IGNTP - INTF

Guidelines for the
Transcription
of Manuscripts
using Unicode

Version 5: 18.09.2012

Table of Contents

1. Preliminary Steps before Transcribing

Before you are able to start transcribing a Greek manuscript, you will need to ensure that:
- Your operating system will support Unicode.
- You have an appropriate Programme loaded.
- You have downloaded Gentium, the best Greek polytonic Unicode font for transcribing.
- You can switch between an American/British keyboard and a Greek polytonic one.
- You have access to the Character Palette (Mac) or Character Map (Windows).
- You have downloaded an appropriate base text.
- You have downloaded an appropriate *Items for Copy and Paste* document.

Each of these points, including instructions on use where necessary, will be addressed in this first section.

1.1 Operating Systems

In this section, there are instructions for preparing to transcribe using Macintosh and Microsoft Windows operating systems. All transcriptions must be Unicode compatible, which means that your operating system must provide Unicode support. Macintosh has included Unicode support since version 8.5. Microsoft began supporting Unicode with Windows NT 3.1 and Windows 95.

1.2 Programmes

Transcriptions can be made in any of the following programmes: jEdit, BBEdit or Microsoft Word.[1] Separate instructions for using Microsoft Word (on a Mac and a PC) for transcribing are currently available; IGNTP transcribers should contact either Bruce Morrill at bruce@math.ksu.edu or Rachel Kevern at r.kevern@bham.ac.uk for a copy of these instructions.

1.3 Font

The process of transcribing requires that you use a Greek polytonic Unicode font. One advantage of using a Unicode font for transcribing is that you can switch between English and Greek without changing fonts. Another advantage is that you can choose from a range of Greek polytonic fonts, some of which are more complete, and more attractive, than others.

The best font for our purposes is Gentium (or Gentium Plus), which has both Windows and Macintosh versions. It is recommended that you use this. It is attractive and easy to read in English and Greek and contains all the various symbols needed for a transcription.[2]

---

[1] BBEdit and Microsoft Word must be Unicode compatible versions.
[2] Gentium does not include Greek numerals.

Gentium is freely available at
http://scripts.sil.org/cms/scripts/page.php?item_id=Gentium_download

Scroll down the page and beneath 'Download' are a series of links for downloading the font. Click on the relevant one for your operating system, and follow on-screen instructions. Note that once the package has been downloaded, you will need a decompression utility such as WinZip (Windows) or Stuffit Expander (Macintosh) to expand the archive. Mac OS X will automatically expand the archive. Windows XP has a built-in archive expander. Within the archive are the font files and a *Read Me*. The *Read Me* includes basic instructions for installing the fonts.

1.4 Switching Keyboard Layouts

In order to be able to input Greek characters in your transcription you will need to add a Greek keyboard layout.

1.4.1 Macintosh OS X

1. Go to System Preferences>International>Input Menu. Scroll down and tick the box next to 'Greek Polytonic':
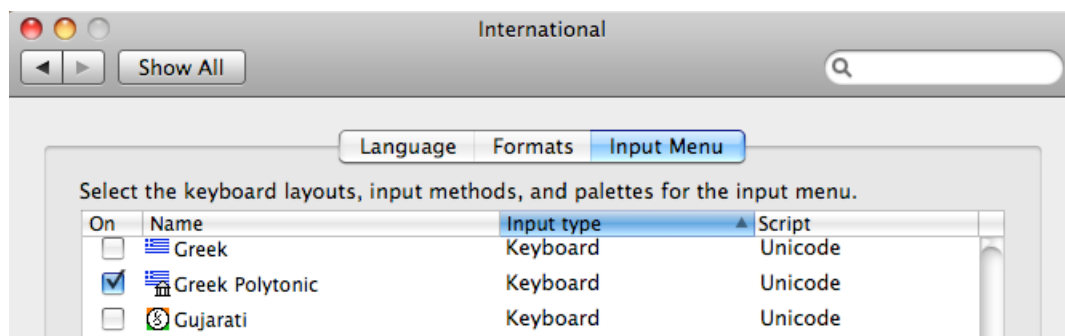
   At the bottom of the 'International' screen, tick 'Show input menu in menu bar'. A little American or British flag will appear in the right-hand corner of the menu bar at the top of your screen, depending on your default input language.

To write in Greek you can either:

a) Click on the flag, then click on 'Greek Polytonic' and start typing. To revert to writing English open again and click on 'U.S.' or 'British'.

Or:

b) Use a keyboard shortcut to switch between the American/British keyboard and the Greek Polytonic one. This option is the quickest and easiest and is recommended. The keyboard shortcut is Command + Space. If the keyboard layouts don't switch when you key this shortcut, you need to change the default settings. Go to System Preferences>Keyboard and Mouse. Scroll down the list of shortcuts and check 'Input Menu' and uncheck 'Spotlight' (which is the default keyboard shortcut on some systems):
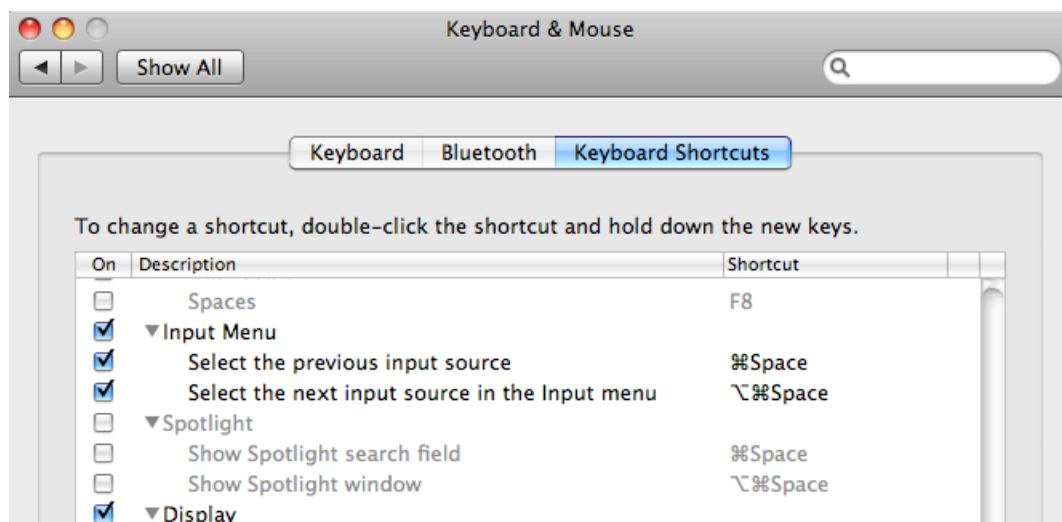
This will allow you to switch between the American/British keyboard and the Greek Polytonic one by typing Command + Space.[3]

It can also be helpful to be able to view the keyboard layouts in order to find which keys relate to which Greek characters.[4] To do this, go to System Preferences>International>Input Menu and check 'Keyboard Viewer.' To view the keyboard layout, go to the flag on the menu bar and click 'Show Keyboard Viewer'. If you are in Greek Polytonic mode, the keyboard that appears will show you the position of the various Greek characters on your keyboard. If you press Shift, Shift and Alt, or Alt, while viewing the keyboard layout, the positions of these characters will also be displayed.

1.4.2 Windows Vista

1. Go to Start>Control Panel>Clock, Language, and Region>Change keyboards or other input methods.
2. In the 'Regional and Language Options' window, open the 'Keyboards and Languages' tab and click 'Change keyboards'.
3. In the 'Text Services and Input Languages window, open the 'General' tab and click on 'Add' under 'Installed Services'.
4. Scroll down the list of languages and click the little box next to 'Greek' and a 'Keyboard' checkbox opens. Click the little box next to 'Keyboard' and check 'Greek Polytonic'. Click 'OK'.

---

[3] If you have more than two keyboard layouts in use, use Command + Space to select previous input source and Command + Option (alt) + Space to select the next input source.
[4] General Keystroke tables for Gentium Greek Polytonic can also be found in the Appendix.
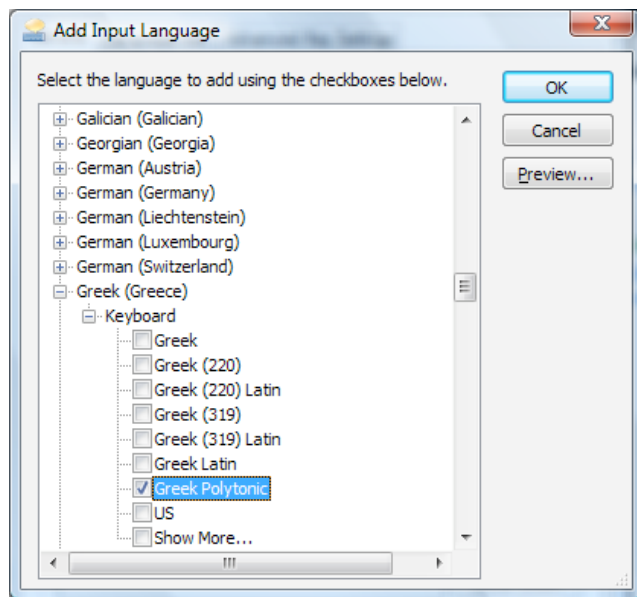
5. Back on the 'Text Services and Input Languages' window, open the 'Language Bar' tab. You can select where you wish the Language Bar to appear. The default position is 'Docked in the taskbar'.

To write in Greek you can either:

a) Click on the EN icon in the taskbar, then select 'EL Greek' and start typing. To revert to writing English click on the EL icon and select EN.

Or:

b) Use a keyboard shortcut to switch between English (US or UK) keyboard and the Greek Polytonic one. This option is the quickest and easiest and is recommended. The default keyboard shortcut is Left Alt + Shift. If Left Alt + Shift does not work on your computer, go to Start>Control Panel>Clock, Language, and Region>Change keyboards or other input methods. In the 'Regional and Language Options' window, open the 'Keyboards and Languages' tab and click 'Change keyboards'. Select the 'Advanced Key Settings' tab. Under 'Hot keys for input languages' you will see the key sequence required to switch between input languages.
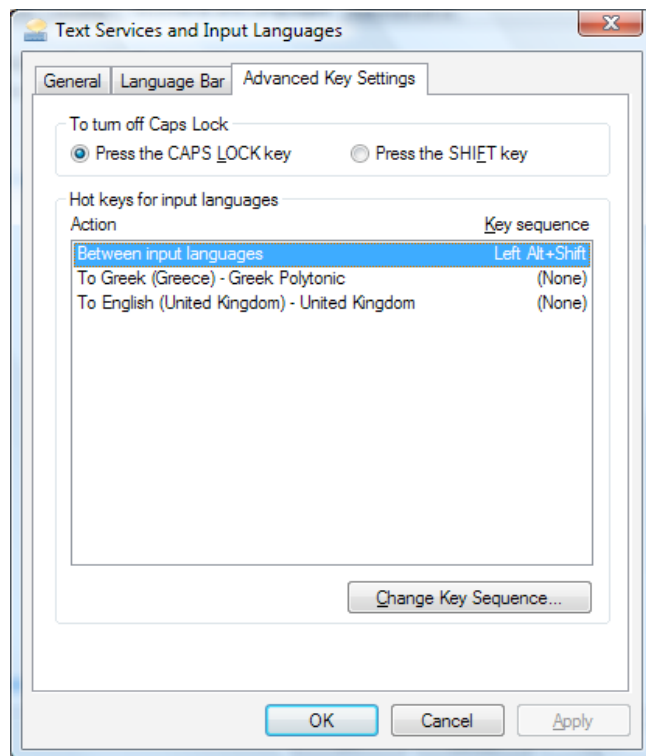
1.4.3 Windows XP

1. In the Windows XP *standard* Start menu, go to Start>Control Panel. In the Windows XP *classic* Start menu, go to Start>Settings>Control Panel.
2. Double-click 'Regional and Language Options'. Click the 'Languages' tab, and under 'Text Services and Input Languages' click 'Details…'
3. Under 'Installed Services' click 'Add…' to go to 'Add Input Language.'
4. From the 'Input language' drop-down menu, select 'Greek'. From the 'Keyboard layout/IME' drop-down menu select 'Greek Polytonic' and click OK.
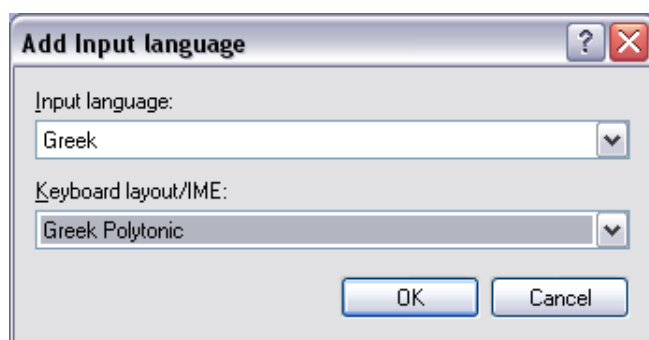
You will be taken back to the 'Text Services and Input Languages,' click 'Apply'.
5. Under 'Preferences' click 'Language Bar…' Check that 'Show the Language bar on the desktop' and 'Show additional Language bar icons in the taskbar' have ticks against them and click OK. If they don't already have ticks against them, tick them and click 'OK'.

6. Back on the 'Text Services and Input Languages' box, click 'Apply' if necessary. (If 'Apply' is very pale there is no need to do this). A little keyboard icon (EN for English) will show on the taskbar at the bottom of the screen.

To write in Greek you can either:

c) Click on the EN icon, then select 'EL Greek' and start typing. To revert to writing English click on the EL icon and select EN.

Or:

d) Use a keyboard shortcut to switch between the English keyboard and the Greek Polytonic one. This option is the quickest and easiest and is recommended. The default keyboard shortcut is Left Alt + Shift. If Left Alt + Shift does not work on your computer, go to Start>Control Panel (or Start>Settings>Control Panel), double click on the 'Regional and Language Options', click on the 'Languages' tab, 'Details,' and under 'Preferences' select 'Key Settings.' Under 'Hot keys for input languages' you will see the key sequence required to switch between input languages.
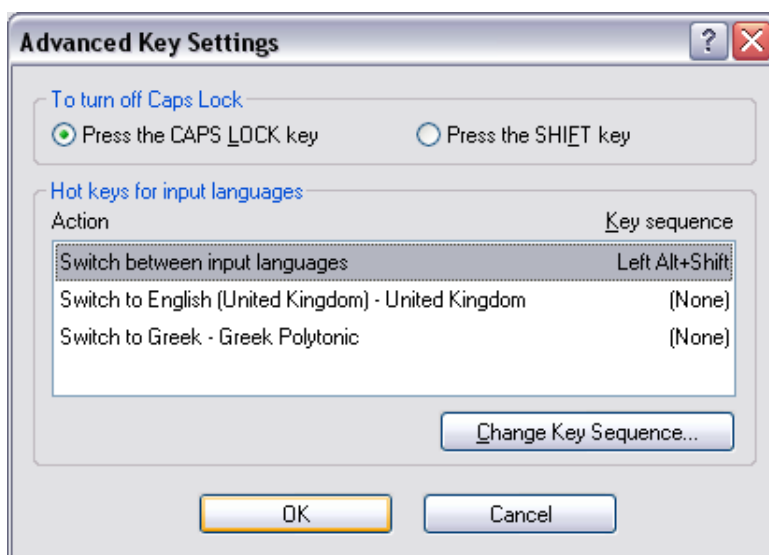
1.4.4 Windows 2000[5]

1. Go to Start>Settings>Control Panel.
2. Double-click 'Regional Settings'.
3. Click the General tab, click to select the check box next to the appropriate language group you wish to install, and then click Apply. The system will either prompt for a Windows 2000 CD-ROM or access the system files across the network. Once the language is installed, Windows 2000 will prompt you to restart the computer.
4. Again go to Start>Settings>Control Panel.
5. Double-click 'Regional Settings'.
6. Click the Input Locales tab.
7. In the Input Locales box, click the Greek language, and then click Properties.
8. In the Keyboard Layout box, click the Greek keyboard layout, click OK, and then click OK.

