

A Full Comparative List of the Titles in Codex Bezae

Table 1: A comparison of the *titloi* in Matthew as found in Codex Bezae and Later Complete Systems. (Titles unique to Codex Bezae are highlighted by shading. Titles with distinctive wording are highlighted in a bold font.)

Modern	<i>Keph.</i>	<i>Titloi</i> (<i>koine</i> after Von Soden) English translations our own	Titles inserted by Hand M ¹ , with folia numbers indicated
(2:1)	α´	π. των μαγων concerning the magi	(3v illegible writing in the top margin; 4v. τον μαγον added [by Hand M?] supralinearly at 2:13, then deleted with line.)
9:37	–		28v [περι] του θερισμου και τον αποστολον [concerning] the harvest and the apostles
10:1	ιθ´	π. της των αποστολων διαταγης concerning the decree of the apostles	See previous <i>titlos</i>
11:16	–		33v]ης γενεας ωμου εστιν πεδους [the] generation is like children
12:1	–		34v [.]κε[.]απο[.] οικ επ[. . . σ]ποριμου εν σαβασιν . . . cornfield on the Sabbath ¹
12:9	κα´	π. του ξηραν εχοντος (την) χειρα concerning the man with the withered hand	35v [περι του] ξηραν εχοντος χιραν [concerning the] man with a withered hand
12:28	–		37v [περι της] βασιλιας του θυ [concerning the] kingdom of God
12:38	κγ´	π. των αιτουντων σημειον concerning the request for a sign	38v [περι] τον γραματεων και φαρισεων [concerning] the scribes and Pharisees
13:3	κδ´	π. των παραβολων concerning the parables	39v παραβολις ε το πλυον ² parables (from?) the boat
13:24	–		42v [αλλην] παραβολιν παρεθηκεν αυτους λεγον η βασιλια τον ωρανον ανθρωποι σπιροντι ³ He put before them [another] parable saying, “the kingdom of heaven (may be compared) to a person who was sowing”
13:31	–		43v [αλ]λιν παραβολιν περι κον σιναπεος ⁴

¹ Harris, *Annotators*, 42, transcribes: εκεινω [καιρω] επ[ορευθη] δια του [σ]ποριμου εν σαβασιν. The first half of Harris’s transcription looks impossible to us.

² παραβολαις from 13:3, and εις το πλοιον from 13:2, where Codex Bezae reads εις το πλοιον (with K Γ Δ f¹³ 565. 579 M); cf. 14:22 (εις την θαλασσαν). Harris, *Annotators*, 42: παραβολις ε [ε]κ το πλυον.

³ The *tau* is followed by a cross which we interpret as an *iota* (cf. 20:1), i.e., ανθρωπω σπειροντι; D attests to this phrase in 13:24.

⁴ κον σιναπεος = κόκκου σινάπεως. The words from 13:31 are from fol. 42v. The latter part of the parable takes up the first four lines on fol. 43v.

			another parable concerning a mustard seed
14:1	κε´	π. Ιωαννου και Ηρωδου concerning John and Herod	45v [ηρω]δου του βασιλεως [concerning] Herod the King
14:15	κζ´	π. των πεντε αρτων και των δυω εχθων concerning the five loaves and the two fish	47v [περι των] πετε αρτον ⁵ [concerning the] five loaves
14:22	κζ´	π. του εν θαλασση περιπατου concerning the walk on the sea	48v [περι π]ερίπατουντος ις τιν θα[λασσαν] ⁶ [concerning] the walking on the sea
15:1	κη´	π. της παραβασεως της εντολης του θεου concerning the breaking of the commandment of God	49v [περι των] φαρισεων [concerning the] Pharisees
15:22	κθ´	π. της Χαναναιας concerning the Canaanite woman	50v erased title?
15:32	λα´	π. των επτα αρτων concerning the seven loaves	51v [περι των] ζ αρτον [concerning the] seven loaves
16:3	λβ´	π. της ζυμης των φαρισαιων concerning the yeast of the Pharisees	52v [περι] τον φαρισεων ⁷ [concerning] the Pharisees
16:13	λγ´	π. της εν Καισαρεια επερωτησεως concerning the question about Caesar	53v τις τινα με λεγοσιν ανθρωποι ⁸ Who do the people say I am?
17:1	λδ´	π. της μεταμορφωσεως του Ιησου (/omit του Ιησου) concerning the transfiguration of Jesus	55v [περι της με]ταμορφωσεως ⁹ [concerning the] transfiguration
17:14	λε´	π. του σεληνιαζομενου concerning the moonstruck	56v [περι του σεληνια]ζο[με]ν[ου] ¹⁰ [concerning the] moonstruck
18:1	λζ´	π. των λεγοντων τις μειζων concerning the discourse about who is the greatest	57v των μαθετε λεγουν μαθητ αρα τις μίζον concerning the disciples . . . saying disciple(s) “who is the greatest?”
18:12	λη´	π. των εκατον προβατων παραβολη concerning the parable of each of the one hundred sheep	59v [περι] τον ρ προβατων ¹¹ [concerning] the one hundred sheep
18:23	λθ´	π. του οφειλοντος (τα) μυρια ταλαντα concerning the thousand talent obligation	60v πο βασιλωσ ηθελισεν συναριν λογον μετα τον δολον αυτον ¹² ... a king who wanted to settle an account with his slave
19:3	μ´	π. των επερωτησαντων ει εξεστιν απολυσαι την γυναικα concerning the question if it is lawful to divorce a wife	61v [περι ανδρ]ος και γυνεκος ¹³ [concerning a] husband and a wife

