 200 Illuminated letter, Ornamental marker – Ornamental line filler; 201 Illuminated letter, Ornamental marker – Ornamental line filler; 202 Illuminated letter, Ornamental marker – Ornamental line filler; 206 Illuminated letter, Ornamental marker – Ornamental line filler; 208 Illuminated letter, Ornamental marker – Ornamental line filler; 213 Illuminated letter, Ornamental marker – Ornamental line filler; 218 Illuminated letter, Ornamental marker – Ornamental line filler; 227 Ornamental marker – Ornamental line filler; 239 Illuminated letter, Ornamental marker – Ornamental line

² The manuscript München, BSB, Cod. graec. 544 (GA 2037) is paginated and not foliated.

- filler; 252 Ornamental marker – Stylized knot; 255 Ornamental marker – Ornamental line filler; 258 Illuminated letter, Ornamental marker – Ornamental line filler; 263 Ornamental marker – Stylized knot; 268 Illuminated letter, Ornamental marker – Ornamental line filler; 272 Ornamental marker – Ornamental line filler; 274 Ornamental marker – Ornamental line filler; 275 Ornamental marker – Ornamental line filler; 276 Illuminated letter, Ornamental marker – Asterisk; 283 Ornamental marker – Ornamental line filler; 290 Ornamental marker – Ornamental line filler; 293 Ornamental marker – Ornamental line filler; 294 Ornamental markers (2) – Asterisks; 297 Ornamental marker – Ornamental line filler; 313 Ornamental marker – Ornamental line filler; 320 Ornamental marker – Ornamental line filler; 323 Ornamental marker – Stylized knot; 324 Ornamental marker – Ornamental line filler; 326 Illuminated letter, Ornamental marker – Ornamental line filler; 337 Ornamental markers (3) – Tailpiece, asterisk, cross.
- 2042: 115r Headpiece, Illuminated letter.
- 2048: 207v Headpiece, Illuminated letters (2); 209v Illuminated letters (2); 210v Illuminated letter; 211r Illuminated letter; 212v Illuminated letter; 217v Illuminated letter; 222v Illuminated letter; 228r Ornamental marker – Ornamental line filler at end of book.
- 2050: 235v Headpiece, Illuminated letter.
- 2053: 10r Ornamental marker – Ornamental line filler; 19v Ornamental marker – Ornamental line filler; 41r Illuminated letter, Ornamental markers – Ornamental line filler, cross; 55r Ornamental marker – Ornamental line filler; 68r Ornamental marker – Ornamental line filler; 79r Ornamental marker – Ornamental line filler; 93v Ornamental marker – Ornamental line filler; 105r Ornamental marker – Ornamental line filler; 116r Ornamental marker – Ornamental line filler; 128v Ornamental marker – Ornamental line filler.
- 2056: 2r Illuminated letter; 2v Illuminated letter.
- 2057: 171r Illuminated letter; 198v Illuminated letters (2).
- 2067: 4v Headpiece; Illuminated letter; 9r Ornamental marker – Ornamental line filler; 11v Ornamental marker – Ornamental line filler; 14v Illuminated letter, Ornamental marker – Asterisk; 18r Ornamental marker – Asterisk; 18v Ornamental marker – Asterisk; 20r Ornamental marker – Asterisk; 22v Ornamental marker – Asterisk; 23r Ornamental marker – Asterisk; 29r Ornamental marker – Asterisk; 32v Ornamental marker – Asterisk; 33r Ornamental marker – Asterisk; 40v Ornamental marker – Asterisk; 44r Ornamental marker – Asterisk; 44v Ornamental marker – Asterisk; 46r Illuminated letter; 47r Ornamental marker – Asterisk; 47v Ornamental marker – Ornamental line filler; 48v Ornamental marker – Asterisk; 49r Ornamental marker – Asterisk; 53v Ornamental marker – Asterisk; 56v Ornamental marker – Asterisk; 59r Illuminated letter; 6v Ornamental marker – Asterisk; 70r Ornamental marker – Asterisk; 76v Ornamental marker – Asterisk; 82v Ornamental marker – Asterisk; 83r Ornamental marker – Asterisk.
- 2070: 250r Headpiece; 250v Illuminated letter.
- 2071: 4r Headpiece; Illuminated letter; 12r Ornamental marker – Cross in upper margin; 20r Ornamental marker – Cross in upper margin; 36r Ornamental markers (2) – Cross in upper margin; ornamental line filler; 43r Ornamental marker – Cross in upper margin; 51r Ornamental marker – Cross in upper margin; 59r Ornamental marker – Cross in upper margin; 67r Ornamental marker – Cross in upper margin; 75r Ornamental marker – Cross in upper margin; 83r Ornamental marker – Cross in upper margin; 91r Ornamental marker – Cross in upper margin; 99r Ornamental marker – Cross in upper margin; 105r Ornamental marker – Cross in upper margin; 113r Ornamental marker – Cross in upper margin; 121r Ornamental marker – Cross in upper margin; 129r Ornamental marker – Cross in upper margin; 137r Ornamental marker – Cross in upper margin; 145r Ornamental marker – Cross in upper margin; 153r Ornamental marker – Cross in upper margin; 157r Ornamental marker – Cross in upper margin; 161r Ornamental marker – Cross in upper margin; 165r Ornamental marker – Cross in upper margin.
- 2073: 2r Headpiece; 6r Headpiece.
- 2074: 96r Illuminated letter; 105v Ornamental marker – Cross; 112r Ornamental markers (2) – Crosses
- 2076: 1r Headpiece, Illuminated letter; 10v Ornamental marker – Cross; 11r Ornamental marker – Cross; 20v Ornamental marker – Cross; 21r Ornamental marker – Cross.
- 2077:³ Ektheses are stylized throughout; 249 Illuminated letter; 316 Illumination; 366 Ornamental marker; 454 Illumination Flower; 455 Illumination Flower; 463 Illumination Flower; 472 Illuminated