1.5 Character Palette/Map

You may want to manually add certain characters to your transcription that are not available on a regular keyboard, such as overlines and underdots.[6] In order to do that, you will need to be able to copy and paste them from a palette of characters.

1.5.1 Macintosh OS X

1. Go to System Preferences>International>Input Menu. Tick the box next to 'Character Palette' and close box:
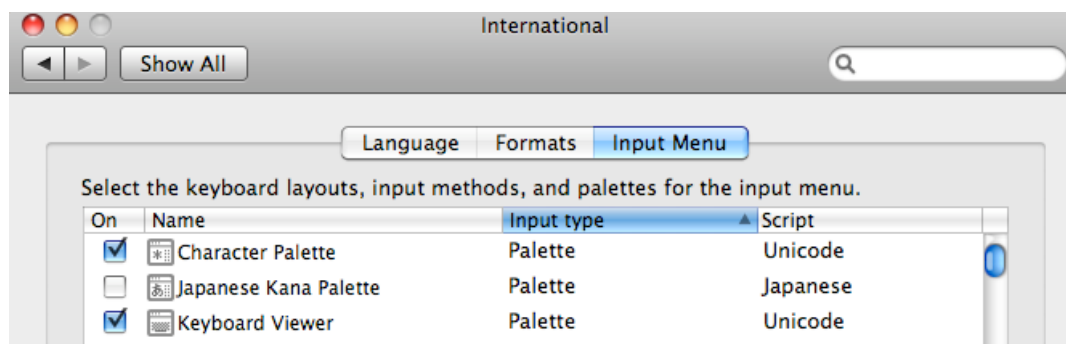
2. To view the character palette, click on the American/British flag on the menu bar and click 'Show Character Palette'.
3. At the top of the 'Characters' window, select 'Code Tables' from the drop down menu of 'View' and select 'Unicode:'

---

[5] This information about installing the Greek keyboard layouts using Windows 2000 is from http://www.biblicalgreek.org/links/fonts/keyboard.html. I have not checked the accuracy of this information.

[6] Tags, entities and other characters that might be needed for the transcription are also available for copy and paste, see **1.7 *Items for Copy and Paste* Document**.
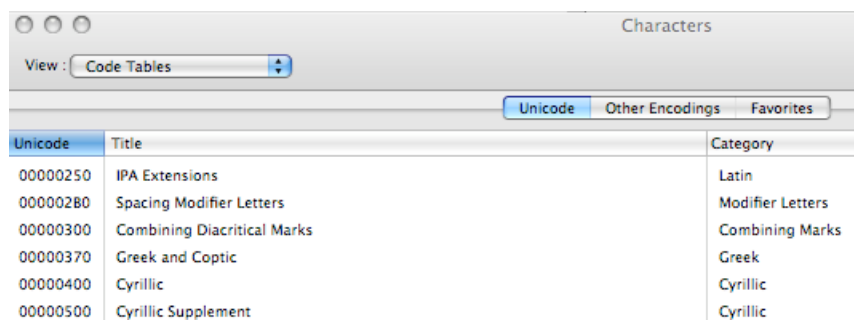
4. Make sure that '►Character Info' and '►Font Variation' are opened by clicking on the arrows:
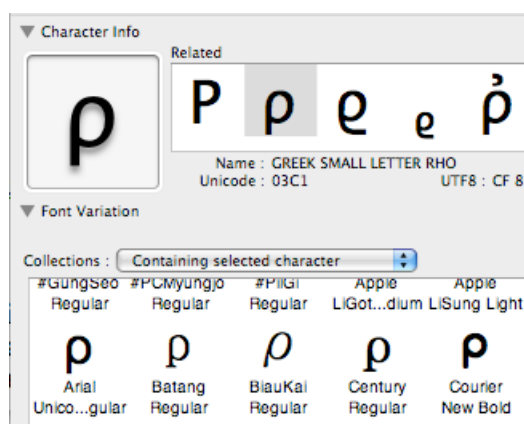
You are now ready to add Unicode characters. If you want to find a Unicode character that is required in your transcription:

1. Type the number, for example 0305 – the combining overline,[7] in the little window at the bottom and click on the magnifying glass. Either the character will appear, or a choice of characters may appear, as:
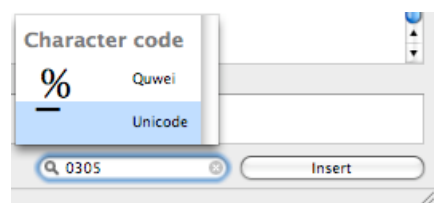
2. Double click on the Unicode one (in this instance, the combining overline) and it will appear in the 'Character Info' box:

---
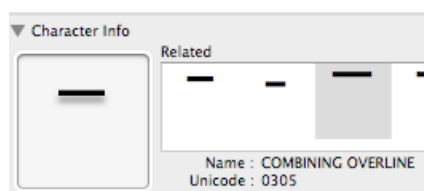
[7] You will be given the necessary Unicode character references later in this document.

3. Place your cursor after the letter in your transcription which you wish to modify and click once on the modifying character in the box on the left under 'Character Info'. It should appear in your transcription. If it doesn't, it can be dragged and dropped.

1.5.2 Windows Vista and XP

The Character Map may already be visible in your Start menu. If it is not:

1. Go to Start>All Programmes>Accessories>System Tools>Character Map.
2. Select 'Gentium' in the 'Font' drop-down menu.
3. Check 'Advanced view' and then select 'Unicode' from the 'Character set' drop-down menu and 'All' from the 'Group by' drop-down menu.
4. To find a Unicode character that you require for your transcription, type in the number, for example 0305 – the Combining Overline – in the 'Go to Unicode' box. The correct character will be highlighted in the table of characters:
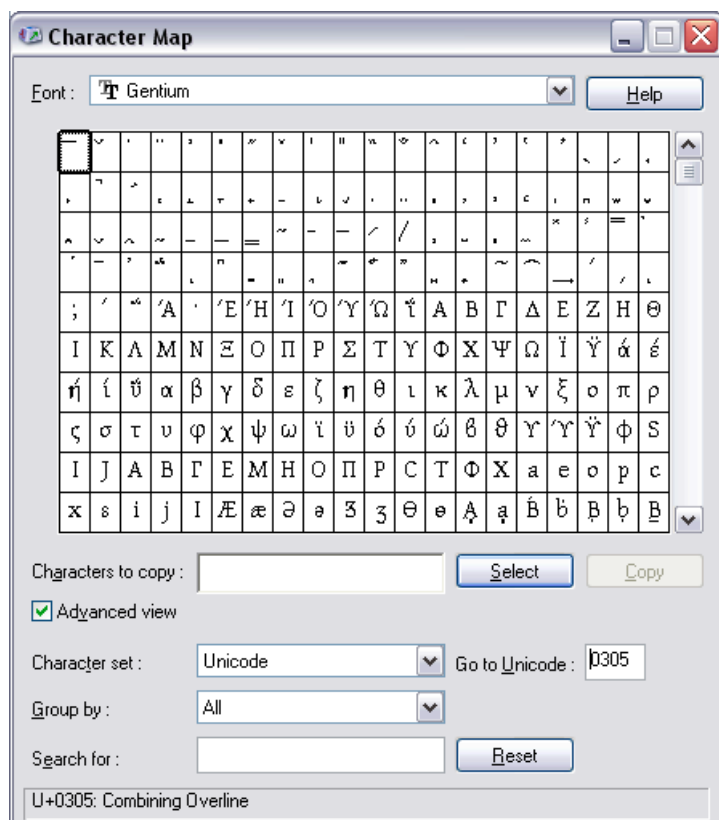
5. Either double-click on the highlighted character or click 'Select' and it will display in the 'Characters to copy' box (though it may be difficult to actually see if it is something like a single combining overline). You may select a series of characters in this manner, such as a theta, a nu and a combining overline to create 'θ̄ν̄'.
6. Click on 'Copy', go to your transcription and place your cursor after the letter in the transcription that you wish to modify and select 'Paste' from the Word Edit menu or Ctrl + V. Alternatively, you may copy characters by dragging them from the Character Map and dropping them into your open document.

1.6 Base Texts

To begin a transcription, you will need a base text.

A base text is an existing electronic text against which you will compare a manuscript text. In order to read a base text correctly, you will need to have already downloaded the Gentium font. Each individual manuscript differs from the base text. You will change the base text so that it matches the manuscript you are reading exactly and rename the base text with the name of the manuscript you are transcribing. The base text is arranged according to chapters and verses, with the book number also recorded at the beginning.

At the top of the base text is a status note form which is to be filled in, initially by the transcriber, providing some basic information about the transcription itself and major features of the text to be transcribed. It is later used to add information relevant to the processing of the transcription.

IGNTP transcribers should contact either Bruce Morrill at bruce@math.ksu.edu or Rachel Kevern at r.kevern@bham.ac.uk who will email you the correct Unicode base text. Alternatively, they are available on the 'Resources' page at www.igntp.org.

Currently, the Unicode base text contains the TR (Textus Receptus)[8] and is without accents, breathing marks or punctuation.[9] It uses the *nomina sacra* in their most common forms and so the base text is called TRns. Note that final sigma (ς) is used in the base text and should also be used in your transcription. On the Greek Polytonic keyboard, ς is located at the 'w' key.

1.7 Items for Copy and Paste Document

In the process of creating a transcription, you will need to add tags and entities that provide the user with certain information (tags and entities will be discussed further in the next three sections) about the text you are transcribing. These can be simply typed. The disadvantage of typing them is that it is easy to introduce error. It is recommended that you copy and paste material from a document called *Items for Copy and Paste*, which is available from your supervisor, or alternatively is available on the 'Resources' page at www.igntp.org. All of the tags, entities, punctuation and other symbols you will need can be copied from this document and pasted into your transcription.

---

[8] Also known as the Received Text, see 'Received Text' in Glossary.
[9] There are occasional exceptions: they are recorded when the accenting/breathing alters the meaning of the text, see **5.8.2 Accents and Breathing Marks**.

2. Reference: Symbols and Example Page

Frequently Used Symbols

Block Markers

<B 00>   (Book number)
<K 00>   (Chapter number)
<V 00>   (Verse number)

Tags

There should always be a space between the letter and the following number in the following tags:

|F 000r| (Folio number; recto)
|F 000v| (Folio number; verso)
|P 000| (Page number)
|C 0| (Column number)

There should be no spaces within or between the following tags, or between the tag and the word or words that are being tagged:

|L| (Line)
[º][\º]   (Alt + o   Lacuna)
[ill][\ill][10]   (Illegible)
[app][*][*][C][\C][\app]   (First hand and corrector)
[app][*]&om;[*][C][\C][\app]   (First hand omission and correction)
[app][*][*][C*][\C*][\app]   (First hand and first hand correction)
[app][*][*][C1][\C1][\app]   (First hand and corrector 1)
[app][*][*][C2][\C2][\app]   (First hand and corrector 2)
[app][*][*][C3][\C3][\app]   (First hand and corrector 3)
[app][*][*][K][\K][\app]   (Text and commentary reading)
[app][*][*][A][\A][\app]   (Text and alternative reading)

Other Entities and Symbols

&om;   (Omission)
&lac;   (Lacuna)

{om}   (Omission)

=   (simply '=' or on a Greek keyboard Alt + =   Word break)

‾   (Combining overline: Unicode 0305)
.   (Combining dot below: Unicode 0323)

---

[10] The 'illegible' tag is not used by INTF transcribers.

Example Page

|F 1r|[11]
|C 1| or
{|F 1r||C 1|}
|L|<B 23> <K 4> <V 11> &lac;[12]
|L|ο [app][*]θ͞ζ[*][C]υ͞ζ[\C][\app] ταπρισεν η[º]μας και ημεις[\º]
|L|οφιλομεν αλλη[º]λους αγαπαν[\º]
|L|< V 12> {om} < V 13> ουδεις ποποτε τ[º]εθεαται[\º]
|L|τον ειν εαν αγαπ[º]ωμεν αλλη[\º]=
|L|λους ο [app][*]δα[*][C*]ηλιας[\C*][\app] ε ημιν [º]μενει και η α=
|L|γαπη[\º] αὐτου τ̣[º]ετελει=
|L|ωμενη[\º] &lac; {4.13}
|F 1v|
|L|<V 14> &lac;
|L|απε[º]5-7[\º]ο [º]υιον σωτη=
|L|ρα του κοσμ[\º]ου <V 15> [º]ος εαν ομολο=
|L|γηση οτι ιη̄[\º]ς ε[º]σ[\º]τιν ο̣ [º]υ[\º]ζ̄ του̣
|L|[º]θ͞υ ο θ͞ζ εν[\º] αυτω μενει και
|L|[º]αυτος εν αυ[\º]τ̣ω εστι <V 16> και [app][*]ημε[*][C]ημεις[\C][\app]
|L|[º]εγνωκαμε[\º]ν κ̣αι πεπιστευκα=
|L|[º]μεν την[\º] αγαπην ην εχι ο χ͞ρ͞ς
|L|[º]εν ημιν ο θ[\º]ς αγαπη εστιν κα[º]ι[\º]
|L|ο μενων ε[\º]ν̣ τη αγαπη εν
|L|[º]θ͞ω μενει και ο θ[\º]ς εν αυτῳ μ[º]ενει
|L|παντας ειπεν τ[\º]οις μα̣θητα[ill]ις αυτου[\ill]
|L|<V 17> [º]οιδατε[\º] οτι [ill]3-4[\ill][13] γενο=
|L|[º]μενας[\º] &lac; {4.18 end}

---

[11] Those not including page layout information in their transcriptions should ignore the folio and column number tags (|F 1r| and |C 1|) and line break tags (|L|).

[12] &lac; here means that the entire line of text is missing because the parchment itself is missing.

[13] The base text here reads μετα δυο ημερας παντας which doesn't fit the space available here, so an approximate number of illegible letters has been added between the [ill]...[\ill] tags.

3. Preparing a Transcription

Having added the Greek keyboard and character palette/map and downloaded Gentium, a base text and the *Items for Copy and Paste* document, you are ready to begin a transcription. First, it is useful to understand several important terms frequently used in text editing:

3.1 Important Terms

Tag
A tag is a control character which provides the programme with important information for the editing of the text. Tags consist of an opening element and a closing element that surround the text, for example, [*]ιησους[*]. The closing tag corresponds to the opening tag, but with the addition of '\' a Reverse Solidus. Tags always begin and end with square brackets [ ].

Block Marker
Block markers flag the beginning of books, chapters and verses. They consist of '<' a Less-Than Sign, a capital letter (B = Book, K = Chapter, V = Verse), a space, a number and a '>' a Greater-Than Sign. For example, <B 04> means Book 4 (John). It is important that these block markers remain in exactly the same form throughout the transcription.

Line Break
Line breaks flag the beginning of a new line in the manuscript being transcribed. They are tagged as |L|.

Entity
An entity is a marker that shows you something about the text, for example, that it has been omitted by the scribe, or that it is missing due to loss of physical material. An entity begins with an ampersand, '&' and ends with a semicolon ';' (e.g. &om; for omission) thus distinguishing the characters within the & and ; from the actual text.

3.2 Naming the Transcription

The first thing to do in any transcription is to name the transcription file.

The name consists of a document number (for example 04 for John, John being the fourth book of the New Testament), a six digit number depending on the type of manuscript (see below), and the initials of the transcriber, all separated by low lines (Shift + -). The six-digit number consists of three parts:

	Type of Manuscript	Manuscript Number	Supplement[14]
Example:	1	0074	0
Possible options:	1 = Papyrus 2 = Majuscule 3 = Minuscule 4 = Lectionary	Always four digits. Fill missing digits with zero.	0 = text written by first hand(s) 1 = supplement 1 2 = supplement 2, etc.

---

[14] See **6. Supplements** and 'Supplement' in Glossary.