⁵ The pericope commences in 14:15 on fol. 46v.

⁶ = περι (Ιησοῦ) περιπατούντος εις την θάλασσαν. The pericope commences in 14:22 on fol. 47v.

⁷ Alternatively περι [τῆς ζύμης] τῶν Φαρισαίων. There seems to be a trace of a π (περι) followed by a blank space before τον φαρισεων but the first part of this *titlos* is practically illegible.

⁸ The first part of the *titlos* is illegible. Excluded by Harris, *Annotators*, 42.

⁹ In the left margin, hand L (550–600 CE) added μεταμορφος αναγνωσμα (which may have been present before the *titlos* was added). Hand L and M¹ are likely contemporary. For discussions of the secondary hands, see Parker, *Codex Bezae*, 35–49 and Knust and Wasserman, *To Cast*, 272–78.

¹⁰ Excluded by Scrivener, *Bezae*, 451 and Harris, *Annotators*, 42.

¹¹ = περι τῶν ρ´ προβάτων.

¹² Possibly ἀνθρώπῳ βασιλεῖ ὅς (18:23) . . . was intended. V. 23 has συνᾶραι (aor.) but note συναίρειν (pr.) in v. 24.

¹³ περι ἀνδρὸς καὶ γυναικός? Codex D uniquely attests to ἀνδρός in 19:10 (but ἀνθρώπῳ in 19:3).

19:13	–		63v [περι των νη]πιον τον προσενεεκθεντο τω κ[ω] + ¹⁴ [concerning the] infants who were being brought to the Lord
20:1	μβ´	π. των μισθουμενων εργατων concerning the laborers wages	64v [περι του α]νπελονος παραβολι ¹⁵ [concerning the] parable of the vineyard
20:20	μγ´	π. των υιων Ζεβεδαιου concerning the sons of Zebedee	66v [περι των] ιβ αποστολον και τον υον ζεβεδεον ¹⁶ [concerning the] twelve apostles and the sons of Zebedee
20:29	μδ´	π. των δυο τυφλων concerning the two blind men	67v [περι των] β τυφλων [concerning the] two blind men
21:8?	–		68v [περι των] β[αι]ον ¹⁷ [concerning the] branches
21:23	μη´	π. των επερωτησαντων τον κυριον (/omit τον κυριον) αρχιερων και πρεσβυτερων concerning the high priests and elders who questioned the Lord	70v [περι των] ερωτισαντων εν πτω εξουσια ταυτα πωις ¹⁸ [concerning] those who asked, “by what authority are you doing these things?”
21:28	μθ´	π. των δυο υιων παραβολη concerning the parable of the two sons	71v [περι του α]νπελονος τον β τεεκνον ¹⁹ [concerning the] vineyard of the two sons
22:1	να´	π. των καλουμενων εις τους γαμους (/τον γαμον) concerning those who were called to the wedding	73v καλεσαντες τους κεκλικοτας + [those who] called those who had been invited
22:34	νδ´	π. του επερωτησαντος νομικου concerning the question of the lawyer	75v κ πωραζον αυτον και λεγον πτω εντολι + ²⁰ . . . testing him and saying “which commandment . . .?”

¹⁴ This pericope is located on folio 62v.

¹⁵ The final *iota* has the form of a cross (cf. 13:24).