³ The manuscript Athos, Iviron, 644 (Lambros 4764) is paginated and not foliated.

letter *Epsilon* with ship motif; 498 Illuminations (3) – Flowers; 506 Ornamental marker – Ornamental line filler; 555 Illuminated letter; 565 Ornamental marker – Decorative letter tail in lower margin; 570 Illuminated letter; 592 Illuminated letter.

2080: 267r Ornamental marker – Symbol.

2081: 3v Ornamental markers (2) – Cross, ornamental line filler at section break; 5v Ornamental marker – Ornamental line filler at section break; 7r Ornamental marker – Ornamental line filler at section break; 9v Ornamental marker – Ornamental line filler at section break; 11r Ornamental marker – Ornamental line filler at section break; 12r Ornamental marker – Ornamental line filler at section break; 13v Ornamental marker – Ornamental line filler at section break; 15v Ornamental marker – Ornamental line filler at section break; 18v Ornamental marker – Ornamental line filler at section break; 21r Ornamental marker – Ornamental line filler at section break; 24v Ornamental marker – Ornamental line filler at section break; 25v Ornamental marker – Ornamental line filler at section break; 27r Ornamental marker – Ornamental line filler at section break; 28r Ornamental marker – Ornamental line filler at section break; 28v Ornamental marker – Ornamental line filler at section break; 29v Ornamental marker – Ornamental line filler at section break; 30v Ornamental markers (2) – Ornamental line fillers at section break; 31v Ornamental marker – Ornamental line filler at section break; 34r Ornamental marker – Ornamental line filler at section break; 37v Ornamental marker – Ornamental line filler at section break; 39v Ornamental marker – Ornamental line filler at section break; 41v Ornamental marker – Ornamental line filler at section break; 42v Ornamental marker – Ornamental line filler at section break; 43r Ornamental marker – Ornamental line filler at section break; 45r Ornamental marker – Ornamental line filler at section break; 47v Ornamental marker – Ornamental line filler at section break; 50v Ornamental markers (2) – Ornamental line fillers at section break; 52v Ornamental marker – Ornamental line filler at section break; 54v Ornamental marker – Ornamental line filler at section break; 56v Ornamental marker – Ornamental line filler at section break; 57v Ornamental marker – Ornamental line filler at section break; 58v Ornamental marker – Ornamental line filler at section break; 63v Ornamental markers