The manuscript number is the Gregory-Aland number that has been assigned to all New Testament manuscripts. So, as an example, if I transcribe John from a minuscule with the Gregory-Aland number 156, I give it the file name 04_301560_rk.

To name your transcription, open your base text and click on 'Save As' in the 'File' menu. Type the name of the file and where you want it saved.

3.3 Status Note

At the beginning of the base text that you have downloaded is a Status Note.

In it, record the Gregory-Aland number of the manuscript you are about to transcribe and the name of the book and the number of the first folio of that book.[15] Place your initials next to 'Transcribed by:' and the date the transcription is begun, and when it is finished. So, the beginning of the Status Note of 04_310140_rk would look like:

```
{Status:
G-A Number: 1014
Name of book transcribed: John
First folio transcribed: 221r
Base text used: TRns

Transcribed by: RK
Transcription begun: 02.09.08
Transcription finished: 11.11.08
```

In the Status Note there are also four questions that require yes or no answers that should be completed. The first three relate to the manuscript text as a whole, the fourth relates to specific verses:

```
Does this manuscript contain (delete as appropriate):
        Lectionary annotations - Yes   No
        Initials and other enlarged letters - Yes   No
        Diples (> or >> in the margin next to certain text, indicating that the text is a quotation from
the Old Testament) – Yes    No
        Are there any special symbols in the margin next to any of the following verses:
                5.4   Yes    No
                7.53 - 8.11     Yes    No
```

There is also a space for other remarks that you might wish to make about the text as a whole, for example, 'Very heavily abbreviated' or 'Iota adscript used':

```
Other remarks:
                    }
```

---

[15] Note that the Gregory Aland number of lectionary manuscripts is prefixed by the letter 'L', see **8. Transcribing Lectionaries.**

4. Recording Folios, Pages, Columns and Lines

Two, independent transcriptions are made of every manuscript. One transcription must include page layout information; it is not necessary for both transcriptions to contain this information. If you have been asked to produce a transcription with page layout information included, you will need to tag folio or page numbers, column numbers and every line. Instructions for doing this follow. If you have not been asked to record page layout information in your transcription, skip the next section and go to **5. Alterations to the Base Text in the Transcription**.

All of the tags in this section can be typed, or copied and pasted from the Items to Copy and Paste document. None of them require the Greek Polytonic keyboard.

4.1 Folios, Pages, Columns and Lines

Folio
At the beginning of every new folio,[16] the folio number must be recorded and whether it is recto (right-hand side of an opening) or verso (left-hand side of an opening). They are marked as follows: |F 000r| (|F, space, Arabic numeral, r|) for a recto folio and |F 000v| (|F, space, Arabic numeral, v|) for a verso folio, replacing the '000' with the folio number as it is recorded on the manuscript (usually recorded in the top right-hand corner on the recto side). Note: If a folio number has one or two numerals, it is recorded as, for example, |F 3r| or |F 45v|, i.e., there should be no numeral 0 before the number.

Page
If the folio number is missing, or if every page of a manuscript is numbered, the modern page number, tagged as |P 000| (|P, space, Arabic numeral|), should be used. As with numbering folios, if a page has one or two numerals, it is recorded as, for example, |P 5| or |P 17|.

Column
Columns tags are added to the transcription if there are two or more columns to a page. They are tagged as follows: |C 0|, with a number replacing the '0' (|C, space, Arabic numeral|). The folio number precedes only the first column tag; it is not repeated before subsequent columns.

Line
All new lines are preceded by the following tag: |L|. It is visually helpful to add a carriage return at the end of the preceding line and before the line break tag.

Folio and column numbers are placed before the first line of text, before the first block markers. There is no line break tag preceding a folio or column number, but one must precede the first block marker and beginning of the text:

---

[16] See 'Folio' in Glossary.

Example: Folio and Column Number at the Beginning of Transcription
|F 200r| |C 1| |L|<B 02> <K 1> <V 1> αρχη του ευαγγελλιου ...

The block markers should be separated by spaces but there should never be a space between a line break tag and a block marker.

Throughout the rest of the text, the folio and column numbers are placed on separate lines, again, without line break tags:

Example: Folio and Column Number in the Middle of Transcription
|L|ο βαπτισμα ... |F 202r| |C 1| |L|ερημω και ... |L|σων βαπτισμα ... |L|τανοιας ... |C 2| |L|υποδηματων ...

New lines in the manuscript are indicated in the transcription with the tag |L| at the beginning of every new line. There should never be a space between the line break tag and the word that comes after it.
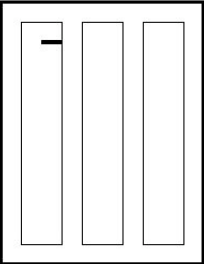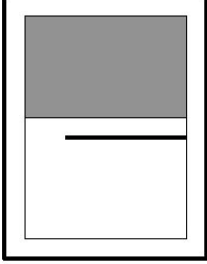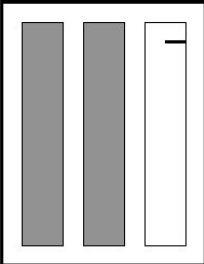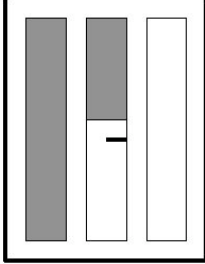
Each line that ends in a complete word should end with a space before hitting 'carriage return' to start a new line. In practice, this means placing the cursor after a space between words, immediately to the left of the word that is to start the new line.

4.2 Text Beginning Part Way Down a Page

Very occasionally, a text to be transcribed does not begin at the beginning of a page, rather, the same page contains the end of one text and the beginning of the text to be transcribed. This is most common in the Catholic Epistles but very rare in the larger books such as the Gospels. In such instances, the rule for tagging the first folio and column is modified:

- If the text has only one column, the folio number is placed in braces/curly brackets: { }. See example 2 below.
- If the text has multiple columns, either,
  - ➢ The folio tag is recorded after the column tag, if the text begins on the first line of a column (see example 3) or,
  - ➢ If the text begins part way down a column, both the folio number and the column number are placed in braces/curly brackets (see example 4).[17]

---

[17] The reason for this complicated structure is that the same folio number cannot be provided in the transcriptions of two texts belonging to the same manuscript (for example, in the transcription of the last page of 1 John *and* in that of the first page of 2 John). The braces/curly brackets {…} have the effect of 'hiding' the second occurrence of the folio number when the transcriptions are processed, but still enable us to see them (in this example, the folio number at the

Example 1	Example 2	Example 3	Example 4
	F 107v
C 1|	{|F 107v|}	|C 3|{|F 107v|}	{|F 107v||C 2|}

Only the first folio number and (if applicable) column number needs to be placed in braces/curly brackets if the new text begins part way down a page, not subsequent folio and column numbers.

If a text begins part way down a page because there is an illustration or decorated headpiece at the beginning of the page, rather than the end of a previous text, do not treat the text as beginning part way down the page. In other words, record the folio number and, if applicable, the column number without braces/curly brackets.

---

beginning of Luke would be in braces). If one of the folio numbers is not in braces the result would be an error in the processing of the transcriptions.

5. Alteration of the Base Text in the Transcription

The following guidelines on altering the base text to create a transcription are intended for all transcribers, those who are adding page layout information, and those who are not. Those who are not adding page layout information will notice the following symbol in the diagrams: |L|. This symbol indicates the beginning of a new line in a manuscript and can simply be ignored if you are not adding page layout information.

The goal of the transcription is to reproduce the text of the manuscript as completely as possible. Therefore *all* orthographic, itacistic, grammatical and lexical variations are recorded.

The base text remains unchanged in those places where the manuscript being transcribed agrees with it. When the manuscript differs, the base text is changed to match it. So if, for example, the text you are transcribing reads βηθανια and the base text reads βηθαβαρα in John 1.28, delete the βαρ of βηθαβαρα and replace it with νι.

5.1 Inscriptions and Subscriptions

An inscription is the title of a book, recorded at the beginning of the copy of the text. A subscription is a statement added at the end of a copy of the text, indicating what it is. It is sometimes followed immediately by a statement of the next book. Both inscriptions and subscriptions are to be recorded in the transcription. Abbreviations are written out in full, with added letters recorded in parentheses, for example, ιω(αννην).[18]

A line break tag should precede both inscriptions and subscriptions. For inscriptions the block marker <K 0><V 0>, in other words, chapter 0, verse 0, is used. A subscription is indicated by a chapter and verse number following the number of the last chapter in the document, and verse 0. For example, a subscription in the Gospel of John, with the last chapter of John being chapter 21, would be tagged as <K 22><V 0>.

Example: Tagging Inscriptions and Subscriptions	
|F 283r| |L|<04> <K 0> <V 0> ευαγγελιον κατα ιωαννην |L|<K 1> <V 1> εν αρχη ην ο λογος ...	|L|... γραφομενα βιβλια αμην |L|<K 22> <V 0> το κατα ιωαννην αγιον ευαγγελιον

5.2 Word Division

If you are recording page layout information in your transcription, you will be including the tag |L| at the beginning of every new line. If you are not recording page layout information, it can be helpful to add a carriage return after the last word of a line of text in the manuscript. This helps you see where you are in your transcription. Whether or not you are including the |L| tag, if a word runs

---

[18] See **5.8.5 *Nomina Sacra*, Ligatures and Abbreviations**.

over two lines, the word is split by adding an equals sign '=' at the point where the word breaks. Do not introduce a space in your transcription at the point where the word breaks.

Example: Word Broken over Two Lines			
With line break tags:	|L|...εορα= |L|καμεν ...	Without line break tags:	...εορα= καμεν ...

It is important to remember that, during the process of transcribing, you will be using two keyboard layouts, English and Greek Polytonic. You can add the equals sign '=' from both keyboards, but while using the English keyboard the stroke is simply =, on the Greek Polytonic keyboard it is Alt + =. If you are in Greek Polytonic mode, remember to key Alt + = to indicate a word division, otherwise you will find that you have keyed something like ...εορα" instead of ...εορα=. Conversely, if you are in English mode, and you inadvertently key Alt + =, you will find that you have keyed something like ...εορα≠ .

If the beginning of a word is lacunose[19] or illegible[20] at the end of one line but the rest of it is extant at the beginning of the next line, the '=' is positioned after the relevant tag:

Example: Partially Lacunose Word Broken over Two Lines
|L|...[º]εορα[\º]= |L|καμεν ...

If a line break divides a corrected word – a word in 'app tags'[21] – the \|L\| and the = are recorded only within the tag of the first hand reading ([*]…[*]). The correction ([C]…[\C]) then follows the reading of the first hand without including the \|L\| or the =:

Example: Corrected Word Broken over Two Lines
|L|...[app][*]εορα= |L|καμεν[*][C]εωρακαμεν[\C][\app] ...

5.3 Omissions and Lacunae

5.3.1 Omissions

Omissions can be defined as places where the text is present in the base text but not in the text of the manuscript you are transcribing. If the omission consists of less than one verse, the omitted section is simply deleted from the transcription.[22]

In the case of an omission of an entire verse, the text of the entire verse is deleted but the block marker is retained and a reference to the omission is added in braces/curly brackets in the following way: {om}, for example, <V 17> {om}. If a block of verses is omitted, delete the omitted text but

---

[19] For lacunae see **5.3 Omissions and Lacunae** and 'Lacuna' in Glossary.
[20] For instructions on dealing with illegible text, see **5.4.2 Illegible Text.**
[21] 'App tags' are explained at **5.5.1 App Tags and First Hand Reading Tags**.
[22] The only time that an omission of less than one verse is indicated in a transcription is when the omission is part of a correction and it becomes necessary to record it in order to clearly present the reading of the correction. See **5.5.3 Correction of Omissions or Deletion by Correctors**.

retain each verse block marker followed by a reference to its omission, without adding new line breaks:

Example: A series of Continuous Omissions
|L|<K 2> <V 1> {om} <V 2> {om} <V3> {om}

5.3.2 Lacunae

A lacuna, for the purposes of transcribing, can be defined as a section of text that is missing because the material on which the text is written is missing. It is different from an omission in that an omission is when text is present in the base text but not in the text of the manuscript you are transcribing because the scribe left it out. It is also different from illegible text because the material upon which illegible text is written is still extant and the text itself cannot be read (see **5.4 Difficult to Read Text**).

A lacuna can range from one letter – for example a rodent has nibbled a corner of a page – to several pages – for example a whole quire is missing. Most minuscules contain no lacunae, so this section really only needs to be paid careful attention to if there is evidence that some parchment/paper is missing, for example, if a leaf has been cut out of the manuscript. There are three ways of tagging lacunae and quite often a combination of two or more are used for one lacuna:

- Partial line lacuna [º] [\º]
- Complete verse lacuna { }
- The &lac; entity

Partial Line Lacuna [º] [\º]

If at least one letter of a line is extant, the text should, if possible, be reconstructed and recorded within the following lacuna tags: [º]...[\º]. Reconstruct text only if the space looks the same size as the base text. There should never be a space between the opening tag and the first letter within the tags, or the last letter within the tags and the closing tag.

Example: A Reconstructed Line with One Extant Letter
|L|κ[º]αι το φως εν τη σκοτια[\º]

If text is missing from both the beginning and the end of a line, reconstruct and record within lacuna tags the material that is likely to be missing:

Example: A Reconstructed Line with Lacunose Letters at Both Ends
|L|[º]και εθεασαμεθα[\º] την δ[º]οξαν[\º]

If individual letters of a word are missing and cannot be inferred with certainty (i.e, the size of the space is different from what you might expect according to the base text), the estimated number of missing letters that could fit into the lacuna should be recorded as a number or range of numbers, in the lacuna tags:

Example: Estimating the Number of Missing Letters
|L|<V 27> νυν η ψυχ[º]7-8[\º]

So, even if a page is ripped vertically or diagonally and only one or very few letters are visible on each line, the text would be reconstructed or replaced by numbers within the lacuna tags.

Closing Partial Line Lacunae

If a partial line lacuna continues onto the next line, it must be closed at the end of the complete lacuna, not at the end of each line:

Example: Lacunae of Several Lines
|L|αληθεια εστι <V 18> καθωσ εμε α[º]πεστ= |L|ειλας[\º] εις τον ...

The exception is when the lacuna spans two columns or two pages, in which case it must be closed at the end of each column or page and reopened at the next one:

Examples: Lacunae Spanning Two Columns or Pages
|L|ξυ ηρωτων [º]αυτον οι μαθη=[\º] |C 2| |L|[º]ται λε[\º]γοντες ραββι φαγε |L|η οι γονεις αυτου ινα τυ[º]φλος[\º] |F 363v| |L|[º]γενν[\º]ηθη <V 3> απεκριθη

Similarly, if the lacuna spans the end of one verse and the beginning of the next, the tag must be closed at the end of the verse, that is, before the block marker of the next verse, and reopened at the beginning of the next verse:

Example: Lacuna Spanning Two Verses
|L|... αυτων εισε[º]ληλυ= |L|θατε[\º] <V 39> [º]εκ δε[\º] της ...

Complete Verse Lacunae

If a complete verse or more than one verse is missing from the text because of missing material, **the block marker and the text of the relevant verse/s is deleted**. This is in contrast to omissions, where the text is deleted and replaced by {om} and the block marker is retained. The extent of the lacuna is recorded in braces/curly brackets, for example, {2.12-25} meaning that chapter 2 verse 12 to verse 25 is lacunose. If an entire chapter is lacunose, the chapter block marker, the verse block markers and the complete text of the relevant chapter are deleted, and again, the extent of the lacuna is recorded in braces/curly brackets, e.g. {3.1-36}. If the lacuna extends into a new chapter or spans several chapters, the extent of the lacuna is recorded in braces/curly brackets as usual, but the relevant chapter block marker **must be retained** and added at the beginning of the text immediately following the lacuna, otherwise the programme used for processing the transcription will assume that the text following the lacuna belongs to the same chapter that precedes the lacuna:

Example: A Lacuna that Extends into a New Chapter
|L|<V 31> εβαστασαν ουν παλιν λιθους |L|οι ιουδαιοι ινα λιθασωσιν αυτον {10.32-12.7} |F 267r| |L|<K 12> <V 8> τους πτωχους γαρ παντοτε εχετε

This type of lacuna is usually used if part of a page, or a whole page or more has been removed from the manuscript. It would be rare for it to occur alone, it would normally be used with one or both of the other types of lacuna tag because it is rare for complete verses to be lacunose without parts of other verses also being removed, see next section.