¹⁶ The twelve apostles are referred to in 20:17 (and reappear in vv. 24–28).

¹⁷ Cf. John 12:12–13. The *titlos* περι των βατων και των νηπιων is attested in Laur. V.23 at John 12:12.

¹⁸ Harris, *Annotators*, 43: [περ]ι ερωτισαντων, κτλ.

¹⁹ As Scrivener, *Bezae*, 451, notes, the second *epsilon* in τεεκνον has been marked for deletion. The pericope commences on fol. 70v. Matthew uses τέκνον for “son” in this parable whereas Luke uses υιός (15:11).

²⁰ Possibly ε]κπωραζον or τ]ις πωραζον (νομικός τις is attested in F G H). D reads και λέγων with the Majority text.

Table 2: A comparison of the *titloi* in Luke as found in Codex Bezae and Later Complete Systems. (Titles unique to Codex Bezae are highlighted by shading. Titles with distinctive wording are highlighted in a bold font.)

Modern	<i>Keph.</i>	<i>Titloi</i> (koine after Von Soden)	<i>Titloi</i> inserted by M ² , folia numbers indicated
1:26	–		184v + περι τις παρθενου concerning the virgin
2:25	γ´	π. (του) Συμεων concerning Simeon	190v περι συμεων και αγ[να]ς τις προφριτιδο[ς] ²¹ concerning Simeon and Anna, the prophetess
2:36	δ´	π. Αννας της προφητειδος concerning Anna the Prophetess	see previous <i>titlos</i>
2:41	–		191v περι του κῶ τις πεδηας ἰω [γ]ενομενος ²² concerning the Lord’s teaching when he was in the Temple (?)
3:1	ε´	π. του γενομενου ρηματος προς Ιωαννην concerning the events that happened to John	192v περι ιωαννου το βαπτιστου ετι πεντεκαιδεκατ(ω) concerning John the Baptist in the fifteenth (year)
3:19?	–		194v περι ηροδο [και?] του Ιωννου ²³ concerning Herod (and?) John
4:1	ζ´	π. του πειρασμου του σωτηρος concerning the savior’s temptation	197v περι ις πιασθεις υπ[ο] τ[ου] πς [12-14] ²⁴ concerning Jesus being tempted by the spirit . . .
4:38	θ´	π. της πενθερας Πητρου concerning Peter’s mother-in-law	200v [περι] τις π[ενθερας] [π]ητρου ου χρ[1]υον ²⁵ concerning Peter’s mother-in-law . . .
5:18	ιγ´	π. του παραλυτικου concerning the paralytic	202v περι το παραλυτικου concerning the paralytic
5:27	ιδ´	π. Λευι του τελωνου concerning Levi the tax-collector	204v [περι] του τυφολου το λευγιτο ²⁶

²¹ Harris, *Annotators*, 43: περι συμεων και ας (sic) τις προφριτιδο; D. C. Parker and H. A. G. Houghton, *A Transcription of the Greek pages of Codex Bezae Cantabrigiensis* (2016) (online: <http://epapers.bham.ac.uk/2167/1/Bezae%2DGreek.xml> and <https://cudl.lib.cam.ac.uk/view/MS-NN-00002-00041/1>) transcribe: π(ε)ρ(ι) συμεων κ(αι) τις προφριτιδο. There seems to be a trace of a *nu* written above α where the upper margin has been trimmed [thus αννας assuming there were several letters]. In the left margin at 2:25, another scribe added συμεων enclosed between staurograms. The new section in 2:36 (on fol. 191v) about Anna is marked by *ekthesis* in the text.

²² = περι τοῦ κῶ τῆς παιδειας ἱερῶ (?) γενομένος

²³ A cross seems to have been deleted after περι. There is possibly an s-shaped και-kompendium written above του, which would make good sense. Harris, *Annotators*, 43: περι του ηροδο το^{ov} [sic] ιωανν^{ov}. Note the *titloi* “concerning John and Herod” in Matt 14:1 (κε´) and Mark 6:14 (ιε´).

²⁴ Parker and Houghton: π(ε)ρ(ι) ις πιασθεις υπ[ο] τ[ου] πς ν[...]; Harris, *Annotators*, 43: περι ις πιασθεις. Note that Codex Bezae reads σατανα in 4:2.

²⁵ This pericope starts on 201v. Parker and Houghton: τις [...]σ(ου) του χυ ο(v); Harris, *Annotators*, 43: [περι] τις αγρας τον ιχθιον (this transcription seems impossible); Apart from τις our transcription is highly uncertain.