(2) – Asterisks at section break; 65r Ornamental markers (2) – Asterisks; 66v Ornamental marker – Ornamental line filler at section break; 69r Ornamental marker – Ornamental line filler at section break; 71v Ornamental marker – Ornamental line filler at section break; 72r Ornamental marker – Ornamental line filler at section break; 74r Ornamental marker – Ornamental line filler at section break; 74v Ornamental marker – Ornamental line filler at section break; 75r Ornamental marker – Ornamental line filler at section break; 77r Ornamental marker – Ornamental line filler at section break; 78r Ornamental marker – Ornamental line filler at section break; 79v Ornamental marker – Ornamental line filler at section break; 82v Ornamental marker – Ornamental line filler at section break; 83r Ornamental marker – Ornamental line filler at section break; 86r Ornamental marker – Ornamental line filler at section break; 94r Ornamental marker – Ornamental line filler at section break; 99v Ornamental marker – Ornamental line filler at section break; 105r Ornamental marker – Ornamental line filler at section break; 106v Ornamental marker – Ornamental line filler at section break; 108r Ornamental marker – Ornamental line filler at section break; 110r Ornamental marker – Ornamental line filler at section break; 112v Ornamental marker – Ornamental line filler at section break; 114v Ornamental marker – Ornamental line filler at section break; 120v Ornamental marker – Ornamental line filler at section break; 123r Ornamental marker – Ornamental line filler at section break; 124v Ornamental marker – Ornamental line filler at section break; 126r Ornamental marker – Ornamental line filler at section break; 136r Ornamental marker – Ornamental line filler at section break.

2138: 347r Headpiece, Illuminated letter ; 355r Illuminated letters (2); 361r Illuminated letter; 363v Ornamental marker Symbol; 367v Illuminated letter; 370v Illuminated letters (2); 372r Illuminated letter; 379v Ornamental marker; 380r Illuminated letters (2); 380v Ornamental marker; Illuminated letter Symbol; 381r Illuminated letter; 381v Illuminated letter; 382v Illuminated letter; *: 385r; C: 384r Illuminated letter; *: 385v; C: 384v Illuminated letter; *: 389v; C: 388v Illuminated letter; *: 395v; C: 394v Illuminated letter; 2200 271r Headpiece, Illuminated letter.

- 2256: 104r Headpiece; 104v Illuminated letter; 106v Ornamental marker – Stylized knot; 113r Illuminated letter; 115v Illuminated letter.
- 2286: 63v Headpiece, Illuminated letter; 64v Ornamental marker – Ornamental line filler; 69r Ornamental marker – Cross.
- 2329: 210r Illuminated letter.
- 2344: 223r Headpiece, Illuminated letter.
- 2350 1r Headpiece, Illuminated letter, Ornamental marker – Decorative letter tail in lower margin; 1v Illuminated letter, Ornamental marker – Decorative letter tail in lower margin; 2v Ornamental marker – Decorative letter tail in lower margin; 3v Ornamental marker – Decorative letter tail in lower margin; 4r Ornamental markers (2) – Decorative letter tails in lower margin; 5r Illuminated letter; 5v Illuminated letter, Ornamental marker – Decorative letter tail in lower margin; 6r Ornamental marker – Decorative letter tail in lower margin; 7r Illuminated letter, Ornamental marker – Decorative letter tail in lower margin; 9r Ornamental markers (3) – Decorative letter tails in lower margin; 11r Ornamental marker – Decorative letter tail in lower margin; 11v Illuminated letter, Ornamental marker – Decorative letter tail in lower margin; 14r Ornamental marker – Decorative letter tail in lower margin; 14v Ornamental marker – Decorative letter tail in lower margin; 15r Ornamental marker – Decorative letter tail in lower margin; 15v Ornamental markers (2) – Decorative letter tails in lower margin; 16r Ornamental marker – Decorative letter tail in lower margin; 16v Illuminated letter; 17v Ornamental marker – Decorative letter tail in lower margin; 19v Ornamental markers (2) – Decorative letter tails in lower margin; 21r Ornamental marker – Decorative letter tail in lower margin; 22r Illuminated letter, Ornamental marker – Decorative letter tail in lower margin; 25r Ornamental markers (4) – Decorative letter tails in lower margin; 26v Illuminated letter, Ornamental markers (3) – Decorative letter tails in lower margin.
- 2351: 245v Illuminated letter.
- 2429: 179v Illuminated letter; 192r Ornamental marker – Ornamental line filler.
- 2432: Ektheses stylized throughout, the most ornate are noted below; 1r Headpiece, Illuminated letter; 4r Illuminated letters (2); 9r Illuminated letter; 9v Illuminated letter *Omicron* w/ face motif; 11r Illuminated letter; 12r Ornamental marker – Ornamental line filler; 12v Illuminated letter; 13r Illuminated letter; 14r Illuminated letter; 16r Illuminated letter; 17r Illuminated letter *Omicron* w/ face motif; 17v Illuminated letter; 19r Illuminated letter; 21v Illuminated letter; 24v Illuminated letter; 27r Illuminated letter; 28r Illuminated letter; 29r Illuminated letter; 29v Illuminated letter; 30v Illuminated letter Animal motif; 33r Illuminated letter; 35v Illuminated letters (2) *Omicron* w/ face motif; 37r Illuminated letter; 37v Illuminated letter; 39r Illuminated letter; 39v Illuminated letter; 40r Illuminated letter; 40v Illuminated letter; 41r Illuminated letter; 43v Illuminated letter; 46r Illuminated letter; 47v Illuminated letter; 49r Illuminated letter; 51r Illuminated letter; 52r Illuminated letter; 52v Illuminated letter; 54v Ornamental marker – Ornamental line filler; 56r Illuminated letter; 58r Illuminated letter; 59r Illuminated letters (2); 61r Illuminated letters (2); 63v Illuminated letter; 67v Illuminated letter; 69v Illuminated letter; 71v Illuminated letters (2) *Kappa* with animal motif; 73v Illuminated letter; 74r Illuminated letter; 76r Illuminated letter; 77v Illuminated letter, Ornamental marker – Ornamental line filler; 79r Illuminated letter; 80v Illuminated letter *Kappa* with dragon motif; 85v Illuminated letter; 107r Illuminated letter; 113r Illuminated letter; 114r Illumination
- 2436: 53v Headpiece, Illuminated letter.
- 2495: 218r Illuminated letter; 232r Illumination Two figures on leaf following end of Rev (G46015).
- 2582: 105r Headpiece, Illuminated letter; 109r Illumination Bird motif.
- 2595: 248r Headpiece, Illuminated letter; Ornamental markers (2); 249r Ornamental markers (2) – Asterisk, ornamental line filler; 249v Ornamental markers (2) – Asterisk, ornamental line filler; 250r Ornamental markers (2) – Asterisk, ornamental line filler; 251r Ornamental markers (2) – Asterisk, ornamental line filler; 251v Ornamental markers (2) – Asterisk, ornamental line filler; 252r Ornamental markers (2) – Asterisk, ornamental line filler; 252v Ornamental markers (2) – Asterisk, ornamental line filler; 253r Ornamental markers (2) – Asterisk, ornamental line filler; 254r Ornamental markers (2) – Asterisk, ornamental line filler; 254v Ornamental markers (2) – Asterisk, ornamental line filler; 255v Ornamental markers (2) – Asterisk, ornamental line filler; 256v Ornamental markers (2) – Asterisk, ornamental line filler; 257r Ornamental marker Asterisk; 258r Ornamental marker Ornamental