The &lac; Entity

The &lac; entity is used for all other lacunae. Some examples of its use follow.

Example 1
This is the most common use of this entity in minuscule manuscripts. A leaf has been cut out of a manuscript and text on the extant page *before* the removed leaf ends part of the way through a verse and the text at the beginning of the extant page *after* the removed leaf begins part of the way through a verse. The verses that are completely lacunose are recorded in braces/curly brackets as detailed above. The lacunose text from the two verses either side of the removed leaf are deleted from the base text and replaced by the &lac; entity. If they aren't replaced by the &lac; entity the programme used to process the transcription will assume the text has simply been omitted by the scribe, rather than is lacunose.

These different elements are laid out as follows:

Example: A Missing Leaf Lacuna with Two Partial Verses Either Side of the Lacuna
|F 213v| |L| ... |L|<K 2> <V 1> και τη ημερα τη τριτη γαμος |F 213v+| |L|&lac; {2.2-9} |F 214r-| |L|<V 10> &lac; |F 214r| |L|πρωτον τον καλον οινον τιθησι και οταν

- The extant pages are transcribed as normal.
- Two tags for the missing leaf are created, in this example they are |F 213v+| and |F 214r-|. The first one repeats the folio number that precedes it and adds '+' to indicate that it is the folio that comes *after* the last extant folio. The second one repeats the folio number of the folio that follows it and adds '-' to indicate that it is the folio that comes *before* the next extant folio.
- The lacunose end of 2.1 would have appeared on the page after F 213v if it was extant and so is replaced by &lac; on F 213v+, after the line break tag |L|.
- The complete verse lacuna ({2.2-9}) is recorded after the &lac; entity.
- The lacunose beginning of 2.10 would have appeared on the page immediately before |F 214r| if it was extant and so the verse block marker <V 10> is put on F 214r-, after a line break tag |L| and the lacunose text of 2.10 is replaced by &lac;

Example 2

A leaf has been cut out of a manuscript and text on the extant page *before* the removed leaf ends part of the way through a verse but the text at the beginning of the extant page *after* the removed leaf begins at the beginning of a new verse:

Example: A Missing Leaf Lacuna with a Partial Verse Before the Lacuna
|F 213v| ... |L|<K 2> <V 1> και τη ημερα τη τριτη γαμος |L|εγενετο εν κανα της γαλιλαιας και ην η |F 213v+| |L|&lac; {2.2-9} |F 214r| |L|<V 10> και λεγει αυτω πας ανθρωπος |L|πρωτον τον καλον οινον τιθησι και οταν

The same principle outlined above applies here, only there is no need to create a new folio (F 214r-) to precede the first extant folio after the lacunose text as verse 10 begins on F 214r and not on the page that precedes it.

Example 3

A leaf has been cut out of a manuscript and text on the extant page *before* the removed leaf ends at the end of a verse. The text at the beginning of the extant page *after* the removed leaf begins part of the way through a verse:

Example: A Missing Leaf Lacuna with a Partial Verse After the Lacuna
|F 213v| ... |L|<K 2> <V 1> και τη ημερα τη τριτη |L|γαμος εγενετο εν κανα της γαλιλαιας |L|και ην η μητηρ του ιησου εκει {2.2-3.1} |F 214r-| |L|<K 3><V 2> &lac; |F 214r| |L|νυκτος και ειπεν αυτω ραββι ου= |L|δαμεν οτι απο θεου εληλυθας

Again, the same principle applies here, only there is no need to create a new folio (F 213v+) after the last extant folio as 2.1 ends on F 213v. The complete verse lacuna ({2.2-9}) is recorded directly after the extant text on the extant folio.

Example 4

More than one leaf has been removed from a manuscript. In such instances, there is no need to record all lacunose folios, but only the one after the last extant folio, suffixed by +, and/or the one before the next extant folio, suffixed by -, and only where necessary:

<table>
<tr><td colspan="2" align="center">**Example: A Missing Quire with Two Partial Verses Either Side of the Lacuna**</td></tr>
</table>

|F 213v|

...

|L|<K 2> <V 1> και τη ημερα τη τριτη γαμος
|L|εγενετο εν κανα της γαλιλαιας και ην η
|F 213v+|
|L|&lac; {2.2-5.10}
|F 214r-|
|L|<K 5><V 11> &lac;
|F 214r|
|L|ποιησας με υγιη εκεινος μοι ειπεν αρον

Example 5
The bottom half of a page has been removed:

<table>
<tr><td align="center">**Examples: Bottom Half of a Page Lacuna**</td></tr>
</table>

|L|τυφλον εκ γεν[º]ετηςδεν ανθρωπον[\º]
|L|τυφλον εκ γεν[º]ετης[\º] <V 2> [º]και ηρωτησαν αυτον[\º]
|L|&lac; {9.3-6} <V 7> &lac;
|F 363v|
|L|υπαγε νιψαι εις την κολυμβηθραν του

|L|λεγοντες ραββι τ[º]ις ημαρτεν ουτος η οι[\º]
|L|γον[º]εις αυτου ινα τυφλος γεννηθη[\º] {9.3-6}
|F 363v|
|L|<V 7> και ειπεν αυτω υπαγη νιψαι εις την

In the first example the last few extant lines are partial, there are several complete verses missing and the next extant page begins part of the way though a verse. The lacunose text of the partial lines is reconstructed if possible (or replaced with an approximate number of lacunose letters). The rest of verse 2 (after the partial line) is lacunose so is recorded as such on a new line, followed by the complete verse lacuna on the same line. The text on the next page begins part of the way through verse 7 and so the lacunose text of verse 7 (&lac;) and the verse 7 block marker (<V 7>), are recorded at the end of the transcription of F 363r. While it is clear that verse 7 does not begin on the same line that verse 2 ends on, there is no need to calculate the number of remaining lines on a page with the intention of putting the verse 7 block marker on the correct line.

In the second example there are no partially lacunose verses, only complete lacunose verses recorded in braces/curly brackets, which can be recorded at the end of the line. Do not record the probable number of missing lines on the page.

Example 6
The top half of a page has been removed:

Examples: Top Half of a Page Lacuna
|L|και παρηγεν ουτως <K 9> <V 1> και παραγων ειδεν ανθρωπον |F 363r| |L|&lac; {9.2-6} <V 7> &lac; |L|υπαγη νιψαι εις την κο[º]λυμβηθραν του σιλωαμ[\º]
|L|<K 9> <V 1> και παραγων ειδεν ανθρωπον τυφλον εκ γενετης |F 363r| |L|{9.2-6} <V 7> και ει[º]πεν αυτω υπαγη νιψαι εις την κολυμβηθραν[\º]

In the first example the text of the previous page ends part of the way through a verse, there are several complete verses missing and the first extant line is partial. The lacunose text of 9.1 would have been on the missing section of F 363r so replace the lacunose text with &lac; at the top of F 363r, followed by the extent of the completely lacunose text in braces/curly brackets. This is directly followed by the verse block marker and &lac; of the first partially extant verse of F 363r. Again, while it is clear that the end of verse 2 and the beginning of verse 7 do not belong on the same line, there is no need to calculate the number of lines on the page prior to the beginning of the text with the intention of putting the verse 2 block marker on the correct line.

Example 7
A page consists of two or more fragments and there are several lines that are completely missing between the fragments. The lines above and below the completely lacunose lines are partially lacunose.

Examples: Lacunae of Several Complete Lines
|L|[º]λεγουσι τω τυ[\º]φλω παλιν |L|&lac; |L|&lac; |L|<V 18> &lac; |L|[º]οι ιουδ[\º]αιοι περι αυτου οτι
|L|[º]τον βαραββαν[\º] ην δε ο βαραββας {19.1} |L|&lac; |L|&lac; |L|<K 19><V 2> &lac; |L|[º]πλεξαντες στ[\º]εφανον εξ ακανθων

If several entire lines are missing, the transcription should reconstruct the number of missing lines (in this case 3) by counting the probable number of letters in the missing text and then dividing by the average number of letters on a line. The missing lines should be recorded with the line break tag |L| and the lacuna entity &lac;. If it is clear that a partially extant verse began on a completely missing line, record the verse tag on that line.

5.4 Difficult to Read Text

Sometimes it is very difficult to decide what a scribe actually wrote. Parts of letters may be lacunose, the script itself may be illegible, the image you are using may be very poor, or there may be ink blots and other marks obscuring the text. There are two ways that you can flag such difficulty, as uncertain or illegible.

5.4.1 Uncertain Letters

Uncertain letters, in other words, letters that are so damaged that several interpretations could be possible, should have a dot placed beneath them. This can be created by inserting Unicode character 0323, Combining Dot Below, immediately after the letter. A full list of letters with dots beneath is available for copy and paste in the *Items for Copy and Paste* document.

If a letter is partially extant, yet could only be part of one letter (e.g. half of an omega) do not place a dot beneath it.

For uncertain letters in a *nomen sacrum*, see **5.8.5 *Nomina Sacra*, Ligatures and Abbreviations**.

5.4.2 Illegible Text

[ill]...[\ill]   If it is clear that there is text present, but it is now completely illegible (as distinct from lacunose), tag the 'text' as illegible. As with lacuna, missing text should, if possible, be reconstructed and supplied within the 'illegible' tags:

Example: Reconstructed Illegible Text
|L|κ[ill]αι το φωσ εν τη σκοτια[\ill]

If it is not possible to reconstruct the text with any degree of certainty, for example, if the base text contains 15 characters and the area of illegible text is not large enough to contain 15 characters, put the approximate number of illegible characters in 'illegible' tags:

Example: Estimating the Number of Illegible Letters
|L|απεκριθη [ill]4-6[\ill] εγω βαπτιζω

5.5 Corrections and Alternative Readings

Corrections and alternative readings must be recorded in the transcriptions within square bracketed tags.

5.5.1 App Tags and First Hand Reading Tags

[app]...[\app]:   All tags that are used to record corrections, alternative and commentary readings are embedded within so-called 'app tags'. They define the extent of any given correction and act as necessary 'containers' of all the different variables within any given correction.

[*]...[*]:   The first item recorded after the opening app tag is the first hand reading, which is surrounded by the following tags: [*]...[*]. In the case of corrections, this tag is used to record the original, first hand reading. In the case of commentary readings, it is used to record the text that is being commented on. In the case of alternative

readings, it is used to record the text that an alternative reading is being presented against.

5.5.2 Corrector Tags

[C]...[\C]:   A change to the original text made by a corrector is then added within 'corrector tags'. A correction is a change to the original text, made by a corrector or the scribe himself, indicated by erasure; bracketing; crossing out; dots above letters; or an indication that material is to be transposed (usually by marking the text with small numbers, letters or other signs). The replacement text may be written on the line, between lines, or in a margin. Sometimes letters or words of the continuous text are not marked in any way (e.g. they are not crossed out to indicate that they have been corrected) but an alternative has been written interlinearly, for example, παιδον, written interlinearly above τεκνον. Such alternatives should also be treated as corrections.

The most basic corrector tag is [C]...[\C]:

Example of Tagging of a Basic Correction

[app][*]κληρους[*][C]κληρον[\C][\app]

It is occasionally possible to discern a little more information about a correction. Sometimes, it is clear that a correction has been made by the first hand in the process of writing; a first hand correction is tagged as [C*]...[\C*]. The most obvious example is when it is clear that the scribe began writing one word, realised his error part way through so stopped, and wrote another word instead.[23] The script must clearly be of the same hand, written as part of the main body of text. It cannot be interlinear or marginal. If you cannot decide with any degree of certainty that the correction is made by the first hand, tag it as [C]…[\C]. Sometimes it is also possible to distinguish between more than one corrector in any given transcription. In such instances, they can be identified with the tags [C1]...[\C1], [C2]...[\C2] or [C3]...[\C3]. Note that it is far more likely to be able to distinguish between different hands (and inks) from a manuscript itself or a digital image of one, rather than from a microfilm or a digital scan of a microfilm.
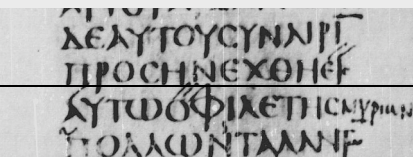
There should be no spaces between the different parts of the tags and the words.

The smallest unit that can be placed within corrector tags is one word, whether that word is a single letter, such as the article η or a much longer word. Do not tag parts of words. For example, if the word αυτον has been corrected to αυτου, tag the whole word, not just the nu and upsilon.

In a correction, if the letters of the first hand are illegible, the 'illegible' tag should be placed within the 'first hand' tags:

---

[23] See the first example in the 'Some Further Examples of Corrections' box on the next page.

Examples of Tagging an Illegible First Hand
[app][*][ill]εαυτων χωραν[\ill][*][C]χωραν αυτων[\C][\app]
[app][*][ill]15-18[\ill][*][C]το λινον το σχιστον[\C][\app]

Some Further Examples of Corrections	
ποιηται ~~λογ~~ νομου	ποιηται [app][*]λογ[*][C*]νομου[\C*][\app] Correction by the first hand made in the process of writing.
ω πορευσόμεθα	[app][*]πορευσομεθα[*][C]πορευσωμεθα[\C][\app] The dot above the omicron means that the corrector wishes to delete it and replace it with the omega written above it.
ι βασλειασ	[app][*]βασλειας[*][C]βασιλειας[\C][\app] In this case, the corrector is clearly correcting a spelling mistake.
ο οι ανθρωποι ηλθεν	[app][*]ηλθεν[*][C]ηλθον[\C][\app] The plural subject requires the 3rd person plural of the verb; the corrector has spotted the mistake and rectified it by writing the omicron above the epsilon.
	|L|δε αυτου συναιριν |L|προσηνεχθη [app][*]εις |L|αυτου[*][C]αυτου εις[\C][\app] οφιλετης |L|[app][*]πολλων[*][C]μυριων[\C][\app] ταλλατω The signs *II*, *I* and *III* indicate a correction of word order.

5.5.3 Correction of Omissions and Deletions by Correctors

If a) an omission of the first hand ([*]) has been corrected, or b) a deletion of a word, phrase or verse has been made by a corrector, the omission/deletion is indicated by &om; within the appropriate tags.

Example: Omission or Deletion
a) [app][*]&om;[*][C]ουτωσ[\C][\app]
b) [app][*]ουτωσ[*][C]&om;[\C][\app]

5.5.4 Closing Corrector Tags

If a correction spans two or more lines, the corrector tag must be closed at the end of the entire correction and not at the end of each line of the correction. Note that '=' and |L|, marking word breaks and line breaks, are only recorded within the first hand tags ([*]...[*]) and not in the subsequent corrector tags ([C]...[\C]).