²⁶ The scribe has mistaken τελωνου for τυφλου and confused the name Λευι (spelled Λευει in Bezae). The definite article likely followed the name in the exemplar.

			[concerning] the blind man, the Levite (or Levi?)
6:1	–		205ν περι δαυγι ωτε ισηλθεν εν το θυσιαστηρη̄ και φαγιν τος αρτος τις προθεσεος ²⁷ concerning David when he went into the (place of) the altar and ate the bread of the presence
6:13	ις´	π. της των αποστολων εκλογης concerning the choosing of the apostles	206ν περι των μαθιτων αυτου concerning his disciples
12:16	μς´	π. ου ηυφορησεν (ευφ-) η χωρα πλουσιου concerning the productive land of a rich man	236ν + περι πολοσιου ²⁸ concerning a rich man
16:19	νθ´	π. του πλουσιου και Λαζαρου concerning the rich man and Lazarus	252ν περι πλουσου και λαζαρου ⁺²⁹ concerning the rich man and Lazarus
18:18	ξγ´	π. του επερωτησαντος αυτον (Ιησουν) πλουσιου concerning the rich man who questioned him	257ν περι επεροτισεος αρχοντος και του ζαχεου ³⁰ concerning the ruler who questioned and (concerning) Zacchaeus
19:1	ξε´	π. (του) Ζακχαιου concerning Zacchaeus	See previous <i>titlos</i> .

²⁷ Parker and Houghton divide the word θυσιαστηριον into two words (θυσιας τηρη̄).

²⁸ This *titlos* is written in the left margin near the bottom of the page, where 12:16 commences. There are two horizontal bars in π̄ολ̄ο̄σιου.

²⁹ This *titlos* is located in the left margin.

³⁰ This *titlos* combines two *titloi* in the standard system (18:18, 19:1). Note that the *titloi* in the parallels (Matthew 18:18 and Mark 10:17) have the same wording as in Luke in the standard system. Perhaps M² harmonized his source to v. 18, or the source preserves an older unharmonized title.

Table 3: A comparison of the *titloi* in John as found in Codex Bezae and Later Complete Systems. (Titles unique to Codex Bezae are highlighted by shading. Titles with distinctive wording are highlighted in a bold font.)

Modern	<i>Keph.</i>	<i>Titloi</i> (<i>koine</i> after Von Soden)	<i>Titloi</i> inserted by M ² , folia numbers indicated
4:5	ε´	π. της Ζαμαρειτιδος concerning the Samaritan woman	114ν [περ]ι της σαμαρητιδος [concerning] the Samaritan woman
4:35			116ν [π]ερι του θερισμου concerning the harvest
4:46	ζ´	π. του βασιλικου concerning the official	117ν [περ]ι του βασιλησκου ³¹ concerning the official
5:5	ζ´	π. του τριακοντα (και) οκτω ετη εχοντος εν τη ασθeneια concerning the man who had an infirmity for thirty-eight years	118ν [περ]ι του παραλυτουκου concerning the paralytic
6:6	η´	π. των πεντε αρτων και των δυο ιχθυων concerning the five loaves and the two fish	122ν [περ]ι τον πεντε αρτον concerning the five loaves
6:19	θ´	π. του εν θαλασση περιπατου concerning the walk on the sea	124ν [π]ερι του περιπατουντος εν τι θαλασι concerning the walk on the sea
6:60			128ν []ι σκληρος εστιν ο λογο[ς] ... ³² ... the saying is difficult
7:2			129ν [περ]ι της ισκηνοπηιας ³³ concerning the Tabernacles
9:1	ι´	π. του εκ γενετης τυφλου concerning the blind man	138ν [περ]ι του τυφλου concerning the Blind Man
11:1	ια´	π. (του) Λαζαρου concerning Lazarus	145ν [περ]ι του λαζαρου concerning Lazarus

³¹ Codex Bezae has the unique spelling βασιλσκος in 4:46. Harris, *Annotators*, 44n1, thinks the scribe may have harmonized this *titlos* to the text.

³² The first word may have been a περί. A second line is left undeciphered here.

³³ Harris takes the presence of the iota “to *s impurum*” here (ισκηνοπήια for σκηνοπηγία) as a clue to the dialect of those who used the codex, “a question between a possible Greek dialect and a Gallicism” (*Annotators*, 44).