line filler; 259r Ornamental marker Asterisk; 259v Ornamental marker Asterisk; 260v Ornamental markers (2) – Asterisk, ornamental line filler; 261r Ornamental marker Asterisk; 262r Ornamental marker Asterisk.

2672: 246v Headpiece.

2681: 64r Headpiece, Illuminated letter.

2814: 5v Illuminated letter, Ornamental marker – Ornamental line filler; 10r Ornamental marker – At section division; 11r Ornamental marker – Stylized knot; 14r Ornamental marker – Ornamental line filler; 16r Ornamental marker – Stylized knot; 17v Ornamental marker – Ornamental line filler; 20r Ornamental marker – Ornamental line filler; 21r Ornamental marker – Stylized knot; 22v Ornamental marker – Ornamental line filler; 25r Ornamental marker – Ornamental line filler; 29v Ornamental marker – Stylized knot; 31r Ornamental marker – Stylized knot; 35r Ornamental marker – Ornamental line filler; 43r Ornamental marker – Ornamental line

filler; 47v Ornamental marker – Stylized knot; 50v Ornamental marker – Ornamental line filler; 52v Ornamental marker – Stylized knot; 56r Ornamental marker – Ornamental line filler; 57v Ornamental marker – Stylized knot; 60v Ornamental marker – Ornamental line filler; 66v Ornamental marker – Stylized knot; 79v Ornamental marker – Ornamental line filler; 84v Ornamental marker – Ornamental line filler; 92r Ornamental marker – Ornamental line filler.

2845: 307r Illuminated letter.

2846: 226v Headpiece, Illuminated letter.

2847: Ektheses are stylized throughout; 127v Headpiece, Illuminated letter.

2917: 1v Illuminated letter.

2919: 155r Headpiece, Illuminated letter; 155v Ornamental marker – Ornamental line filler; 156r Ornamental markers (4); 156v Ornamental markers (2); 169r Ornamental marker – Ornamental line filler.

2921:186r Headpiece, Illuminated letter.