Examples of the Tagging of a Correction Spanning More than One Line
a) |L|σισ ουτωσ ην [app][*]μνησ= |L|στευθισησ[*][C]μνηστευθεισησ[\C][\app]
b) |L|χνοσ [app][*]υπο τον |L|μοδιον τεθηναι[*][C]ινα υπο τον μοδιον τεθη[\C][\app] η

If the correction spans the end of one verse and the beginning of the next, the tag must be closed at the end of the verse, that is, before the block marker, and reopened at the beginning of the next verse:

Example of the Tagging of a Correction Spanning More than One Verse
|L| ... [app][*]ιου= |L|δαιασ[*][C]γαλιλαιασ[\C][\app] <V 29> [app][*]και ευθυσ[*][C]ευθυσ πανταχη και[\C][\app]

Similarly, if an omission spans the end of one verse and the beginning of the next, and text has been added by a corrector, the tag must be closed at the end of the verse and reopened at the beginning of the next:

Example of the Tagging of a Corrected Omission Spanning More than One Verse
|L|μαθητες [app][*]&om;[*][C]αυτου[\C][\app] <V 11> [app][*]&om;[*][C]και ιδοντες[\C][\app]

5.5.5 Alternative Readings

[A]...[\A] An alternative reading usually only occurs in minuscules (though there are a few in some majuscules). It is a reading that is different from the text, but is shown to be an alternative rather than a correction by the addition of one of the following notes:

- εν αλλοισ (αντιγραφοισ)
- εν αλλω (αντιγραφω)
- ⸆ γραφεται or γεγρ(απται)

An alternative reading should be recorded with the tag [A]...[\A] after the first hand reading tags, for example, [app][*]τεκνον[*][A]παιδον[\A][\app].

5.6 Repetition of Complete Verses

Very occasionally, a single verse, or more than one verse, is repeated. Sometimes this is immediately after the first time it is written, sometimes later.

If a complete verse is repeated, repeat the verse block marker at the beginning of the repetition:

Examples of Marking the Repetition of a Complete Verse
|L|των ανθρωπων <V 5> και το φως εν τη σκοτια φαινει και η σκοτια |L|αυτο ου κατελαβεν <V 5> και το φως εν τη σκοτια φαινει και η σκο= |L|τια αυτο ου κατελαβεν <V 6> εγενετο ανθρωπος απεσταλμενος παρα ... |L|<V 48> εγω ειμι ο αρτος της ζωης <V 49> οι πατερες υμων εφαγον |L|εν τη ερημω το μαννα και απεθανον <V 48> εγω ειμι ο αρτος |L|της ζωης <V 50> ουτος εστιν ο αρτοσ ο εκ του ουρανου ...

If the repeated verse is repeated in a different chapter, for example, a verse from chapter 11 is repeated in chapter 12, repeat both the chapter and verse marker at the beginning of the repetition.

When the text returns to the correct chapter, repeat that chapter block marker:

Example of Marking a Repeated Verse from a Different Chapter

|L|<K 12><V 1> ο ουν ιησους προ εξ ημερων του πασχα ηλθεν εις
|L|κρων ιησους <K 11><V 5> ηγαπα δε ο ιησους την μαρθαν και την
|L|αδελφην αυτης και τον λαζαρον <K 12><V 2> εποιησαν ουν αυτω ...

If you have to record a repetition of a complete verse/more than a single complete verse, make a note of it in the Status Note, saying which verse is repeated and on what folio.

When a scribe repeats a word or phrase (but not a complete verse), for example a scribe repeats το πασχα των ιουδαιων in John 11.55, simply alter the base text accordingly:

Example of Marking a Repeated Word or Phrase (but not a Complete Verse)

|L|<V 55> ην δε εγγυς το πασχα των ιουδαιων το πασχα των
|L|ιουδαιων και ανεβησαν πολλοι εις ιεροσολυμα εκ
|L|της χωρας προ του πασχα ινα αγνισωσιν εαυτους

5.7 Personal Comments on the Text

If there is anything of particular interest, or text that you find particularly difficult to read, you may add a personal note commenting on the fact, after the text in question. For example, if you have placed dots beneath some letters or word/s because the text has been partially obscured by an ink blot, you may want to note that fact. In order that the programme doesn't treat such notes as readings, place them in braces/curly brackets, for example, εισηγαγεν {ink blot obscures uncertain letters}.

Important: Braces/curly brackets cannot be placed between block markers, for example, between <K 4> and <V 1> in your transcription. Tags cannot be placed within braces.

Comments that pertain to the complete text should be added to the Status Note, under 'Other remarks' (see **3.3 Status Note**).

5.8 Miscellaneous Items

5.8.1 Symbols that are not to be Transcribed

Do not record the following items and symbols[24] in your transcription:

- Catch words
- Colophons
- Custoden
- Binding Marks
- Ekphonetic Notation
- Eusebian Apparatus

---

[24] All of these items are defined in the Glossary.

- Euthalian Apparatus
- Hypodiaireses
- Hypotheses
- Kephalaia
- Spatium
- Stichoi
- Titloi

Do not record the following items and symbols in your transcription, but record their presence in the Status Note (see **3.3 Status Note**):

- Diples[25]
- Initials and other enlarged letters
- Liturgical signs (for example, the lectionary notes αρχη and τελος)[26]
- Obeloi[27]

5.8.2 Accents and Breathing Marks

Accents and breathing marks are generally not to be transcribed. The only times that accents or breathing marks are to be recorded are when the accenting/breathing alters the meaning of the text. In such instances, three alternative readings are presented in the base text. The first option is the word without an accent or breathing mark. The second and third options are the two alternative readings with accents/breathing marks, recorded in braces/curly brackets, for example, μενει {μένει μενεῖ} or αυτου {αὐτου αὑτου}. Decide which of the three alternatives is the correct one and delete the alternatives and the braces.

5.8.3 Punctuation Marks

Punctuation marks are not to be transcribed in minuscule manuscripts.

5.8.4 Iota Adscript/Subscript

Iota adscript: to be included.
Iota subscript: not to be included.

The reason for this is to encourage transcribers to record everything they see in the continuous run of text, which should avoid the occasional mistaken omission of an iota that is not, in fact, an iota subscript.

---

[25] See 'Diple' in Glossary.
[26] See 'Lectionary Notes' in Glossary.
[27] See 'Obelos' in Glossary.

5.8.5 *Nomina Sacra*, Abbreviations and Ligatures

Nomina Sacra[28]

Nomina sacra are abbreviated sacred names. They are recorded by copying the text of the manuscript as it appears and always placing the overline above the second letter, for example, ι̅ς̅ for ιησους and πν̅α for πνευμα. The overline is created by inserting Unicode character 0305, Combining Overline, directly after the second letter. A list of the most common *nomina sacra* can be found in the Appendix and they are also available for copying and pasting from the *Items for Copy and Paste* document. It is important to note that they can be declined and that their form can change accordingly.

In an abbreviated *nomen sacrum* that begins with a preposition, the overline is still placed above the second letter, so, for example, επ̅ουνια not επο̅υνια.

Note: In some manuscripts sacred names, and sometimes other names such as πετρος, are written out in full, with an overline above any of the letters, such as πετρο̅ς or ιωα̅ννης. The rule to follow is: if the name is written in full, add the overline in the position it appears. Sometimes a *nomen sacrum* is written without an overline, e.g. υν or θυ. The rule to follow in such instances is: omit the overline. So, in both instances, record what is present. Also, in both instances, add the Latin note *sic* next to the word in braces/curly brackets, as {sic}.

If only the overline is preserved, and the letter beneath it is uncertain, the letter should be recorded with a dot beneath it. First type the letter, then the dot below, then the overline, in other words, letter, Unicode 0323, Unicode 0305. A list of letters with underdots and overlines is available for copy and paste in the *Items for Copy and Paste* document.

Abbreviations and Ligatures

Abbreviations and ligatures should be written out in full.

Abbreviated words have some clearly identifiable letters or symbols, such as the superline for final nu, for example, εστῑ for εστιν. Abbreviations can also be indicated by raised, small, letters. If an abbreviated word contains a symbol replacing a letter, or contains small letters, record the symbol and/or small letters as ordinary letters. For example, the final nu overline is simply transcribed as ν.

At times, usually at the end of a line, you will see a shortening stroke that replaces the last few letters of a word. Such a stroke is not a symbol for particular letters, but the letters it represents are quite clear from the context. In such instances, record the missing letters as normal.

Sometimes some letters have not been written, but their omission is fairly common shorthand. For example, ουδ is sometimes written as a shorthand way of representing ουδεις and πρ° is written as

---

[28] See 'Nomina Sacra' in Glossary.

a shorthand way of representing προς. These and other known shorthand expressions can be found in several sources that deal with Greek abbreviations and ligatures.[29] Such words should be recorded in full so, taking these examples, ουδ should be recorded as ουδεις and πρ° should be recorded as προς.

If a word is missing some letters, and you are not sure if it is a known abbreviation, the missing letters should be enclosed by parentheses (…).

Example: Abbreviations

εστ$\overline{ι}$ should be recorded as εστιν

πρ° should be recorded as προς

ιωανν should be recorded as ιωανν(ου)

του α^γ αποστο^λ should be recorded as του αγ(ιου) αποστολ(ου)

Ligatures are formed when two or more letters are merged into one single form,[30] such as the ending –ται. Gardthausen provides some differentiation of ligatures:[31]

- Primary ligatures: two letters are written over each other so that they form one symbol, for example, ᴦ   ᴝ
- Secondary ligatures: two letters are not just externally joined, but one part of the first letter is simultaneously also part of the second letter, for example, ΝΕ   ΗΝ
- Tertiary ligatures: three or more letters are joined together into one inseparable unity, for example, ΜΗΝ

Words that contain ligatures are written out in full.

Example: Ligatures

ʕ = και

Note: If you are unsure about how to record an abbreviation or ligature, put the relevant letters in parentheses. It is worth remembering, however, that most of the time parentheses are not needed.

---

[29] These sources include pages from C. Faulmann, *Das Buch der Schrift*, V. Gardthausen, *Griechische Palaeographie* and T.W Allen, *Abbreviations in Greek Manuscripts*. You can request pdfs of this material by contacting Bruce or Rachel.

[30] See 'Ligature' in Glossary.

[31] A pdf of the relevant pages of V. Gardthausen, *Griechische Palaeographie* is available by emailing Bruce or Rachel.

6. Supplements

A supplement is an addition to a manuscript of at least one entire leaf or (very rarely) part of a leaf, replacing original material. An important indicator of a supplement is a change of handwriting often accompanied by a change in the number of lines or columns. A supplement can occur anywhere, even at the very beginning of a manuscript.

If a document, for example 200040, contains supplementary material, the supplementary text should be transcribed in a separate file. A note in braces/curly brackets should be inserted in the main text file at the point where the supplement begins, saying {supplement here}.

The supplementary text, transcribed in a separate file, is given the suffix 1. So, for example, a transcription file of supplementary text in 04_200040_rk is given the file name 04_200041_rk. A second supplement would be given the suffix 2 (e.g. 04_200042_rk) and so on, though more than one supplement is rare.

If the handwriting changes in the middle of a regular page this information should be recorded in braces/curly brackets as {change of hand}. The same note should be also added to the status note. It is not a supplement.

7. Commentary Manuscripts

Commentary manuscripts contain, in addition to biblical text, commentary on the text by one or more Church Fathers. The biblical text and commentary are usually distinguishable from one another in one or more of the following ways:

(1) The biblical text and commentary may be written in different colours of ink and sometimes in different scripts (majuscule/semi-majuscule/minuscule).

(2) The biblical text may be marked by diples (> or >>) in the margins.

(3) The beginning of the biblical text may be indicated by κει(μενον), while the beginning of the commentary may be indicated by ερμ(ηνια).

Some commentary manuscripts contain a block of biblical text in the middle of the page surrounded by commentary in the top, bottom and outer side margins of the page. Some have lines of commentary, followed by lines of biblical text.

1. 2. 3.
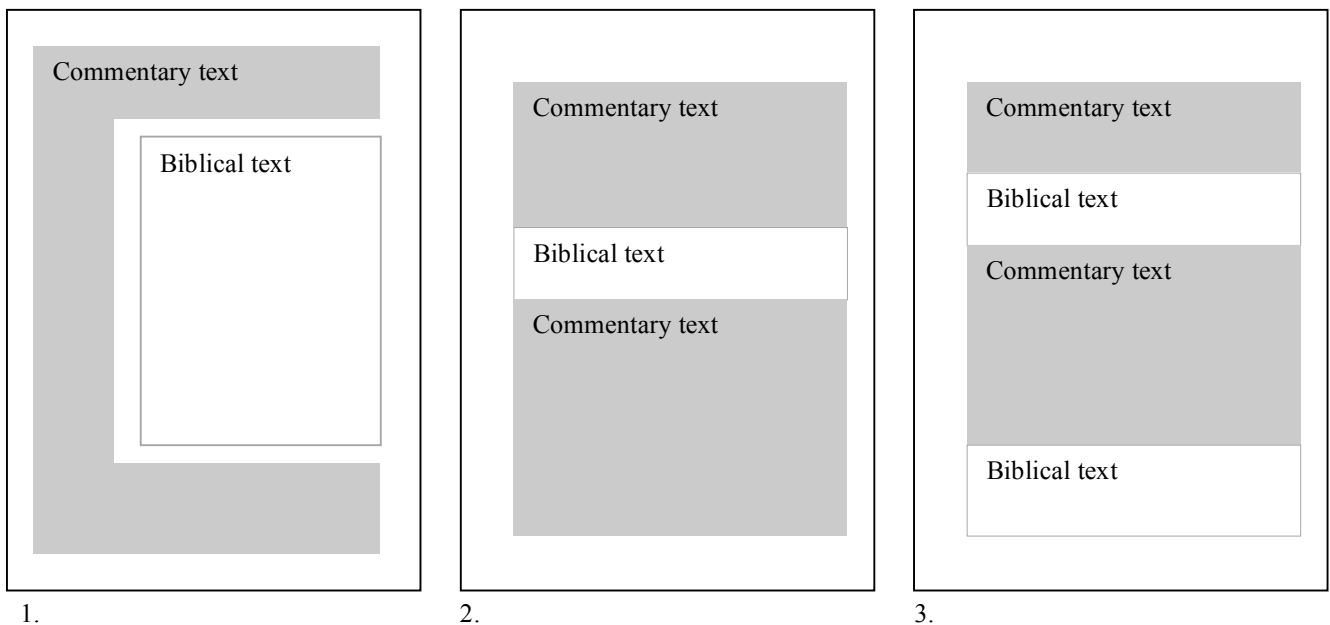
7.1 Tagging Commentary Manuscripts

7.1.1. Using the {comm} Tag

In commentary manuscripts, only the biblical text is transcribed. However, in some circumstances, the presence of commentary text is indicated with the following tag: {comm}.

In the first example above of a commentary manuscript, there is no need to use commentary tags because the biblical text is in a block, just like a regular continuous text biblical manuscript. It is not difficult to distinguish between commentary and biblical text. It should therefore be transcribed like a continuous text manuscript, with no {comm} tags:

Commentary Manuscript Example 1
|F 203v
L|<V 40> εκραυγασαν ουν παλιν παντες λεγοντες μη τουτον |L|αλλα τον βαραββαν ην δε ο βαραββας ληστης <K 19> <V 1> τοτε |L|ουν ελαβεν ο πιλατος τον ιν̄ και εμαστιγωσε <V 2> και |L|οι στρατιωται πλεξαντες στεφανον εξ ακανθων ... |L| ...

The {comm} tag should be used in examples 2 and 3 on each line of commentary text. It should be used once for each line of commentary and a line break tag should precede each {comm} tag:

Commentary Manuscript Examples 2 and 3
|F 178v
L	{comm} 	L	{comm} 	L	<V 4> λεγει αυτη ο ιϲ̄ τι εμοι και σοι γυναι ουπω ηκει η ωρα μου 	L	{comm} 	L	{comm} 	L	{comm} 	F 179r
L|{comm} |L|{comm} |L|<V 5> λεγει η μητηρ αυτου τοις διακονοις ο τι αν λεγη υμιν ποιησατε |L|{comm} |L|{comm} |L|{comm} |L|<V 6> ησαν δε εκει υδριαι λιθιναι εξ κειμεναι κατα τον καθαρισμον |L|των ιουδαιων χωρουσαι ανα μετρητας δυο η τρεις

7.1.2. Commentary and Biblical Text on the Same Line

If there is commentary text and biblical text on the same line, the {comm} tag is used to indicated commentary text, and the biblical text is transcribed:

Example of a {comm} Tag and Biblical Text on the Same Line
|F 214v
L|{comm} |L|{comm} <V 13> και εγγυς ην το πασχα των ιουδαιων και ανεβη εις |L|ιεροσολυμα ο ιϲ̄ {comm}

7.1.3 Pages Containing No Biblical Text

If a page in a commentary manuscript contains no biblical text there is no need to repeat the {comm} tag for every line of commentary. Simply record |L|{comm} once, after the folio number:

Example of a Commentary Page Containing No Biblical Text
|F 39r
L|{comm} |F 39v|

7.2 Unmarked Biblical Text

Occasionally there is no easy way of distinguishing biblical text from commentary text. This is usually in manuscripts where a scribe has added diples (> or >>) in the margins to indicate biblical text and he has simply forgotten to mark a passage. Other reasons include poor photography of the manuscript pages, or the margins are not visible for some reason. If you cannot immediately find the next expected piece of text, you will need to search the commentary text to see whether there is some unmarked biblical text embedded within it. When you find it, transcribe as normal. Sometimes a passage might actually be missing, in which case, replace text with {om}, remembering to retain the verse block marker (refer back to 5.3.1 **Omissions**).

7.2 Using the &ews; Entity

Usually, biblical text in commentary manuscripts is recorded in full. However, sometimes a scribe will omit sections of biblical text from within a block of it and in place of the omitted text, write εως. For example, in G/A 732, F188r, in a single block of the text of John 1.49-51, the scribe:

- writes verse 49, the beginning of which is indicated by κει(μενον) – see letters circled in white in the image
- omits verse 50 and the beginning of verse 51, but indicates their existence with an abbreviated form of the word εως – see letters circled in black in the image
- and then writes the middle of verse 51.

Where the scribe records εως, which means '…', record the following entity: &ews; **for each verse or part verse** where text is omitted:

Example of Using the &ews; Tag
|F 188r| |L|{comm} |L|{comm} <V 49> απεκριθη ναθαναηλ και ειπεν αυτω ραββι συ ει ο υιος |L|του θ̅υ̅ συ ει ο βασιλευς του ιη̅λ <V 50> &ews; <V 51> &ews; και τους αγγελους …
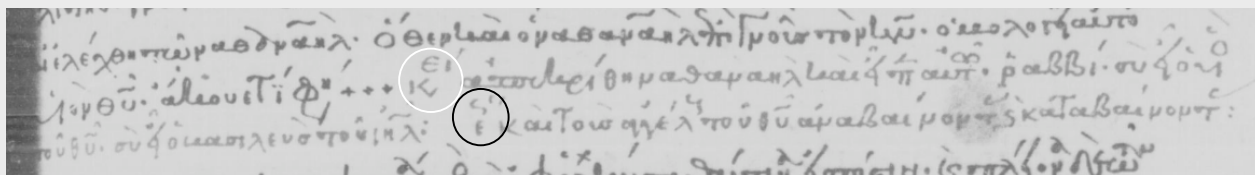
8. Transcribing Lectionaries

A lectionary is a book containing Scripture readings that are appointed to be read in Church services according to the cycles of the liturgical year.

In order to transcribe lectionaries, you will first need to be fully familiar with transcribing continuous text manuscripts. The same rules that apply to transcribing continuous text manuscripts apply to transcribing lectionaries but with some differences that are peculiar to lectionaries.

To begin, you will need:

- A Full Lectionary Index
- A Lectionary Base Text of the biblical book you are transcribing
- And up to date copy of the 'Items for Copy and Paste' document that contains specific lectionary features.

All of these are available on the 'Resources' page of www.igntp.org.

8.1 Full Lectionary Index

In order to help you navigate your way around a lectionary manuscript a Full Lectionary Index is available. This contains an index of all the possible Gospel readings that can be found in a lectionary. A full lectionary manuscript can contain 3 sections:

1. The Synaxarion, which contains readings located in a moveable calendar beginning with Easter Sunday and ending with Holy Saturday. It is divided into 5 periods:
   i. Easter to Pentecost Sunday
   ii. Day after Pentecost Sunday to the Elevation of the Cross
   iii. Day after Elevation of the Cross to Lent
   iv. Lent to Holy Week
   v. Holy Week
2. The Resurrection Readings, which are readings for Matins on the 11 Sundays beginning with All Saints Day
3. The Menologion, which is a fixed yearly calendar that begins in September.

Each individual lection is identified in the Full Lectionary Index by:

- A lectionary identifier which informs the reader when a lection should be read
- A range of text
- Between 1 and 3 possible headings. On some days there is more than one reading. If there is more than one reading on one day, they are identified as a, b, c, etc.

Example: Lectionary Identifiers
S1 W1 D1a = Synaxarion period 1, week 1, first reading of day 1 = first reading of Easter Sunday S4 W3 D7 = Synaxarion period 3, week 3, day 7 = Third week of Lent, Saturday/Sabbath R4 = The 4th Resurrection reading M1 D1a = Menologion month 1, day 1a = first reading of the 1st September M4 D31b = Second reading of the 31st December

Example: Lectionary Identifiers with Text Range
S1 W1 D1a: John 1,1-17
S4 W3 D7: Mark 2,14-17
R4: Luke 24,1-12
M1 D1a: Luke 4,16-22
M4 D31b: Matthew 12, 15-21

Example: Lectionary Identifiers, Text Range and Lectionary Headings
S1 W1 D1a: John 1,1-17 τη αγια και μεγαλη κυριακη α του πασχα τη αγια και μεγαλη του πασχα
S4 W3 D7: Mark 2,14-17 τω σαββατω γ
R4: Luke 24,1-12 εωθινον δ
M1 D15a: Matthew 10, 16-22 μηνην του αγιου μεγαλομαρτυρος νικητα
M1 D15b: John 8, 21-30 μηνην του αγιου μεγαλομαρτυρος νικητα

8.1.1 Different Types of Lectionary

No lectionary manuscript contains every possible lection and the selection of pericopes in any given lectionary can vary widely. For example, some contain only Synaxarion readings, some only Menologion readings. Some that contain Synaxarion readings only contain the weekend readings. The order is not always consistent either, for example, in some lectionaries you will find the Resurrection readings after the Menologion readings. Probably the most time consuming aspect of transcribing lectionaries is identifying the lections that need transcribing!

8.2 Lectionary Base Text

A Lectionary Base Text contains all the possible lections of any given biblical book in the order that they appear in the Full Lectionary Index. So, for example, the lectionary base text of John contains base text for each Johannine pericope that may appear in a lectionary manuscript, beginning with John 1.1-17 which is the Synaxarion reading for Easter Sunday (S1 W1 D1a) and ending with John 21,15-25, which is the Menologion reading for M10 D29a (29th June).

The lectionary identifiers in the Base Text appear as block markers, e.g. <S 1><W 7><D 6>; the reference to the range of text appears in curly brackets, e.g. {John 17,18-26}; and the possible lectionary heading appears within [rd][\rd] tags, e.g. [rd]τη παρασκευη της ζ εβδομαδος[\rd], with numerals tagged within [num][\num] tags. This information is all followed by the relevant base text:

Example: The Beginning of a Lection in a Lectionary Base Text
<S 1> <W 7> <D 6> {John 17,18-26} [rd]τη παρασκευη της [num]ζ[\num] εβδομαδος[\rd]
<B 04> <K 17> <V 18> καθως εμε απεστειλας εις τον κοσμον καγω απεστειλα αυτους εις τον κοσμον
<V 19> και υπερ αυτων εγω αγιαζω εμαυτον ινα και αυτοι ωσιν ηγιασμενοι εν αληθεια
<V 20> ου περι τουτων δε ερωτω μονον …

8.3 Naming the Transcription and Filling in the Status Note

As with transcriptions of continuous text manuscripts the first thing to do is name the transcription file and then fill in the Status Note at the beginning (See **3.2 Naming the Transcription**). The difference is that when transcribing lectionaries, the first digit of the six-digit number in the file

name is 4 instead of 3. For example, a transcription of John in G/A L844 would be called 04_408440_*your initials.*

Then, as with transcriptions of continuous text manuscripts, record certain information in the Status Note, such as the Gregory-Aland number of the manuscript you are about to transcribe, the name of the book and the number of the first folio that contains text to be transcribed. Note that Gregory Aland numbers for lectionaries are preceded by the letter 'L' (this is usually written as a lower case 'l' but I am using upper case here to clearly distinguish it from the number 1 and I suggest you do the same in your transcriptions). It is important to include the L in the Gregory-Aland number to distinguish it from continuous text manuscripts. Place your initials next to 'Transcribed by:' and the date the transcription is begun, and when it is finished (See **3.3 Status Note**).

8.4 Transcribing a Lectionary

To transcribe a lectionary you first need to identify the relevant pericopes you want to transcribe with the aid of the information in the Full Lectionary Index. This can be time consuming in itself because as mentioned above, not all lectionaries contain the same lections. Further, the lections do not necessarily appear in the same order and occasionally, there may be a lection that needs to be transcribed that has no heading to identify it. When a relevant lection has been identified, the heading and the relevant text should both be transcribed, altering the lectionary headings and base text where necessary.

8.4.1 Identifying Lections

The moveable liturgical calendar, the Synaxarion, begins with Easter Sunday and the Prologue of John is read out on this day, so most (not all) lectionaries will begin with John 1.1.

There are two ways of identifying lections. First, each lection is identified with a heading that either tells the reader when a particular lection is read out, or provides a little information about the lection. The form of the heading varies from lectionary to lectionary. So, for example, the Easter Sunday lection might have a heading informing the reader that it should be read out on Easter Sunday or it might just state that the reading is from the Gospel of John. Here are a few examples:

Example: Different Lectionary Headings for the Easter Sunday Reading of John 1.1-17

τη αγια και μεγαλη κυριακη [num]α[\num] του πασχα
εις την λειτουργιαν της νεας κυριακης ευαγγελιον κατα ιωαννην
εκ του κατα ιωαννην

The second way of identifying a lection is from the text itself. If the heading doesn't provide enough information to identify the reading, you will need to check the text itself. John 1.1-17 is only read on Easter Sunday and so it is safe to assume that it should be transcribed as <S 1><W 1><D 1a> {John 1,1-17 Easter Sunday}.

However, sometimes you will need a combination of both heading and text to identify it. For example, John 1,35-51 appears twice in the Full Lectionary Index, first on S1 D1 D4 (Easter Wednesday) and then again at M3 D30b (30th November). If you identify this pericope from the text, you will also need to look at the heading in order to identify whether it should be treated as a Synaxarion or a Menologion reading. Looking at the base text headings you will see that the

Synaxarion reading might read something like τεταρτη διακαινησιμου and the Menologion reading might read something like μηνην του αγιου ενδοξου αποστολου ανδρεου του πρωτοκλητου.

Also note that the text range for any given lection may differ slightly from the Base Text by starting or ending with a different verse, or by having extra verses. See also **8.5.2 Extra Verses**.

8.4.2 Page Layout Information

As with continuous text manuscripts, record all folio numbers, column numbers and lines (see **4.1 Folios, Pages, Columns and Lines**):

Example: Recording Page Layout Information
|F 15r| |L|<S 1><W 1><D 2> {John 1,18-28 Easter Monday} [rd]τη [num]β[\num] της διακινησιμου[\rd] |L|<B 04><K 1><V 18> θν̄ ουδεις εωρακε πωποτε ο μονο= |L|γενης υς̄ ο ων εις τον κολπον του πρ̄ς εκεινος

8.4.3 Lectionary Headings

Once you have identified a lection and begun adding page layout information, you need to transcribe the lectionary heading. The base text contains a common lectionary heading within [rd][\rd] tags. Leave the tags but change the text within them to match the heading in the manuscript. For example, you may need to change [rd]τη [num]δ[\num] της διακινησιμου[\rd] to [rd]τεταρτη διακαινησιμου[\rd].

Usually there is no information supplied about which church service a lection should be read out in, for example, the heading 'τη δ της διακινησιμου' is a simple statement about which day the lection should be read on. This is because most readings were recited during the Divine Liturgy and monks would have known this.

However, when there are 2 or more lections on any given day, for example on Easter Sunday, it was important that the scribes named the services so that the monks would not read the wrong one during the Divine Liturgy. On such days, the lectionary headings inform the reader which service the pericope should be recited during. For example, a S2 W2 D2a (not a real example) lection might contain information about the Orthros (Matins) service in the heading and the S2 W2 D2b lection might contain the information that it should be recited during the Divine Liturgy. The D2b heading will just pertain to the service and will have nothing about the day on which it is recited because this information is already in the heading of the D2a lection (i.e. D2b might just have the heading εις την λειτουργιαν because the D2a heading, τη δ της δ εβδομαδος του ορθρου, is more complete). All this information should be included in the [rd] tags exactly as it appears in the manuscript.

The lectionary headings contain many abbreviations, for example κεφαλαιον may be abbreviated to κεφ, or εβδομαδος may be abbreviated to εβδ. As with continuous text manuscripts, commonly abbreviated words should be written out in full but if you are not sure whether it is a known abbreviation, record the missing letters within parentheses (…).

Numbers are often written as letters, for example γ for 'three' or 'third' (τριτη). With regard to numbers in the headings of your transcription, record exactly what you see. The numerals in the headings in the base text are surrounded by [num][\num] tags and if you make any changes to the base text heading, always ensure that you surround numerals by [num][\num] tags.

8.4.4 Headings in Top Margins

Sometimes the heading of a lection, or part of a heading, is written in the top margin of the mauscript page. Enclose such headings in your transcription in [rd][\rd] tags, as all other headings, and also enclose the section of the heading in the margin in [tmg][\tmg] tags, which stands for 'top margin'. The [tmg][\tmg] tags goes inside the [rd][\rd] tags as [rd][tmg][\tmg][\rd]. The [tmg][\tmg] tag is available in the 'Items for Copy and Paste' document.

Partial Headings in Top Margins

This appears to be by far the most common. Part of a heading is written in the top margin and part within the main body of the text. For example, the heading for John 1.18-28 on Easter Monday might be τη β της διακαινησιμου εκ του κατα ιω. τη β της διακαινησιμου may be written in the top margin and εκ του κατα ιω may be written in the body of the text, just before the beginning of the lection.

Transcribe both parts directly before the relevant lection and after the lection block marker. Put the whole heading in [rd][\rd] tags. Put the part that appears in the top margin of the manuscript in [tmg][\tmg] tags. Importantly, and possibly counter-intuitively, there should **not** be a separate line break tag for this part:

Example: Recording Partial Heading in Top Margin

|F 15r|
|L|<S 1><W 1><D 2> {John 1,18-28 Easter Monday} [rd][tmg]τη [num]β[\num] της διακινησιμου[\tmg] εκ του κατα ιω[\rd]
|L|<B 04><K 1><V 18> θν̅ ουδεις εωρακε πωποτε ο μονο=
|L|γενης υς̅ ο ων εις τον κολπον του πρ̅ς εκεινος

Full Headings in Top Margins

Put full headings in top margins within both [rd][\rd] and [tmg][\tmg] tags, for example, [rd][tmg]τη [num]β[\num] της διακαινησιμου εκ του κατα ιω[\tmg][\rd].

Transcribe a full heading in the top margin directly after a folio number (and column number if relevant) and the lection block marker. Do **not** include a line break tag before it, and if a heading in a top margin is written on two lines, **do not** include a line break tag.

Example: Recording Full Heading in Top Margin

|F 15r|
|C 1|
<S 1><W 1><D 2> {John 1,18-28 Easter Monday} [rd][tmg]τη [num]β[\num] της διακινησιμου εκ του κατα ιω[\tmg][\rd]
|L|<B 04><K 1><V 18> θν̅ ουδεις εωρακε πωποτε ο μονο=
|L|γενης υς̅ ο ων εις τον κολπον του πρ̅ς εκεινος

8.4.5 Lectionary Incipits

Lectionary incipits are standard phrases that introduce lections. An incipit indicates the context of a lection, for example, a lection may be introduced by 'The Lord said …' These incipits are sometimes in addition to the regular biblical text of the passage, and sometimes replace the regular introductory phrase. For example, lection <S 1><W 1><D 4> begins with John 1.35 which in the base text begins τη επαυριον παλιν ειστηκει ο ιωαννης … In lectionary G/A 640 (406400) the introductory phrase τη επαυριον παλιν is replace by τω καιρω εκεινω.

Example: Transcribing a Lectionary Incipit that Replaces the Original Introductory Phrase

|F 27v|
|C 1|
|L|<S 1><W 1><D 4> {John 1,35-51 Easter Wednesday} [rd]τη [num]δ[\num] της διακαινησιμου[\rd]
|L|<B 04><K 1><V 35> τω καιρω εκεινω ειστηκει
|L|ο ιωαννης και εκ των μαθητων
|L|αυτου δυο

The six most common incipits are:

τω καιρω εκεινω
ειπεν ο κυριος τοις εαυτου μαθηταις
ειπεν ο κυριος προς εληλυθοτας προς αυτον ιουδαιοις
ειπεν ο κυριος προς τους πεπιστευκοτας αυτω ιουδαιους
ειπεν ο κυριος
ειπεν ο κυριος την παραβολην ταυτην

These six incipits can be found in the up to date 'Items for Copy and Paste' document.

The incipits should be transcribed exactly as they appear in the manuscript.

8.4.6 Ζητει Instructions

Sometimes a lection is not written out in full; instead, the scribe writes the heading, incipit and the beginning of the first verse of the lection and follows this by a comment, for example, ζητει νοεμβριω ιγ, instructing the reader to go to another part of the lectionary, in this case the reading of November 13th, for the complete lection. These are called ζητει instructions.

In such instances, record the lectionary heading and incipit, and transcribe the beginning of the first verse as it appears in the manuscript as normal. Transcribe the ζητει instruction by enclosing the text in [zht][\zht] tags. Don't forget to enclose numbers within [num][\num] tags.

Example: Recording Ζητει Instructions

|L|<M 1><D 2b> {John 10,9-16} [rd]ευαγγελιον εκ του κατα ιω[\rd]
|L|<B 04><K 10><V 9> ειπεν ο κυριος εγω ει=
|L|μι η θυρα δι εμου
|L|[zht]ζητει νοεμβριω [num]ιγ[\num][\zht]

Some lectionaries instruct the reader to look elsewhere in the lectionary not with the word ζητει but with the information that the relevant lectionary has been written elsewhere, with the words εγραφη, προεγραφη or προσεγραφη. Examples include:

- εγραφη εις [num]β[\num] σαββατον απο του πασχα
- προεγραφη τη [num]ϛ[\num] του δεκεμβριου μηνος or
- προσεγραφη τη [num]β[\num] της [num]ν[\num] απο το μεσον

It is possible there are other variations that we have not yet encountered, but the principle is the same: after the incipit and beginning of a verse, there will be an instruction to look elsewhere, or information that it has been written elsewhere, etc.

In **all** instances, treat these phrases as ζητει instructions by enclosing the text within [zht][\zht] tags.

8.4.7 Using the {lect} Tag

In lectionary manuscripts, only transcribe the biblical book that you have been asked to transcribe. If there is also text from another biblical book on the same page, indicate it with a {lect} tag on each line of text.

For example, if you are transcribing John 15.17-16.2 and the next lection on the same page is Mark 5.24-36, transcribe John as normal and indicate how many lines of the Mark lection there are (including heading and incipit) with multiple |L|{lect} tags (available in the 'Items for Copy and Paste' document).

Alternatively, if the first lection on a page is the end of for example Luke 24.36-53 and the next one is John 14.1-11 and you are transcribing John, indicate how many lines there are of the Luke lection with |L|{lect} before transcribing John as normal:

Examples: Using |L|{lect} to Indicate Other Lections

|F 469v|
|L|<V 2> αποσυναγωγους ποιησουσιν …
|L|… αποκτεινας υμας δοξη
|L|λατρειαν προσφερειν τω θεω
|L|{lect}
|L|{lect}
|L|{lect}

|F 35v|
|L|{lect}
|L|{lect}
|L|{lect}
|L|<S 1><W 6><D 6> {John 14,1-11a} [rd]τη [num]ϛ[\num] της [num]ϛ[\num] εβδομαδος[\rd]
|L|<B 04><K 14><V 1> μη ταρασσεσθω υμων η καρδια πιστευετε
|L|εις τον θν̅ και εις εμε πιστευετε

Do **not** record folios that do not contain lections of the book you are transcribing. This is different from the guidelines on transcribing commentary manuscripts, which state that the |L|{comm} tag should be recorded once, after the folio number, for pages that don't contain biblical text. The reason for the difference is that in lectionary manuscripts there may be fifty or more pages that

don't contain text of the biblical book you are transcribing so the practice of recording |L|{lect} is not particularly helpful.

8.5 Miscellaneous

8.5.1 Level of Detail

The level of detail to include in lectionary transcriptions is the same as that contained in minuscule manuscripts, even if the lectionary is on papyrus and/or is written in majuscule script.

8.5.2 Extra Verses

If any given lection contains more verses than have been included in the base text, for example, a manuscript adds a verse or two at the end of a lection, add the text from the regular continuous text base text and transcribe as normal.

8.5.3 Lection Order

Each lection should be transcribed in folio order, not in biblical book order. For example, on Easter Sunday there are two readings from John: 1.1-17 and 20.19-25. They are followed on Easter Monday by John 1.18-28. Transcribe these lections in the order they appear in the lectionary; do not move the transcription of John 20.19-25 to close to the end of the transcription. If lections appear in the manuscript in a different order to the base text, again, transcribe them in the order they appear in the manuscript.

8.5.4 Unidentified Lections

If you find a lection you cannot identify and therefore cannot transcribe under any of the lectionary block markers in the base text, transcribe it in the location it appears (all lections should be transcribed in folio order). If possible, transcribe the heading if there is one present. Give it a new block marker <U 1>. If there is more than one unidentifiable lection, number them sequentially, so <U 1>, <U 2>, <U 3> and so on. Make a note in the Status Note of unidentified lections.

Note that occasionally a scribe will assign a wrong heading to a lection, for example, he'll give one a heading ending with εκ του κατα ιω when in fact the lection is from another book. In such instances, ignore both the heading and the lection.

9. Ending the Transcription

Be sure to save your transcription at regular intervals throughout your work and when you have finished the transcription by clicking 'Save' in the 'File' menu.

To leave Word go to Word>Quit Word.

To leave jEdit go to File>Exit.

To leave BBEdit go to BBEdit>Quit BBEdit.

Also, it is important to regularly back up your transcriptions in a place other than on your local hard drive.

IGNTP transcribers should send their completed transcription to Bruce Morrill at bruce@math.ksu.edu or Rachel Kevern at r.kevern@bham.ac.uk

10. Appendix

This appendix contains information that you may find useful in the process of transcribing a text.

10.1 General Keystroke Table for Gentium using the Greek Polytonic Keyboard

Lower case

§	1	2	3	4	5	6	7	8	9	0	~̃	”
;	ς	ε	ρ	τ	υ	θ	ι	ο	π	~	`	
α	σ	δ	φ	γ	η	ξ	κ	λ	´	’	\	
`	ζ	χ	ψ	ω	β	ν	μ	,	.	”		

Note: The Greek Polytonic keyboard uses as different transliteration scheme from the one that you may be used to if you have been using fonts such as Symbol Greek, or Symbol. The characters to watch out for have been highlighted in yellow.

Upper case (+ Shift)

±	!	@	#	$	%	^	&	*	(	)	~̃	‘‘
:	‘‘	E	P	T	Y	Θ	I	O	Π	ι	`	
A	Σ	Δ	Φ	Γ	H	Ξ	K	Λ	¨	‘	|	
~	Z	X	Ψ	Ω	B	N	M	<	>	‘’		

Lower case + Alt

§	1	2	3	£	§	¶	ϰ	•	·	°	–	=
ϙ	F	€	ϱ	™	¥	ϑ	ι	ϛ	ϖ	[	]	
…	C	÷	ϕ	©	¬	j	ϰ	˘	;	‘	¦	
;	ϟ	þ	ϡ	‘	ϐ	’	ϻ	«	»	/		

Upper case (+ Shift) + Alt

±		½	ə	¢							–	+
Ϙ	F	ϵ		†	Υ	ϴ		Ϛ	≈	{	}	
	C			®				̄	:	“		
·	ϟ	Þ	ϡ	“		”	Ϻ	≤	≥	?		

10.2 The Most Common Forms of *Nomina Sacra*

α̅νος	ανθρωπος	ου̅νος	ουρανος
δα̅δ	δαυιδ	πη̅ρ	πατηρ
θ̅ς	θεος	πν̅α	πνευμα
ιλ̅ημ	ιερουσαλημ	πν̅ικος	πνευματικος
ι̅ς	ιησους	στ̅ρος	σταυρος
ιη̅λ	ισραηλ	ση̅ρ	σωτηρ
ιω̅	ιωαννης	σρ̅ια	σωτηρια
κ̅ς	κυριος	υ̅ς	υιος
μη̅ρ	μητηρ	χ̅ς	χριστος

It is important to note that the *nomina sacra* can be declined and change their form accordingly, so θεον becomes θν̅ and θεου becomes θυ̅ etc.

The overline is Unicode 0305: Combining Overline. It is inserted after the letter that it goes above. A list of the most common forms of *nomina sacra* are available for copy and paste from the *Items for Copy and Paste* document.

10.3 List of New Testament Book Numbers

Book	NA	UBS	Number	Book	NA	UBS	Number
Matthew	Mt	Mt	01	1 Timothy	1T	1Tm	15
Mark	Mc	Mk	02	2 Timothy	2T	2Tm	16
Luke	L	Lk	03	Titus	Tt	Tt	17
John	J	Jn	04	Philemon	Phm	Phm	18
Acts	Act	Ac	05	Hebrews	H	He	19
Romans	R	Ro	06	James	Jc	Jas	20
1 Corinthians	1K	1Cor	07	1 Peter	1P	1Pe	21
2 Corinthians	2K	2Cor	08	2 Peter	2P	2Pe	22
Galatians	G	Ga	09	1 John	1J	1Jn	23
Ephesians	E	Eph	10	2 John	2J	2Jn	24
Philippians	Ph	Php	11	3 John	3J	3Jn	25
Colossians	Kol	Col	12	Jude	Jd	Jd	26
1 Thessalonians	1Th	1Th	13	Revelation	Ap	Re	27
2 Thessalonians	2Th	2 Th	14				

10.4 Greek Numbers

α= 1	ι= 10	ρ= 100	_α = 1000
β= 2	κ= 20	σ= 200	_β = 2000
γ= 3	λ= 30	τ= 300	_γ = 3000
δ= 4	μ= 40	υ= 400 (y)	etc.
ε= 5	ν= 50	φ= 500	
ϛ= 6 (o + alt)	ξ= 60 (j)	χ = 600	ϛ = stigma
ζ = 7	o= 70	ψ = 700 (c)	ϙ = koppa
η = 8	π= 80	ω = 800 (v)	ϡ= sampi
θ= 9 (u)	ϙ= 90 (q + alt)	ϡ = 900 (c + alt)	

Examples of Numbers
ξη = 68
σοε = 275

10.5 Itacism (similar sound) and Isochronie (same sound)

Itacism (similar sound):

The following groups have a similar sound:

- ι   ει   οι   η   υ
- ε   αι
- β   υ (δαυιδ - δαβιδ)

Isochronie (same sound):

The following group has the same sound:

- ω   o

10.6 Contacts

Bruce Morrill at bruce@math.ksu.edu
Rachel Kevern at r.kevern@bham.ac.uk

11. Glossary

The terms marked by an asterisk are from D.C. Parker, *An Introduction to the New Testament Manuscripts and their Texts* (Cambridge University Press, 2008).

*Apparatus A *critical apparatus* (often given its Latin name *apparatus criticus*) refers to the section usually at the bottom of the page (or after a block of text – in either case below the text) which contains the variant readings and statements of manuscripts supporting each one. The word *apparatus* is good English, with a plural *apparatuses*, but it is also good Latin. A Latin noun of this class has a plural form which is spelt the same, but with a long instead of a short u, so one will find the plural *apparatus* or *apparatus critici*. Like other Latin nouns of this class, it tended to become confused with another class also ending in -*us*, but with a plural in -*i*. So one may occasionally find the plural form *apparati critici*. Whether one chooses English or Latin, the correct plural form is unambiguous so long as the adjective is supplied.

Asterisk A text-critical symbol found in some ancient manuscripts, the meaning of which is not completely understood. It is only transcribed in selected passages.

Catch Words Along with custoden (see below), catch words are used to indicate the order of gatherings. The first word of the following gathering is repeated at the end of the previous gathering, usually in the bottom margin. This information is not transcribed.

*Catena A collection of quotations from early Christian writers linked together to form a commentary on a biblical writing.

*Citation A quotation of a passage from the New Testament in an early Christian writer.

*Clavis In the present context, a manual listing all the works of the Church Fathers to have been written in a particular language, including brief details and information on the available editions.

*Codex A document made by folding sheets of material in half and combining them in one of a number of possible ways to make what is recognised as a book today.

*Collation A list of differences between a manuscript and a base text. Sometimes a number of separate collations are combined into one. Such a collation is the base of an apparatus.

Colophon A closing formula in which the scribe provides information regarding, for example, his or her name, the name of the patron, and/or the circumstances surrounding the production of the manuscript (that is, location, date, etc.). This information is not transcribed.

Commentary Manuscripts

Manuscripts that contain, in addition to the biblical text, commentary on the text by a Church Father (or several Church Fathers, see Catena). The biblical text and commentary are distinguishable from one another in the following ways:

(1) The biblical text and commentary are written in different colours of ink and sometimes in different scripts (majuscule/semi-majuscule/minuscule).

(2) The biblical text is marked by diples (see below) in the margins.

(3) The beginning of the biblical text is indicated by κει(μενον), while the beginning of the commentary is indicated by ερμ(ηνια).

Commentary Diacritical Marks

Symbols, letters or numbers that clarify the relationship between a biblical text passage and its commentary.

*Continuous-text manuscript

This term distinguishes manuscripts which are not lectionaries, that is they contain the text or texts in full and in an accepted order.

Custoden Numbers (normally Greek) or symbols that indicate the beginning and/or end of a quire. Usually, though not always, found in the lower, outer margin. They are not transcribed.

Binding Marks

Marks made in the outer margins of the middle leaf of a gathering (quire) to indicate the middle of the gathering for the purpose of binding. They are not recorded in a transcription.

Diple (= διπλῆ) Marks like > or >> made in the margin, next to certain text, to indicate that it is a quotation from the Old Testament. Occasionally, the biblical book will be named. In a commentary manuscript diples can serve as markers of biblical text, distinguishing it from commentary text. Diples are not transcribed, but if they are present in a manuscript, their presence, and location (folio number), should be noted in the Status Note.

Dittography A copying mistake in which a word, a syllable, or a letter that occurs only once in the exemplar is written twice in the copy. (Compare **Haplography**.)

Example: Jn 5.3	
… ετασσε **το** υδωρ …	… ετασσε**το το** υδωρ …

*Ductus The way in which a particular scribe has written, referring not so much to the shape of the letters as to the way the pen is handled and the letters are put together.

Ekphonetic Notation

Refers to symbols added to provide guidelines for the liturgical use of a text. These symbols, which look like extra accents, are written in a different ink colour to distinguish them from the text. They are not transcribed.

Ekthesis The first full line of a new section, projecting into the left margin, sometimes accompanied by an enlarged letter.

Eusebian Apparatus

'A system providing a means for users to navigate their way between parallel passages in the Gospels.'[32]

It has four elements:

(1) Every Gospel is divided into numbered paragraphs, the number being written in the margin against the beginning of each section.

(2) A list of ten tables at the beginning of the Gospels that list parallels between the Gospels.

(3) The number of the table containing each paragraph is written underneath every section number in the margin of the text.

(4) A short explanation of how they work, written by Eusebius to one Carpianus (see pp.84*-85* of Nestle-Aland).

The individual paragraphs of the Eusebian divisions are known as Ammonian sections.

The Eusebian apparatus is not transcribed.

Euthalian Apparatus

Supposed to have been compiled by one Euthalius. It consists of various supplements and textual divisions in Acts, the Pauline and Catholic Epistles. The Euthalian apparatus of the Catholic Epistles, for example, contains the following elements:

(1) προλογος: Prologue

(2) ανακεφαλαιωσις των αναγνωσεων: Lists of readings (αναγνωσεις), chapters (κεφαλαια), Old and New Testament quotations (μαρτυριαι) and stichoi (στιχοι), organized by the individual Epistles and for the Catholics all together.

(3) προγραμμα: Preliminary remarks on the marking of the quotations.

(4) ανακεφαλαιωσις θειων μαρτυριων των καθολικων: List of the quotations for each individual Epistle. It provides the quoted books of the Old and New Testaments in order, as well as the number of the quotations from these books and the order in which they appear.

Example	
εν τη επιστολη ιακωβου μαρτυριαι τεσσαρες	In the Epistle of James there are four quotations (Testimonia).
γενεσεως α, γ	From Genesis: one, namely the third [quote of the Epistle of James].
εξοδου α, β	From Exodus: one, namely the second.
λευιτικου α, α	From Leviticus: one, namely the first.
παροιμιων α, δ	From Proverbs: one, namely the fourth.

(5) [Before each Epistle] υποθεσισ: Table of contents.

(6) [Before each Epistle] (εκθεσις) κεφαλαιων: List of the chapter headings.

---

[32] 10.3.1 of Parker's *Introduction*.

(7) [At the end of the Catholic Epistles] Stichometric data as well as the epilogue: αντεβληθη δε των πραξεων και καθολικων επιστολων το βιβλιον προσ τα ακριβη αντιγραφα της εν καισαρεια βιβλιοθηκης ευσεβιου του παμφιλου.

The Euthalian apparatus is not transcribed.

*Family of manuscripts

At least two, but generally more manuscripts which may be shown to be related to each other and derived from a common archetype, it being possible to illustrate this relationship by means of a stemma.

*Folio

The name for one side of a leaf. The two sides are called the recto and the verso. These terms are used in two ways:

(1) In a parchment or paper manuscript, the right-hand page is called the recto, and so is often indicated with the numeral followed by *r*. The left-hand page is the verso, and thus called *v*. The possible ways of numbering leaf 50 of a manuscript are

recto   50r   50a   50
verso   50v   50b   50v or 50b

Abbreviated as fol., F, f. Plural folios abbreviated as foll., Ff, ff.

(2) In a papyrus manuscript, the recto is the side in which the horizontal fibres are uppermost, the verso the side in which the vertical fibres are uppermost. These are often indicated as

recto   50→
verso   50↑

Note that older works may use the terminology now applied to parchment and paper manuscripts also to papyri.

*Gathering

A set of sheets bound together at the centre as one of the units making up a codex (in the case of a single-quire codex, the only unit). The most common number of sheets is four, called a quaternion. The word quire is synonymous with gathering.

Gloss

Short explanation of a particular text added to the manuscript, usually in the margin (see also **Scholia**). These are recorded, marked as commentary readings ([app][*][*][K][\K][\app]).

Example: G/A 1739, fol. 8r, Acts 7.43
μολοχ in the text is explained in the margin with ειδωλον μωαβιτων

*Gregory's Rule

The general custom in production of parchment manuscripts of folding the sheets so that an opening contains two hair sides (which are darker) or two flesh sides. It was described by C.R. Gregory, *Canon and Text of the New Testament*, Edinburgh, 1907, 323-5. (To be precise, Gregory's Rule applies to the observation that Greek manuscripts contained quires of four sheets and ensured that the outermost side was flesh; but it is also used in this more general way.)

*Group of manuscripts

At least two, but generally more manuscripts, which show clear signs of being closely related, but whose stemma cannot be reconstructed.

Haplography A type of copying mistake in which words, syllables, or letters that appear twice in the exemplar are copied only once (compare **Dittography**).

Example: 1 Thess 2:7	
… εγενηθημε**ν ν**ηπιοι	… εγενηθημε**ν** ηπιοι

Homoeoarcton

Means 'identical beginnings' and relates to the identical beginnings of words close to one another in a piece of text, such as αυτου and αυτων. This can mislead a copyist, looking back and forth between exemplar and copy, who can skip over verses or parts of verses, accidentally omitting what lies between two words with identical beginnings.

Example: Homoeoarcton Acts 22.22
ηκουον δε [**αυτ**ου αρχι τουτου του λογου
και επηραν την φωνην] **αυτ**ων λεγοντες …

Homoeoteleuton

Means 'identical endings', and like homoeoarcton is a frequent cause of copyist error as the copyist's eyes skip from the end of one word or sentence to another word with an identical ending, accidentally omitting what lies between them.

Example: Homoeoteleuton Acts 22.22
ηκουον δε αυ**του** [αρχι τουτου **του**] λογου
και επηραν την φωνην αυτων λεγοντες …

Hypodiairesis

'Subtitles' belong to the kephalaia (see **Kephalaion**). The υποδιαιρεσεισ are recorded in the kephalaia (chapters) lists and sometimes receive separate numbers as subsections. At other times there is no difference made between them and the kephalaia and they are numbered with them. They are not transcribed.

Hypothesis A summary of a document that is usually written directly before the document itself. In the case of catenae, the hypotheses are found at the beginning of the commentary.[33] They are not transcribed.

*Incipit (1) The standardised phrase introducing a lection intended to indicate the context (for example, 'Jesus said').
(2) The opening half-dozen or so words of a writing used in identifying it.

Inscription The title of a book, recorded at the beginning of the book.

---

[33] A compilation of the hypotheses can be found in H. von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbarren Textgestalt hergestellt auf grund ihrer Textgeschichte*, 4 vols (Göttingen, 1902-13) 1.300ff.

Examples of Inscriptions
• αρχη του κατα μαρκον ευαγγελιου • πραξεις των αποστολων • του αγιου ιωαννου του θεολογου επιστολη καθολικη πρωτη

Inscriptions are transcribed with any abbreviation written out in parentheses (…). They are given the block markers 'chapter 0, verse 0' (<K 0><V 0>).

Isochronie When an omicron and omega are pronounced the same.

*Itacism Strictly speaking, a spelling variation involving the letter iota, it is also used more generally for any kind of spelling variation where vowels or diphthongs are exchanged.

In addition to Parker's *Introduction*: In New Testament and Byzantine Greek vowels and diphthongs were pronounced similarly which is how spelling variation involving vowels and diphthongs became so common.

*K A siglum used by von Soden for the Byzantine text (K = Κοινή). Generally used with an added identifier, such as K^r for the most controlled form, or K^x for all manuscripts not classified.

Kephalaion From at least the fourth century the NT texts were divided into sections called kephalaia (= chapters). These were given numbers, and later names. In the Apostolos, the kephalaia form part of the Euthalian apparatus (see above). The term 'kephalaia' can be used to describe either the text passage or the chapter heading, also called 'titlos'.

Examples of Kephalaia	
Chapter number, or kephalaion	γ
Chapter heading, titlos, or kephalaion	περι της προς εκαστον αγαπης αποστωπολημπτου κατα τον νομον

*Lacuna A loss of text, usually caused by the material on which a manuscript was written having been lost. Sometimes it is due to the disappearance of ink. Plural 'lacunae'.

*Lectionary A manuscript containing the text of church lections rather than the full text of a writing, the readings being in their lectional sequence.

Lectionary Notations
Additions to the text that indicate the liturgical use of a text passage, with the beginning and end of the reading normally marked by αρχη and τελος.

Example of a Lectionary Notation
τελ(ος) της ε΄της λ΄εβδ(αομαδος)

Frequently, the beginning of the lectionary reading will be repeated. This can result in a variation in the running text of a manuscript as the lectionary notation is incorporated into the text, for example, a passage might be introduced with αδελφοι μου or εν ταισ ημεραισ εκειναισ. Being of liturgical use only, these are not to be transcribed.

The abbreviations ᵛ̄ (= υπαγε) and ᶜ̄ι (= ζητει) are lectionary notations; they stipulate that the following text passage should be skipped during the reading.

The abbreviation ⓐ (= σαββατον) is also a lectionary notation, and should be distinguished from a similar abbreviation ⓒ (= σημειωτεον), which is written in the margin to indicate something noteworthy (similar to the modern exclamation mark).

*Lemma   The passage of Scripture about to be discussed quoted at the beginning of a section in a commentary.

Ligature   Ligatures are formed when two or more letters are merged into a single character. Gardthausen provides some differentiation of ligatures:
(1) Primary ligatures: two letters are written over each other so that they form one symbol, for example, �𝔽   ⒥
(2) Secondary ligatures: two letters are not just externally joined, but one part of the first letter is simultaneously also part of the second letter, for example, ΝΕ   ΗΝ
(3) Tertiary ligatures: three or more letters are joined together into one inseparable unity, for example, ΜΗΝ
Words with ligatures are transcribed in full.

*Majuscule   A Greek script written with each character written separately, the letter shapes generally conforming to the upper case equivalent in modern printed and written Greek. Sometimes in the past called uncial.

Menologion   A collection of readings for saints' days and other special occasions. The readings begin on 1ˢᵗ September. The menologion is organised according to the names of the months (μην = month). In contrast to the menologion the synaxarion (see below) contains readings for all the church services of the church year.

*Minuscule   A compact Greek script developed in the ninth century, which combined certain letters in sequence and increasingly used ligatures and symbols representing commonly occurring sequences such as nominal and verbal endings. Also used of Latin manuscripts showing the same general characteristics.

*Negative apparatus
       A critical apparatus in which only differences from the base text are cited, silence being taken to be agreement with the base.

Nomina Sacra
       'Sacred words' written in abbreviated form with an overline above one or more letters. They are recorded in a transcription with an overline above the second letter.

Obelos   An obelos is a diacritical mark. It generally serves to indicate text that is present in the manuscript but which the scribe (or a corrector) thought should be deleted, for example, the *Pericope Adulterae* (John 7.53-8.11). Obeloi are not transcribed, but if they are present in a manuscript, their presence, and location (folio number), should be noted in the Status Note.

Omission   An absence of a text passage of any length, ranging from one letter to several chapters, which is due to scribal omission, not physical loss of part of the manuscript. Homoeoteleuton, for example, is one particular cause of omission.

*Opening   The two pages of a codex when it is opened flat, with verso on the left and recto on the right.

*Opisthograph
A roll which has been written on the outside. Usually only the inside carried writing. Such use of the outside usually constitutes the re-use of the roll once the text on the better side is no longer required.

Pagination   Unlike foliation (see **Folio** above), with pagination (Latin = paginae) the sides, not the leaves, are continuously numbered. The page number can be found in the upper or lower margin (usually the upper outside corner of a page) and may be written in either Greek or Arabic numerals. They should always be transcribed using Arabic numerals.

*Palimpsest   A manuscript which has been rewritten. The first writing (the underwriting) has been scraped off (Greek πάλιν (= 'again') and ψάω (= 'scrape') and a second (the overwriting) replaces it. Some manuscripts are overwritten twice; sometimes a new manuscript is made from the scraped leaves of more than one older manuscript.

*Papyrus   A writing material made from a reed of this name, and hence a manuscript written on this material.

*Paratextual   Textual material in a manuscript which is not a part of the text(s) which the manuscript transmits, such as running titles, page, quire or paragraph numbers.

*Patristic citation
See **Citation**.

*Positive apparatus
An apparatus is which differences from the base text and agreements with it are both given.

*Quaternion   See **Gathering**.

*Quire   See **Gathering**.

*Received Text
Most accurately applied to any printing of the text of the Greek New Testament as it was published by the Elzevir Brothers in 1633. It is also used generically of all such

texts, including its precursors, namely the editions of Erasmus, Stephanus and Beza. Often referred to in its Latin form as the Textus Receptus.

*Recto   See **Folio**.

*Scholia   (1) Comments or notes in the margin of a manuscript.
                    (2) Excerpts from commentaries, placed in the margin of a copy of the text.

In addition to Parker's *Introduction*: The difference between scholia and glosses (see above) is not exact. In general, glosses are limited to an explanation of facts in as short a form as possible, whereas scholia offer something more like a commentary. Like glosses, scholia should be transcribed and marked as commentary readings ([app][*][*][K][\\K][\\app]).

Section   See **Eusebian Apparatus**

*Siglum   (Latin) The number, letter or abbreviation used to indicate a witness in an apparatus. Plural sigla.

*Singular reading
                    A reading found in only one manuscript.

Spatium   The Latin term for spaces the width of at least two letters that have been left by the scribe. Even if the free space has later been filled in, for example by αρχη or τελος, it is still regarded as a spatium. These spaces are not recorded in a transcription.

*Stemma   A 'family tree' of manuscripts, showing how a family of known manuscripts is related, and what missing links (lost manuscripts) there are between them.

Stichos   According to Gardthausen[34] the classical authors called στιχοι 'raumzeilen' or 'space lines' (in contrast to 'sense lines' = κωλα). Stichometric information, the number of stichoi or lines on a column or page assisted with the measuring of the length of a document, and thus also with the wages of the scribe. A count of the stichoi served as a check on the completeness of a document. This information is not transcribed.

*Subscription
                    A statement added at the end of a copy of a text, indicating what it is. Sometimes followed immediately by a statement of the next book.

In addition to Parker's *Introduction*: The subscription is to be recorded in the transcription. The subscription is given block markers consisting of a chapter number after the last chapter number of the work and the verse number 0 (for example, a subscription for Mark would be recorded as <K 17> <V 0>).

Examples of Subscription
• τελος του κατα μαρκον ευαγγελιου
• πραξεις των αποστολων

---

[34] V. Gardthausen, *Griechische Palaeographie: Das Buchwesen im Altertum und im byzantinischen Mittelalter*, 2nd edn, 2 vols, (Leipzig, 1911-13) 2.72.

Examples of Subscription
• προς τιτον της κρητων εκκλεσιας πρωτον επισκοπον εγραφη απο νικοπολεως της μακεδονιας

*Sub-singular reading

      A reading found in only two manuscripts.

Supplement   An addition to a manuscript of at least one entire leaf or (very rarely) part of a leaf, replacing original material. An important indicator of a supplement is a change of handwriting often accompanied by a change in the number of lines or columns. A supplement can occur anywhere, even at the very beginning of a manuscript.

      If the handwriting changes in the middle of a regular page this information should be recorded in braces/curly brackets as a change of hands. It is not a supplement.

*Surrogate   A reproduction of a manuscript in photographic form (printed, microform, or digital image). A version available on the Internet may be from any of these three sources.

Synaxarion   A collection of readings for the regular church services of the liturgical calendar. In contrast to the menologion (see above) the synaxarion starts at Easter. It contains readings for each day of the year.

Titlos   A chapter heading (title) in which the contents of the relevant kephalaion or hypodiairesis (see above) are briefly summarised. In the kephalaia lists preceding the individual New Testament documents the titloi are listed with their associated kephalaia numbers. In addition, the titloi are often also repeated in the appropriate place in the text, usually in the upper or lower margin. They are not transcribed.

*Tradent   'A person or community that passes on the tradition of the Scriptural text' (dela Cruz's definition[35]). Used here to describe the role of a manuscript as a carrier of the text.

*Transcription

      A word-for-word and letter-by-letter copy of a manuscript, usually preserving its page layout. It may be in either paper or electronic format.

*Uncial   A term denoting a type of Latin script, broadly analogous to Greek majuscule.

*Verso   See **Folio**.

---

[35] See 4.1 of Parker's *Introduction*.